

## The Amazing Tikun Afforded Tzlofchad Who Gathered Wood on Shabbas by His Gilgul Rabbi Yehudah bar Ilai Who Donned a Cloak with Tzitzis Every Erev Shabbas

In this week's parsha, parshas Shelach, it is fitting that we examine the amazing juxtaposition of the parsha of the "mikosheish" and the parsha of tzitzis. The "mikosheish" violated the Shabbas in the midbar by gathering wood on Shabbas and was sentenced to death by stoning—"sekilah." Here are the pertinent pesukim (Bamidbar 15, 32):

"ויהיו בני ישראל במדבר וימצאו איש מקושש עצים ביום השבת, ויקריכו אותו המוצאים אותו מקושש עצים אל משה ואל אהרן ואל כל העדה, ויניחו אותו במשמר כי לא פורש מזה יעשה לו. ויאמר ה' אל משה מות יומת האיש רגום אותו באבנים כל העדה מחוץ למחנה, ויוציאו אותו כל העדה אל מחוץ למחנה וירגמו אותו באבנים וימת כאשר צוה ה' את משה.

ויאמר ה' אל משה לאמר, דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על כנפי בגדיהם לדורותם ונתנו על ציצת הכנף פתיל תכלת, והיה לכם לציצית וראיתם אותו וזכרתם את כל מצוות ה' ועשיתם אותם, ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם, למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלקיכם."

**Bnei Yisrael were in the midbar and they found a man gathering wood on the Shabbas day. Those who found him gathering wood brought him to Moshe and Aharon, and to the entire assembly. They placed him in custody, for what should be done to him had not been specified. Hashem said to Moshe, "The man shall be put to death; the entire assembly shall pelt him with stones outside the camp." The entire assembly took him outside of the camp; they pelted him with stones and he died, as Hashem had commanded Moshe.**

Hashem spoke to Moshe, saying, "Speak to Bnei Yisrael and tell them that they shall make themselves tzitzis on the corners of their garments, throughout their generations. And they shall place upon the tzitzis of each corner a

**thread of 'techeiles.' It shall constitute tzitzis for you, and you shall see it and you shall remember all the mitzvos of Hashem and perform them; and you shall not follow after your heart and after your eyes after which you stray. So that you may remember and perform all My mitzvos and be holy to your G-d."**

Rashi (ibid. 41) explains in the name of Rabbi Moshe HaDarshan the reason for the juxtaposition of the passage of the "mikosheish," who violated the Shabbas, with the passage of tzitzis. Just as Shabbas is equivalent to all of the mitzvos; so, too, is the mitzvah of tzitzis, as it states explicitly: "למען תזכרו -- ועשיתם את כל מצוותי" **so that you may remember and perform all My mitzvos.**

### The Mitzvah of Tzitzis on Shabbas Substitutes for Tefillin

In this essay, we wish to focus on a tremendous chiddush regarding the juxtaposition of these two passages. Chazal teach us that as a result of the desecration of the Shabbas by the "mikosheish," HKB"Y gave Yisrael the mitzvah of tzitzis. Here is the explanation presented in the Tanna D'Vei Eliyahu (26):

"כשהיו ישראל במדבר מזה נאמר בהם, ויהיו בני ישראל במדבר וימצאו איש מקושש עצים ביום השבת, אמר הקב"ה למשה, מפני מה חילל זה את השבת? אמר משה לפניו, רבוננו של עולם איני יודע. אמר לו הקב"ה למשה, אני אומר לך, כי בכל ששת ימי חול יש לו לישראל תפילין בראשו ובזרועו ורואה אותם וחוזר ממעשיו, אבל עכשיו ביום השבת שאין לו תפילין בראשו ובזרועו, לכן חילל זה את השבת. באותה שעה אמר לו הקב"ה למשה, משה צא וברור להם מצוה אחת שיהיו נוהגים בו בשבתות ובימים טובים זה מצות ציצית, שנאמר דבר אל בני ישראל וגו' ועשו להם ציצית על כנפי בגדיהם לדורותם וגו', וראיתם אותו וזכרתם את כל מצוות ה' וגו'."

Per the Midrash, HKB”H asks Moshe, “Why did he desecrate the Shabbas?” Moshe replies that he does not know. HKB”H explains that on all of the six weekdays, the men of Yisrael don tefillin on their heads and their arms; seeing the tefillin prompts them to correct their ways and actions. On Shabbas, however, the tefillin are absent from their heads and arms; therefore, this one desecrated the Shabbas. Precisely at that moment, HKB”H instructed Moshe to institute a single mitzvah that would be practiced both on Shabbasos and holidays—namely, the mitzvah of tzitzis. This mitzvah would serve as a reminder for Yisrael in place of tefillin to observe all of the mitzvos, especially the mitzvah of Shabbas, which is equivalent to all of the other mitzvos.

At first glance, however, this is somewhat perplexing, seeing as we are aware of the fundamental principle (Shabbas 32a): **“מגלגלין זכות על ידי זכאי וחובה על ידי חייב—benefit is imparted through one who is meritorious and harm through one who is guilty.** That being the case, it seems implausible that the mitzvah of tzitzis was bestowed upon Yisrael due to the actions of the “mikosheish,” who desecrated the Shabbas. Furthermore, it seems inconceivable that if not for the transgression of the “mikosheish” that HKB”H would not have given Yisrael the mitzvah of tzitzis, one of the paramount mitzvos of the taryag mitzvos.

Additionally, it is worthwhile exploring the Midrash’s assertion that HKB”H interrogated Moshe: **“Why did this person violate the Shabbas?”** And when Moshe replied that he had no clue, HKB”H responded by providing him with the answer. The “mikosheish” desecrated the Shabbas, because Yisrael lacked the mitzvah of tzitzis. So, let us endeavor to explain why HKB”H sought justification for the “mikosheish,” examining, so to speak, what motivated him to desecrate the Shabbas.

### The Mikosheish Had Pure Intentions Committing an Aveirah L’shma

We will embark on our enlightening journey by introducing a fundamental principle presented by Tosafos (B.B. 119b), citing the Midrash. They purport that the “mikosheish” acted l’shem shamayim, committing an aveirah l’shma: **“שהיו אומרים: ישראל, כיון שנגזר עליהן שלא ליכנס לארץ ממעשה מרגלים, שוב אין מחוייבין—Yisrael were saying that since it was decreed that they would not enter the land because of the incident with the “meraglim,” they were no**

**longer obligated to observe the mitzvos; hence, he decided to desecrate the Shabbas, so that he would be put to death and the others would see.** It behooves us to explain how Chazal deduced that his intentions were l’shem shamayim.

We can suggest that they deduced this fact from the juxtaposition of the passage of the “mikosheish” with the passage of tzitzis. As explained, as a result of his desecration of the Shabbas, Yisrael were given the mitzvah of tzitzis, so that they would be afforded protection on Shabbas, as well. They were astonished that someone who desecrated the Shabbas could have been responsible for Yisrael receiving such a valuable mitzvah as tzitzis. Thus, they perceived via their “ruach hakodesh” (divine inspiration) the truth of the matter; the “mikosheish” acted l’shem shamayim, committing an intentional aveirah for the greater good. As the Gemara (Shabbas 4a) teaches us, such an action is not justified; for we do not recommend that one person sin for the benefit of his fellow. Nevertheless, seeing as he sacrificed his life for the sake of the Shabbas, it is clear that he acted l’shem shamayim. Therefore, it was on his account that Yisrael were granted the mitzvah of tzitzis—safeguarding them from aveirot even on Shabbas.

Let us expand on this idea. It was heavenly ordained that the mitzvah of tzitzis should be given to Yisrael as a result of the act of the “mikosheish” based on the principle of “midah k’neged midah.” First, however, let us explain why, of all the mitzvos, the “mikosheish” chose to emphasize his point specifically with the stringent mitzvah of Shabbas. He specifically chose to desecrate the Shabbas, which is punishable by death, rather than transgress any mitzvas lo ta’aseh, which is punished merely with lashes. We can suggest that the “mikosheish” knew that the mitzvah of Shabbas is equivalent to all of the other mitzvos. Therefore, by emphasizing the importance and validity of the Shabbas, he was demonstrating that all of the mitzvos were still in force and must be observed.

This now enlightens us as to why HKB”H orchestrated that the mitzvah of tzitzis be given to Yisrael in the merit of the “mikosheish”—“midah k’neged midah.” He sacrificed his life for the kedushah of the Shabbas, because it is equivalent to all the other mitzvos; thus, he reinforced the obligation to continue to observe all of the mitzvos in the midbar. Therefore, in his merit, HKB”H gave Yisrael the mitzvah of tzitzis—“midah k’neged midah”—because it is also equivalent to all of the other mitzvos.

Now, this explains very nicely why HKB”H began by asking Moshe: **“Why did this person violate the Shabbas?”** HKB”H wanted Moshe to understand that this person was a G-d-fearing person—a “yirei shamayim”—and, yet, he desecrated the Shabbas. Why? So, even though he acted improperly, he still deserved credit for Yisrael receiving the mitzvah of tzitzis—safeguarding them from sin even on Shabbas, when they don’t don tefillin—because, after all, he sacrificed his life l’shem shamayim.

Thus, it turns out that the two reasons given for the juxtaposition of the passage of the “mikosheish” and the passage of tzitzis complement each other exquisitely. Firstly, Rashi, citing Rabbi Moshe HaDarshan, explained that both mitzvos are equivalent to all of the other mitzvos. Secondly, the Tanna D’Vei Eliyahu taught us that the “mikosheish” was instrumental in the giving of the mitzvah of tzitzis to Yisrael. Because the “mikosheish” chose to emphasize the importance of the Shabbas—which is equivalent to all of the mitzvos—Yisrael were given the mitzvah of tzitzis, which is also equivalent to all of the mitzvos.

### The Fantastic Connection between the Mitzvah of Tzitzis and Shabbas Observance

Let us now revisit the words of the Tanna D’Vei Eliyahu. That Midrash taught us that HKB”H gave Yisrael the mitzvah of tzitzis, so that they would be safeguarded on Shabbas, even in the absence of tefillin. Simply understood, the Midrash is pointing out that the mitzvah of tzitzis is a segulah—a propitious act—for observing all of the mitzvos, as it is written: **“You shall see it and you shall remember all the mitzvos of Hashem and perform them.”**

The Ktav Sofer (Shelach), however, analyzes the specific language of the Midrash. HKB”H specifically asks Moshe: **“Why did this person violate the Shabbas?”** HKB”H Himself provides the answer—because they don’t don tefillin on Shabbas. Hence, He gave them tzitzis as a substitute for tefillin, implying that the mitzvah of tzitzis is uniquely suited to promote Shabbas-observance.

He elaborates on the connection between the mitzvah of tzitzis and the mitzvah of Shabbas. For, the purpose of Shabbas-observance is help a person abandon all of his earthly labors and concerns and to connect with His Creator intimately through Torah and mitzvos. As it is written (Shemos 31, 17): **“בני ובין: between Me and Bnei Yisrael, it is**

**an everlasting sign.** Similarly, this is also the purpose of the mitzvah of tzitzis, which contain a strand of “techeiles” to bind us with HKB”H. As the Gemara explains (Menachos 43b): **תניא** היה רבי מאיר אומר, מה נשתנה תכלת מכל מיני צבעונין, מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד **It was taught in a Baraita: Rabbi Meir used to say: What distinguishes “techeiles” (a shade of blue) from all the other colors (for this mitzvah)? Because “techeiles” resembles the (color of the) sea, and the sea resembles the color of the sky, and the sky resembles the color of the Kisei HaKavod (Throne of Glory).** Rashi explains: **The impression of the “techeiles” reminds a person of the One Who sits on the Throne.**

We can also learn this fact from the words of the author of the Chareidim in his commentary on the Yerushalmi (Berachos 1, 5). It teaches us that the Aseres HaDibros are alluded to in the three passages of Krias Shema. Regarding the commandment to sanctify the Shabbas, the Yerushalmi explains: **זכור את יום השבת לקדשו, למען תזכרו רבי אומר זו מצות שבת, שהיא שקולה כנגד כל מצוותיה של תורה—“Remember the day of Shabbas to sanctify it,” “so that you shall remember (and perform all of My mitzvos).” Rabbi Meir says: This refers to the mitzvah of Shabbas, which is equivalent to all of the Torah’s mitzvos.** The Chareidim explains the connection made by the Yerushalmi between the mitzvah of tzitzis and the mitzvah of Shabbas based on the teaching of the Tanna D’Vei Eliyahu cited above; HKB”H gave Yisrael the mitzvah of tzitzis in the aftermath of the desecration of the Shabbas by the “mikosheish.”

### The 39 Windings on Each of the Tzitzis Corresponds to the 39 Primary Labors Prohibited on Shabbas

With regards to this discussion, it is worth presenting to our esteemed audience a wonderful Torah-insight presented in the sefer Zikaron BaSefer (197)--authored by Rabbi Yosef Sapir Stein of Berditchev—in the name of the Vilna Gaon, zy”a. He comments on Rashi’s remark in the name of Rabbi Moshe HaDarshan that the passage of tzitzis is juxtaposed to the passage of “mikosheish,” because both mitzvos are equivalent to all of the mitzvos.

The Gr”a elaborates on the connection between these two mitzvos based on what we have learned in the Mishnah regarding the number of primary forms of labor that are prohibited on

Shabbas (Shabbas 73a): “אבות מלאכות ארבעים חסר אחת”-- **the primary labors are forty minus one.** In other words, there are 39 prohibited “melachos.” Similarly, on each of the four fringes of the tzitzis, the main string is wound 39 times around the other strings. The Gr”a adds an amazing parallel between the two. The two sets of 39 are divided up in a similar fashion.

He is referring to what the Magen Avraham (O.C. 11, 22) writes in the name of the Arizal’s Sha’ar HaKavanot, the Shela hakadosh and the Levush. In the first segment of the tzitzis, the strand is wound seven times; in the second segment, it is wound eight times; in the third segment, it is wound eleven times and in the fourth segment, it is wound thirteen times. All in all, it is wound 39 times, equaling הוי”ה אה”ד (26+13). The 39 “melachos” on Shabbas are similarly divided up into four categories in the Mishnah. Eleven “melachos” are related to preparing and baking bread; thirteen “melachos” are related to preparing and weaving a garment; seven “melachos” are related to hunting a deer and tanning its hide; the last category of eight “melachos” consists of various, general prohibitions. All in all, there are a total of 39 primary (“avos”) “melachos.”

We can now better appreciate the statement in the Tanna D’Vei Eliyahu that HKB”H gave Yisrael the mitzvah of tzitzis—that affords them protection even on Shabbas—in the aftermath of the desecration of the Shabbas by the “mikosheish.” Thus, they would constantly be reminded to observe all of the mitzvos and, in particular, the mitzvah of Shabbas. As explained, this is alluded to by the passuk: “למען תזכרו ועשיתם את כל מצוותי”—**so that you will remember and perform all of My mitzvos**—which the Yerushalmi interpreted as a reference to the mitzvah of Shabbas, which is equivalent to all of the mitzvos; for, the 39 windings of the tzitzis remind us of the 39 primary “melachos” that are prohibited on Shabbas.

Let us add one vital point. As explained, the 39 windings of the tzitzis equal הוי”ה אה”ד, because the purpose of the mitzvah is to connect us via the “techeiles” with HKB”H, Who is One and sits atop the Kisei HaKavod. In similar fashion, the 39 “melachos” prohibited on Shabbas Kodesh also equal הוי”ה אה”ד, because they reinforce our emunah in HKB”H, the One and Only. The Zohar hakadosh (Terumah 135a) expresses this notion as follows: רזא “**דשבת איהי שבת דאתאחדת ברזא דאחד**”—**the mystery of Shabbas is that Shabbas is united in the mystery of the One.**

## “And you shall be holy to your G-d” Like Malachim that Serve HKB”H

I would like to propose an idea of my own concerning the magnificent connection between the mitzvah of tzitzis and the mitzvah of Shabbas. We’ve presented the explanation of the Tanna D’Vei Eliyahu that HKB”H gave Yisrael the mitzvah of tzitzis, which is effective even on Shabbas in the absence of tefillin. As such, it is a segulah for observing the Shabbas. Now, let us introduce the Targum Yonasan’s interpretation of the passuk: “למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלקיכם”—**you should be holy like malachim who attend to Hashem, your G-d.** We will endeavor to find Yonasan ben Uziel’s source for this interpretation—that we should emulate the malachim.

We can suggest that he deduced this from the words of the Tanna, Rabbi Meir, who said: **What distinguishes “techeiles” from all the other colors? Because “techeiles” resembles the color of the sea, and the sea resembles the color of the sky, and the sky resembles the color of the Kisei HaKavod.** Thus, we learn that the purpose of the mitzvah of “techeiles” is to remind us of HKB”H, Who sits atop the Kisei HaKavod, so to speak. Now, the bearers of the holy Throne are four heavenly malachim known as “ofanim” and “chayos hakodesh”; they are mentioned in Yechezkel’s vision (Chapter 10); they had the likeness of a lion, an ox, an eagle and a man.

This explains very nicely the comment of the Targum Yonasan that the passuk: “והייתם קדושים לאלקיכם”—implies that they should be like malachim serving Hashem. For, the mitzvah of tzitzis with the fringe of “techeiles” is a segulah to remember HKB”H sitting atop the Kisei HaKavod with the four holy creatures carrying the holy Throne with fear and trepidation. We should strive to emulate their demeanor and also serve Hashem with fear and trepidation.

We can now better appreciate the connection between the passage of tzitzis and Shabbas Kodesh based on the formula instituted by Chazal that we recite in Shacharis on Shabbas (in the berachos before Krias Shema): **לאל אשר שבת מכל המעשים ביום: השביעי נתעלה וישב על כסא כבודו—to G-d, Who rested from all activity, and on the seventh day ascended and sat on His Kisei HaKavod.** This statement indicates that HKB”H only sits on His Kisei HaKavod on Shabbas Kodesh. An explanation for

this phenomenon is provided by the Zohar Chadash (Bereishis 22a). While, in truth, HKB”H already sat on His Throne of Glory during the six weekdays; nevertheless, the act is only complete on Shabbas.

Let us endeavor to explain. HKB”H sitting on His Kisei HaKavod is analogous to a king sitting on his royal throne. Now, on Shabbas Kodesh, Yisrael instate HKB”H as King of the entire world by being the only people throughout creation who do not work on Shabbas. Thus, they commemorate the fact that HKB”H rested from all of His work on the seventh day.

This is also the message conveyed by the statement we utter in our Shabbas prayers: “ישמחו במלכותך שומרי שבת וקוראי” -- **they shall rejoice in Your sovereignty, those who observe the Shabbas and call it a delight.** For, by observing the Shabbas, they establish HKB”H’s sovereignty. Hence, this is the significance of the statement: **“To G-d, Who rested from all activity, and on the seventh day ascended and sat on His Kisei HaKavod.”** Accordingly, the “techeiles,” which is an integral part of the mitzvah of tzitzis, which reminds us of the Kisei HaKavod, is intimately related to the kedushah of Shabbas--the day on which HKB”H sits atop His Throne in full glory.

### Rabbi Yehudah bar Ilai Rectified the Neshamah of Tzlofchad

At this point, I would like to present to our royal audience, with the utmost reverence and adoration, an incredible idea concerning Tzlofchad. The Gemara identifies him as the “mikosheish,” who acted l’shem shamayim, to demonstrate to Yisrael that it was imperative to continue observing the mitzvos in the midbar. So as not to neglect his act of self-sacrifice, HKB”H arranged for the tikun of his neshamah via the process of gilgul.

Chazal recount the following incident in the Gemara (Shabbas 150b): “תנו רבנן מעשה בחסיד אחד, שנפרצה לו פרץ בתוך שדהו; ונמלך עליה לגודרה, ונזכר ששבת הוא, ונמנע אותו חסיד ולא גדרה, ונעשה לו. **The Rabbis taught in a Baraita: It happened with a particular pious man that a hole was breached in the fence of his field; He decided to fix the breach in the fence; but he remembered that it was Shabbas; so that pious man refrained and did not fence in the breach. A miracle was performed on his behalf; a caper tree (צלף) grew in the breach; and it provided**

**his livelihood as well as the livelihood of the members of his household.**

The commentaries inquire as to what was so special about this man’s act. After all, he chose not to mend the breach in the fence, because it is prohibited to perform all sorts of labor on Shabbas. The Turei Zahav (O.C. 307, 14) explains that his initial thought and plan was to fix the fence; then he suddenly recalled that the day was Shabbas. Even though a fleeting thought to commit an aveirah on Shabbas is permissible; nevertheless, because this occurred on Shabbas, he penalized himself by deciding not to ever mend the fence. The Maharsha (Shabbas ibid.) provides a similar explanation.

In Sefer HaGilgulim (35), our teacher, the Arizal, reveals something amazing. That pious man was none other than the holy Tanna, Rabbi Yehudah bar Ilai. He was a gilgul of Tzlofchad ben Cheifer, who desecrated the Shabbas. Therefore, when he contemplated fixing the breach in the fence to secure his field and recalled that it was Shabbas, he penalized himself by choosing not to ever mend the breach in the fence. By so doing, he intended to make amends for Tzlofchad’s desecration of the Shabbas. Therefore, a miracle was performed on his behalf; one caper tree grew in his field. In Aramaic, one caper tree would be צלפח--ד, spelling the name Tzlofchad--ד.

### Rabbi Yehudah bar Ilai Wrapped Himself in a Fringed Garment in Honor of Shabbas

I had a wonderful idea. Our blessed sages teach us (Shabbas 25b): “כך היה מנהגו של רבי יהודה בר אלעאי, ערב שבת מביאים לו עריבה מלאה חמין, ורוחץ פניו ידיו ורגליו, ומתעטף ויושב בסדינין המצוייצין, ודומה למלאך חמין. **This was Rabbi Yehudah bar Ilai’s minhag. On erev Shabbas, they would bring him a tub full of warm water, and he would wash his face, hands and feet. He would then wrap himself and sit in a fringed linen cloak, and he resembled a malach of Hashem’s legions.** Thus, we see that he greeted the Shabbas in a fringed garment.

This, in fact, is the source for the Rambam’s ruling (Hilchos Shabbas 30, 2): “שמצוה על אדם לרחוץ פניו ידיו ורגליו בחמין בערב שבת, מפני כבוד השבת, ומתעטף בציצית ויושב בכבוד ראש, מייחל להקבלת פני השבת, **It is a mitzvah for a person to wash his face, his hands and his feet in hot water on erev Shabbas in honor of the Shabbas. He should wrap himself in tzitzis**

and sit solemnly, awaiting the arrival of the Shabbas, as if he was going out to greet a king. It is precisely for this reason that many tzaddikim have the practice of welcoming in the Shabbas in a fringed garment.

With this in mind, we can suggest that Rabbi Yehudah bar Ilai adopted this practice in order to rectify the neshamah of Tzlofchad--who violated the Shabbas in the midbar in order to reinforce the observance of Shabbas. In the aftermath of this act of self-sacrifice, HKB”H granted Yisrael the mitzvah of tzitzis to afford them protection from aveirot on Shabbas. This is why Rabbi Yehudah bar Ilai took great care to greet the Shabbas in a cloak adorned with tzitzis. He wished to indicate that the mitzvah of tzitzis is a wonderful segulah for Shabbas-observance.

In this manner, we can explain the rest of his sacred routine: **“On erev Shabbas, they would bring him a tub full of warm water, and he would wash his face, hands and feet.”** This practice was also part of the tikun for Tzlofchad. Generally, a person who sins attempts to hide himself from others, so that they cannot see his face. This is apparent from the berachah that Rabbi Yochanan ben Zakkai bestowed upon his pupils (Berachos 28b): **“יהי רצון שתהא מורא שמים עליכם כמוורא בשר ודם, אמרו: לו תלמידיו עד כאן? אמר להם ולואי, תדעו כשאדם עובר עבירה אומר שלא יראני אדם.”** **“May it be the will of G-d that the fear of heaven be upon you like the fear of flesh and blood.”** His students said to him: **Is that all** (shouldn't our fear of G-d exceed our

fear of mankind)?! **He said to them: I wish that it would be at least to that degree! Know that when a person commits an aveirah, he says, “I hope that no human being sees me!”** (What about Hashem seeing him?)

This was not the case with Tzlofchad, who was put to death for his act of self-sacrifice. He made sure that people would see his face and know that he had desecrated the Shabbas; his face was stained and disgraced publicly. By using his feet to leave his tent and go desecrate the Shabbas publicly, he stained and disgraced his feet. By gathering wood with his hands, he stained and disgraced his hands. Therefore, to remedy these ills, he would wash his face, hands and feet in warm water on every erev Shabbas; then he would don a fringed garment to greet the Shabbas with tzitzis.

It is with great pleasure that we conclude this discussion with Chazal's depiction of Rabbi Yehudah bar Ilai. Wrapped in his fringed garment on erev Shabbas: **“ודומה למלאך ה' צבאות”**—**he resembled a malach from Hashem's legions.** According to the Targum Yonasan, this, in fact, is the meaning of the Torah's directive associated with the mitzvah of tzitzis: **“והייתם קדושים לאלקים”**—**you shall be holy like malachim attending to Hashem.** For, in the merit of the “techeiles” that brings to mind the Kisei HaKavod, we merit rising to the level of the heavenly malachim who serve HKB”H by transporting the Kisei HaKavod

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