

כ' אלול ה'תשע"ח

IT'S ALL IN YOUR HEAD

There is a מצוה we do mostly every day, of which most of us probably do not know the proper significance. In fact, חז"ל were so worried that we wouldn't treat it properly, so they gave us less of an opportunity to fulfill it. This is the מצוה of תפילין. When we bind our תפילין to our bodies, do we know what it is that we're doing? Are we concentrating on what we're supposed to be concentrating on? I hope that after reading this, we can all gain some insight and clarity into this very frequent, yet special, מצוה.

There are 4 times in the תורה where we are commanded to put on תפילין^{1,2,3,4}. These פרשיות are each written in the יד של תפילין as well as the ראש של תפילין. However, the תורה alludes to the תפילין other times besides the actual commandment. One example is in this week's פרשה. The פסוק⁵ says: "וראו " - "and all the nations will see the Name of Hashem is read on you and will fear you." explains in the גמרא⁶ that the פסוק is saying: "אלו תפילין שבראש" - "these are the תפילין 'in the head'". Why does the גמרא use this seemingly strange language? To answer this question, we could look at a מעשה involving the גר"א. It has been told that an enemy officer approached the גר"א, and he turned around wearing his תפילין, and scared the officer off. When the תלמידים asked the גר"א what happened, he brought down this גמרא. The תלמידים then retorted: "We're also wearing תפילין! How come we couldn't protect רבי?" The גאון replied that the גמרא says "שבראש" as opposed to "שעל הראש" because when most of us wear תפילין, we're thinking about other things. The תפילין aren't בראש, they're just על הראש. The גר"א, however, knew the חשיבות of תפילין, and was מקפיד to treat them properly. That's why they worked to scare off the officer. When we wear our תפילין, we should internalize the message of the גמרא, and not be thinking about other things.

The תפילין are also a סגולה for אריכות ימים⁷. This is learned out from the פסוק⁸ which says " ה' יחומש on פירוש ר' יצחק בר יהודה הלוי "ש' מניחין" meaning "300 times we place". The פסוק is being מרמז to the 300 days a year we put on תפילין¹⁰. By putting on תפילין every day, we are being מקיים not just the מצוה of תפילין, but this פסוק as well. The גמרא isn't necessarily saying that by just putting on the תפילין that we merit אריכות ימים. The proper way to do this is to take to heart why it is we're putting on תפילין.

The 4 פסוקים where we are commanded to put on תפילין are all mentioned in similar contexts. The former 2 contexts are יציאת מצרים, while the latter are a part of מלכות שמים. The תפילין are a commemoration of יציאת מצרים, in which הקב"ה revealed Himself to the entire world. Our putting on תפילין every day helps us to remember the times when הקב"ה shows us openly that He's there. The תפילין also serve another function, and that is reminding us of the times when הקב"ה chooses to come to us in a

1 שמות יג.ט

2 שם טז

3 דברים ו.ח

4 שם יא.יח

5 שם כח.י

6 מנחות לה:

7 שם מד.מד-מ: ועיין רש"י בריש עמוד בד"ה "ה' עליהם"

8 ישעיה לח.טז

9 פענח רזא שמות יג.ט

10 He gets 300 by taking the 365 days of the year, and subtracting 52 שבתות and 13 ימים טובים. Therefore, it seems the פענח רזא held you must put on תפילין on תפילין. Obviously, because of overlaps with שבת and יום טוב, the chances of exactly 300 days of תפילין are nearly impossible.

עניינים על פרשת השבוע

בס"ד

ישיבת שעלבים תשע"ט

אפרים אליעזר גרשון קליין

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hidden fashion. We should all be זוכה to have this in mind every day when we put on תפילין, and through this זכות, we should see the biggest revelation of השם in the times of משיח צדקינו, במהרה בימינו, of השגחת השם. אמן.