

Shvilei Pinches

Parshas Terumah

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The Incredible Revelation of the Divine Tanna RaShB"Y

By Putting on Tefillin One Fulfills the Mitzvah of:

"ועשו לי מקדש ושכנתי בתוכם!"

In this week's parsha, parshas Terumah, we read (25,8): **"ועשו לי מקדש ושכנתי בתוכם, ככל אשר אני מראה אותך את תבנית המשכן ואת תבנית כל כליו וכן תעשו"**—**They shall make Me a Sanctuary, so that I may dwell among them—in conformance with all that I show you, the form of the Tabernacle and the form of all its vessels; and so shall you do.** Rashi comments that "and so shall you do" applies to future generations. This commandment of: **"ועשו לי מקדש"**—**They shall make Me a Sanctuary**, constitutes one of the two hundred and forty-eight mitzvos aseh, positive commandments. In the words of the Rambam in Sefer HaMitzvos: **"מצוה כ היא שצונו לבנות בית עבודה, בו יהיה ההקרבה והבערת האש תמיד, ואליו תהיה ההליכה והעליה לרגל והקיבוץ בכל שנה, והוא אמרו יתברך ועשו לי מקדש"**—we are commanded to build a house of worship—where sacrifice and the burning fire will be ongoing; the people will journey and go up there on the festivals and gather there annually; this is the fulfillment of His command: **ועשו לי מקדש**.

According to this, it would seem that in the absence of a Beis HaMikdash, in times of exile, we are unable to fulfill this positive commandment. In this essay, we wish to delight in the incredible lesson taught us by Rabbi Shimon bar Yochai (RaShB"Y) in the holy Zohar. He reveals to us that even today, in exile, it is still possible to fulfill this vital, positive commandment by performing the mitzvah of donning tefillin. As the Shlah hakadosh writes (Chullin):

"כתב בעל ספר המוסר פרק ד' וזה לשונו, וסוד תפילין עמוק מי ימצאנו, אבל אכתוב מעט מזעיר ממה שכתבו חכמי האמת. דע שצריך לנהוג בהן קדושה גדולה, לפי שיש בהן סוד המרכבה קדושה, ואחר שנחרב הבית כתב הקדוש רשב"י (פרשת חיי שרה קכט.), שעל תפילין נאמר ועשו לי מקדש ושכנתי בתוכם, שבסיבתם הקב"ה משרה שכינתו בישראל, לפי שהם סוד המרכבה וסוד האבות, ולכן יש בהן ש"ן של ג' רגלים מצד הימין כנגד האבות אברהם ויצחק ויעקב, ומצד השמאל ש"ן של ד' רגלים כנגד ד' חיות נושאי המרכבה."

Tefillin represent a deep mystery; one must treat them with the utmost reverence and sanctity. They possess the secret of the Holy Chariot (a vessel subservient to Hashem's will). Since the destruction of the Temple, we fulfill the command of "they shall make Me a Sanctuary, so that I may dwell among them" through the mitzvah of tefillin—as taught by RaShB"Y (Chayei Sarah 129.). By means of the tefillin, HKB"H's Presence dwells among Yisroel—for tefillin represent the secret of the Chariot and the secret of the Patriarchs. It is for this reason that they have a three-legged "shin" on their right side—corresponding to the Patriarchs, Avraham, Yitzchak and Yaakov; and on their left side, they have a four-legged "shin" corresponding to the four creatures bearing the Chariot.

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The Arm and Head Tefillin Represent the Two Keruvim

In a similar vein, the Shlah hakadosh adds in the sefer Mitzvas Tefillin (1,4), in the name of Rabeinu Bachayei, that the arm tefillin and the head tefillin represent the two keruvim, cherubim, that stood on top of the aron, the ark.

Concerning the donning of the tefillin, he also remarks (ibid. 3,5): **“ויניחם מיד קודם שיאמר פרשת התמיד ושאר פרשיות התמיד, מאחר שהתפילין הם במקום בית המקדש כמו שכתבנו לעיל פרק א פסקא ד בשם הזוהר, על כן מן הראוי לומר בהם מעשה הקרבנות שהם במקום He advises putting on one’s tefillin prior to reciting the passages concerning the korban tamid--the daily, communal sacrifice—and the other korbanos. After all, as he explained previously in the name of the Zohar, the tefillin are in lieu of the Beis HaMikdash.**

The source for this idea is found in the Zohar hakadosh (Midrash HaNeelam, Chayei Sarah, 129.). An encounter is described between Rabbi Yehudah, Rabbi Yeisa and Rabbi Chiya and Rabbi Elazar, the son of Rabbi Shimon; Rabbi Elazar was investigating the mysteries of the mitzvah of tefillin at the time. They said to him in the name of his father, RaShB”Y:

“שמענא מאבוך, דקוב”ה ברחימו סגיא דהוה ליה עם ישראל, אמר לון למעבד ליה בי משכנא, כגוונא דרתיבא עלאה דלעילא וייתי דיוריה עמהון, הדא הוא דכתיב ועשו לי מקדש ושכנתי בתוכם, ושמענא מאבוך דהכא סתים טעמא דתפילין בהאי פסוקא.”

We heard the following from your father: Due to HKB”H’s great love for the people of Yisroel, He told them to build a Sanctuary for Him—symbolizing the Chariot above—and He would dwell among them. This is conveyed by the words “They shall make Me a Sanctuary, so that I may dwell among them.” Your father taught us that the underlying reason for the mitzvah of tefillin is contained in this possuk.

To this, Rabbi Elazar the son of Rabbi Shimon replied:

“ ורזא דחכמתא דא הוא כגוונא דמקדשא, דכתיב (שמות כה יט) ועשה כרוב אחד מקצה מזה וכרוב אחד מקצה מזה, ועלייהו דיוריה דמלכא בארבע אתוון... וכהאי גוונא לבא ומוחא, לבא מכאן ומוחא מכאן, ועלייהו מדוריה דקודשא בריך הוא בארבע פרשיין.”

The secret of the structure in the Sanctuary is replicated in man, himself. In the Sanctuary, it states that there were two cherubs, standing opposite one another, upon which the King of Kings dwelt via the sanctity and revelation of His four-lettered name. Similarly, in man, the heart and the brain stand opposite one another, and HKB”H rests upon them via the four passages contained in the tefillin.

The Divine Presence Is in the Merit of the Tefillin’s Sanctity

After reflecting upon the words of RaShB”Y and the Shlah hakadosh, we can conclude that both the Sanctuary and Tefillin serve a similar purpose—both are meant to allow the Divine Presence to rest upon Yisroel. Concerning the Sanctuary, the possuk states explicitly: **“ועשו לי מקדש ושכנתי”** -- **They shall make Me a Sanctuary, so that I may dwell among them.** In a similar

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fashion, when a Jew dons his arm tefillin and his head tefillin, he is transformed into a Chariot for HKB”H—becoming a Sanctuary to accommodate the Divine Presence.

This can be better understood upon review of the words of the Shulchan Aruch (O.C. 25,5):

”יכוין בהנחתם, שצונו הקב”ה להניח ארבע פרשיות אלו, שיש בהם יחוד שמו ויציאת מצרים, על הזרוע כנגד הלב, ועל הראש כנגד המוח, כדי שנזכור נסים ונפלאות שעשה עמנו, שהם מורים על יחודו, ואשר לו הכח והממשלה בעליונים ובתחתונים לעשות בהם כרצונו, וישתעבד להקב”ה הנשמה שהיא במוח, וגם הלב שהוא עיקר התאוות והמחשבות, ובוה יזכור הבורא וימעט הנאותיו.”

One must concentrate on having the proper intent when one dons the tefillin. HKB”H commanded us to place these four passages—depicting his Oneness and the exodus from Egypt—on the arm, opposite the heart, and on the head, opposite the brain. Thus, we remember the miracles and supernatural feats that He performed on our behalf—demonstrating His Oneness and that he has dominion over those above and those below, to do with them as he pleases. By dedicating the neshomeh—located in the brain—and the heart—the source of one’s desires—to the service of HKB”H, one will always remember his Creator and will minimize his own personal pleasures.

This idea is conveyed in the formula of the “I’shem yichud” recited before donning the tefillin: “וצונו להניח על היר לזכרון זרוע הנטויה, ושהיא נגד הלב, לשעבד בזה תאוות ומחשבות לבנו לעבודתו יתברך שמו, ועל הראש נגד המוח, שהנשמה שבמוחי עם שאר חושי וכוחותי, כולם יהיו משועבדים לעבודתו יתברך שמו”—He commanded us to put the tefillin upon the arm as a reminder of the outstretched arm of the exodus, and because it is opposite the heart, subjugating thereby the passions and thoughts of our heart to His service—blessed is His Name; and upon the head, opposite the brain, so that the soul that is in my brain, together with the rest of my senses and faculties, all may be subjugated to His service—blessed is His Name.

With this understanding, it is not difficult to comprehend RaShB”Y’s lesson that when one fulfills the mitzvah of tefillin, he is actually fulfilling the mitzvah of: “ועשו לי מקדש ושכנתי בתוכם”-- **They shall make Me a Sanctuary, so that I may dwell among them.** For, when a Jew dons his tefillin, opposite the heart and the brain, with this extraordinary purpose in mind--devoting his body and soul to the service of Hashem--he becomes a Chariot for HKB”H--meriting that the Divine Presence rests upon him.

It seems clear that RaShB”Y’s lesson in the Zohar hakadosh is the source for the practice found in the Arizal’s siddur, Kol Yaakov, and in the siddur Tefillah Yesharah. After donning the tefillin shel rosh, several verses are recited which are associated with tefillin. One of them is the possuk: “ועשו לי מקדש ושכנתי בתוכם”--**They shall make Me a Sanctuary, so that I may dwell among them.** After all, we have just learned that by donning tefillin, we fulfill the mitzvah of building the Beis HaMikdash.

“And They Will Fear You” Refers to the Tefillin shel Rosh

We shall now see how beautifully this premise of RaShB”Y’s—that by means of the mitzvah of tefillin, HKB”H rests His Divine Presence upon us just as He did in the Beis HaMikdash—correlates

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with the possuk in parshas Ki Savo (Devarim 28,10): **“וראו כל עמי הארץ כי שם ה' נקרא עליך—Then all the peoples of the earth will see that the Name of Hashem is proclaimed upon you, and they will fear you.** The Gemorah (Berachos 8.) interprets this possuk as a reference to the head tefillin: **“אמר רבי אליעזר, אלו תפילין שבראש”**. We must explain, though, why the peoples of the earth specifically revere and fear the tefillin shel rosh—as opposed to the tefillin shel yad.

The explanation can be found in the words of the Tur (O.C. 25)—deriving originally from his father, the Rosh: **“ונקראים תפילין לשון פלילה, שהן אות ועדות לכל רואינו שהשכינה שורה עלינו, דכתיב (דברים כח י) וראו כל עמי הארץ כי שם ה' נקרא עליך, ודרשינן אלו תפילין—in other words, tefillin are a sign testifying to the fact that the Divine Presence, the Shechinah, rests upon us. This is the meaning of the verse: “כי שם ה' נקרא עליך”— that the Name of Hashem is proclaimed upon you.**

We can suggest two reasons why this possuk is interpreted as a reference to tefillin shel rosh, specifically, and not tefillin shel yad: (1) only the head tefillin are visible to all; whereas, the arm tefillin are covered and not seen publicly. The possuk states (Shemos 13,9): **“והיה לך לאות על—לך”**—and it shall be a sign **for you on your arm.** The Gemorah expounds (Menachos 37:): **“לך”**—it is a sign exclusively for you and not for others. For this reason, it is only applicable with regards to the head tefillin to say: **“וראו כל עמי הארץ כי שם ה' נקרא עליך— Then all the peoples of the earth will see that the Name of Hashem is proclaimed upon you, and they will fear you.** (2) the Gemorah teaches us (Menachos 36.): **“תנא כשהוא מניח מניח של יד ואחר כך מניח של ראש, וכשהוא חולץ חולץ של ראש ואחר כך חולץ של יד—when one puts on tefillin, it is imperative to don the shel-yad first and only then to don the shel-rosh; conversely, when removing the tefillin, the shel-rosh are removed first, followed by the shel-yad. As a result, whenever one is wearing his tefillin shel rosh, he is already wearing his tefillin shel yad, inevitably. Therefore, it is appropriate to interpret the possuk: “וראו ממך”—and they will fear you—as referring to the head tefillin, since if one has his head tefillin on, he, inevitably, has his arm tefillin on, as well.**

Thus, we have clear-cut evidence from the words of the Rosh and the Tur that by donning tefillin we merit to have the Shechinah rest upon us. Of course, this coincides with the lesson taught by RaShB”Y that by performing the mitzvah of tefillin, we fulfill the commandment of: **“ועשו לי מקדש— They shall make Me a Sanctuary, so that I may dwell among them.**

“With Great Fear”

Refers to the Appearance of the Shechinah”

After much consideration, I believe that this insight of Rabbi Shimon bar Yochai’s—that by means of performing the mitzvah of tefillin, HKB”H rests His Shechinah upon a person—provides us with a key to shed some light on the Rambam’s fascinating words regarding the sanctity of the tefillin (Hilchos Tefillin 4,25):

“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

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בדברי האמת והצדק, לפיכך צריך אדם להשתדל להיותן עליו כל היום שמצותן כך היא. אמרו עליו על רב תלמידו של רבינו הקדוש, שכל ימיו לא ראוהו שהלך ארבע אמות בלא תורה או בלא ציצית או בלא תפילין.

He states that tefillin possess tremendous sanctity. As long as the tefillin are on one's head and arm, he is humble and G-d-fearing; he is not drawn to frivolity or meaningless chatter; he does not contemplate evil thoughts; rather, he focuses on worthwhile and righteous endeavors. Therefore, one should strive to keep them on all day long—that is the proper way to perform this mitzvah. It was said of Rav, Rabeinu hakadosh's student, that, all of his days, he was never seen walking four cubits without Torah, or without tzitzis or without tefillin.

We must explain where the Rambam derives this understanding from. First, though, let us clarify the words of the Rosh and the Tur—that the fear that overwhelms the peoples of the world in response to seeing our tefillin is due to the presence of the Shechinah.

Let us introduce a concept that is discussed at length in all of the early works of mussar. They teach us that fear and reverence of Hashem are prerequisites in the service of Hashem. The possuk in Tehillim states (111,10): **“ראשית חכמה יראת ה’”**—the first tenet of wisdom is fear of Hashem. Without fear of Hashem, it is nearly impossible to guard oneself from sin. Nevertheless, it is crucial to realize that it is impossible to achieve fear of Hashem without the presence of the Shechinah—fear of Hashem derives from the Shechinah's presence. In the words of the Tikunim (Introduction 5.): **“שכינתא איהי יראת ה’”**—essentially, the Shechinah and fear of Hashem go hand in hand. Additionally (ibid. Tikun 13, 77.): **“יראת ה’ דא שכינתא מלכות קדישא”**—fear of Hashem is inseparable from the holy Presence. This is the basis for what we recite in the Haggaddah of Pesach: **“ובמורא גדול זו גילוי שכינה”**—**And great fear refers to the appearance of the Shechinah.** When HKB”H revealed His Presence upon Yisroel, the Egyptians were stricken with enormous fear. All of these sources indicate that the revelation of the Shechinah is associated with great fear.

This explains nicely why the Rosh and the Tur teach us that the cause of the goyim's fear, in response to the tefillin shel rosh, is the presence of the Shechinah resting upon us.

Alas, we can shed some light on the words of the Rambam—the other Moshe, man of G-d, teaching the word of Hashem—who reveals to us, concerning the sanctity of the tefillin: **“שכל זמן שהתפילין בראשו של אדם ועל זרועו הוא עניו וירא שמים, ואינו נמשך בשחוק ובשיחה”**—as long as the tefillin are on one's head and arm, he is humble and G-d-fearing; he is not drawn to frivolity or meaningless chatter; he does not contemplate evil thoughts; rather, he focuses on worthwhile and righteous endeavors.

It appears that his words are based on the lesson of RaShB”Y taught above—that one who performs the mitzvah of tefillin, merits the presence of the Shechinah, in keeping with the possuk: **“ועשו לי מקדש ושכנתי בתוכם”**—**They shall make Me a Sanctuary, so that I may dwell among them.** This allowed the Rambam to deduce that wearing tefillin imparts humility and a fear of G-d upon the person wearing them. For, the Gemorah teaches us (Sotah 5.) that the Shechinah only rests upon one who is humble and fears G-d.

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“So that I May Dwell among Them”

“בתוכ-ם” within the Square ם

Now, let us investigate what leads the divine Tanna, RaShB”Y, to deduce that the mitzvah of building a sanctuary refers to the mitzvah of tefillin—both of which result in the presence of the Shechinah. Surely, he must find an allusion in the possuk itself. The Megaleh Amukos (Kedoshim) points us in the right direction; he writes:

“גם אמר (ויקרא כב לב) ונקדשתי בתוך בני ישראל, על סוד תפילין, ועשו לי מקדש ושכנתי בתוכם בזוהר חיי שרה, בתוכם מ' סתומה תפילין מרובעת הלכה למשה מסיני.”

In other words, the possuk employs the term “בתוכ-ם”, which can be read as “בתוך ם”, within the closed letter “mem”—representing the square shape of the housing of the tefillin. The Gemorah teaches us (Menachos 35.): “תנא תפילין מרובעות הלכה למשה מסיני”—it has been handed down as law to Moshe from Sinai that tefillin must be square.

A similar teaching is expressed by the great Rabbi Chaim Vital in his sefer Etz HaDaas Tov, in this week’s parsha: “ונבוא אל ביאור הכתובים ועשו לי מקדש וכו’, זו תפלה של ראש הנחלקת לד’.” He states that the command to build a sanctuary is a reference to the head tefillin which contains four compartments—similar to the four spatial directions and similar to the closed letter “mem.” He concludes that when the possuk states, “so that I may dwell within them,” “בתוכ-ם”, it means within the closed “mem.” So, now let us address the matter of why Scriptures alludes to the mitzvah of tefillin expressly with the closed “mem,” ם—whose shape is square, just like the tefillin.

It Does Not Say “ושכנתי בתוכו” but Rather “ושכנתי בתוכם”

An explanation can be found in the well-known commentary of the Alshich hakadosh, which appears in Toras Moshe several times (Shemos 15,2; ibid. 26,1; ibid. 31,13; and others). The possuk states: “ועשו לי מקדש ושכנתי בתוכם”--**They shall make Me a Sanctuary, so that I may dwell among them.** The focus of the possuk is the “מקדש”, the Sanctuary, which is a singular object; therefore, it should have said: “ושכנתי בתוכו”, so that I may dwell within it. Instead the possuk employs the plural term “בתוכם”—meaning among or within them. Based on this analysis of the language of the possuk, the Alshich hakadosh deduces that HKB”H is telling us that the purpose of building a Beis HaMikdash is so that He can rest His Shechinah upon each and every member of Yisroel—within them, rather than within it. Additionally, the presence of the Shechinah in the Beis HaMikdash then derives from them.

This deduction fits nicely with RaShB”Y’s rendering of the possuk, as well. As discussed above, he views this possuk as a reference to the mitzvah of tefillin—for whose performance a person merits the presence of the Shechinah. Hence, the possuk is conveying that albeit we are commanded to construct a Sanctuary, nonetheless, a prerequisite is that we first strive to achieve the state of: “ושכנתי בתוכם”—by means of the mitzvah of tefillin, we make ourselves into mini-sanctuaries each worthy of housing the Divine Presence.

In fact, this understanding of RaShB”Y’s teaching is stated explicitly by the Shlah hakadosh (Taanis):

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“ועשו לי מקדש ושכנתי בתוכם. ושכנתי בתוכו הוה ליה למימר, אלא אמר ושכנתי בתוכם, כי כל אדם מחויב לעשות מקדש, ודבר זה נוהג תמיד. והזוהר כתב כי התפילין שהם סוד המרכבה שאדם מניח הוא המקדש, גם יטהר האדם את עצמו וכל אבריו, ואז הוא בצורת משכן ומקדש.”

Each and every Jew is obligated, at all times, to erect a Sanctuary. The Zohar teaches that this is the secret behind the mitzvah of tefillin. Thus, one should purify himself and his limbs, so that he exemplifies a sanctuary.

For this reason, we have the law given directly to Moshe from Sinai to construct the housing of the tefillin in the shape of a closed “mem,” ם. This shape alludes to the closed “mem” in the possuk: “ושכנתי בתוכם”—so that I may dwell among them. This conveys the message that by performing the mitzvah of tefillin, we merit that HKB”H rests His Shechinah on each and every member of Yisroel.

The Arm Tefillin and the Head Tefillin Represent the Two Keruvim

Continuing along this path, let us address the commentary of Rabeinu Bachayei, which is founded on the Zohar hakadosh: “כשם שהשכינה שורה בד’ חיות שבמרכבה על שני הכרובים, כן המניח תפילין מרכבה לשם יתברך, והשכינה שורה עליו בד’ פרשיות על שני אברים המיוחדים שבו, והם המוח והלב, המוח מכאן והלב מכאן, וזהו סוד הכתוב כרוב אחד מקצה מזה וכרוב אחד מהם המוח והלב, המוח מכאן והלב מכאן, וזהו סוד הכתוב כרוב אחד מקצה מזה.” Just as the Shechinah rests via the four creatures bearing the Chariot on the two keruvim, so does one who dons tefillin function as a Chariot to the Holy One, blessed is His name. By means of the four passages contained on his two designated limbs, the brain and the heart, the Shechinah rests upon him. This is the mystery revealed by the possuk: “One Cherub at this end and one Cherub at this end.”

We can explain the matter based on the author of the Tanya’s lengthy discussion in Likutei Amarim (Chapters 9-16). He deals with the issue of the difficult struggle that exists between the brain and the heart. It is known that the holy neshomeh resides in the brain in one’s head and that it originates as a part of the Almighty above. Therefore, due to the neshomeh’s influence, man yearns to fulfill the mitzvos of the Torah and to do his best to serve Hashem.

The left side of the heart, however, houses the yetzer hora, the evil inclination, who tempts man to sin. As the possuk states (Bereishis 8,21): “כי יצר לב האדם רע מנעוריו”—the inclination of man’s heart is evil from his youth. Hence, it is incumbent upon man to insure that his brain reigns over his heart. The Zohar hakadosh (Pinchas 224.) explains that the brain resembles the influence of the male, while the heart resembles the female recipient. Along these lines, it states: “מוחא דאיהו דכורא רכיב ושליט על הלב”—the brain is the male and rules over the heart.

Concerning this matter, the Tanya states (Chapter 12): “כי המוח שליט על הלב בתולדתו וטבע יצירתו, שכך נוצר האדם בתולדתו, שכל אדם יכול ברצונו שבמוחו להתאפק ולמשול ברוח תאותו שבלבו, שלא למלאות משאלות לבו במעשה דבור ומחשבה, ולהסיח דעתו לגמרי מתאות לבו—by its nature, the brain reigns over the heart; this is how man was created; every person possesses the ability to restrain himself and

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control the cravings of his heart—in deed, in speech and in thought. In particular, he is able to tend to the side of kedushah.

In this same vein, the Tanya goes on (Chapter 16): **העיקר, הבינונים, הזוהר גדול בעבודת ה' לבינונים, הוא למשול ולשלוט על הטבע שבחלל השמאלי, על ידי אור ה' המאיר לנפש האלקית שבמוח, ולשלוט על הלב, כשמתבונן במוחו בגדולת אין סוף ברוך הוא, להוליד מבינתו רוח דעת ויראת ה' במוחו, להיות סור מרע דאורייתא ודרבנן**—this is an important concept, concerning the service of Hashem, for those holding on an intermediate level. It is essential to control and overcome one's natural tendencies emanating from the left side of the heart; one must utilize the divine light shining from one's brain to reign over the heart. Thus, he will realize the greatness of the Almighty and will have the fear and wisdom to refrain from biblical and rabbinical transgressions.

The Mitzvah of Tefillin Is Designed to Give the Brain Dominion over the Heart

This concept allows us a new appreciation concerning the purpose of the mitzvah of donning tefillin—opposite the heart and opposite the brain. First, we place the tefillin on the upper arm opposite the heart, in order to sanctify and purify the heart of its negative tendencies: **יצר לב**—**הארם רע מנעוריו**—since **“the inclination of man's heart is evil since his youth.”** Thus, we prepare the heart to receive the holy light from the neshomeh in the brain. Having accomplished this preparatory step, we proceed to don the tefillin shel rosh opposite the brain; this serves to enhance the neshomeh's power and ability to influence the heart with its holy illumination—in keeping with the principle of “the brain reigning over the heart.”

This also clarifies for us the Zohar's comparison of the two tefillin to the two keruvim. The Gemorah in Yoma (54.) teaches us that the keruvim were in the form of a male and a female. We can now suggest that this design alludes to the fact that the male cherub corresponded to the brain—the male influence—whereas, the second cherub, resembling the female, corresponded to the heart—the female recipient.

We can apply this understanding to the possuk in our parsha to arrive at the following interpretation (Shemos 25,20): **“והיו הכרובים פורשי כנפיהם למעלה”**—**the keruvim shall be with their wings spread upward**—this indicates that both the brain and the heart shall yearn to dedicate all of their thoughts and deeds solely to the service of Hashem; **“ופניהם איש אל אחיו”**—**facing one another**—the brain will yearn to illuminate the heart with the light of Torah, while the heart will yearn to receive wisdom and proper guidance from the brain. If this goal is achieved, they will merit the presence of the Shechinah: **“ונועדתי לך שם ודברתי אתך מעל הכפורת מבין שני הכרובים אשר על ארון העדות את כל אשר אצוה אותך אל בני ישראל”**—**It is there that I will set My meetings with you, and I shall speak with you from atop the Cover, from between the two Keruvim that are on the Ark of Testimony, everything that I shall command you to the Children of Yisroel.**

It seems that RaShB"Y's lesson was implicit in HKB"H's words to Moshe: **“ככל אשר אני מראה”**—**in conformance with all that I show**

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you, the form of the Tabernacle and the form of all its vessels; and so shall you do—where Rashi emphasizes that these instructions apply to all future generations. In other words, HKB”H alludes to Moshe that even during generations that will be in exile, times when the Beis HaMikdash will be absent, nevertheless, we will still be able to fulfill, on a daily basis, the mitzvah of: **“ועשו לי”** **“מקדש”**—**They shall make Me a Sanctuary**. We will do so by donning arm tefillin and head tefillin, opposite the heart and the brain, substituting for the two keruvim—providing a worthy place for HKB”H to rest His Shechinah.

The Divine Presence in the Merit of the Forty-two Names in the Tefillin

With reverence and love, b’d’chilu u’r’chimu, let us present a novel approach to the lesson of RaShB”Y that we have been discussing. Our blessed sages draw a strong comparison between the service of the Kohen Gadol in the Beis HaMikdash and our donning of tefillin. We have learned in **“חייב אדם למשמש בתפילין בכל שעה קל וחומר מציץ, ומה ציץ שאין בו אלא אזכרה אחת, אמרה תורה (שמות כח לז) והיה על מצחו תמיד, שלא תסיח דעתו ממנו, תפילין שיש בהן אזכרות הרבה על אחת כמה וכמה.”**

We learn from the “tzitz,” the Kohen Gadol’s headplate, by dint of a kal va’chomer, that one is obligated to touch and feel his tefillin frequently. For, if the “tzitz,” which only contained one mention of the holy name, required a constant focus and awareness, all the more so tefillin, which contain forty-two mentions of the holy name.

The Rambam instructs us (Hilchos Tefillin 4,14): **“חייב אדם למשמש בתפילין כל זמן שהן עליו, שלא יסיח דעתו מהן אפילו רגע אחד, שקדושתן גדולה מקדושת הציץ, שהציץ אין בו אלא שם אחד [קודש לה], ואלו יש בהן אחד ועשרים שם של יו”ד ה”א [היינו שם הוי”ה] בשל ראש וי”ד”** He stresses that one must have a constant awareness of one’s tefillin while wearing them and should touch them frequently; he states that their sanctity is even greater than that of the “tzitz.” For, the “tzitz” only contained the phrase **קודש לה’** on it, i.e. a single mention of the holy, four-letter name. Tefillin, on the other hand, contain twenty-one mentions of the holy, four-letter name—both in the shel-yad and in the shel-rosh, for a total of forty-two. In other words, there are twenty-one mentions of the name “havaya” in the four passages contained in the tefillin shel yad and twenty-one mentions of the name “havaya” in the four passages contained in the tefillin shel rosh.

Now, the Tikunei Zohar (144:) explains that all of these mentions of the name “havaya” in a pair of tefillin correspond to the declaration (Shemos 3,14): **“אהיה אשר אהיה”—I Shall Be As I Shall Be**. The numerical value of the name **אהי”ה** is twenty-one. So, the double mention of the name **אהי”ה** corresponds to the twenty-one mentions of the holy name in the arm tefillin plus the twenty-one mentions of the holy name in the head tefillin.

Concerning this name, **אהי”ה**, and the declaration **“אהיה אשר אהיה”**, the Gemorah (Berachos 9:) teaches us: **“אהיה אשר אהיה, אמר לו הקב”ה למשה לך אמור להם לישראל, אני הייתי עמכם בשעבוד מלכות”**—HKB”H tells Moshe to inform Yisroel that just as I (HKB”H) was with you during this exile, so, too, I will be with you in the remaining exiles. So, we

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see that the names "אהיה אשר אהיה" convey the message that HKB"H rests His Shechinah upon us even throughout the times of exile.

In conclusion, we can suggest that this is the revelation of the divine Tanna, Rabbi Shimon bar Yochai (RaShB"Y). The tefillin shel yad and the tefillin shel rosh each contain twenty-one mentions of the sacred name "havaya"—paralleling the names in the declaration--"אהיה אשר אהיה". In the merit of performing the mitzvah of tefillin, HKB"H rests His Divine Presence, the Shechinah, upon us, even during times of exile. HKB"H informed Moshe of this reality with the response: "אהיה" "אשר אהיה"-- I was with you during this exile, so, too, I will be with you in the remaining exiles. In other words, in the merit of the mitzvah of tefillin, HKB"H will be with Yisroel even while in exile—when there is no visible Beis HaMikdash; for, by performing the mitzvah of tefillin, we are still fulfilling the mitzvah of: "ועשו לי מקדש ושכנתי בתוכם"--**They shall make Me a Sanctuary, so that I may dwell among them.**