

"And it shall be to you a sign upon your hand, and for a memorial between your eyes." (13:9)

The *Talmud* in *Menachos 36a* derives from this *pasuk* that one should first put the *tefillin shel yad* on the arm, then the *tefillin shel rosh* on the head. When he removes the *tefillin* he should first remove the *shel rosh*. For, when the *shel rosh* is on his head, he should be wearing both *tefillin*. There are a number of reasons for this *halacha*.

The *Chezkuni* suggests a novel pedagogic approach. Before one can make an external sign, before he can promulgate his ideas and beliefs, he must initially concretize the beliefs in his own mind. They must become an integral part of his personality. In order to successfully teach and inspire others, it is necessary to maintain their respect. It is hypocritical to try to impress others while one is himself deficient in this specific area. Such a teacher will only undermine his own goals. This is the rationale behind the requirement for having the *tefillin* on the arm while the *tefillin* are on the head.

Horav Chaim Elazary z.t.l. suggests another reason for this requirement. The two *tefillin* symbolize activity and thought. The *shel yad*, obviously, represents movement and activity, while the *shel rosh* signifies thought and contemplation. Both of these functions are essential to serve Hashem. Action, however, takes priority. This is consistent with *Bnei Yisrael's* acceptance of the *Torah* on *Har Sinai*. "*Naase V'nishmah. We will do and we will listen!*" they exclaimed. Action in *mitzvos* is paramount; intellectual appreciation will follow.

Indeed, it is only through *mitzvah* performance that one truly begins to appreciate the profound rationale behind *mitzvos*. The *shel rosh* without the *shel yad* is inappropriate. To delve into *taamei ha'mitzvos*, reasons for the *mitzvos*, without actually performing them will result in the development of an intellectual apostate.