



THE MIGHT OF THE JEWISH PEOPLE

What's the biblical mitzvah that strikes fear in the heart of an enemy?
An exploration of The Rebbe's Tefillin campaign.

TEACHER'S MANUAL



JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



PARSHAT VAETCHANAN

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Shluchim of the Rebbe to Mumbai India

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Before the Six Day War, the Rebbe declared that the Jewish nation was about to experience an overwhelming victory. The Rebbe instructed his followers to help others, especially soldiers, wrap tefillin, because this mitzvah instills fear into the enemies of the Jews and protects the lives of the soldiers.

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Some asked: Shouldn't mitzvot be observed because has G-d commanded so; not for other associated positive effects?

The Rebbe answered that firstly, our sages say that "we should always engage in Torah and mitzvot, even if we are not doing so for their own sake, because through the performance of mitzvot not for their own sake, we will come to perform them for their own sake." Maimonides explains that a child is enticed to study Torah with the promise of a candy or some other reward, and only later can they eventually begin to study Torah out of love. (Source 2)

Secondly: When wrapping tefillin with another Jew, we tell him to repeat the blessing "...Who has sanctified us with His commandments" This means he is declaring that he is doing so for G-d's sake. When a person does a mitzvah because G-d commanded it, and also because of the benefits it brings, that is completely fine. As Rashi writes in tractate Pesachim, when a person gives a coin to charity so that their child should live— motivated both by the mitzvah itself as well as the reward—they are considered fully righteous. (Source 3)

C. Why Not Tzitzit?.....15

Others asked: Why tefillin? Why not tzitzit?

Tzitzit is a very holy mitzvah and represents all 613 mitzvot (Source 4). However, sometimes a specific effect is needed, and a specific mitzvah is necessary for this purpose. For example, charity is associated with healing, and tefillin is associated with instilling fear in the enemy.

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The head and arm tefillin bind the heart and mind (Source 5). The straps hanging from the head tefillin extend down below the navel, symbolizing the flow from the intellect to the rest of the body. This negates the idea that man is comprised of a lower and upper body, with no connection between them. (Source 6)

Still, how do we fend off our negative inclination? The straps of the arm tefillin, wrapped on the left hand (for right handed people) are like a rope with which to restrain the negative inclination.

Introduction

In this class we will study the history and context of the Tefillin Campaign, established by the Rebbe before the Six-Day War, and uncover the hidden benefits of this important mitzvah and why it is so critical for these times.

השיעור לפרשת ואתחנן

משיחת ל"ג בעומר ה'תשכ"ז, בלתי מוגה
תורת מנחם-התוועדויות חלק מט, עמוד 414

[לשמיעת השיחה \(7:23 והלאה\)](#)



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Introduction

In this week's Torah reading, the portion of Vaetchanan, we read the verses which became the most famous Jewish prayer, the "Shema Yisrael," in which the mitzvah of tefillin appears.

Source 1 Deuteronomy 6:4-9

Student's Hear, O Israel: The L-rd is our G-d; the L-rd is
pg. 1 one.

You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for ornaments between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

שְׁמַע יִשְׂרָאֵל ה' אֶחָד.
ה' אֶחָד.

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל
לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם
עַל לְבָבְךָ. וְשִׁנְנָתָם לְבָנֶיךָ
וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ. וְקָשַׁרְתָם לְאוֹת עַל
יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
וְכָתַבְתָם עַל מְזוֹזֹת בֵּיתְךָ
וּבְשָׁעֶיךָ.

Today, we'll learn about the Tefillin Campaign launched by the Rebbe before the Six-Day War, and the potent effects it has.

*

A short history of the events leading up to the Six-Day War:

In the months leading up to May 1967, tensions between Israel and its neighbors to the north and south, Egypt and Syria, rapidly escalated. Israeli villages in the north were repeatedly shelled by the Syrian army, terrorists would sporadically infiltrate Israel from Jordan on the east, and Egyptian president Gamal Abdel Nasser was rallying the Arab world with his promises to wipe Israel off the map.

On May 16, over 100,000 Egyptian troops began streaming into the Sinai Peninsula.

On May 19 the Egyptians demanded the immediate removal of the UN troops who were stationed between the Egyptian and Israeli forces in the Sinai. To the astonishment of the Israelis, UN Secretary General U Thant complied with the expulsion order. On May 22, the Egyptians closed the Straits of Tiran to Israeli naval shipping, an act of war. With Jordan and Syria having joined

an Arab military coalition headed by Egypt's Nasser, and Iraqi military units poised to cross through Jordan and join the fight, the noose was complete: Four Arab countries, backed by many of their allies, were vowing war against the tiny Jewish state, boldly declaring their plan to drive all surviving Jews into the sea.

Those weeks, known as “the waiting period,” were a time of immense anxiety among the Israeli public and worldwide Jewry. Less than 25 years after the holocaust, the very survival of Israel was in doubt. Images of the Home Front Command designating national parks for use as cemeteries underscored the widespread conviction that the deaths of untold thousands was a best-case scenario.

On Lag BaOmer (May 28), then Prime Minister, Mr. Levi Eshkol, addressed the nation in a much-anticipated live radio broadcast. With the entire country hanging onto his every word, he stumbled and stammered his way through his prepared remarks, sounding unfocused and fearful throughout. (It is likely a simple mistake was to blame, with his papers having gotten out of order immediately preceding the speech.) The damage was done and, far from reassuring the nation before the looming war, the impression of a broken Prime Minister raised public hysteria to new heights,

On the very same day, in New York, the Rebbe addressed a crowd of about ten thousand people, gathered together to mark the *yahrzeit* of Rabbi Shimon bar Yochai in a festive Lag BaOmer parade. The Rebbe addressed the events in the Holy Land and expressed in clear and promising words that the Children of Israel in the Land of Israel were facing a great victory.

(By the same token, when foreigners in Israel asked the Rebbe if they should leave the country until the war was over, the Rebbe instructed them to stay in the Holy Land. These public and private statements were immediately published by Israeli media outlets, greatly encouraging the nation in those difficult times.)

Here is an excerpt from that talk:

A. Wrap Tefillin to Win the War!

>> The Rebbe

Our Brethren In Israel Will Win

Student's
pg. 2

Our brothers and sisters in the holy Land of Israel are currently in a state in which G-d is protecting them and sending His blessings and salvation in increased measure, so that they should be delivered—and they will be delivered—from the current situation with success.

We have the obligation and merit of helping them. You can achieve this by studying another verse of Torah and observing more and more mitzvot—not passing up any mitzvah opportunity. You should exercise love for your fellow Jews in this regard and influence your friends and families to do the same.

We will then merit the fulfillment of the verses that we read yesterday in the Torah, “you will dwell securely in the land,” “I [G-d] will make peace in the land,” and “I will be your G-d”—the G-d of the entire Jewish people wherever they are—and you will be My nation—all of us, together with all our Jewish brethren, will be G-d's people and He will redeem them with His open, holy, and generous hand from all difficulties and bring them peace and security in everything they need.

אחינו ואחיותינו - הנמצאים בארץ הקודש - ארץ ישראל¹, עומדים עתה במצב כזה שהקב"ה מגן עליהם ושולח להם את ברכותיו ואת ישועתו במידה יתירה, כדי שיצאו - והם אכן יצאו - מהמצב הנוכחי בהצלחה.

מוטלים עליכם (ועלינו) חוב וזכות מיוחדים לסייע להם. אתם - על ידי זה שתלמדו פסוק אחד יותר בתורה, תקיימו עוד מצווה ועוד מצווה, מבלי להחמיץ שום הזדמנות בזה, ותפעלו בזה גם על פי הציווי "ואהבת לרעך כמוך", להשפיע על קרובים, ידידים ובני משפחה, לעשות גם הם כך...

ואזי יקוים מה שקראנו בפרשה² אתמול³: "וישבתם לבטח בארצכם" - בני ישראל ישבו לבטח בארץ ישראל; "ונתתי שלום בארץ" - הקב"ה יצליח שיהיה שלום בארץ הקדושה; "והייתי לכם לאלקים" - הקב"ה יהיה האלקים שלנו, אלקים של כל ישראל בכל מקום שהם; "ואתם תהיו לי לעם" - וכל אחד מכם, וכולכם יחד, וכולנו יחד, עם כל אחינו בני ישראל, יהיו עמו של הקב"ה, והוא יוציאם, בידו המלאה הפתוחה הקדושה והרחבה, מכל הקשיים, ויביא להם שלום ובטח בכל המצטרך להם.

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3. שבת, דמינה מתברכין כולי יומין (זח"ב סג, ב. פה, א), ובפרט יום א' (ראה)

1. ערב מלחמת ששת הימים (המו"ל).
2. בחוקותי כו, ה-יג.

A week later, on the Shabbat blessing the new month of Sivan, the 24th of Iyar, just two days before the war broke out, the Rebbe instructed his followers to take to the streets and help others wrap tefillin—especially IDF soldiers. The Rebbe, quoting Talmudic sources, declared that this would instill fear into the enemy.

Following the Rebbe's call, Chabad Chassidim took to the streets and assisted civilians and soldiers in putting on tefillin. The public was swept up in the momentum and thousands of Jews began putting on tefillin.

>> The Rebbe

Tefillin Helps Defeat The Enemy

Student's
pg. 3

There is a special mitzvah that can help us guarantee that G-d Himself will fight this war for us.

The relevant mitzvah is tefillin. The Talmud states that "Anyone who wears tefillin will live a long life, as the verse states, 'G-d is upon them (those who bear G-d's name in the tefillin they wear), they will live.'" Clearly when there is a Divine promise for long life, they will not be harmed, and "no person will be missing."

Tefillin also has an additional quality. The Talmud states in Berachot "all the nations of the earth shall see that the name of G-d is called upon you and they will be afraid of you . . . this refers to tefillin of the head."

When "they will be afraid of you" then not only "no person will be missing," but the enemy will disappear immediately, without any need for war.

Some may argue that the fear tefillin instills in the enemy is only effective while a person

יש מצווה מיוחדת שעל ידה יכולים לבוא למעמד ומצב שהמלחמה תהיה על ידי הקב"ה בעצמו.

ובנוגע לענייננו - הרי זו מצוות תפילין.

נאמר בגמרא⁴: כל המניח תפילין מאריך ימים, שנאמר⁵ ה' עליהם (אותם שנושאים עליהם שם ה' בתפילין) יחיו". ומובן, שכאשר ישנה ההבטחה לאריכות ימים, בוודאי לא יפגע כו', כך, שיהיה הענין של "לא נפקד ממנו איש".

אך ישנו ענין נוסף במצוות תפילין - כדברי הגמרא במסכת ברכות⁶: "כתיב' וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך... אלו תפילין שבראש".

ומובן, שכאשר נפעל הענין של "ויראו ממך", הנה לא זו בלבד ש"לא נפקד ממנו איש", אלא עוד זאת, שהאויב מתבטל מיד, כך, שלכתחילה אין צורך במלחמה כלל.

לכאורה יש מקום לומר שהענין של "ויראו ממך" הוא רק בשעת הנחת

6. 1. א. וש"נ.
7. תבוא כה, י"ד.

4. מנחות מז, סע"א ואילך (ובפרש"י).
5. ישע' לח, טז.

Student's
pg. 3

is wearing tefillin, and not subsequently. But that is not the simple reading. The simple reading is that wearing tefillin causes fear in the enemy even after they're worn.

Student's
pg. 4

This is what we find in the case of the splitting of the sea. When the sea split "The chiefs of Edom were terrified . . . the residents of Canaan melted away." This didn't only have an effect while the sea was actually split, it was still in effect over forty years later, as Rahab said "we heard how G-d dried up the water of the Red Sea for you . . . and our hearts melted in fear," "a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you." This caused the Canaanites to dissipate on their own, without any need for war. This was the case even though the splitting of the sea occurred immediately after they left Egypt, before the giving of the Torah—a long while before the Jewish people entered the Land of Israel.

The same is true in our case. When we wear tefillin the nations see that we are Jews who have "the name of G-d called upon them," and this will cause them to fear us so greatly that they will dissipate without any need to fight them, as the verse states, "I will grant peace in the land . . . and the sword will not pass through your land."

התפילין, ולא אחרי זה. אבל, הפירוש בפשטות אינו כן, אלא שהנחת תפילין ("שם ה' נקרא עליך") פועלת ש"יראו ממך" גם אחרי זה.

וכפי שרואים בקריעת ים סוף, שפעלה ש"נבהלו אלופי אדום אילי מואב גו' נמוגו כל יושבי כנען⁸ - שענין זה היה לא רק ברגע של קריעת ים סוף, אלא פעל גם לאחר ריבוי זמן, לאחר ארבעים שנה, כדברי רחב: "שמענו את אשר הוביש ה' את מי ים סוף מפניכם... וימס לבבנו", "נפלה אימתכם עלינו וכי נמוגו כל יושבי הארץ מפניכם"¹⁰, ועד שנתבטלו בדרך ממילא, ללא צורך במלחמה כלל, וזאת, למרות שהמאורע של קריעת ים סוף עצמו היה ריבוי זמן קודם הכניסה לארץ - מיד לאחר יציאת מצרים, לפני מתן תורה.

וכן הוא בנידון דידן, שהנחת תפילין פועלת שהגוי רואה שזהו יהודי ש"שם ה' נקרא עליך", ועל ידי זה - "ויראו ממך", לא רק בשעת מעשה, אלא גם אחרי זה.

ויהי רצון - והוא העיקר - שעל ידי קיום מצוות תפילין יהיה הענין של "ויראו ממך" באופן שיתבטלו לגמרי ולא יהיה צורך במלחמה כלל, וכמו שכתוב¹¹ "ונתתי שלום בארץ... וחרב לא תעבור בארצכם".

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10. שם, ט.
11. בחוקותי כו, ו.

8. בשלח טו, טו.
9. יהושע ב, י"ד-יא.

Story - The Rebbe's Only Child

The following story was told by an aide to Arthur Goldberg, U.S. ambassador to the UN:

Spurred by the drama of the Cuban Missile Crisis and a young man's desire to be a player on the international scene, I decided to major in political science and pursue a career in the diplomatic corps. The year 1967 found me, an up-and-coming diplomatic aide, on the staff of the US Ambassador to the United Nations, Arthur Goldberg.

In the first week of June I received a call from a cousin of mine. In an anxious voice, she asked that I stop by at her apartment after work. As I sat in their living room that evening, she and her husband told me the cause of their distress. Their only child, Abraham—a young man several years my junior who had become a baal teshuvah the year before—was studying at a Lubavitcher yeshivah in Israel. Alarmed by the increasing talk of war, they sent him a plane ticket and begged him to come home. Abraham remains adamant in his refusal: the Lubavitcher Rebbe says to stay.

"We tried to approach the Rebbe," my cousin continued. "We wanted to explain to him that Abraham is our only child, that he is our entire life, and to appeal to him to please allow Abraham to return home. But it seems that one must wait several months for an audience with the Rebbe. We wrote him a letter, as his secretaries advised, and received this as a reply." She showed me a short note with the sentence, "The Guardian of Israel neither sleeps nor slumbers." She seemed little eased by the quote from Psalms.

"Tell us, Joe," my cousin asked, "What's really going on? You have the inside story. Is Israel in any real danger?"

I didn't want to add to their distress, but I felt duty-bound to tell them the truth: the State of Israel is indeed in grave danger. War is all but certain. The Arab states have mobilized forces far superior to Israel's and stand a good chance of defeating the tiny Jewish state; if this happens, I didn't want to imagine the fate of the Jews residing there. My boss, Mr. Goldberg, a deeply committed Jew, cannot sleep at night. "I cannot emphasize enough how serious the situation is," I concluded. "We must get Abraham out of there at once!"

"But how?" cried my cousin. "To him, the Rebbe's word is law. If the Rebbe says to stay, he'll stay!"

"Listen," I said, "I'll speak with the Rebbe. When I introduce myself as Mr. Goldberg's aide, I'm sure to be received immediately. I am certain that I will succeed in persuading him to allow Abraham to come home."

The next morning I contacted the Rebbe's personal secretary, Rabbi Hodakov. I introduced myself as a member of the United States delegation to the UN and said that I had an "urgent matter" to discuss with the Rebbe. Rabbi Hodakov promised to contact me shortly. A half-hour later he called back to inform me that the Rebbe would see me the following night at 2:00 am.

There was more white in the beard, but otherwise the youthful face and manner had changed little. The same noble countenance, the same penetrating eyes gazed at me from across the desk that night, almost fifteen years after my last meeting with the Rebbe.

The handshake was firm and warm. "I have already had the privilege of meeting the Rebbe," I began, "Grandfather brought me before my bar mitzvah." The Rebbe's broad smile assured me that he indeed remembered me.

"I must apologize to the Rebbe," I went on. "I'm afraid that I used my position rather unjustly to gain this audience. The 'urgent matter' I spoke of is a personal one."

Again, the Rebbe's warm smile put me at ease. Encouraged, I told the Rebbe about my cousins and their son. "The parents are beside themselves with anxiety." I concluded. "They would greatly appreciate it if the Rebbe would allow their only child to come home until the danger blows over."

The warm smile had disappeared. A grave expression now cloaked the Rebbe's features. "I have thousands of only children in the Land of Israel," said the Rebbe. "If I tell them to remain there, it is because I am certain that no harm shall befall them. Tell your cousin and her husband that they can put their fears to rest. The Guardian of Israel neither sleeps nor slumbers. G-d watches over His people wherever they are, and especially in the Holy Land."

"Rebbe," I said, "with all due respect, they cannot put their fears to rest. Neither can I. Perhaps the Rebbe is unaware of the gravity of the situation, but because of my position I am privy to extremely reliable information. Unfortunately, as we speak, the state of Israel is in grave danger."

"Israel," said the Rebbe with absolute conviction, "is not in grave danger. She stands on the threshold of a great victory. With the Almighty's help, this month shall be a month of great miracles for the Jewish nation."

"Now," continued the Rebbe, "If you don't mind, I would like to request something of you. Tell Abraham's father that he, too, can do something for our brethren in the Land of Israel: tell him that I request that he begin observing the mitzvah of donning tefillin every weekday. I ask that you, too, should begin the daily observance of this mitzvah. I don't know how much you can help Israel in your capacity as an assistant to the UN Ambassador, but with your daily donning of tefillin you will

certainly contribute to Israel's victory-without," added the Rebbe with a slight smile "encountering any complications of 'divided loyalties'..."

*

Famously, the war lasted just six days and ended with a decisive Israeli victory. Regarding the tefillin campaign, however, there were those with hesitations and questions: How can you tell Jews to put on tefillin to defeat the enemy when they should be doing so because it's G-d's commandment?

On the holiday of Shavuot, days after the war's end, the Rebbe dedicated a talk to this topic, answering the questions.

B. A Mitzvah for an Ulterior Motive

>> The Rebbe

Mutual Responsibility

Student's
pg. 5

I would like to explain a particular matter that is especially relevant to the current situation in the Holy Land.

I mentioned at a recent gathering that every person can provide assistance through spiritual means. Although physically speaking we are in a different location, from the spiritual perspective geography doesn't divide us.

On this note, there is a Chassidic interpretation of the teaching "all Jews are responsible for each other." The Hebrew word used here for "responsible," areivim, is etymologically related to the word for "enmeshed," meuravim. All Jews are enmeshed, to the extent that we are like one body. Therefore, an increase in one part of the body affects the entire body.

There are some mitzvot that have special qualities and provide assistance in specific areas. For some mitzvot we don't know the associated reward, but there are those for which we know their reward and special qualities.

Regarding the current situation, there is a special mitzvah that helps everyone associated with it to live a full and proper life, without any need for battle. And if they do need to go

ברצוני לבאר הנהגה מסוימת שנוגעת במיוחד למצב ההווה בארצנו הקדושה:

דובר באחת ההתוועדויות לאחרונה¹², שכל אחד יכול לעזור למצב זה - על ידי ענינים רוחניים, שכן, אף שמצד ענינים גשמיים ישנו הפסק המקום, הרי בנוגע לענינים רוחניים אין המקום מפסיק.

וכידוע הפירוש הפנימי¹³ במאמר רז"ל¹⁴ "כל ישראל ערבים זה בזה", שבני ישראל הם מעורבים זה בזה ועד שנעשים כמו גוף אחד, ומובן, שכאשר ניתוסף בחלק מסוים של הגוף, אזי ניתוסף על ידי זה בכל הגוף.

ובעניני תורה ומצוות עצמם - ישנם ענינים פרטיים שיש להם סגולות מיוחדות לעזור ולסייע בענינים מסוימים. יש אמנם מצוות שלא נתגלה שכרן, אבל יש מצוות שנתגלה שכרן ויודעים אנו את הסגולות המיוחדות שבהן.

ובנוגע למצב ההווה¹⁵ - יש מצווה מיוחדת שעוזרת ומסייעת לכל השייכים אליה לחיות חיים שלמים

14. סנהדרין כז, סע"ב. וש"נ.
15. בהבא לקמן - נכללו כמה פרטים משיחות ש"פ בהעלותך וש"פ קרח.

12. שיחת ל"ג בעומר (בעת ה"פאראד") ס"ב (ת"מ חמ"ט ע' 414).
13. לקו"ת בהעלותך לג, ג. ובכ"מ.

to battle, their enemies will tremble in fear of them, and the war will be brief.

This is the mitzvah of tefillin. The Talmud teaches in Berachot: "The verse states, 'All the nations of the earth shall see that the name of G-d is called upon you and they will be afraid of you' . . . this refers to tefillin of the head." The Talmud states in Menachot, "Anyone who wears tefillin will live a long life, as the verse states, 'G-d is upon them (those who bear G-d's name in the tefillin they wear), they will live.'"

Since the mitzvah of tefillin has these special qualities, it was suggested—in light of the current situation—that all Jewish soldiers have their tefillin checked and be particular to wear them. We will then merit the fulfillment of the promises of "anyone who wears tefillin will live a long life," and "all the nations of the earth shall see and they will be afraid of you."

Moreover, this will obviate the need for war to begin with.

Mitzvah for Ulterior Motives

The question can be asked: Mitzvot are supposed to be observed because G-d commanded them, not for any other reasons. This is reflected in the words of the blessing we make, "[G-d] has sanctified us with his commandments and commanded us." If so, how can we advocate—publicly—that people should wear tefillin for the sake of meriting a long life and casting fear on the enemies?

הראויים לשמם, כך, שלא יהיו זקוקים לענין של חרב, וגם אם יהיו זקוקים לכך, יהיה זה באופן ש"תפול עליהם אימתה ופחד"¹⁶, כך, שהמלחמה תהיה בקיצור.

ומצווה זו היא מצוות תפילין - כנאמר בגמרא במסכת ברכות¹⁷: "כתיב¹⁸ וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך... אלו תפילין שבראש". ובמסכת מנחות¹⁹ נאמר: "כל המניח תפילין מאריך ימים, שנאמר²⁰ ה' עליהם (אותם שנושאים עליהם שם ה' בתפילין) יחיו".

וכיון שבמצוות תפילין ישנן שתי סגולות הנ"ל - באה ההצעה²¹ בקשר למצב ההווה, שכל יוצאי צבא בישראל יחזרו ויבדקו את התפילין שלהם, וידייקו בהנחת תפילין, ועל ידי זה תקוים ההבטחה "כל המניח תפילין מאריך ימים", וכן "וראו כל עמי הארץ גו' ויראו ממך".

וענין זה יפעל שלא יהיה צורך כלל במלחמה.

אך עדיין יכולים לשאול: קיום מצווה צריך להיות בגלל שכך ציווה הקב"ה - כנוסח הברכה: "אשר קדשנו במצוותיו וצונו", ולא בגלל טעמים אחרים. ואם כן, הייתכן לומר - ועוד בפהרסיא - שניחו תפילין בשביל הסגולה של אריכות ימים, וכדי ש"כל עמי הארץ... יראו ממך"?!

20. ישע"י לה, טז.
21. שיחת ש"פ במדבר, מבה"ח סיון שנה זו ס"ב (תו"מ חמ"ט ע' 433).

16. בשלח טו, טז.
17. ו, א. וש"נ.
18. תבוא כח, י"ד.
19. מד, סע"א ואילך (ובפרש"י).
20. ישע"י לה, טז.
21. שיחת ש"פ במדבר, מבה"ח סיון שנה זו ס"ב (תו"מ חמ"ט ע' 433).

Starting With Ulterior Motives

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The truth is that this isn't even a question. The sages teach "we should always engage in Torah and mitzvot, even if we are not doing so for their own sake." The result of this is that "through the performance of mitzvot not for their own sake, we will come to perform them for their own sake."

It cannot be argued that this teaching is referring only to a deficient person who has no choice but to observe mitzvot not for their own sake. Maimonides states in his commentary to the Mishnah, and as a matter of law in his Laws of Repentance, that this is part of the process of Divine service for everyone. He explains that we are incapable of starting at the point of observing mitzvot for their own sake, as this is a very demanding form of service. We need to start with "not for their own sake." Maimonides gives a parable for this from the way we convince a child to study Torah.

אבל באמת אין זו שאלה, כי²²: הרי אמרו חז"ל²³ "לעולם יעסוק בתורה ומצוות אף על פי שלא לשמה" (ולאחרי כן, הנה "מתוך שלא לשמה בא לשמה").

ואין לומר שבמאמר רז"ל זה מדובר אודות "בעל מום", שאין לו ברירה אחרת ומוכרח לקיים את המצווה באופן של "שלא לשמה" - משום שהרמב"ם אומר בפירוש המשניות בפרק חלק, ומביא זאת להלכה בהלכות תשובה, שזהו סדר העבודה אצל כל אחד ואחד, כיון שאי אפשר לבוא מיד לעבודה "לשמה", שזוהי עבודה קשה, אלא בהכרח שתחילה תהיה העבודה "שלא לשמה". וכפי שמביא לזה משל, מהצורה שבה משכנעים ילד ללמוד תורה.

Source 2 Maimonides, Commentary To the Mishnah, Introduction to Sanhedrin Chapter 10

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Understand this with the following parable:

A young child was brought to a teacher to study Torah. Owing to his young age and developing brain, he doesn't understand the value of this goodness. The teacher is compelled to encourage him to learn by rewarding him with things he likes, such as candied nuts or dates.

הבן זה המְּשַׁל שְׁאֵנִי מְּשִׁיל לָךְ:...

כִּי נֶעַר קָטָן הֵבִיאוּהוּ אֶצְלֵי הַמְּלַמֵּד לְלַמְּדוֹ תוֹרָה... לְמַעוֹט שְׂנִי וְחֻלְשֵׁת שִׁכְלוֹ אֵינוֹ מִבִּין מַעֲלֵת אוֹתוֹ הַטּוֹב, וְלִפְיָךְ בְּהִכָּרָה יִצְטָרֵךְ הַמְּלַמֵּד... שִׁיזְרֶז אוֹתוֹ עַל הַלְמוּד בְּדָבָרִים שֶׁהֵם אֲהוּבִים אֶצְלוֹ לְקַטְנוֹת שְׁנוּתָיו, וַיֹּאמֶר לוֹ קְרָא וְאֶתֵּן לָךְ אֲגוּזִים אוֹ תַּאֲנִים.

22. בהבא לקמן - נכללו כמה פרטים משיחות ש"פ בהעלותך וש"פ קרח.

23. פסחים ג, ב. וש"נ.

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When he grows older and grows smarter, the rewards he used to cherish will be worthless, and the teacher will have to promise him nice shoes or clothing.

When his intellect is more developed, the teacher will promise him a coin or two as a reward for doing his studies, and when he grows even older, the teacher will tell him to study so he can be a rabbi, scholar or judge and be held in high esteem.

Abraham was cherished because he served G-d with love, and we should strive to be that way.

Because our sages knew this is difficult, and that not everyone will realize the truth the way Abraham did, they allowed us to do mitzvot with the expectation of reward.

וְכַשֵּׁיגְדִיל וַיַּחֲזִיק שְׂכָלוֹ
וַיִּקַּל בְּעֵינָיו אוֹתוֹ הַדָּבָר
שֶׁהָיָה אֲצֻלוֹ נִכְבָּד מִלְּפָנִים...
יֹאמֶר לוֹ מִלְּמָדוֹ קָרָא וְאַתָּה
לֹא מִנְעָלִין יָפִים אוֹ בְּגָדִים
חֲמוּדִים...

וְכַאֲשֶׁר יִהְיֶה שְׁלֵם בְּשִׂכְלוֹ
יֹתֵר... יֹאמֶר לוֹ רַבּוֹ לְמַד
פְּרָשָׁה זוֹ אוֹ פָּרָק זֶה וְאַתָּה
לֹא דִינָר אֶחָד אוֹ ב' דִּינָרִין...
וְכַשֵּׁיגְדִיל דַּעְתּוֹ גָּדוֹל... יֹאמֶר
לוֹ רַבּוֹ לְמַד כְּדֵי שֶׁתִּהְיֶה רֹאשׁ
וְדִין וַיִּכְבְּדוּהָ בְּגִי אָדָם כו'...

וּמַעֲלֵת אֲבֵרָהּם אֲבִינוּ עָלֵינוּ
הַשְּׁלוֹם שֶׁהוּא הָיָה עוֹבֵד
מֵאַהֲבָה, וְלַעֲמֵת הַדֶּרֶךְ הָיָה
רְאוּי לְהִיּוֹת הַהִתְעוֹרְרוּת.

וּלְפִי שֶׁיִּדְעוּ הַחֲכָמִים ז"ל
שֶׁזֶה הָעֲנָן קָשָׁה עַד מְאֹד...
לְפִי שֶׁאֵין כָּל בְּנֵי אָדָם
מְשִׁיגִין הָאֲמִתּוֹת עַד שֶׁיִּהְיוּ כְּמוֹ
אֲבֵרָהּם אֲבִינוּ עָלֵינוּ הַשְּׁלוֹם,
וְלִכֵּן הִתִּירוּ לְהַמּוֹן... לַעֲשׂוֹת
הַמִּצְוֹת לְתַקּוֹת שָׂכָר.

>> The Rebbe

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From Maimonides it is clear that doing mitzvot not for their own sake is a standard part of the process of Divine service for everyone. Even when a person is not doing mitzvot for their own sake, their Divine service is still satisfactory.

ונמצא, שהענין של "שלא לשמה" ישנו אצל כל אחד, ובאופן כזה צריך להיות סדר העבודה, כך, שגם בהיותו עדיין בדרגה שעבודתו אינה לשמה, נעשית עבודתו כדבעי.

Declaration of Intent

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In addition, when we help someone put on tefillin we instruct him to make a blessing

ובנוסף לכך, בפועל נהוג שכאשר מניחים תפילין עם יהודי מורים לו לברך "אשר

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beforehand, saying "[G-d] has sanctified us with his commandments and commanded us." The person putting on tefillin is thereby stating clearly that he is doing so because of the Divine command, "for its own sake." So even if the person is also thinking of the assurances of long life and striking fear into our enemies, it is "not for its own sake" together with "for its own sake."

Rashi explicitly addresses such a dual-intention scenario.

קדשנו במצוותיו וצונו", כך, שהוא אומר בפירוש שעושה זאת בגלל ציווי הקב"ה - "לשמה"; ואם כן, אף שעושה זאת גם בשביל הסגולה של אריכות ימים, וכדי ש"כל עמי הארץ... יראו ממך", "תיפול עליהם אימתה ופחד", הרי זה "שלא לשמה" יחד עם "לשמה".

כפי שרש"י אומר זאת במפורש במסכת פסחים:

Source 3 Talmud, Pesachim 8a-b

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We learned: One who says "This coin is for charity so my son will live" or "so I will merit the World to Come" is a complete tzadik (righteous person).

והתנא: האומר "סלע זו לצדקה בשביל שיהיה בןי" או "שאיהי בן העולם הבא" – הרי זה צדיק גמור!

Rashi

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If they intend for the mitzvah and for their needs...they are engaged in a mitzvah.

A complete tzaddik: In this regard. We do not say that this is not for the sake of Heaven, rather they have fulfilled the mitzvah of charity, even if they intended for their own benefit.

מתכונן למצוה ולצרכו . . . שליח מצוה הוא.

הרי זה צדיק גמור: בדבר זה ולא אמרין שלא לשמה עושה, אלא קיים מצות בוראו שצוהו לעשות צדקה, ומתכונן אף להנאת עצמו שיזכה בה לעולם הבא, או שיהיו בנניו.

>> The Rebbe

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We can learn from here that the same holds true regarding tefillin. It is acceptable for

ומכל זה מובן גם בנוגע לתפילין - שמותר להניח תפילין בשביל שמירה,

a person to put on tefillin for the sake of protection—especially considering that he is saying beforehand “[G-d] has sanctified us with his commandments and commanded us.” This makes it into a dual-intention act, and a person who does this is termed “completely righteous.”

ומה גם שמברכים תחילה “אשר קדשנו במצוותיו וצוונו”, כך, שזהו לשמה ושלא לשמה, שבאופן כזה “הרי זה צדיק גמור”, כנ”ל.

משיחת יום ב' דחג השבועות התשכ"ז,
בלתי מוגה
תורת מנחם כרך נ' עמוד 61

C. Why Not Tzitzit?

The naysayers did not let up, and as the Rebbe added new mitzvah campaigns and thousands more Jews began wrapping tefillin and studying Torah etc., some never tired of questioning the Rebbe. This time, the question was: "Why tefillin? Why not tzitzit?"

The Rebbe dedicated a talk in response:

>> The Rebbe

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This is the place to explain the emphasis on the mitzvah of tefillin specifically, and not wearing a talit—which envelopes the head and body—and has the tzitzit strings attached. The purpose of tzitzit is so that "you will see them and be reminded of all the mitzvot," and we are told that the mitzvah of tzitzit is "equal in importance to all of the other mitzvot." Rashi explains that the numerical value of the word tzitzit is 600, and together with the 8 strings and five knots on each corner of the tzitzit, it equals 613—the total number of mitzvot. Yet despite the great importance of tzitzit, the emphasis has been placed specifically on tefillin.

כאן המקום לבאר הטעם שמדגישים את הענין של מבצע תפילין דווקא ולא את ענין הטלית, שהוא ענין שמקיף ראשו ורובו, וכן ענין הציצית שעליה נאמר "וראיתם אותו וזכרתם את כל מצוות ה'", ש"שקולה מצווה זו כנגד כל המצוות כולן", וכמובא בפירוש רש"י בפרשת שלח ש"מנין גימטריא של ציצית שש מאות, ושמונה חוטים וחמשה קשרים הרי תרי"ג". ואף-על-פי-כן, מדגישים את הענין של מבצע תפילין דווקא, ולא את ענין הטלית והציצית.

Source 5 Numbers 15:38-39

Student's
pg. 11

Speak to the children of Israel and say to them that they shall make for themselves tzitzit (fringes) on the corners of their garments, throughout their generations, and they shall affix a thread of sky blue wool on the tzitzit of each corner.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ
לָהֶם צִיצִית עַל כְּנָפֵי
בְּגֵדֵיהֶם לְדֹרֹתָם וְנָתְּנוּ
עַל צִיצִית הַכֶּנֶף פִּתִּיל
תְּכֵלֶת.

Student's
pg. 11

This shall be tzitzit for you, and when you see it, you will remember all the commandments of G-d to perform them, and you shall not wander after your hearts and after your eyes after which you are turning astray.

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
אֹתוֹ וַיִּזְכְּרֶתֶם אֶת כָּל
מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם
וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֲתֶם
זֹנִים אַחֲרֵיהֶם.

Rashi

Student's
pg. 12

You will remember all the commandments of G-d: The numerical value of "tzitzit" is 600, and after adding the eight strings and five knots it equals 613.

וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת
ה'. שְׁמֹנֶת עֶשְׂרִים
שָׁל צִיצִית שֵׁשׁ
מֵאוֹת, וְשִׁמוֹנֶה חֻשְׁטִין
וְחֻמְשָׁה קְשָׁרִים הֵרִי
תרי"ג.

>> The Rebbe

The Appropriate Quality

Student's
pg. 12

We observe mitzvot because G-d commanded us to do so, not because of any benefits they provide. Nevertheless, in times when we are in need of a specific blessing, we need to focus on the mitzvah that is associated with that particular blessing—even though our primary motivation is the fact that it is a Divine command.

Based on this we can understand the Talmud's statement, "a person who says 'I give this coin to charity in order that my child may live' is considered fully righteous." One can ask, why does the Talmud use specifically the example of charity, and not, say, tefillin? The answer is that when a person is in need of the specific blessing "that my child may live" they need to observe the mitzvah that has that exact

והביאור בזה: קיום המצוות צריך להיות בגלל היותן ציווי הקב"ה, ולא מצד הסגולה שבדבר. אבל אף-על-פי-כן, יש זמנים שבהם זקוקים לסגולה מיוחדת, ואז יש צורך לעסוק במיוחד במצווה שיש בה גם סגולה זו (אף שעיקר קיומה הוא בגלל היותה ציווי הקב"ה).

ועל פי זה יובן מה שהובא בגמרא²⁴ "האומר סלע זו לצדקה בשביל שיחיה בני... הרי זה צדיק גמור", כי לכאורה, מדוע נקטה במצוות צדקה דווקא, ולא במצוות תפילין למשל? כי בשעה שיש צורך בסגולה מיוחדת "שיחיה בני", צריך לקיים מצווה מיוחדת שיש בה סגולה זו, ולכן לא נקטה במצוות

²⁴ פסחים ח, סע"א ואילך. וש"נ.

Student's
pg. 12

property. The mitzvah of tefillin is indeed great, but it isn't specifically associated with that blessing. Charity is associated with the blessing of life because when one gives money to a poor person they are "reviving the soul of the poor person." This mitzvah therefore generates the Divine reward of life, measure for measure.

Student's
pg. 13

In our case, when we have a pressing need for striking fear into our enemies, we need to focus on the mitzvah of tefillin, which has the special quality of causing our enemies to fear us when they see "the name of G-d called on us"—referring to the tefillin on the head. The tefillin on the head need to be preceded by the tefillin on the arm, as the sages expound on the verse "they shall be ornaments between your eyes," explaining that for the entire time the tefillin are on the head the person needs to be wearing two tefillin.

The mitzvah of tzitzit doesn't have this special property. While the talit protects the person who is wearing it, it doesn't have the effect of striking fear into our enemies like tefillin does.

תפילין, שאף שגדלה מעלתה, אינה שייכת לסגולה זו, אלא דווקא מצוות צדקה, שכיון שעל ידי נתינת פרוטה לעני "החיית את נפש העני"²⁵, יש בה סגולה מיוחדת לכך שהקב"ה יתנהג עמו ב"מדה כנגד מדה" (שזוהי מדתו של הקב"ה"²⁶) - ש"יחיה בני".

ועל דרך זה בשעה שנמצאים במעמד ומצב שזקוקים לענין של "תפול עליהם אימתה ופחד"²⁷, יש צורך לעסוק במיוחד במצוות תפילין שיש בה סגולה מיוחדת לפעול את הענין של "ויראו ממך", על ידי זה ש"ראו כל עמי הארץ כי שם ה' נקרא עליך"²⁸, כמאמר רז"ל²⁹ "אלו תפילין שבראש"; והרי תפילין של ראש צריכים להקדמת תפילין של יד, כדרשת חז"ל³⁰ על הפסוק³¹ "והיו לטוטפות בין עיניך - כל זמן שבין עיניך יהיו שתים".

והרי כל הנ"ל אינו שייך למצוות ציצית, שאף שהטלית מגינה על המתעטף בה, אבל אין בה הסגולה לפעול הענין של "ויראו ממך", כמו מצוות תפילין.

משיחת שבת פרשת במדבר, מבה"ח וער"ח סיון,
ה'תשל"ו, בלתי מוגה
קונטרס תורת מנחם - התוועדות, יצא לאור לש"פ נשא,
ט' סיון, ה'תשפ"ד, עמוד 16

29. ברכות ו, א. וש"נ.
30. מנחות לו, א. וראה לקו"ש חי"א ע' 47 ואילך.
31. ואתחנן ו, ח.

25. תנחומא משפטים טו.
26. סנהדרין צ, סע"א; וראה סוטה ח, ב ואילך.
27. בשלח טו, טז.
28. תבוא כח, י"ד.

D. The Theme of Tefillin

After studying the effect tefillin has on saving the lives of the soldiers and defeating the enemy, let us learn about the effect it has on ourselves:

Binding the Heart and Mind

Source 5 Alter Rebbe's Code of Jewish Law 25:11

Student's
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When putting on tefillin, one should keep in mind that the Holy One, blessed be He, commanded us to write these four passages which speak of the Unity of G-d and the Exodus from Egypt, and to place them on the arm—opposite the heart, and on the head—over the brain.

This we should do in order to remember the miracles and wonders which He wrought on our behalf and which reflect His Unity, demonstrating that He has the power and the sovereignty to do as He desires in the upper realms and in the lower realms. One should therefore subjugate his soul, which abides in his brain, to the Holy One, blessed be He, and the desires and thoughts of his heart to His service. Thus, by putting on tefillin, he will remember the Creator, blessed be He, and minimize his own pleasure-seeking.

כִּכֹּן בְּהִנָּחַת הַתְּפִלִּין שֶׁצִּוְנוּ
הַקָּדוֹשׁ בְּרוּךְ הוּא לְכַתֵּב
אַרְבַּע פָּרָשִׁיּוֹת אֵלּוּ, שֵׁשׁ
בָּהֶם יְחִיד שְׁמוֹ וַיִּצְיֵאת
מִצְרַיִם, וְלִהְיוֹתָן עַל הַזְרֹעַ
בְּגֵד הַלֵּב וְעַל הָרֹאשׁ בְּגֵד
הַמֶּחֶ, הַמֶּחֶ,

כְּדִי שֶׁנִּזְכֹּר נִסִּים וְנִפְלְאוֹת
שֶׁעָשָׂה עִמָּנוּ, שֶׁהֵם
מוֹרִים עַל יְחִידוֹ, וְאֲשֶׁר לוֹ
הַכֹּחַ וְהַמְּשָׁלָה לַעֲשׂוֹת
בְּעֲלִיּוֹנִים וּבַתְּחִתּוֹנִים
בְּרָצוֹנוֹ. וַיִּשְׁעַבְדֵּן לַהֲקָדוֹשׁ
בְּרוּךְ הוּא הַנִּשְׁמָה שֶׁהִיא
בְּמֶחֱ וְגַם תְּאוֹת וּמַחֲשָׁבוֹת
לְבֹי לַעֲבֹדָתוֹ יִתְבָּרֵךְ, וְעַל
יְדֵי הִנָּחַת תְּפִלִּין יִזְכֹּר אֶת
הַבּוֹרָא יִתְבָּרֵךְ וַיִּמְעִיט
הַנְּאוּתִיו.

>> The Rebbe

Student's
pg. 14

Tefillin are supposed to harness our hearts and minds to G-d.

The straps of tefillin symbolize the flow

עֲנִינָהּ שֶׁל מִצְוֹת תְּפִלִּין הוּא - לְשַׁעֲבֵד
הַלֵּב וְהַמוֹחַ לְהַקְבִּ"ה³². וּבִפְרָטִיּוֹת יוֹתֵר:

בַּתְּפִלִּין יֵשׁ גַּם רִצּוּעוֹת, וּמִבּוֹאֵר בּוֹזֵה³³,

32. ראה שו"ע אדה"ז או"ח סכ"ה סי"א. וש"נ.
33. ראה תר"מ סה"מ אלול ע' רסב. וש"נ.

Student's from the brain in the head to the rest of the
pg. 14
Student's body. This flow descends below the navel—
pg. 15
reflected in the law that the straps need
to hang past the navel—in order to negate
the pagan opinion that every person is split
between an “upper half” and a “lower half.”

שרצויות תפילין של ראש רומזות על
ההמשכה מהשכל שבראש לכל הגוף,
ועד שהמשכה זו היא עד למטה מן הטבור
(כפי שנאמר בנוגע לשיעור הרצויות של
תפילין של ראש³⁴) - לשלול דעת המין
"מפלגך לעילאי כו' מפלגך לתתאי כו'".³⁵

Source 6 Talmud, Sanhedrin 39a

Student's A certain sorcerer said to Ameimar:
pg. 15
The upper half of the body is from
Hurmiz [G-d] and the lower half is
from Hurmin [a demon].

אמר ליה ההוא אמגושא
לאמימר מפלגך לעילאי
דהורמיז מפלגך לתתאי
דהורמין

Ameimar responded: if so, why does
the demon allow G-d to pass water
through his territory?! [A person
drinks with his upper body and the
water exits through the lower body]

אמר לו: אם כן היכי שביק
ליה הורמין להורמיז לעבורי
מיא בארעיה!?

(Our text follows Tosafos' girsah)

The pagan sorcerer argued to Ameimar, a Talmudic sage, that man is the product of two powers. The G-d creates the upper body, while a different power creates the lower body.

Ameimar wittily answered: If so, why does one power allow the other's water to pass through his body? Obviously the entire body is of one power, G-d.

What was the challenger trying to say? The Rebbe explains:

>> The Rebbe

Student's The sorcerer argued that every person
pg. 15
has a split personality. He said that we
have an upper part, that when we are
engaged in spiritual matters such as Torah
study, prayer, and mitzvah observance, we

שלדעתו יש אצל כל אדם, כולל גם איש
ישראל, שני ענינים נפרדים: "מפלגך
לעילאי" - מחלקו האמצעי ולמעלה
- היינו, שבנוגע לענינים השייכים
להקב"ה, לעבודה של מעלה, תפילה,

34 ראה הערה 68 שם. וש"נ.
35 סנהדרין לט, א.

Student's are "above;" but we also have a lower
pg. 15 part, and when we engage in our material needs of eating, drinking, working, etc. we are "below," together with all of the material world.

לימוד התורה וקיום המצוות, אזי הוא "למעלה"; אבל ישנם גם הענינים שהם "מפלגך לתתאי" - מחלקו האמצעי ומטה - והיינו, שבשעה שצריך להתעסק עם ענינים תחתונים, אכילה ושתייה, פרנסה וכו', אזי נמצא למטה יחד עם כל התחתונים.

Amgusha claimed that the spiritual activities of a person are not connected with their physical activities. When involved in spirituality, one serves their spiritual parts; when involved in physicality one serves their physical parts. The two are separate. Spirituality does not influence or affect the material realm.

Student's This is the role of the straps of the head
pg. 15 tefillin. They run from the head, the highest point of the human, down past the navel.

ובענין זה היא פעולת הרצועות של התפילין של ראש - שזהו תכלית העילוי של האדם, שלכן נקרא בשם ראש - שיומשך מהראש עד למטה מן הטבור.

The head tefillin straps declare that Judaism believes the exact opposite. The straps represent the fact that spiritual decisions formed in the brain guide a person, until their lowest extremities.

Student's A person can still object: G-d also
pg. 16 created a negative inclination for us. Tanya compares the body to a city, over which two kings are vying for control. Similarly, our two inclinations battle each other for control over our bodies and all of our faculties. Our negative inclination is referred to as a king besieging us, or, in other sources, as a "judge" who expresses his opinions.

אך עדיין טוען יהודי: הרי הקב"ה ברא גם את היצר הרע, וכמובא בתניא³⁶ ש"הגוף נקרא עיר קטנה"³⁷, וכמו ששני מלכים נלחמים על עיר אחת שכל אחד רוצה לכבשה ולמלוך עליה... כך שתי הנפשות... נלחמות זו עם זו על הגוף וכל אבריו וכו', והיינו, שישנו גם ה"מלך זקן וכסיל"³⁸ שעושה "מצור" וכו', או כמובא בתניא³⁹ בפירוש מאמר רז"ל⁴⁰ "זה וזה שופטן" שהיצר הרע הוא (רק) "כמו שופט ודיין האומר דעתו במשפט וכו'".

Man might say: I have a formidable battle going on inside me between the positive and negative inclinations! How can I defeat the negative inclination?

39. פי"ג.
40. ברכות סא, ב.

36. פ"ט.
37. נדרים לב, ב.
38. קדולת ד, יג.

Binding The Left Side

Student's
pg. 16

The strap of the hand tefillin addresses this issue.

With this strap we bind our left hand. The “left” symbolizes everything that we need to reject because they aren’t proper for us as Jews. As the Zohar puts it, the strap is like a rope with which we tie up the negative inclination.

We are dealing with people that aren’t complete saints. A completely holy person has no negative inclination, like King David who exterminated his negative inclination through his many fasts. We are talking about people that still have a negative inclination, but we nevertheless can serve G-d fully and sincerely by “binding” our negative inclination. We can not only silence our negative inclination and prevent it from expressing an opinion, we can go even further—when we wear tefillin on the left hand we are connecting even the negative inclination to G-dliness (the word tefillin is related to the Hebrew word *naftulei*, with Rashi explains means connection). On this note the Sifrei explains that the verse “love G-d with all of your heart” means “with both of your inclinations.” We can serve G-d with our negative inclination just like we do with our positive inclination.

Student's
pg. 17

על זה באה פעולת הרצועה של התפילין של יד:

ברצועה זו קושרים את יד שמאל, שמורה על הענינים שצריכים לדחותם - “שמאל דוחה”⁴¹ - לפי שאינם שייכים ליהודי; או כמבואר בזהר⁴² שרצועה זו היא כמו חבל שבו קושרים את היצר הרע.

והיינו, שאף על פי שעדיין אינו אוהז בדרגת צדיק שאין לו יצר הרע, כמו עבודת דוד ש”הרגו בתענית”⁴³, אלא עדיין יש לו יצר הרע, אף-על-פי-כן, בכל יום ויום יכול לעבוד עבודתו בשלימות ובאמיתיות שלו, על ידי זה שקושר את היצר הרע, שלא זו בלבד שלא יוכל להביע דעתו, אלא אדרבה: על יד שמאל הוא מניח תפילין, שיש בהם הפירוש מלשון “נפתולי... נפתלתי”⁴⁴, כפירוש רש”י שזהו ענין של חיבור, והיינו, שמחבר גם את היצר הרע לאלקות, וכלשון הספרי על הפסוק⁴⁵ “ואהבת את ה’ אלקיך בכל לבבך”, “בשני יצריך”, היינו, שעובד את הקב”ה עם היצר הרע כשם שעובדו עם היצר הטוב.

משיחת חג הפורים ה’תשל”א, בלתי מוגה
תורת מנחם כרך סג עמוד 241

43. תניא פ”א.
44. ויצא ל. ח. וראה תו”א מקץ לה, ב. ובכ”מ.
45. ואתחנן ו, ד.

41. סוטה מז, א. וש”כ.
42. ח”ג רלה, א (ברע”מ). רפכ, ב ואילך. וראה גם לעיל ע’ 218 הערה 126. וש”כ.

Key Points:

Student's
pg. 17

- Before the Six-Day War, the Rebbe expressed unequivocally that the people of Israel were headed for a great victory.
- The Rebbe explained that wearing tefillin is a *segulah* (spiritual merit) for victory in war, and encouraged everyone to personally wear tefillin and ensure that other Jews do so as well.
- While the highest approach to divine service is to fulfill a mitzvah solely because of God's command and not for any other purpose, performing a mitzvah for an ulterior motive is a beneficial first step.
- Furthermore, the Talmud says that one who gives charity so that his child will live is considered completely righteous, a ruling which surely holds true for someone who puts on tefillin after saying the blessing, declaring his intent to fulfill G-d's command.
- The emphasis is specifically on the mitzvah of tefillin and not on other mitzvot like tzitzit, because each mitzvah has its own spiritual benefit, and only tefillin is a *segulah* for frightening the enemy.
- Tefillin of the arm and head symbolize binding the heart and the brain.
- The straps of the tefillin that extend from the head to the heart symbolize the extension from the intellect in the head to the entire body.
- The straps of the tefillin of the hand that bind the left hand hint at restraining the negative inclination.

Takeaways:

Wrap tefillin daily and influence a friend to do the same. It's your powerful part in the war effort in the Holy Land!