

ISSUE #69

ג' שבט תשפ"ה  
1/2/25



## A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

### פרשת בא

וְהָיָה לָךְ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ, כִּי בְיַד חֲזָקָה הוֹצִיאָךְ ה' מִמִּצְרַיִם. (שמות יג, ט)  
*And it shall be for you a sign on your arm and a reminder between your eyes – so that Hashem's Torah may be in your mouth – for with a strong hand Hashem removed you from Mitzrayim. (Shemos 13:9)*

This week's *Sidrah* concludes with the obligation to remember the miracles of leaving Mitzrayim and the various *mitzvos* we observe to ensure this remembrance. One prominent way we remember Yetzias Mitzrayim is by wearing *tefillin* each day. *Tefillin*, which contain the *parshah* related to Yetzias Mitzrayim, are worn on the arm and head, enabling us to remain aware of our backgrounds and the responsibilities that come with it.

The Ramban explains the flow of the above *possuk* as follows: וְהָיָה לָךְ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ – In the passages that will be placed in the *tefillin* upon your arm and your head, כִּי בְיַד חֲזָקָה הוֹצִיאָךְ ה' – *you should record that Hashem took you out of Mitzrayim.* מִמִּצְרַיִם – Do this in order that Hashem's Torah will always be in your mouth, i.e. that you will always remember them.

The Rosh Yeshiva *shlita* cites the Chofetz Chaim, who derives a profound lesson from this *possuk*. *Tefillin* are the ultimate sign and reminder of the Creation of the World and Yetzias Mitzrayim, and those who focus on מִמִּצְרַיִם ה' הוֹצִיאָךְ ה' – the miraculous salvation granted to Klal Yisroel by Hashem and His greatness – are indeed praiseworthy. However, there is an even higher concept. Our *possuk* reveals that despite the incredible holiness of *tefillin*, they are truly only a prerequisite for something greater: לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ. *Tefillin* serve as a stepping stone to the Torah, as will be explained.

The Chofetz Chaim explains that just as the Torah gives reasons for various *mitzvos*, such as regarding eating *matzoh*: לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, *so that you will remember the day of your departure from the land of Mitzrayim (Devorim 16:3)*, here too, the Torah provides a reason for *tefillin*: – they are meant to enable one to learn Torah and keep its teachings. The Gemara (*Rosh Hashanah 17a*) classifies those who do not wear *tefillin* as פּוֹשְׁעֵי יִשְׂרָאֵל בְּגוּפָן, *sinner of Yisroel with their body*, a description that is rarely found elsewhere. Yet, even so, the *possuk* clarifies that Torah occupies a higher *madreigah*, with the greatness of *tefillin* serving as a precondition for Torah.

This principle is significant, but how is *tefillin* crucial for learning and living Torah? In what way does wearing *tefillin* support someone seeking to connect with Torah?

The Rosh Yeshiva explains that the lessons learned from *tefillin* enable individuals to devote themselves to studying Torah. The fundamentals of faith and belief in Hashem and His capabilities are written in *tefillin*, and by reflecting upon these principles, one can cultivate a significant sense of *bitachon*. Only those with a heightened level of *emunah* and *bitachon* experience true calmness, and together with a clear and focused mind, they can engage in Torah learning without distractions.

We find elsewhere this idea that *bitachon* is essential for Torah learning. In the morning *brachah* of Krias Shema, we daven: אָבִינוּ מֶלְכֵנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבָטְחוּ בְךָ, וְתִלְמָדֵם חֲקֵי חַיִּים, כֵּן תִּחַנְנוּ וְתִלְמְדוּנוּ: *Our Father, our King, for the sake of our forefathers who trusted in You and whom You taught the decrees of life, may You be equally gracious to us and teach us.* The Siach Yitzchok explains that the primary challenge in accepting and observing the Torah and *mitzvos* is a lack of complete clarity and belief in Hashem. When a person is not fully convinced of Hashem's superiority and in comparison, their own lowliness, their mind can become filled with conflicting and confused thoughts that hinder their Avodas Hashem. In contrast, our ancestors, the Avos, had implicit trust and belief in Hashem. They accepted whatever happened to them with full faith, which set the stage for them to receive the Torah in its entirety. Similarly, we beseech that we too should merit a level of *bitachon* that provides the peace of mind necessary for devotion to Hashem and His Torah.

The Rosh Yeshiva adds that to reach an advanced *madreigah*, another important ingredient is necessary. True success in the study of Torah can only be achieved when its toil and involvement stem from a genuine love for the Torah – Ahavas Torah. This concept is illustrated in the *posuk* (*Mishlei* 4:5-6) which states: אַהֲבָה וְתִצְרֶךְ, אֵל תַּעֲזֹבָה וְתִשְׁמְרֶךָ, קָנָה בִינָה... אֶל תַּעֲזֹבָה וְתִשְׁמְרֶךָ, *Acquire wisdom; acquire understanding... Do not forsake (the Torah) and it will guard you; love it and it will protect you.* Rabbeinu Yonah interprets the term נְצִירָה as being superior to שְׁמִירָה. He explains that this elevated level of נְצִירָה can only be attained through a deep love for Torah. While simply not forsaking the Torah can offer a sense of safety, loving Torah provides something even more beneficial – a level of protection that nurtures and enhances the learner's life. For the Torah to spiritually enrich and improve the lives of its students, the study of it must be an expression of love. This love is manifested through the diligence and dedication of the *lomed Torah*, whose passion for Torah empowers him to learn in all circumstances and helps him attain great *madreigos*.

This concept too, is expressed in davening. We say in the *tefillah* of וְהַעֲרַב נָא, ה' אֱלֹהֵינוּ, : וְהַעֲרַב נָא, *Please, Hashem, our G-d, sweeten the words of Your Torah... and may all of us know Your Name and study Your Torah for its own sake.* The only way we can attain the elevated levels of being יוֹדְעֵי שְׁמֵךְ - knowing Hashem's Name, and לֹמְדֵי תוֹרָתֶיךָ לְשִׂמְחָה – learning Torah for its own sake, is by experiencing the sweetness and joy found in Torah.

Let us appreciate the incredible significance of Torah, recognising that the special *mitzvah* of *tefillin* serves as a stepping stone to promote our connection to Torah. We should strive to internalise the lessons of *emunah* and *bitachon* contained in *tefillin*, as these will support and assist us in our commitment to learning Torah and adhering to its teachings. By freeing ourselves from doubt and the burden of worry and anguish, we can fully dedicate ourselves to Torah, just as the Avos did. Additionally, let us cultivate our love for Torah, which will lead to true success and the ultimate spiritual growth!

This Devar Torah is adapted from ספר וענפיה ארזי אל and is presented by the Gateshead Yeshiva Alumni Association. To receive by email, please register your interest by sending an email to [parshasheet@gyalumni.org](mailto:parshasheet@gyalumni.org).