

**“And it shall be for a sign on your arm” (Shemos 13:16)**

From the Gemara (Menachos 37a) we learn that the spelling of “your arm” is to teach us that the tefillin are worn on the left arm, the weaker arm.

Rav Moshe Feinstein in Darash Moshe explains:

Some people keep mitzvos as though they are a burden. For example, their shemiras shabbos is overshadowed by the cost involved and the financial loss that comes from not working. Such an attitude will effect their observance of shabbos and sets a poor example to their children. However, one should keep shabbos in a joyful way in the knowledge that shabbos itself will be a source of bracha for the working week to protect him from loss. This attitude will strengthen his observance and he will set an example for his children to follow.

How does this relate to tefillin?

The Torah is showing us, that we must perform difficult mitzvos - symbolised by the weaker arm - with the same ability as we perform actions with our stronger arm. This can only be achieved when our minds are filled with kedusha. Thus, the other tefillo is placed on the head - the source of our intellect.

In the Shira (Shemos 15:6) Rashi comments, on the repetition of “Your right hand”:

If Bnei Yisrael do Hashem’s will His left hand is transformed to a right hand. If we do mitzvos reluctantly – with the left hand – Hashem will reward us, so to speak, with His left hand and with the middas hadin. However if we keep mitzvos as they should be done with love and joy, Hashem will override the middas hadin as we have overridden our tendency to do mitzvos grudgingly.



**L'iluy nishmas Imi morasi Morus Malka bas Uri, o'h**

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