

Introduction:

It says in the second posuk of Tehillim:

"כִּי אִם בַּתּוֹרָה ה' חִפְצָן וּבַתּוֹרָתוֹ יִהְגֶּה יוֹמָם וְלַיְלָה"

That a person is supposed to toil in Torah by day and by night. מאמר בר מצוה

פרק א': תפילין

In Medrash Tillim, Rabbi Eliezer said, that the Jews asked Hashem, "We'd like to toil in Torah by day and by night, but we don't have the time." Hashem answered, "Keep the mitzvah of Tefillin and I will consider it as if you toiled in Torah by day and by night."

How is it that putting on Tefillin exempts a person from studying Torah?

To explain this, we look at another Possuk in Tehillim:

מגיד דבריו ליעקב, חקיו ומשפטיו
לישראל

Which teaches us that Hashem, unlike a human king, keeps the mitzvos which He commands us do.

So when we put on Tefillin, Hashem puts on Tefillin. Hashem's Tefillin say:

מי כעמך ישראל גוי אחד בארץ

Who is like Yisroel One Nation In the Land

To understand גוי אחד בארץ a little deeper, we first explain the meaning of the Posuk:

"השקיפה ממעון קדשך מן השמים וברך את עמך ישראל"

What does it mean that Hashem should look down from heavens?

Well, Hashem's Atzmus, or essence, is much higher than the worlds, as it says:

רם על כל גוים הוי

"Hashem is uplifted over all the nations..."

And at the level of Atzmus, nothing we do positive or negative affects Hashem, because Hashem's עצמות transcends the world.

As we say in Davening,

...כי נשגב שמו לבדו

Meaning that Hashem's עצמות is alone high above the worlds... and only

הודו על ארץ ושמים...

A "ray" (הארה) (is on the heavens and earth.

This is also what the Zohar means, when it says:

נד־סליק־ה קב"ה ילע־ילא

"When Hashem "removes" Himself above."

This is an analogy of someone Sleeping – his mind is removed and only a trace of his imagination remains. Similarly, Hashem removes the Chayus (life force) from the “ray” and it goes back to its source in עצמות.

And when the Torah talks about Hashem “waking up” it means that Hashem is shining His Atzmus back into the levels of Chochoma and Chessed and to the world. When does Hashem “wake up”? When we learn Torah and perform Mitzvos.

This is the deeper meaning of

השקיפה ממעון קדשך מן השמים

השמים = שם מים

מים = תורה

And when Hashem looks through the Torah, then the end of the Possuk...

"and bless your nation Yisroel - וברך את עמך את ישראל"

...takes place... the Jewish People are IMPORTANT in the eyes of Hashem!

In effect, the Torah acts as a Magnifying Glass– making the Jewish people appear bigger and better, since they are the ones

who fulfill the Torah and bring Hashem into the world.

This then is the deeper meaning of the posuk in Hashem's Tefillin

"גוי אחד בארץ."

The Jews are the nation גוי that brings ה' אחד into the land – בארץ.

פרק ב': תורה

To explain the great level of Torah, we will explain a statement in the Midrash:

"אלפים שנה קדמה תורה לעולם."

Literally, "The Torah preceded the world by 2,000 years."

But the Midrash can't mean that the Torah was created 2000 years before the world was created, because time and place didn't exist before the creation. So before the world was created, there was also no time. What the Midrash means, is that the Torah comes before the world in level. The level of the Torah is higher than that of the world.

This is because the world is rooted in Hashem's 6 emotional levels.

This is hinted in the possuk:

"כי ששת ימים עשה ה' את השמים ואת הארץ"

Which reads, "That six days created the heavens and the

earth.” It doesn’t say בששת – that Hashem created the world IN six days, rather, that the six days, referring to Hashem’s six higher levels of emotion, descended into the world of עשי – referred to by the word עשה in the verse.

The fact that the world was created by Hashem’s 6 emotions is also alluded to in the very first verse in the Torah, the first of the 10 statements Hashem used to create the world. ברשית ברא reads “שית ברא – created six.” This means 2 things. 1) that Hashem creates the world with the 6 emotions (midos); and 2) that the world’s creation builds up the 6 emotions of Hashem.

This is similar to the way Chassidus explains the possuk,

עולם חסד
"יבנה"

Meaning both that “the world is built with Chessed”, together with the other emotions; and also that “the world builds up Hashem’s emotion of Chessed”.

So the world comes from Hashem’s Midos (emotions) and Torah comes from a much higher source, Hashem’s intellect, as it says in the Zohar,

אורייתא מתחכמה נקת

Torah comes from Chochma, the intellectual levels of Hashem.

חכמה, intellect, is possible to develop while living alone and secluded.

מדות, emotions need a recipient to exist. (This is why Avraham was sitting outside his tent... because without a recipient the entire emotion of חסד ceases to exist.)

This is further expressed in the possuk:

"זכור רחמיך וחסדיך כי מעולם המה"

Which can read, "Remember your mercy and your kindness, because they are from the world." Similar to the way we explained יבנה חסד עולם – that the world actually builds up Hashem's emotions and gives them reason to exist.

This is also why the עץ חיים, describes the Creation with the wording that "Hashem wanted to 'do good to his creations.'" "כשעלה ברצונו הפשוט להטיב לברואיו" Since Hashem is good, His nature is to want to express His goodness. This emotional expression of goodness automatically creates the world.

However Hashem's "Mochin" (Intellect) does not enter the world.

Even though we do see two references to Hashem

creating the world with His intellect, one in the Gemoro and one in Sefer Yitzira, this is the level of Intellect that is in the Emotions (מוחין בעצם. מוחין – itself intellect not) שבמדות

But Torah which does come from מוחין בעצם, Hashem's actual (sechel) intellect, is on a higher level than the world (midos).

The Hebrew word for 2000 – אלפים – can also mean “I will teach” – which reminds us of the possuk – אאלפך – חכמה אאלפך בינה, – meaning that the “אלפים” levels that Torah precedes the worlds are the “Teachings – אאלפך” of Hashem's intellect, חכמה and בינה.

פרק ג': תפלין = תורה

So this then is what Rabbi Eliezer means when he says that the Jews wanted to “toil in Torah”. Because in a spiritual sense, learning Torah draws Hashem's intellect (the Torah) into His emotions (the World – through the Torah entering the human mind). However, we “don't have time” to study Torah day and night.

“Hashem responded, ‘if you fulfill the Mitzvah of Tefillin, I will consider it as if you are learning Torah day and night.’” This is because when we put on Tefillin, we

cause Hashem to put on Tefillin.

In this discussion, Hashem is referred to as הוא ברוך, the Holy One, blessed be He. This name of Hashem, ה"הקב, refers to the 7 מדות, emotions, of the world of אצילות. The first 6

קדוש, also known as אנפין עירי or א"ז are called "קדוש" and the 7th emotion, מלכות, is called "ברוך".

This is also discussed regarding Moshe's stay on Har Sinai for 40 days and nights. When the angels would say "קדוש" Moshe knew it was "day" – a reference to א"ז; and when the angels said "ברוך" Moshe knew it was night – a reference to מלכות.

So when ה"הקב, Hashem's Middos, puts on Tefillin, this means that Hashem is drawing His intellect, represented by the Tefillin, into the Middos, represented by the name "ה"הקב". This is referring to Hashem's actual intellect, בעצם מוחין.

Therefore, a child under 13 years old, who has not yet fully developed his intellect and is therefore not yet called "a man", is exempt from Tefillin – which represent Hashem's **intellect**.

Only when the boy turns 13 and is then a "man",

does his putting on Tefillin, cause Hashem to put on Tefillin.

The result of this whole discussion, is that the Mitzvah of Tefillin as it is performed by Hashem, is the idea of drawing down Hashem's **מוציא**, Hashem's actual intellect into the world. This then, is the same accomplishment as learning Torah, which also draws Hashem's intellect into the world.

Therefore, Hashem considers putting on Tefillin, as if we toiled in Torah day and night.

However, it is only as if. Because by actually learning Torah, Hashem's intellect is actualized in the physical atmosphere of the world. Therefore, even though putting on Tefillin only draws the intellect into the **spiritual source** of Hashem's emotion and the creation of the world, and not into the **actual physical world**, like when we learn Torah – Still... Hashem considers it as if we learn Torah day and night in this physical world.