**Part I. H**

**Paragraph 1**

- Unclear what the word טוטפות really means:

- a) בעלי הלשון [for example: מנחם בן סרוק, brought in רש"י here] – from “טף”, speech which will flow unto the ears of its listeners

- b) חז"ל – a type of headdress which wraps around from ear to ear

- רמב"ן makes it clear that חז"ל’s interpretation should be accepted, since they know the language better anyhow

- [Not simply because they are the bearers of our מסורה, but also because they actually spoke the language and knew it better]

- [Interesting how he doesn’t quote another suggestion of חז"ל, that it stems from the same root as foreign words for “two,” as brought in רש"י]

- [Also, to defend רש"י and מנחם: the argument of רמב"ן might be fallacious; maybe חז"ל only referred to headdresses as טוטפות *after* the תורה used this word to refer to a type of headdress!]

- Additionally, uses the plural form of the word here because the של ראש has numerous compartments to it, as חז"ל had as a מסורה directly from משה רבינו

- [Another polemical flourish to push why the correct intent of the תורה is as the Jews do — we received it man from man from משה רבינו, and with many great leaders and נביאים as part of that chain].

**Paragraph 2**

- רמב"ן then moves on to explain the root of this particular מצוה:

- The purpose of this מצוה is that we should place in writing יציאת מצרים on the arm and head, opposite the heart and brain, sanctuaries of thought.

- And these two פרשיות are included since this is when we were commanded to do so, during יציאת מצרים, about יציאת מצרים.

- And the last two פרשיות are included since they also refer to this מצוה, and also refer to foundational principles (יחוד ה' and שכר ועונש respectively).

**Paragraph 3**

- רמב"ן now moves on to teach us a general rule in the reason of many מצוות:

- [Many, not all]

- When people began to serve עבודה זרה in the days of אנוש, they made three critical mistakes in the proper belief:

**- A) [כפירה בה' ובבריאת העולם]** Some denied the Creator’s existence entirely, and claimed the world was eternal

**- B) [כפירה בידיעת ה']**  Some denied that ה' had knowledge of the events of the world

**- C) [כפירה ביכולת ובהשגחת ה']** Some denied that ה' had the power to intervene in the world, or that He did intervene in the world

- [Note the line about fish of the sea; apparently, at least fish don’t have the same degree of השגחה that humans do].

- [These three can really be broken into five: a) כפירה בה', b) כפירה בבריאת העולם, c) כפירה בידיעת ה', d) כפירה יכולת ה', and e) כפירה בהשגחת ה'].

- [However, a) and b) essentially refer to the same thing, and d) and e) are only slightly different; thus, רמב"ן formulates as three].

**Paragraph 4**

- רמב"ן then shows how these beliefs were all combated in יציאת מצרים:

- When ה' actively went and desired a particular nation and worked wonders which changed the nature of the world, these were all defeated:

- **A) ה' ובריאת העולם** [miracles = power of a Creator beyond the bounds of the natural created order; disproves the eternality of universe/matter]

- **B) ידיעת ה'** [ה' was aware of the world, and knew that the nation He desired was under duress due to their adversaries]

- **C) יכולת והשגחת ה'** [ה' intervened on behalf of His nation, and worked miracles that precisely punished those responsible]

- רמב"ן then adds another fundamental tenet which was proven during the time of the miracles of יציאת מצרים:

- **D) נבואה** [by predicting these miracles ahead of time, the truth that ה' communicates His will to His נביאים is proven]

**Paragraph 5**

- Because ה' won’t work miracles in each generation to disprove the רשעים, He commanded that we should make constant reminders of these events:

- In summary, these are continuous reminders in an extremely intense fashion:

- a) frequent due to occurrences (every morning and night)

- b) frequent due to quantity (many מצוות)

- c) frequently before us (homes, on arms and heads)

- d) immortal in time (pass on to generations)

- e) set periods dedicated to remembrance (סוכה)

- f) strict in their punishment (כרת)

**Paragraph 6**

- רמב"ן then goes on to show how this explains why so many מצוות are designated as “זכר ליציאת מצרים”

- Uses מזוזה as one fine example of this principle.

- He reiterates the above four points, and adds a fifth:

- **E) ה' as the source of morality, justice, goodness, etc.**

**Paragraph 7**

- רמב"ן clarifies how this explains why *all* מצוות are important, even the “small” ones.

- Each act of doing a מצוה demonstrates these fundamental truths to the world and to oneself.

- *All* the מצוות are there to make us look up to ה' as recognize our Creator.

- In fact, this is the *sole* reason for why the universe was created.

- [At least, that we can relate to]

- This is why loud, public prayer is so impactful and important.

**Paragraph 8**

- Now רמב"ן moves on to discuss השגחת ה'

- [This is an extremely knotty שיטה; see the sources quoted at the bottom for a sampling of some of the most critical רמב"ןs on the subject]

- From the revealed miracles, one sees the hidden ones which are all around us at all times, which the תורה guarantees about reward and punishment.

- [Note the desired effect on the world at large, not just the Jews].