



Kedushas Tefillin

Nissan 5771 Volume I Issue I
Produced by: Rabbi Avrohom Adler

The point of this publication is to help create an awareness regarding the sanctity of tefillin.

Halachos of Tefillin

by: Rabbi Boruch Hirschfeld Shlit"א

When one puts on *tefillin* he should have the following things in mind:

1. To fulfill the *mitzvah* of *tefillin shel yad*.
2. To fulfill the *mitzvah* of *tefillin shel rosh*.
3. To subdue my heart, mind and body for Hashem.
4. To remember the miracle of *yetzias mitzrayim* (shows Hashem's power over heaven and earth).
5. To minimize the physical pleasures of this world.
6. To believe in the Oneness of Hashem written in the *tefillin*.
7. To fulfill everything else written in the *tefillin* (love Hashem, learn Torah, *mezuzah*, *tefillah*, *mitzvos of Pesach* and *prohibitions regarding chametz, pidyon haben*).

The ideal time for thinking these *כוונות* is while he puts on the *tefillin*. If he didn't, he can think them right after putting them on the *tefillin* or any time while still wearing them.

Between the *יד של יד* and *של ראש* it is *אסור* to speak out, even to answer *אמן* or *שמיה רבא*. He should just think to be *יוצא* with what the others are saying.

After finishing tightening and positioning the *של ראש*, one should say *ברוך שם... ועד*. One should be very careful not to say *ברוך שם* till the *של ראש* is fully positioned.

It is very praiseworthy to learn something while wearing *tefillin*, before they are taken off.

The Glory of Tefillin

by: R' Zev Busel

ליהודים היתה אורה ושמחה וששן ויקר - the *Yidden* experienced light and joy, delight and honor. The *Gemora* in *Meseches Megillah* tells us that that *אורה*, and that *יום טוב*, *שמחה* זה *יום טוב*, and *ויקר* אלו *תפילין*. Rashi explains that Haman decreed against the observance of the aforementioned *mitzvos* and now we are able to observe them.

The *Sfas Emes* pondered: If so, why didn't the *passuk* just say that *ליהודים היתה תורה יום טוב*? *ומילה ותפילין*? The *Sfas Emes* answers that through the redemption, *Klal Yisroel* experienced a heightened realization that the true nature of light is Torah; the true nature of joy is *Yom Tov*; the true nature of delight is *bris milah*; and that the true nature of honor is *tefillin*.

Perhaps in regard to *tefillin* this concept can be explained as follows: Horav Yonasan Eibeschutz in

'ג writes that the sudden rejuvenation of the *mitzvah* of *tefillin* subsequent to the miracles of Purim was because *tefillin* is symbolic of Hashem monitoring one's thoughts and actions. Everything that transpires in our lives is not *teva*, natural, but rather the *hashgachah protis*, Divine providence of the *Ribono Shel Olam*. The *shel rosh* symbolizes that all our thoughts are observed by Hashem; the *shel yad* represents our actions. Therefore, after the great miracles of *Purim*, that even in the darkness of *galus*, where beforehand it was not so recognizable the glory of Hashem, the Jewish people merited to see the *yad Hashem*, and that created a renewed awareness for the *mitzvah* of *tefillin*.

With this we understand why true honor is reflected in *tefillin*. After the *nes* of *Purim*, witnessed by the nations, *Klal Yisroel*-- as the *am hanivchar*, the Chosen People, merited special *hashgachah protis* even in *galus*. This is the true *kavod*, as reflected by the *mitzvah* of *tefillin* as expressed in the *Gemora*: וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך - then all the peoples of the earth will see that the Name of Hashem is proclaimed over you, and they will revere you. When one realizes that the true nature of honor is *tefillin*, how much more so is it imperative to properly observe this unique *mitzvah*.

The Power of Tefillin

by: R' Reuven Gerson

רמב"ם יד החזקה - הלכות תפילין מזוזה וספר תורה פרק ד קדושת תפילין קדושתן גדולה היא שכל זמן שהתפילין בראשו של אדם ועל זרועו הוא עניו וירא שמים ואינו נמשך בשחוק ובשיחה בטילה ואינו מהרהר מחשבות רעות אלא מפנה לבו בדברי האמת

In describing the *kedushah* of the *tefillin*, the Rambam says that while one wears *tefillin*, one is humble, has the fear of sin upon them and is not drawn to foolishness and idle chatter. Rather, one turns one's heart to the words of truth.

It is well known that the Rambam was very precise with the wording of every *halachah*. Yet, the wording in this *halachah* appears a little bit strange. The Rambam did not write that while the *tefillin* are on one's arm they should not be drawn after idle chatter, but that they are humble and not drawn after idle chatter etc. The Rambam is teaching us that the *tefillin* have the power to actually change the person who wears them!

The Achronim offer the following *Gemora* in Brachos (30b) as a source for the Rambam.

אביי הוה יתיב קמיה דרבה חזייה דהוה קא בדה טובא אמר וגילו ברעדה כתיב אמר ליה אנא תפילין מנחנא רבי ירמיה הוה יתיב קמיה דרבי זירא חזייה דהוה קא בדה טובא אמר ליה בכל עצב יהיה מותר כתיב אמר ליה אנא תפילין מנחא Here too they said the very fact that they are wearing *tefillin* ensures that they are not going to be drawn into excessive idle or silly behavior.

But there is a problem. If *tefillin* have this power, how come we do not always feel it? The power of the *tefillin* is proportionate to the realization that the wearer has that he is wearing them. If one does not realize that one is wearing them, then they have no power at all.

The Vilna Gaon makes this *diyuk* from the words of the following *Gemora* in Brachos (6a)

אמר רבי אבין בר רב אדא אמר רבי יצחק וכו' ומנין שהתפילין עוז הם לישראל דכתיב וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך ותניא רבי אליעזר הגדול אומר אלו תפילין שבראש

Here again, the *Gemora* does not say that these are the *tefillin* that are on the head, but these are the *tefillin* that are in the head. The *tefillin* always influences the wearer, but only if the wearer is aware that they are wearing them.

Order of the Parshiyos

by: R' Avrohom Adler

Letotafos (*tefillin placed on the head*) occurs three times in the Torah, twice without a “vav” and once with a “vav,” - four in all. This teaches us that four compartments are to be inserted in the (*head*) *tefillin*. This is the opinion of Rabbi Yishmael. Rabbi Akiva, however, maintains that there is no need for that explanation, for the word *totafos* itself implies four, since it is composed of the word “*tot*,” which means two in Caspi, and “*fos*,” which means two in Afriki.

In both the *shel rosh* (*head tefillin*) and *shel yad* (*arm tefillin*), there are the same four passages written in them; the only difference between them is that in the *shel rosh*, each *bayis* (*compartment*) contains one passage, while in the *shel yad*, all four passages are written in the same *bayis* on one piece of parchment. (Orach Chaim 32:2). Furthermore, these four passages must be written in order as it appears in the Torah which is *Kadesh, V'hayah ki yi'vi'achah, She'ma, V'hayah im shamo'a*; and if they aren't, the *tefillin* are invalid. (ibid 32:1).

There is a well known disagreement between Rashi and Rabbeinu Tam as to what is the correct order of the passages: Rashi holds that it is *Kadesh, V'hayah ki yi'vi'achah, She'ma, V'hayah im shamo'a*, starting from left to right. Rabbeinu Tam maintains that *V'hayah im shamo'a* goes before *She'ma*. The Shulchan Aruch rules in

accordance with Rashi (ibid. 34:1). The Mishnah Berurah points out that Rabbeinu Tam is not arguing on the order that it must be written, rather, only on the order that it needs to be placed in the compartments.

The Bach quotes the S'mag and Mordechai, who reported that a pair of *tefillin* were found in the grave of Yechezkel Hanavi, and the passages appeared in the order of Rashi. Some do not consider this as proof that the ancient *tefillin* were in fact made according to the opinion of Rashi, since it might have been buried precisely because it was out of order. The Bach rejects this answer, since they could have simply switched it back to the proper order, as we learned that it is only the placing out of order in the compartments that invalidates the *tefillin*.

Al Mitzvas Tefillin is a Blessing of Thanksgiving

by: Meoros HaDaf HaYomi

Rabbi Yechiel Michel Epstein zt"l, the Rabbi of Novardok, wrote: The two blessings said on *tefillin* are not the same. The first – “...Who sanctified us with His commandments and commanded us to put on *tefillin*” – is a blessing on the *mitzvah*. The second, “...Who commanded us about the *mitzvah* of *tefillin*” is not a blessing on the *mitzvah*, as we have already said it, but a blessing of thanksgiving for this *mitzvah*, which is “the great link that connects the Jews to their Father in Heaven.” Therefore we say afterwards: *Baruch shem kevod malchuso le'olam va'ed*. As the main connection is in the verse *Shema Yisrael*, we continue by saying this statement, which Yaakov said to his sons when they said that verse (*Aroch HaShulchan*, 25:13)

Yearning for Tefillin

The *Chiddushei HaRim* zt"l recounted: Following the last day of *Pesach* and *Sukkos*, Rabbi Levi Yitzcahk of Berditchev zt"l would be up all night, yearning for daylight so that he could have the merit of observing the *mitzvah* of *tefillin* after an interruption of eight days (*Ma'yanos HaNetzach*).

Join the Kedushas Tefillin Program!

Who is this program for?

Any boy who has a *ratzon* to wear his *tefillin* without talking.

How do I Join?

Contact our Gabbai, Eli Jaffa, @ 216-385-4869, or send us an email @ kedushastefillin@gmail.com.

What are the rules?

See below.

What do I get?

A tremendous reward for *davening* properly, and for being careful in the fulfillment of this *mitzvah*.

For the "*she'lo lishma*" part, see below.

How do I keep track?

After you join, you will receive a monthly card.

When Can I start?

The program begins on the second day of *Rosh Chodesh Iyar*, May 5th

Hatzlachah!!

Kedushas Tefillin Rules

1. You should be wearing your *tefillin* from at least "*Boruch she'amar*" until after "*Aleinu*."
2. **There is no talking (including "mouthing") with your tefillin on.**
3. Even if you (*mistakenly*) talk, you will try not to continue (*during that Shacharis*).
4. The month begins on *Rosh Chodesh* (*second day, when applicable*).
5. You cannot miss-out more than four times during a month.
6. If you have a perfect month, or only miss once - you will receive the following: a set of old coins (which includes: 2 pennies from the 50's; 2 from the 40's; 2 from the 30's), plus you will be entered into **three** raffles for sets of *seforim*.
7. If you miss twice or three times, you will still receive the set of old coins, and you will be entered into **two** raffles for sets of *seforim*.
8. When you have completed your third month, the set of coins will begin to include the following: Pennies from the 20's; 10's; 1900's; 1890's; 1880's and even earlier; nickels from the turn of the century; foreign coins, plus more.
9. Any boy that hands in 12 cards (*and did not win any of the monthly raffles*) will receive a *sefer*.

If you would like your school or class to join this project, please contact Rabbi Adler @ 216-235-4330, or email us @ kedushastefillin@gmail.com.