

פרשת תצוה

This week's Parasha discusses the various priestly garments worn by the Kohanim in the Bet Hamikdash. These garments were much more than just articles of clothing. They actually brought a כפרה (forgiveness) for the various sins of the Jews.

One of the garments worn by the Kohen Gadol was the מעיל (robe). The bottom of the robe was lined by bells that would ring as the Kohen would walk. This would alert people to the approach of the Kohen Gadol. The Gemarah says (Gemarah Zevahim 88b) that the robe atoned for evil speech (slander). Rav Chanina explained, let something that emits sound (through its bells) atone for sound (evil speech).

Aside for atoning for evil speech, the robe of the Kohen Gadol also atoned for sins of immoral thoughts and actions. This is because a person's speech and his morality are linked. The numerical value of the word פה (mouth) is 85. The numerical value of the word מילה is also 85. This shows us that a person's speech is indicative of how he guards his Berit Milah, and his level of morality. It is said, that if you see someone that speaks improperly, know that they have issues with the holiness of their Berit Milah as well! Thus, the robe that made noise, and atoned for evil speech also atoned for פגם הברית (defiling the holy Milah).

The main cause of a person's failure in guarding his Berit Milah is the Yeser Hara. The name of the Yeser Hara is ל-א-ל (not to be pronounced). His "female" counterparts name is ל-י-לית (not to be pronounced). These angels cause a Jew to stray and stumble. We refer to these angels in the Amidah when we say; "וכל אויבך וכל שונאך" and "והסר ממנו יגון ואנחה".

It is written that there is a holy name that subdues and separates these two angels. This name is כ-פ-י. One of the Pesukim that describe the מעיל (robe), hint to this power of the מעיל-to utilize the holy name כ-פ-י, and separate the two angels from each other thereby subduing them.

Perek 28 Pasuk 32 says; "והיה פי ראשו בתוכו לפיו סביב מעשה ארג כפי" and the opening of its head shall be folded over within it, its opening shall have a border all around, the work of a weaver like the opening of a suit of armor- it shall be for him it shall not be torn". The ר"ת (first letters) of the words "לפיו סביב מעשה ארג" spell the name of the angel ל-א-ל. The next word is the word כפי- the same letters as the holy name כפי. The ר"ת of the words that follow are "תחרא יהיה לו לא יקרע" spell the name ל-י-לית. This hints to us that the name כ-פ-י "divides" and breaks these two angels, and assists in defecting them. We merit this ability through the מעיל- the holy garment the Pasuk is describing.

Today, when we do not have the Bet Hamikdash, Kohen Gadol, and his garments, how can we merit defeating these angels, and remaining pure and holy? We have the holy Torah. The Torah gives us strength, and the ability to defeat these angels that try to bring us down. The numerical value of the word תורה is 611. The numerical value of the 2 angels combined is 611 (ל-א-ל=131 and ל-י-לית=480 total is 611). This shows us

that through the holy Torah we have the strength to be as strong as they are, and defeat them. As it says "בראשית יצר הרע, בראתי תורה תבלין" - "I created the Yeser Hara and I created the Torah as an antidote for him".

There is another Misvah that enables a person to defeat these angels, and remain pure and holy. This is the Misvah of Tefillin. Moshe Rabeinu (in Shemot Perek 33 Pasuk 18) requested to see Hashem. Hashem answered that this was impossible. However Hashem told Moshe that he would "remove his hand" and enable Moshe to see his back. The Pasuk (23) says "והסרתי את כפי" - "I will remove my hand". The Gemarah explains (Berachot 7) that Hashem removed his hand to show Moshe the knot of the back of his Tefillin Shel Rosh. The words "והסרתי את כפי" can also be understood; "when I remove כפי" - when I remove the מעיל of the Kohen (when the temple is destroyed), and thereby remove the כפי "effect" of the מעיל to subdue the angels of the Satan- you will still have the Misvah of Tefillin (as Hashem showed Moshe the knot of this Tefillin). This will take the place of the מעיל in utilizing the holy name of כפי to defeat these angels.

The numerical value of the word תפילין is 580. The angel סמ-אל gets his life source from the letters א-ל in his name. The total of the angels לי-לית and סמ *without* the letters א-ל (his life source) total 580. This shows that the Tefillin have the ability to "drain the life" of the סמ, and enable the Jewish people to defeat them.

This is also hinted in the portion of Shacharit that we read when we put on our Tefillin. We read that the result of wearing Tefillin is; "למען תהיה תורת

"so that the Torah of Hashem should be in your mouth". The word בפיך contains the holy name כ-פ-י showing, that the Tefillin also have this ability to break the angels of סטרא אחרא.

The Pasuk also alludes to the extra advantage of learning Torah with our Tefillin on (as mentioned the Torah too helps us defeat the Yeser Hara). "so that the **Torah** will be in your mouth". The word בפיך can be broken up as ב-פיך (2 times פיך - same letters as כפי). Meaning, the result of learning the תורה while wearing our Tefillin, we merit a "double dose" of the holy name כ-פ-י that enables us to defeat our Yeser Hara.

The Rambam writes that the holiness of the Tefillin exceeds that of the ציץ (head plate) of the Kohen Gadol! His proof is, that the ציץ had the holy name of הויה written only once on it, whereas the Tefillin Shel Yad has **21** mentions of הויה, and the Tefillin Shel Rosh contain another 21 which in total is **42** names of הויה in the Tefillin!

The holiness of the Tefillin helps us keep our minds and hearts "in check". The Tefillin Shel Yad is on our hearts, and the Tefillin Shel Rosh is on top of our mind. This ensures that our hearts and mind do not stray, and we stay faithful to Hashem. As a result, Hashem dwells in our midst as the Pasuk in last weeks Parasha says "ועשו לי מקדש ושכנתי בתוכם" - "make for me a sanctuary and I will dwell in them". The Rabbis ask, why does it say in *them*? It should say in *it*?! The answer is that Hashem dwells inside of each and every Jew. What causes Hashem to "dwell" in us? It is the Tefillin. This is hinted to in the words ושכנתי בתוכם, the word בתוכם comprise the words

מב-תוך-42"inside the 42". Meaning, Hashem rests inside those who wear the Tefillin that contain the 42 mentioning of the name of Hashem. The word בתוך-מ also comprise the words "inside the letter Mem Sofit". The letter Mem Sofit is written in the Torah as a square, and thus represents the shape of the Tefillin which are square, showing again that Hashem dwells in those that are careful to don their Tefillin daily.

This is alluded to when Hashem told Moshe Rabeinu (Parashat Shemot Perek 3 Pasuk 14) "אהי-ה אשר אהי-ה", and Rashi explains אהי-ה "I will be there in this difficult time" , and "אשר אהי-ה"- "I will be with you in the other exiles". We see this name of "אהי-ה אשר אהי-ה" symbolizing Hashem's being with us in all the exiles. The numerical value of the word אהי-ה is 21. The Tefillin each contain 21 names of Hashem, therefore "אהי-ה אשר אהי-ה" represent the two times 21 names of Hashem that are contained in the Tefillin Shel Yad and Shel Rosh, and is the symbol that Hashem dwells with us in all our exiles.

The Tefillin helps curb our passions that stem from the heart, and they help control the ideas of our mind that they should not stray towards improper beliefs. If only the many people who struggle with depression and addictions knew the power of Tefillin! If we wear the Tefillin, and properly observe their laws we merit the priceless gift of clarity of mind and freedom from our evil desires!