Teffilin

In the book Shoshon Sodot it is explained that not much is said in the Torah itself concerning Teffilin as they are a hidden thing. The Magid of koznitz teaches that the main thing of Teffilin is to bind emuna to our hearts so to serve Hashem with hearts and brain. So to be able to determine with our kidneys, and to understand all actions. Always cleaving in the thoughts of Elohy”m Chyim (the Living God). Concerning physical things by the parsha that are written on skin that are in the skin boxes of Tefilin, and by the skin cords that hang down, and on the arm. These arouse the heart and mind in devakut (cleaving to God) and desire. Teffilin is light of Nashamot illuminating the creation. The 4 boxes of the head Tefillin and 1 of the arm Tefillin parallel the 5 letters of Elohy”m (in Hebrew), which is the source of Zu"n (source of all Ruach emotional, and Nefesh animal souls). In Aor Yakar on the Zohar we learn that the head and arm Tefillin are male and female. The 2 united are the image of God (as He made man in). Putting on Teffilin elevates divine sparks, as these sparks are united to their source divine intellect decends (nashama).

1 Magid m Koznitz Ner Yisrael p.229
2 Mishnat Chassidim
3 " " p.94
4 Aor Yakar Barashit p.115
Teffilin is the aspect of “mochin” (brain-consciousness), through them one can merit “mochin penimi” (internal brain-consciousness), which is “nashamot”. Elevating the animal soul (nefesh). One attains perfection of the divine image, completeness of the 4 letter name by wearing Teffilin.

In Sefer Ha Temunah from Nachunyah Ben Hakanah and Rabbi Yishmayol Kohen Gadol it is taught that the 4 faces of the "Chayot Ha Kodesh" (holy angels) are the 4 boxes of the head Tefillin, and Tefillin relates to the mystery of the "caruvim" (angelic figures on the ark of the covenant). From the Tefilin is made the seal of Hashem. If all the Halachah (law) concerning making Tefilin is not followed exactly this causes the power of the “otherside” to mix with kidusha (Holiness).  

Commentary

Teffilin are a hidden thing even their explanation can be elusive, and it is a bit complex that which can be understood. As we said by Tefillin you can always be Always cleaving in the thoughts of Elohy”m Chyim (the Living God). Elohy”m Chyim is the aspect of Hashem that is continually creating the world. Thus you help make what will be tomorrow, here there and everywhere. If your thoughts are in line with Go’ds will if you ask it may come to be now rather than later. Tefillin helps to manifest this.

5 Sulam on Tekunney Zohar p.198,Ar’i Shar Cavanot p.245, Safer HaKanah
Elohy”m is 5 letters in Hebrew. The head tefillin is made of 4 boxes with a parsha in each. The arm has 1 box containing 1 parsha. These 5 manifest energy of the 5 letters of Elohy”m. As said before Elohy”m Chyim is the aspect of Hashem that is continually creating the world this includes your own soul its development and growth. Which is some thing a person is required to work upon.

The Tefillin cords Hang down manifesting upon the body the energy influence of Elohy”m Chyim. “Tefillin is the aspect of “mochin” (brain-consciousness), through them one can merit “mochin penimi” (internal brain-consciousness), which is “nashamot”. “ Tfillin are like a “external harddrive”, a additional brain furnished by God. For this reason Holy people wear them all day. It is taught that the 4 faces of the "Chayot Ha Kodesh" (holy angels) are the 4 boxes of the head Tefillin. From the "Chayot Ha Kodesh" (holy angels) All souls in the world are emanated. Thus through Tefillin you influence other souls (people) from their source. Ever heard of win friends and influence, this is the real stuff. From the source. Tefillin relates to the mystery of the "caruvim" (angelic figures on the ark of the covenant). From these "caruvim" prophesy directly manifests to this world.

The Choshen Mishpot (breastplate) and Ephod (garment of High priest) correspond to the orim and Tummin (secret parts of breastplate of judgment) which Correspond to the (Knot of head) Tefilin and knot of the (arm) Tefilin. The knot of the head Tefillin is aspecloria meira (illuminating lens of prophesy) which is Z’a (source of the emotional soul, the ruach). This is what Hashem refers to when He says “You may see my back”.

6 Sulam on Zohar Pekudy p. 63
This is the aspect of the urim in the “Choshen Mishpot”. This is 42 letter divine name. The knot of the arm Tefillin is the aspecloria lo Meira (non illuminating lens) (mochin Malchut). It is as the tumim of the Choshen Mishpat. It is the name of 22 letters.

In Safer HaKanah its taught that Tefilin are a conduit of אֶפֶן (awe) of Hashem. Rabbi Moshe Cordevero says the knot of Tefillin binds face to face. This is navua (prophesy). Tefillin is the secret of binding the kesay (Divine thrown) upon the palaces in heaven. Rabbi Yaakov Abuchitzer teaches that Tefillin is called: “Ya”h is my strength and song

The Ar'i Teaches Tefillin involves 3 aspects The head Tefillin arm Tefillin, and knot of the head Tefillin. These correspond to 2 angels in the head and heart of man. The 3 letters sd”y illudes to the straps, boxes and knots of Tefillin. The s (in Hebrew this letter has 3 pillars) illudes to the 3 straps. The d (numerical value 4) is the 4 boxes of the head Tefillin, and the Y of SD”Y the Y shaped knot on the hand Tefillin.

7 Sulam on Zohar pekudy p.230a
8 Sulam on Zohar pekudy p.230a, Smot p.229a
9 Safer HaKanah
10 Rama’k Shur kuma
11 Ar'i Atz Chyim p.174
12 Sulam on Zohar (aa928)
Concerning the components which make up your Tefillin
We have already explained a bit about their 5 boxes. Tefillin
also have (Knot of head) Tefillin and knot of the (arm) Tefillin.
Directly from these points is one of the main places of
manifestation of their energy influence. From the (Knot of
head) Tefillin One’s Nashama (Divine intellect) come to
elevate their emotional soul. From the knot of the (arm)
Tefillin one’s Nefesh (animal soul-desires) are shaped. These
powers are made more revealed by the Divine name of 42
and 22 letters. But this comes later. Tefillin is the secret of
binding the Kesay (Divine thrown). The Kesay is the place
from which there is directed the emanation of souls and
their powers of thought desire drives etc... Through the
angels called "Chayot Ha Kodesh" as spoken of above to
upon the palaces in heaven. In these palaces dwell angels
that manifest aspects of Divine will in this world. (they
actualize much of our prayers). Rabbi Yaakov Abuchitzera
learns that Tefillin is called :
“Ya”h is my strength and song ”

“Ya”h is a name that bring intellectual creativity, inspiration.
A inspired person others listen to. So Tefillin help give one
the song of Heaven in their prayer, and continue to inspire
us after.

The 3 letters sd”y alludes to the straps, boxes and knots
of Tefillin. The S (in Hebrew this letter has 3 pillars) alludes
to the 3 straps. 2 straps hang down from the head Tefillin
onto the body bringing the influence of the Divine intellect,
the Nashama, upon the emotional soul. The 1 strap on the
arm Tefillin reveals influence of the emotional soul on the
animal soul. The d (numerical value 4) is the 4 boxes of the
head Tefillin, and the Y of SD”Y the Y shaped knot on the
hand Tefillin. This knot allows the Divine influence to effect
others. The name Sd”y manifests a gateway for Divine
energy. Thus in the morning prays it it appears in the last
prayer called *Alanu lishabach* to release the energy drowned by our prayer into a revealed state effecting ourselves and others. One persons Teshuva, effects others.

Tefillin of the head corresponds the “Prayer of Moses” (psalm:90, its the highest consciousness written by Moses) the arm Tefillin corresponds to “prayer of the poor man”( psalm:102, reaches the lowest aspects to correct them). In Zohar Chadash Tikunim its taught when wearing Tefillin intend to raise up all *elokim achrin* (desires not bound to our service of Hashem), and the nations under rule of the *Shechinah*. In Zohar Chadash Tikunim its taught when wearing Tefillin intend to raise up all *elokim achrin* (desires not bound to our service of Hashem), and the nations under rule of the *Shechinah*.14

The aspect of Nashama is the heart, but it goes out from the Eye. The mitzvah of Tefillin illudes to the coat of light that was a garment to Adam before the sin. Rabbi Moshe Chyim Lazzatto teaches that Tefillin are the light of the eyes, that descends to the heart making Tefillin of the arm called “stretched out arm” as is described in the Torah in the redemption from Egypt. As its written “ Has Elohim ventured to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the YHVH ELOHACHEM did for you in Egypt before your eyes?” (dueteronomy 4:34) and “And it shall be for a sign to you upon your hand,

13  Safer HaKanah
14  Zohar Chadash p.213
15  Oar Naerev p.19 R. Moshe Cordevero,Ramcha'l Adir Bimarom p.300
and for a remembrance between your eyes, that the Torah of YHVH may be in your mouth; for with a strong hand has the YHVH brought you out of Egypt.” (Exodus 9:13) The Arm Tefillin is the “strong hand” that took us out of Egypt it has the power of capturing all impurity and evil spirits.16 The hand Tefillin is in the attribute of King David.17 It is the letters Y”D (means hand) of SD”Y. 18 The upper arm by the shoulder where we put on Tefillin is fixed, there is no seizing of the otherside there.19

Commentary

Tefillin can help raise a observant person to the highest levels a human can aspire to, so the head tefillin corresponds to “PRAYER OF MOSHE” (psalm 90). This means by Tefillin one can acquire an all knowing consciousness and supernal powers as Moshe. This involves a fixing of ones brain and connection to high levels attached to Divine Providence. While the arm Tefillin as mentioned corresponds to the “prayer of the poor man”. This is referring to spiritual poverty. A person who has not done much work for the sake of his soul. Tefillin can raise him up from his state of awareness also. He can be raised above the level of being a slave to his bodily animal desires, and become open to Divine will. In other words a Jew cannot be to big or small to wear Tefillin, but the sages say if a goy were to wear Tefillin it would damage his body resulting in shortening the days of his life. A Jew who wears Tefillin will have a longer life than if

16 Safer Temuna
17 shoshon Sodot
18 Tefilot Ramchal #449
19 R. Semach Idra p.113
he did not. We see this also from the fact that in the head
and arm Tefillin parsha are 42 YHV'H. 42 + 26 (numerical
value YHV'H) = Numerical value of Chayim (life).
Its written above “The aspect of Nashama is the heart, but
it goes out from the Eye.” The Nashama (soul of Divine
intellect) actually is outside of the body and surrounds us,
its lowest aspect reaches down until our hearts to influence
our emotions. Its influence also goes out of our eyes. By this
we are able to influence others. If we develop revelation of
the powers of our Nashama. It is from such power that at
times we become aware someone is starring at us, and then
we turn around and see them. Its also written above “The
mitzvah of Tefillin illudes to the coat of light that was a
garment to Adam before the sin.” This alludes to the
supernal nature one can attain by wearing Tefillin. Adam
was not a normal human being at all.
When we wrote above “The Arm Tefillin is the “strong
hand” that took us out of Egypt it has the power of
capturing all impurity and evil spirits. This is not dealing
with a issue only in the past tense. Each person is in his own
“exile of Egypt”, distanced from Hashem and the ability to
fulfil Divine will. Tefillin can help us out of our own exile, as
they help reveal our Nashama. Correct thought. It also as
said above has the power to capture all impurity and evil
spirits. These are negative influences which may come in
many forms to take us away from Hashem, or God forbid
come to damage us with an accident or other sort of
encounter.

All who wear Tefillin will have long lives. Dat (Divine
Knowledge) is above the place we put on the head
Tefillin.20 Tefillin is the secret of 21 Remembrances.
These 21 rememberances correspond the 21 YHV”H in

20 R. Semach Idra p.84
the parsha of the head and 21 in the arm Teffilin, and to
the numerical value of the Divine name God told moses
when moses asked His name at the burning bush and
God replied AHY”H=21. The numerical value of (2 x
AHY”H ) + YHV”H = Chyim (life in Hebrew), so
Teffilin is called “Life of the King”. So all who put
them on have length of days. The 21 YHV”H of the
head Teffilin and 21 more of the arm illudes to the name
of 42 of the world of Bria (where Nashamot are from),
from this name (numerical value 42) all the nations fear
Yisrael.

The Divine unification of Teffilin is of the first “H “
of YHV”H joining it to the “ Y “. This is unification of
Divine creativity the energy of YHV”H spelled out with
a numerical value of 72 and Divine understanding
reasoning from the name AHY”H spelled out with a
numerical value of 161. Meditation on these Divine
names enhances the transmission of these qualities. This
draws down Mochin (brain-consciousness) to Zu”n
(source of all Ruach emotional, and Nefesh animal souls).
These lights go out from the 50 gates of Divine
understanding. After there rises the lower “H “ and “ V “
to the first “ H “ of YHV”H . This is Malchut (Kingship
of Hashem) rising with the emotional soul to Divine
understanding by sparks of light redeemed from evil and
returned to Holiness. Also the upper “ H “ of YHV”H

21 Ar’i Safer Lakutim p.403
22 Metak mDavash on Tekuny Zohar p.271
decends to “ VH”. The quality quantity and the way the light is revealed of the upper “H” is renewed as it goes in head of “ VH”. Of the name YHV”H 23

Commentary

In earlier days Yisrael went to battle with Tefillin on. As written above “all the nations fear Yisrael” by their wearing Tefillin. This is by the mechanism of energy of the name of numerical value of 42 of the world of Bria, the source of the Nashama. By you wearing your Tefillin daily you help the Israeli army stand against their enemies.

By Tefillin The letters of the name YHV’H become joined closer together in their fitting and closer to you personally. Meaning Divine intellect and creativity descends to your brain and causes for you emotional development. All this also causes the soul’s connection to the body to be strengthened. Giving you greater control over your self and better health.

Tiffilin is all in the aspect of surrounding lights (untapped potenial divine intellect, will, and creativity) of the Ruach and Nefesh (the emotional and animal soul). In 3 aspects:

1) highest surrounding lights of quality, quantity and power of acualization yet undeveloped of one’s Nashama (Divine intellect) before dressing in one’s ruach (emotional soul) this is called “first pregancy”. As by this is given birth to new intellectual powers of one’s Nashama. this is developed from the

23 Ar’i Olah Tamid p.85,Shar Cavanot p.247
name AHY”H (numerical value 21). It is the 21 rememberances in the (head) Tefillin (again in the head Tefillin parsha are 21 YHV”H). Light (from upper worlds) strikes the “parshiot” in the head Tefillin and their goes out the surrounding lights, AHY”H spelled out with a numerical value of 161 (develops) the first pregnancy of the hand Tefillin. As we said the AHY”H itself develops the pregnancy of the Head Tefillin.

2) “Internal Brain” this is when the quantity and power of acualization yet undeveloped of one’s Nashama (Divine intellect ) it’s surrounding lights enters inside the 3 cavities in skull of the ruach (emotional soul) this is from (developed by) YHV”H.

3) the small surrounding light from forehead of the ruach (emotional soul)-This is the main aspect of Tefillin, this is from (developed by) AHY”H this is not from the parsha inside the Tefillin, but the the boxes of Tefillin themselves. The 2nd pregnancy of the “small surrounding light” is from, by The name of ADN”Y when it is spelled out. By this is the 2nd pregnancy of the arm Tefillin it brings out the ruling power of Hashem on every Nefesh (animal soul), in the world to some Degree. 24

Commentary
Through your Tefillin you will be able to discover

24 Ar’i Olah Timid p.69,Shar Mimori Rasb’y p.275,Kamarna Rebbe Aor Emiyim p.11
powers you have yet to discover. intellectually, emotionally and even physically. Yes, even the physical organs of you body will have better health because you wear your Tefillin. As shown earlier “those who wear Tefillin have long lives. This is what we mean when we said above that Tefillin is all in the aspect of surrounding lights. Referring to powers outside of your physical self but part of your soul, and incoming Divine energy. We explained above that tefillin work with 3 aspects of these “surrounding lights”. Simplifying this matter we can say your teffilin allows you to receive new inspiration of Divine will direction, creative and analytical abilities. Those your Nashama its self has not yet received to develop. This is by the surrounding lights Tefillin draws from Hashem to your Nashama. This is the first aspect of how Tefillin works with the “surrounding lights”. The 2nd aspect involves Tefillin’s ability to develop the potential of your brain which you have yet to discover. To better work the soul powers that you already have. The 3rd aspect of Tefillin working with the surrounding lights involves the boxes of the Tefillin drawing the “surrounding lights” of one’s Nashama to the Nashama’s internal aspect in the brain.

The 2 letter “shin” on the head Tefillin are this revealed world, and its central point which is Gan Aden. The 7 heads of the 2 “shin” on the head Tefillin shine the light of the 7 shepherds. They are 7 letter “zion” making up these 2 “shin”. These 7 heads of “shin” are sources of elevated consciousness. The 7 heads of Tefillin are 7 angels of power of Hashem’s

25 kamarna Rebbe Aor Eniym p.184
26 Advice p. 306 R. Nachman of Bresslov
27 Sulam on Zohar , Akev p.30
ruling, and are the 7 blessings given to the bride at a wedding, 7 blessings of the *sma*. These are the 7 supernal palaces in the palace called "Holy of Holies" of Bria, by which the Shecinah descends at night. The 7 letter “Zion” of the 2 “shin” of the head Tefillin correspond to the 7 lobes of the lungs. By which one draws in air and exhales sparks from their mouth. These 7 “shin” illude to closed and deep secrets.

The 4 Headed “shin” are 4 brains of Z’a (source of the *ruach*-emotional soul) being Divine wisdom, understanding-reasoning, kindness and force of restriction discipline being a internal aspect of Z’a (source of the *ruach*-emotional soul), and the 3 headed “shin” are external consciousness of Z’a (source of the *ruach*-emotional soul) from the quantity quality and type of revelation from the source of the Nashama which is called *Ima* (Divine mother). the quantity quality and type of revelation from the source of the Nashama which is called *Ima* (Divine mother) surrounds Z’a (source of the *ruach*-emotional soul) Z’a is said then to be as a fetus in the womb of Ima (source of the *Nashama*-intellectual soul). Its also taught that the “shin” of 3 Heads is the quantity quality and type of revelation from the source of the Nashama which is called *Ima* (Divine mother). and smallness. While the 4 headed “shin” is called

28 Matok mDavash on Tikuny Zohar P.92
29 Sulam on Zohar, Akev p.274
30 Ar’i Shar Cavanot p.87, Shar Mimori Rasb’y p.275
greatness, it is the central point of Divine understanding. (This is the quantity quality and type of revelation from the source of the Nashama which is called Ima (Divine mother) that is internal in the brain of Z’a (source of the ruach-emotional soul)- this is greatness-complete development of Z’a (source of the ruach-emotional soul).)

The 3 heads of the 3 headed “shin” correspond to air-afternoon prayer-the letter “alf”, water- morning prayer-letter “mem”, and fire- evening prayer- “shin”. The “shin” of 3 Heads is as the 3 straps of the Tefillin (2 of the head and 1 arm). From the 4 headed “shin” one "ruach" bounces from the skin, from it the letters go out in 32 paths of Divine understanding within Z’a (source of the ruach-emotional soul). This is the source of all corrections-fixings. The 4 headed “shin” of Z’a (source of the ruach-emotional soul) dresses to the 3 headed “shin” of (Ima source of the Nashama -intellectual soul). The Ar'i also explains the “shin” of 3 Heads is powers of Kindness force-discipline and balence-harmony of Nakavah (source of the animal soul), and the 4 headed “shin” is quantity quality and type of revelation of Nakavah (source of the animal soul).

31 Kamama Rebbe Aor Enyim p.237,257
32 Magid from Koznitz Aor Enym p.207
33 Magid from Koznitz Aor Enyim p.69,R. Semach on Idra p.13
34 “ “ “ p.69
35 Tikkuny Zohar p.91
“shin” is as the 4 boxes of the head Teffilin. The right side of the Head Teffilin is the letters of Y”H of YHV”H, its left side is the V”H. The 3 headed “shin” rules the body. The 4 headed “shin” is on right, the 3 headed “shin” on the left. To the right are Divine kindness, balance quantity and type of revelation. Left is Divine forces of discipline ability to perfect minor points and the regulation of the application of Divine powers. The 4 headed “shin” is of the smitah (world before this one) that was of Divine kindness that was crowned in Teferet, having no evil. Teffilin has a 4 headed “shin” as Teffilin are the 4th leg of the Thrown of God.

Commentary
Above is explained the 2 kinds of letter “shin” on the Teffilin. One is a Normal “shin” with 3 pillars, but the other is not a letter now at all it has 4 pillars. By these “shin” energy can be drawn to the Nashama from Gan Aden. Together the 2 “shin” have 7 heads. They reveal energy from the 7 shepherds: Adam, Seth, Methuselah, Abraham, Jacob, Moses and King David. Hashem has arranged so that 7 of the main angels involved in the supervision of this world have a relationship with these 7 heads of these “shin”. These all correspond to the 7 blessings that you make when you say the Sma evening and morning. Your relationship of what you get from the Tefillin is based on the

36 Sulam on Zohar (aa928)
37 Sulam on Zohar Chayah Sarah (aa384)
38 Marachot Elokim
39 Safer HaKanah
quality of your Divine service, but Go-d is merciful. The 7 heads also correspond to 7 corners of your lungs. The Ben Esh Chy says to look at these “shin” before you put on the head Tefillin. Energy is received from your Nashama and beyond by the 3 headed “shin”, its internalized by the 4 headed “shin” into your brain and emotions. From the 4 headed shin go out 32 paths of Divine understanding. This is the source of all corrections-fixings. These 32 paths are actually 32 distinct pathways of Divine energy. To each of these 32 is many different Divine names that convey its distinct energy at different levels. It as through these 32 distinct pathways of Divine energy that this world was and continually is created.

Tefillin are a aspect of memory as they are called “memory between your eyes “ (Exodus 13:9). Head Tefillin is the place of remembrance. The knot on the head guards. The remembrance is makiff (surrounding light). From the 4 colors of the eyes from The source of the emotional soul shines the 4 boxes of the Tefillin.

New conciousness goes in only 3 times a day, during the times of Tefila (prayer). The rest of the day Tefillin are needed to reach this level, as only a aspect of “makiff ” is left of the new conciousness of The ruach (emotional soul). Wearing Tefillin allows a tracing of expanded conciousness to remain after Tefila, as one cannot raise

40 Rabbi Nachman Stories p.367
41 Marachot Elokim
42 Zohar Bamidbar p.290 (aa360)
43 Ar’i Shar Cavanot p.61
the brain itself to these levels of conciousness for more
then 3 hours. This is why Moshe could not raise his
hands for more than 3 hours.\textsuperscript{44} Wearing Tefillin all day
prevents expanded conciousness of The emotional soul
joined to the animal soul from leaving all day.\textsuperscript{45}

Talit and Tefillin are concepts of constricting and
reducing the divine light through their knots and straps.
They reduce the heat of the Divine fire enabling one to
walk through it. One who wears Tefillin will not be
destroyed by the fires of Gehenom.\textsuperscript{46} Tefillin is the left
pillar. (forces that shape one’s expressions of creativity,
expressions of kindness and determination to put it
simply) \textsuperscript{47}

In Zohar Chadash Tikunim we learn that we only
need to make a blessing on the hand Tefillin, as it is the
central pillar (the central pillar actualizes potential of
creativity, actualizes potential expressions of giving
kindness, and actualizes potential of determination as
physical expression). Only if there is separation
(between putting on the hand and head Tefillin) do we
need to bless the head Tefillin. A sadeek is as Shabat
where both “guard” and “remember” are one.\textsuperscript{48} Rav
Nachunyah Ben Hakanah teaches that it is not enought

\textsuperscript{44} Ar’i Arba Maot Shekal Kesef p.12
\textsuperscript{45} “Shar Cavanot p.347
\textsuperscript{46} “ “ p.114
\textsuperscript{47} Sulam on Zohar Pinchas p.106
\textsuperscript{48} Zohar Chadash Tikunim p.238
to rely on the blessing on the Hand Tefillin alone, but one must be careful to bless also on the head Tefillin. The blessing over the head Tefillin is on the mitzvah, the blessing on the hand teffillin is for putting the teffilin on. The blessing on the crown (head Tefillin) is the war blessing that stands with Teferet (beauty of) Yisrael.

The "yud" knot of the arm Tefillin is the Yesod. To remove it from the box is as removing the name from ones heart. So, one must scream (in their heart) and bind this letter-sign on their hand when blessing upon their (arm) Tefillin. One must never remove this knot of the letter "yud" from the hand Tefillin. The "yud" knot of the arm Tefillin alludes to Hashem. It is the idea of the beginning at the end.

Commentary

As we said "Tefillin are a aspect of memory", wearing Tefillin will help you to remember, even things long forgotten. To recall what needed when its needed. It’s that idea that comes to you as as from nowhere. Memory is a aspect of creative inspiration. As a new idea come as a flash of lightening, so is a memory sometimes recalled in this way. This is the idea of memory being a surrounding light. Memories are not always in your brain, that why we can't all ways remember. Some times the thought must be “brought down”. Tefillin helps with this. The ability “vessel” for the power of invoking memory is ones “ruach” (emotional soul), their emotional composure. It is said of even Moses that he became angry and forgot hundreds of laws Hashem had tought him momentarily. Our brains (soul) are reorganized
by our 3 daily prayers to a higher level of consciousness, but this awareness fades away. Tefillin prolongs the extent that we can use this expanded consciousness. They do this by “drawing down” contracting the supernal light of higher consciousness that surrounds us. Tefillin prevents the merit of one’s actions done in this world being taken from them, and given to another. As their use can prevent the destruction of their soul in hell if such is their judgment God forbid. The Blessing on the Head Tefillin gives you power over your enemies (obstacles). This is accomplished by the Divine name ahy”h yh”v (never say out loud). Like everything the effort one puts in yields its corresponding result so too Tefillin. The degree of devotion, knowledge, love expressed when blessing has its corresponding result of expanded consciousness.

Teferet of "revua" (gradual development) is between head and arm Tefillin.\textsuperscript{49} The hand Tefillin recieves from the head Tefillin. Also it is known that from the Tefillin of the hand there is caused to go out a tracing of energy from the chest of Z’a (source of the emotional soul) entering its brain, making the head Tefillin. The hand Tefillin is female the Head Tefillin are male.\textsuperscript{50} The head and arm tefillin are 2 separate unifications.\textsuperscript{51} The hand Tefillin are the brain of Machut (God's power of ruling), Head Tefillin is the brain of Z’a (source of the emotional soul). From below to above is the order of Tefillin starting with the arm Tefillin ending with the head. This is the unification of Teferet (harmony-

\textsuperscript{49} Safer HaKanah,Sulam on Zohar Pinchas,Shoshon Sodot
\textsuperscript{50} “ “ p.372, Ar’i Pre Atz Chyim p.14
\textsuperscript{51} Zohar Chadash Tikunim p.202
minute) and Malchut (God's power of ruling). Tefillin of
the Arm is Yichud Asiyah (unification of the Physical
world) in Bria (world of Nashama-Divine thought), while
head tefillin is Asiyah (the Physical world) in Atzilut
(World of sefirot-creative Divine energy). The hand
Tefillin removes "klipot" (shells of evil separation) from
the vessels of Netzauch, Hod and Yesod (quantity
quality and way of expression) of Zu"n (source of the
emotional and animal souls) of the external aspect of
Bria (world of Nashama-Divine thought), and draws
lights of external aspect of Bria (world of Nashama-
Divine thought). The arm Tefillin is called Divine
thrown. The arm Tefillin is the idea of all in unification
together. It is thus called “callah” (bride, similar to all in
Hebrew). It includes the 32 paths of chuchmah (creative
inspiration), as chuchmah is unification. It has all its
parsha in only one box, and it has only one cord as the
aspect of “yichud” (unification) is called all. The hand
tefillin is placed by the heart as both are called all. It is
called “H”. Stretch out your left arm as in a embrace
when putting on arm Tefillin. Tefillin are united to the
32 paths of wisdom from which the world was created.
Head Tefillin is right pillar the letter "Y", while arm

52 Ar'i Pre Atz Chyim p.7
53 Nahar Shalom p.75
54 Bahir p.65
55 Marachot Elokim
Tefillin is left pillar, the letter "H". 56

Commentary
As alluded to above there is a developmental relationship between revelation of the power from the head and the arm Tefillin. This is a relationship in developing revelation of the Nashama (Divine intellect) into the Ruach (emotional soul) and their subsequent effect on the growth of the Nefesh (animal soul). The energy of the Nashama is received by the head Tefillin and it joins to the Ruach and the arm Tefillin incorporates both the Divine intellect of the Nashama and our new developed emotions with our Nefesh. The arm Tefillin not only receives from the head Tefillin, but as said above "from the Tefillin of the hand there is caused to go out a tracing of energy from the chest of Z’a (source of the emotional soul) entering its brain, making the head Tefillin. Thus according to the development of our animal souls and our actions is the ability for the Head Tefillin to help up achieve Divine intellect. The head Tefillin in this sense depends on the arm Tefillin. Thus we begin putting on and blessing the arm Tefillin before the head Tefillin. We said above that Head Tefillin is the brain of Z’a (source of the emotional soul). Yet know, this is because that the Head Tefillin manifests new Divine intellectual powers of the Nashama. This in turn shapes our Emotional souls. So Tefillin involves at least 2 unifications that of the Nashama to the Ruach and the Ruach to the Nefesh. Not only is new energy, powers made manifest by the Tefillin, but "klipot" (shells of evil separation) which prevent divine providence, revelation and can Go-d forbid cause judgment to befall one can be removed.

56 Sulam on Zohar, Mishpotim p.144
Whats called the 32 paths of Divine wisdom manifest through the arm Tefillin. These 32 paths are 32 unique manifestations of Divine energy by which the world was and is created continually in its every aspect. So again the Tefillin is not only recreating you, but the world also. For this reason the arm Tefillin which radiates this power in a sense is the "Thrown of Go-d". This thrown is made complete by the Head Tefillin which is as the letter "Yud" and the arm Tefillin "H" Together they are the Divine name Ya"h. Which is the Name of Divine wisdom creative power manifest from the Thrown.

The Tikkuny Zohar explains head Tefillin is the letter v of yhv”h, it recieves its brain from Imma (Divine understanding), which is the the first h of Yhv”h. Light of the brain goes out from forehead. They make a crown of Teferet (balance-harmony). Tefillin blossoms from the blessing made upon them. The head Tefillin is a fixing of Atzilut (world of Divine inspiration creative power). The blessing on the Head Tefillin makes a surrounding light of Atzilut (world of Divine inspiration creative power). This is Nashama to Nashama.

The Blessing upon the arm Tefillin is a surrounding light of the last 3 sefirot of Bria (world that emanates Divine reasoning understanding-the Nashama). It is a returning light. Tefillin from drawing the light of Imma (Divine understanding) make a brain to Z’a (source of the Emotional soul). Head Tefillin is a fixing of the last 3 sefirot of Atzilut it is "aor Yoshir" (direct light-
supernatural transformational power)\textsuperscript{57} Teffilin of the head is Divine inspiration creative power of Abba (source of revelation of Divine inspiration creative power) and Imma (Divine understanding) of Atzilut (world of Divine inspiration creative power), its parsha are Chuchmah-Divine inspiration creative power, Bina-Divine understanding power of chesed-giving kindness and Givurah-force severity and restriction. Teffilin of the arm is Bina-Divine understanding of Bria (world of the Nashama), the parsha within them are the sefirot Teferet-Balance harmony Netzauch-endurance determination Hod-perfection of details and, Yesod-situational application. The head tefillin pushes klipa (evil forces of conceiement) away from the vessels of Quantity, quality and application of the emotional and animal soul at the external aspect of Atzilut (world of Divine inspiration creative power).\textsuperscript{58}

But the Ar'i teaches concerning the arm Tefillin that the 4 brains of the 4 "parsha" of the arm Tefillin are Chuchmah-Divine inspiration creative power, Bina-Divine understanding power of chesed-giving kindness and Givurah-force severity and restriction they dress to The animal soul and physical world. Through the Y of Yhv”h, the knot, of the arm Tefillin by striking the “Tip of the hair”of the gate way of energy of the source of the

\textsuperscript{57} Matok mDavash on Tikuney Zohar p. 90, Ar’i pre Atz Chyim p.7,p.14,Shar Kavanot p.80
\textsuperscript{58} Nahar Shalom p.75
emotional soul. This is the aspect of "direct light" (direct light-supernatural transformational power) Yaakov Abuchizara teaches The arm Tefillin is the Brain of the Physical world and Animal soul. Tefillin of the hand is a fixing of Bria (world of Nashama, Divine understanding). The animal soul of Bria descends to the Nashama (intellectual aspect) of Asiyah (place of animal soul). The brachah on the Tefillin of the hand makes a surrounding lights to the world of Bria (world of Nashama, Divine understanding).

Commentary
We wrote above that the “head Tefillin is the letter V of Yhv”h, it recieves its brain from Imma (Divine understanding), which is the the first h of Yhv”h.”

The V is the source of your emotional soul. This is because Tefillin is mainly involved in the fixing of the "brain" of our Ruach emotional soul. One might think that Tefillin comes to fix the brain of our Nashama, our intellect but the truth of the matter is the Nashama, true godl’y intellect is a part of the divine and it needs no fixing. It is only a matter of refining our intellect and being spiritually pure enough so to be able to perceive the truth of Divine Matters. Then we can draw greater levels of divine understanding and creativity. Which will enable us to perceive more when we learn Torah and receive Divine creative inspiration. The point of the matter is that it is our hearts, "ruach"-Emotional souls that need to be fixed from their states of inbalance, and the desires of our Nefesh- animal souls must be shaped

59 Kamarna Aor Enym p.268, Shar Mimori Rash"i p.281
60 Machshif haLavon p.6
61 Shar Kqavanot p.80
closer to desiring ultimate Divine will, and turned away from evil desires. The revelation of Tefillin depends on the quality of the blessing made on them. With a good blessing Tefillin gives to one’s Nashama more inspiration creative power. The blessing on the Tefillin creates what's called a "returning light" this removes and fixes lackings and defects from our Ruach (emotional soul) and Nefesh (animal soul). There is also a "direct light" that comes down from Heaven which brings new qualities powers to our Nefesh (animal), Ruach (emotional soul) and Nashama (intellectual soul).

Hashem wears Tefillin, they are the letter "m" which is Binna (Divine understanding), by this “imma” (source of Nashama) descends to protect her children the sefirot. That are in the supernal womb. The 4 headed "shin" is the Tefillin on Hashem, which is above the head Tefillin. The Tefillin of Hashem are:

"Hashem is power to his people". One must always know the good of Tefillin, power is Tefillin. Tefillin straps descend to cover the body. The straps draw "Kidusha" (Holiness) from the 4 parsha till the end of man in his heart. From the straps of the head flows Teferet (balance-beauty) of light called "bahir" (radiant). They are chesed and Givurah that draw to the body of Z’a (source of the emotional soul). Rachel (trained animal soul) is made from Netzauch (quantity) and Hod (quality) of Z’a (source of the emotional soul), from the upper "h" of Yhv”h. The right cord is Netzauch (quantity) the left is Hod (quality). They extend to the
chest where there is the arm Tefillin which is a surrounding light of Rachel. This completes Rachel much. There begins Rachel, but the left cord extends lower to the belly. Netzauach and Hod of Z’a is renewed by Bina. So the 2 cords are united in the upper " h " . The Cord on the Arm Tefillin is the letter " v " , that reaches down to machut (animal soul-physical world). Its flow decends to angels and planets. The cords of the Head Tefillin spread out 370 lights from the name Ae"l. It's also taught in olah Tamid that the cords of the Head Tefillin are the aspect of returning light. All this light goes out from the tip of the hair of Arich (source of Divine will), and then drawn to the forehead of Teffilin. The right cord is Chuchmah (divine creativity) and Chassidim (hashem's powers of giving) of Z'a (source of the emotional soul) the left is Bina (Understanding) and Givurot (discipline-restriction). The straps of the head Tefillin draw from the boxes down below. The straps of head Teffillin are aspect of Returning light going out from Arich (Divine will) drawn to forehead of Teffilin. Returning light nullifies the forehead causing light afterwards to ascend. Light of the 4 parsha then returns and enters striking the internal brain, and joins the 4 brains in the Yesod (gateway of energy) of Z'a (source of

62 Metak mDavash on Tikuny Zohar p.95,Safer Hakanah,Sulam on Zohar Chayah Sara (aa384),Shoshon Sodot
63 Shar Kavanot p.61
64 Ar'i Olah Tamid p.69
the emotional soul)(making surrounding light to the animal soul). This nullifies the light that is outside in the place of the neck at the knot of the head Teffilin (including this light with in itself). Light bounces from the forehead and returns in the neck in secret of the " d " knot of the head Teffilin. By this is draw consciousness.

The “d “ of the head teffilin is yesod (gateway of energy) of the forehead of Z’a. Here goes out Leah. (aspect of animal soul of intuition) The neck is Yesod secret of the " Y " of the arm Teffilin. The M is 40 days the embryo is in the womb. (by then is formed the human embryo) These are the 10 sefirot in each of the 4 boxes of the head Teffilin. The Ramcha'l explains that the will of the forehead of Arich descends in “ Notzer Chesed “, which is the source of Abba (source of Divine creativity), to its Yesod (gateway of energy) which is the forehead of Z’a in its Chuchmah (Divine creativity), Ahy”h Yh”v is drawn in mazel “V Nake “ to Imma (source of Nashama) from there goes out Teffilin. Teffilin illuminate forehead in forehead. Dat (Divine Knowledge) illuminates in the forehead of Z”a. There is the 5 givurot (discipline-restriction). Therefore the forehead of Z”a is red. Dat (Divine Knowledge)

65 Share Ramchal p.160
66 Ar’i Shar Mimory Rasb’y p.275
67 Bahir,Ar’i Olah Tamid p.69, Pri Atz Chyim p.70 ,Shar Mimori Rashb’y p.2
68 Ramcha’l Adir bimarom p. 230,p226
69 R. Semach on Idra p.82
illuminates there so to shatter the klipot. In the forehead of Z”a stands the 22 letters. They go out of the Binna of Imma (Source of Nashama-Divine understanding). All this is to sweeten the forehead of Z”a. All the din (judgments) there is so to evoke the fear of sinners. Tefillin bounces lights from the forehead of Z’a sweetening *dinim* (judgments). During Mincha is revealed the forehead of Z’a, so to extinguish klipa (forces of concielment). For this reason we wear tefillin at minchah.⁷⁰ Tefillin have 3 markava (chariots) corresponding to the 3 letters of ahy”h. ⁷¹

**Commentary**

Bizarre statement "Hashem wears Tefillin". To try to help us understand this we are told that that these Tefillin are the letter "m" which is Binna (Divine understanding), by this “imma” (source of Nashama) decends to protect her children the sefirot. That are in the supernal womb.”

Tefillin are about bringing in and establishing in actuality surrounding lights (potential creative power not yet realized). By Hashem this these surrounding lights (potential creative power not yet realized). Refers in a sense to the future which has not yet been written. This must be a aspect of the contemplation of understanding of Hashem by his Tefillin. By our tefillin we get inspiration from hashem how to best care for our “spiritual children” the mitzvot we give birth to, our Divine service. By Hashem His Tefillin protect His children the sefirot. Hashem by His Tefillin

⁷⁰ Tikunim Chadashim-Ramcha”l p.422
⁷¹ Sulam on Zohar Chayah Sarah (aa384)
preserves the Divine energy. The 4 headed "shin" is the Tefillin on Hashem. Our head Tefillin also has a 4 headed "shin", so we share some aspect of the same Tefillin. As Yisrael, Hashem, the Torah and the land of Yisrael are one. In The hebrew language now we have a 3 headed “shin”, not a 4 headed one. Its from beyond this world.

The cords of the head teffilin draw intellect of the Nashama down to the Ruach emotional soul which dwells on the heart. Tefillin draws down light called "bahir" (radiant). Concerning this type of light its written “He founds darkness His hiding place”, this is refering to “Aor Bahir” which is in the heaven called Shachakim. Moshe Rebanu is “Aor Bahir” (brilliant light) from Netzauch (quantity of revelation yielding victorious power) He always cleaved in kidusha without interruption, even for a moment. By the heart is the Arm Tefillin which recieves from the Head Tefillin from its straps hanging down from this power goes to train the nature of the animal soul the “nefesh”called Rachel. The 370 lights of the Head Tefillin is the Will of Hashem from which everthing in the word is created and is brought about. From light descending by the cords of the head tefillin this causes in response a Returning light that rises up nullifies our forehead causing light afterwards to ascend above to heaven. In response to this rising returning Light then light enters striking the internal brain (the 4 parsha in the head Tefillin), and joins the gateway of energy of Z’a source of the emotional soul renewing it and makes a new surrounding light to the animal soul. Also light bounces from the forehead and returns in the neck in secret of the " d " knot of the head Tefillin. By this is draw greater renewed consciousness To the Nashama. Also by the "d" knot on the head Tefillin that rests on the back of your neck when wearing Tefillin there is through it grown innate instinct called Leah. The "d" shaped knot on the head Tefillin and

72  Aor Yakir p.118
73  Avodat Yisrael p.46
the "Y" shaped knot of the arm Tefillin are both gateways for the Holy energy of Tefillin. Concerning Hashem wears Tefillin that are the letter "m" which is Binna (Divine understanding). "M" has numerical 40. These are as the 40 days a embryo is formed in the womb. The whole world in the processes of development is as a embryo in the womb of Hashem which is His head Tefillin. By us our head Tefillin has 4 boxes of 10 sefirot each (40) by which we may influence the embryo of the creation in the womb of Hashem. This is as the Malbim teaches that Hashem rides the great Chariot He is the Charioteer to the world, man rides the small Chariot, like Hashem Who rides the great Chariot. We also see here a bit of the relationship between the 13 attributes of Hashem's Mercy. The 13 Divine names. We see here that "Notzer Chesed" draws a connection of new will of Hashem to be revealed to the "creation in the womb of Hashem". This new will is made active in the world through Tefillin by meditation on the Divine name called M"b of Bria spelled out Ahy"h Yh"v when invoking the name VNAk"e of the 13 attributes of Mercy. We wrote above "the forehead of Z"a is red. Dat (Divine Knowledge) illuminates there so to shatter the klipot". This refers to the fact that by the drawing of Divine Knowledge, the kind which connects the intellect to the emotions through Tefillin we can shatter "klippot". These being defects in our emotional composure which prevent us from being the greatest people we can be, the most effective in all aspects of our lives. As we said before light enters the Tefillin and bounces off the "parsha". There inside the Tefillin this light interacts with the aspect of Binna of Imma (Source of Nashama-Divine understanding) which contains all 22 Hebrew letters which are the instruments of creation. From this interaction judgements that come to the world because of our sins and those of others become sweetened and mitigated (car accidents, illness, all problems G-d forbid).
The "parsha" of Tefillin are "dinim" (judgements) of the middle, and Rachamim in their end. They are high in the air which is Keter (source of will of Hashem and delight). The Parsha are bound in Teferet (balance-harmony) and flow from the 10 utterances of creation which are Teferet itself. By the 4 letters of Yhvh the 4 parsha of Tefillin sustain the world by its arms which are its 4 directions East, West, North and South. The vowel “petach” is the north wind, its opening to all the world. From this gate goes out evil and good. Chesed (force of giving) goes out to them rolling-exchanging in Rachamim in which every sefira at the time the Divine thrown is taken in (by) the arm (tefillin) which itself is givurah. At other times in the head (Teffilin) which is Chesed (force of giving) and in Teferet (balance beauty). The "d" (knot) of the head Teffilin is the “petach” (opening) above, as said by the head. While vowel “segol” is the lower opening which is the arm. The arm is called "M". Together these are the d"v parzufim, 2 openings to Malchut (revealed kingship of Hashem), one of Chesed and one of Givurah (discipline). Teffilin is the secret of the “makiff” (surrounding lights) from the 3 brains of Chuchmah (divine creativity) Bina (Understanding) and Dat (knowledge) of Z’a (source of the emotional soul), and also the brain of Arich (source

74 Safer HaKanah
75 Safer Bahir
of divine will) which illuminates in them. These are the 4 “mochin” (brains) of Tefillin. The 4 parsha of Teffilin correspond to the forehead of Z’a (source of the emotional soul). Through these 4 "parsha" are drawn 4 "mochin" (brains). One brain of Arich (source of will of Hashem), 3 of Z’a (source of the emotional soul). 

“Mochin” (brains) begin as 3, then is added the 4th which is "moch stima" Arich (concealed will of Hashem) which quietly illuminates the 3 "mochin" of Z'a (source of the emotional soul), and makes 2 “mochin” (brains) of Dat (knowledge) that bounce in the forehead of Z'a. (source of the emotional soul)  

Commentary

Above we wrote "The Parsha are bound in Teferet and flow from the 10 utterances of creation which are Teferet itself". From the 10 utterances of creation all was made that was, is and will be in the world. When a Sadeek performs a miracle that seems to involve things contrary to the laws of nature, in a sense this is not quite so as we learn in Safer lashem that "there is nothing new under the sun". All that happens in this world existed in Hashem's will in the time of creation. It is included in the 10 utterances of creation. This includes even Moshe the splitting of the reed sea. The parsha (writings) in the Teffilin are connected to these 10 utterances of creation. When we are wearing the Teffilin and we make a request before His thrown of Glory. If our will is as His will and the request is one of Teferet (beauty balance) at the time the request is made. That Divine will, will be made manifest. It's written above “By the 4 letters of

76 Sulam on Zohar parsha Nasa P.158  
77 Ar’i Olah Tamid p.69,R. Semach Idra p.93
YHV"H the 4 parsha of Tefillin sustain the world by its arms which are its 4 directions East, West, North and South.” Meaning all the divine energy-light goes out from the Tefillin. Energy from the Y of YHV"H goes and comes from the south, the first H from the north, the V from the east and the final h from the west. There is a lot to these things, they are very deep. Thus, as it says above, the vowel “petach” is the north wind, its opening to all the world. From this gate goes out “evil and good.” When putting on the head Tefillin its good to contemplate the sound of the Hebrew vowel “petach”, and the vowel “segol” when putting on the arm tefillin. These open up the flow from the Tefillin greater. The Head Tefillin is of Masculine character the arm Tefillin feminine. Together they correspond what’s called D”V parzufim, from these emanations Hashem created the world. This is also a very deep matter. As we have already shown, by wearing Tefillin one become a more active partner, administrator in the work of creation. This is because of the connection of the parsha in the head Tefillin to the “makiff” (surrounding lights). These are powers which are surrounding the creation. They have not entered yet. It is up to us to draw these powers into the creation, the world. Thus revealing a will of Hashem for the creation which has not been made manifest yet. From the 4 "parsha" (scrolls) in the head Tefillin box are made manifest in the levels of your soul and the world a large 4 aspects of Divine Consciousness. Divine creativity, Understanding and knowledge that has the power to connect Divine intellect to one's emotions. There is also revealed the source of divine will. By this one can come to awareness of more purpose and direction in life. They also help to manifest God's will that has yet to come into the world. For example their are things which one can accomplish sooner or later, they are a matter of Divine providence. By your Tefillin you can draw down the Will of God to make it happen now. This force of the will of God also creates new aspects, and a new better
composition of our emotional and intellectual souls.

One should intend when wearing Teffilin that the head of Z’a (source of the emotional soul) goes up to the “kotze de share” (tip of the hair) of Arich (place of Divine will) where there goes out "aor yashar" (direct light) to the head Teffilin at the forehead, and from the power of the "aor chozer" (returning light) there goes out illuminating the light of the head Teffilin. The 4 Parsha of Teffilin of the head which are called lower “aor makiff” (surrounding light), are “mochin penimi” (internal lights). They enter into the 3 cavites in the skull of Z’a. (source of the emotional soul). The Sni Luchot ha Brit concerning Tefilin teaches that the head tefilin contains Divine understanding, wisdom, kindness “givurah” (severity-discipline) and, Its box is “ketter” (Divine will and delight). The hand Tefilin contains forces of harmony-balance, determination, power to perfect details power to accomplish most in every situation, its box manifests a vessel to perform Divine will. The 50 gates of Bina corespond to 50 places Yisreal camped in the desert when they left Egypt. These correspond to the emination from the 2nd box of the head Teffilin. From it goes out a “ruach” (spirit) to one

78 “Shar Mitzvot p.24,kamarna Aor enyim p.52
79 “Shar Mimori Rashb’y p.295
80 Sni Luchot ha Brit Vayachi,Pardes R. Moshe Cordevero
Nostril, from the 4th box goes out judgment and power.\textsuperscript{81} A cow’s hair must come out of the the box of the head Teffilin, as Teffilin is supernal Holiness. By this the other side is given its portion. Then it will not bring accusations against us in our Holiness, or harm us.\textsuperscript{82}

Commentary

Tefillin give our “ruach” (emotional soul) a new better composure for dealing with life in this world and also in spiritual matters that are beyond this world. Every one is give “tests” that try us emotionally, Tefillin help us deal with them. This new emotional composure is established by new revelation of the will of Hashem interacting with your emotional soul. At times a person can have revealed to them a new or different perspective of motivation that will motivate their soul, thus driving them to accomplishment, by a unstoppable enthusiasm. This is accomplished by the “aor makiff”(surrounding lights) from the head Tefillin that is light (thought) of the “Nashama” (Divine intellect) entering one’s emotional soul. The “nashama” reveals what are called the “50 gates of Bina” (understanding). It is by these powers that the powers of reasonings differ between men. Their aptitude to understand diverse matters. Such cognitive abilities are enhansed by your Tefillin. As said above “The 50 gates of Bina corespond to 50 places Yisreal camped in the desert when they left Egypt.”, By the forces of Hashem revealed through your Tefillin you will be able to best deal with any situation. These are the “50 places Yisreal camped in the desert”. Through some level of these 50 gates of understanding there is a way to deal with every place. Tefillin have the power to raise one up many levels.

\textsuperscript{81} P.Zohar Vetchanon 262a
\textsuperscript{82} Sulam on Zohar Pekudy p.237b
spiritually very quickly, the other side does not like when this happens. So a cow’s hair must come out of the the box of the head Tefillin. From this the otherside takes its portion and does not interfere with our development much, or bring judgments against us Go-d willing. From one’s hair, finger and toe nails the otherside can attach and draw nourishment. So it is good to cut them, and be careful in disregarding them. A pregnant women can come to harm by stepping on fingernails left on the ground.

The "Parsiot" (parchments in the Tefillin) are light while the boxes are vessels From the knot of the head Tefillin goes out the surrounding light of z’a (source of the emotional soul) which becomes the "mochin" (brain-conciousness) of Nakavah (source of animal soul). The hand Tefillin does "zivug" (unifications) of "Mazala" (sources of providence) with Nakavah. As Nakavah doesn’t have a aspect of "mazala". 83 After light goes out from the forehead of Z’a and Forehead of Nakavah it goes to the "kotze d Share"(tip of the hair) of Z’a, and upon the head of Nakavah. The knot of the arm Tefillin is the letter yo”d which binds the “aor Makiff" (surrounding light) of Rachel causing it to strike at "kotze d Share" of the "ibor" (nefesh) of Z'a. "kotz d share" (tip of the hair) are the 4 "sitzet", they draw from the "mochin" (brains) of "ibor" (pregnancy) of Z’a. Which go out of the arm Tefillin. 84 The knot of the arm Tefilin is Yesod (gate way) of Z”a which is one with

83 Sulam on Zohar Tikunim p.478
84 Ar’i Shar Mimori Rasb”i p.275,278,Kamarna Aor enyim p.223
Malchut. The Teffilin of the hand is flow from 4 sefirot whether for judgment or for mercy it is recieved from here. The arm Teffilin takes light of after midnight, which is revelation of Leah (Divine Instinct) and gives it to Rachel (lower animal soul). The arm Teffilin is Malchut. It draws from life force of the left Nostril of Atik(source of Divine delight). This is concieled in the left arm of Z'a (source of the emotional soul), and drawn in a closed way to Malchut (revealed Divine presence), not revealed in time of "galut" (exile), but in the future it will be drawn. The arm Teffilin is the atera (crown) on to which is drawn the "cord of chesed" by day. Tefillin is not worn at night as the "cord of chesed" is not drawn at night. We don’t wear Tefillin at night or shobot so as to not disturb the Divine guidance structure which guides this world.

Commentary
Revelation of tefillin requires attention to both of these aspects lights and vessels. The light that goes out from the knot at the back of the neck from the head Tefillin interacts with the arm Tefillin which effects changes in the “nefesh” (animal soul). The arm Tefillin also as said above “does “zivug” (unifications) of "Mazala" (sources of providence)”. "Mazala" refers to the conduits of “mazel”. This involves the establishing of Divine providence. The method of flow of this

85 " " " P. 233
86 Shoshon Sodot
87 Kamarna Rebbe Aor Enym p.170,Ar'i Shar Mimori Rasb'i p.202,R.
Semach on Idra p.30
88 Marachot Elokim
providence is described in the words “After light goes out from the forehead of Z’a and Forehead of Nakavah it goes to the “kotze d Share” (tip of the hair) of Z’a, and upon the head of Nakavah.”. Established Divine will is shown in the forehead for those who can see. Its written the Holy Ar’i could look at one’s forehead and see what they need to do for their soul in its present incarnation. Here its telling us the the providence must be established in Z’a-source of the emotional soul and then nakavah-source of the animal soul and then the providence exists in the world. Tefillin help to bring the providence down (quicker). The knot of the head Tefillin connects to the Arm Tefillin by sending it light. Then a returning light goes out and rises up to the light of Z’a source of the emotional soul and they interact to create new revelation. From this stimulus from below from the “nefesh” (animal soul) the “ruach” (emotional) soul is said to be born in a renewed state or new emotional configuration. This in turn results in one’s “nefesh” (animal soul) renewed, and the the overall interaction of the Divine presence in this world. This revelation is further pushed in the 4 directions of the world by the 4 "sitzet". Tefillin and the Sitzet work together as a spiritual enviromental suit. From them not only can we directly interact and effect providence, but many powers of our souls are renewed and adjusted as spoken above. Including the power of “ruach haKodesh” (the spirit of Holiness), and divine intuition in the animal soul. Some time one just “knows” something. By this one can “grow” faster than they have “learned” or trained their animal soul. The arm Tefillin draws new abilities to the animal soul, which is from Malchut (revealed Divine presence). The soul that animates the body from in the blood. The arm Tefillin can help the body with strength and to develop all its abilities. Some revelation that comes from Atik that comes from the arm Tefillin is revealed now in one’s appreciation of physical pleasures as when eating, but its higher powers of awareness of spiritual pleasures for the
most part can not be revealed now. Their degree of pleasure so superceeds things of this world that if they were to be revealed now free will would be nullified. As all would chase after these spiritual pleasures negating the physical and the power of the evil inclination. In the future though the revelation of the connection one has made by putting on Tefillin to the awareness of these spiritual pleasures will be revealed. Happy then will be he who put Tefillin on regularly !. If one learns Torah in the middle of the night a special connection is made between their soul and the personal providence of Hashem. The following day Hashem is with them in a more revealed way than other men. This providence is called "cord of chesed" (kindness). It becomes revealed in the day upon the man’s life by him putting on Tefillin the following morning. Shabot for those who participate in it by following its “halachic structure” (legal) enjoy a level of kindness at least as great as that which is drawn down by Tefillin so we don’t need to wear them.

The head Tefillin is also explained as being "mochin" (brains) emanating Chuchmah Bina Teferet and Malchut, these being white, red, green and black. To explain this in more detail. The Head Tefillin by “mazel” (aspects of Ketter-Divine will) "Notzer Chesed and vNake” allows light of Abba (source of Divine creativity) called “Chuchma Stima” (closed wisdom-which includes aspects of ketter) and Imma (Divine understanding) from their Netzauch, Hod and Yesod (quality, quantity and way of revelation) to decend to Dat (knowledge) of Z’a (source of the emotional soul) according to the “Middot”

89 Sulam on zohar parsha Ce Tzasay p.61
(attributes) of Rachamim (Mercy). From Dat there
decends flow to the 4 “middot” of Chesed ,givurah,
netzauch and hod. Becoming a new illumination “yesh
mayin” (created from infinateness of Hashem), in the
form of new intellect commanding the “middot” from
this very high source without diminution. Thus giving
one “middot” (attributes) much higher then one’s own.
The tip of hair of Arich (source of Divine will) decends
with its “mochin” (brains) from the back of Arich
(source of Divine will) to the head of Z’a (source of the
emotional soul) and dressing to its 6 corners. Light
strikes at the neck at Dat Z’a (Knowledge in the
emotional soul). The Yesod (gateway of energy) of Abba
(source of Divine creativity) decends from Dat of Z’a
(Knowledge in the emotional soul) to Yesod of Z’a as
“makkif” (a surrounding light).

Commentary
Chuchmah (Divine wisdom) is transmitted by the color
white, Bina (Understanding) by red, Teferet (balance-
harmony) by green and Malchut by the color black. Tefillin
effects the flow of “mazzel” the Divine influence from above
that guides all aspects of the world from who will be the
next great nation to what thoughts you will receive and
understand, to which orange you will pick in the store.
Wearing Tefillin helps to bring you the best providence your
fit to receive to bring you closer to Hashem. “Notzer
Chesed and vNake” are 2 names of 13 names of Hashem
called “the attributes of Mercy” we call out in our prayer
after the Amida on weekdays. These names draw out more
flow from Abba (source of Divine creativity) and Imma
(Divine understanding) especially when calling them out while wearing Tefillin. And everyone needs Mercy. This new flow of intellect, by the Tefillin also extends to help develop our emotions into a more mature state. When we say above “Divine will decends with its brains from the back of the source of Divine will to the head of Z’a (source of the emotional soul). We mean to say by this one may feel something intuitively that they may not understand fully. Or will emotionally experience and express something beyond the degree to which they understand. Its revealed from the back of Divine will, it a hidden aspect beyond intellect. Such Divine will, inspiration which one was able to internalize as knowledge emotionally, will continue to descend to even effect the nature of our animal soul and its desire. The nature of our bodies and their abilities, and our abilities to be able to control them.

The Book “HaKanah” teaches that the arm and head Tefillin dresses to the green “kav” (beam of light) which is Binna (Divine understanding), and the great fire of awe dresses in “Rachamim” (mercy) of Chuchmah (Divine creativity). Chesed (kindness) and Teferet (harmony and balance) bless it. This is accomplished by the arm and head Tefillin without hindrance. The cords and the parsha are covered with black. This is because they are beyond comprehension. This is described in "Barashit" as “darkness on the face of the depths” ⁹⁰ The black cords are called halacha (law) Moshe Mi Sina as it

⁹⁰ Safer HaKanah
illudes to a hidden idea. The Safer Shoshon Sodot explains the 4 parsha (scrolls) the head Tefillin as Chuchmah (Divine creativity), Bina (Divine understanding), Chesed (kindness) and Givurah (severity). Together in its boxes it is Teferet (balance). (1/2 Teferet is above, 1/2 below). The cords surrounding the head are Teferet. The 4 parsha of the head Tefillin are drawn to the knot, the “Atera” (crown). The knot is a letter “dalet” and must recieve from Sadakah which is Teferet. This is "You can see my back". This knot, atera is called "back". The cords of head Tefillin draw flow from Teferet down to Malchut (Divine kingship). The knot of the head Tefillin is Teferet, it is here where the cords go out. One goes out to the brit and one to the heart. The knot is “Atera”. The cords go out from the knot, drawing below from the head. The cords illude to the infinite. The arm Tefillin are Teferet, Netzauch (quantity-victory), Hod (quality-splendor) and Yesod (foundation-the gateway of Energy).

Commentary

The arm and head Tefillin dresses to the green “kav” (beam of light) which is Binna (Divine understanding). This is what is described as a green ray of light which is above surrounding the world. From this energy field our world is continually being created. Tefillin has the potential to link up to this field of supernal energy and help us manifest development new growth in our world. The parsha and

91 Marachot Elokim
92 Shoshon Sodot, Marachot Elokim
cords of Tefillin here are described as “darkness on the face of the depths”. The central pillar is "darkness on the face of the depth.". All light flows from a 3 pillar system. The right is powers of giving, the left limiting and shaping. While the middle pillar mediates between the other 2 bringing forth from potential to actual. Bringing into manifestation. The Tefillen boxes and cords draw light of the middle pillar which reaches up to the infinite so they are black in color alluding to the infinite. That which can’t be seen.

In simplicity the head Tefillin manifests Divine creativity, Divine understanding, kindness and severity in a state of Teferet (balance). As a person is fit to receive from above and according to what the world needs and is ready for. The energy goes from the head Tefillin from its cords which hang down and its knot in back. Acts of righteousness and “sadakah” open up this flow. From the knot the energy of emotions motivated by Divine intellect can descend to effect the animal souls. Helping it change and grow, also send out Teferet (balance-harmony) into the world. The knot is “Atera” (crown) on the top of the cords of the head Tefillin which hang down.

The knot of the Tefillin of the head, is keter (source of divine will, delight) of Leah (aspect of animal soul of Divine intuition) called ‘M”e’ (who), it is the Yesod (gate way of energy) of Malchut (revealed Kingship of Hashem) of Bina (Divine understanding) her back, it is Teferet (harmony and balance) that becomes Dat (Knowledge) of Z’a (source of the emotional soul). This is what is referred to in the Torah where Hashem says to Moshe “you can only see my back“ . This is the back of

93 Zohar Chadash Tikunim
Bina (Divine understanding), which includes Leah (aspect of animal soul of Divine intuition). Leah binds to Z’a (source of the emotional soul) during reading of the “sma”. Chuchmah (Divine creativity) descends to her. She is the letter “D”. The "D" of SD”Y The knot takes 4 “A” from 4 names Ahy”h of Nezauch Hod and yesod (quantity quality and way of expression) of Imma (Divine understanding) during “katnut” (smallness of “consciousness”). It is “imma” (source Divine understanding) decending on the letter “V“. Leah (aspect of animal soul of Divine intuition) is secret of the mouth in the back of Aba (source of Divine creativity) and Ima. To the “D” are 4 “mochin” (brain). On the right side is the Chuchmah (source Divine understanding) and Chassadim (forces of giving) of Z’a (source of the emotional soul) and its left side is Bina (Divine understanding) and Givurot (Hashem’s shaping and restrictive powers). These 4 “mochin” (brains) dress Nezauch Hod and yesod (quantity quality and way of expression) of Ima (Divine understanding) through the knot of the head Tefillin in to the 3 cavities of the skull of Z’a (source of the emotional soul). The knot of the hand Tefillin is the "brit" the letter “Y” of SD”Y which is Malchut Rachel. The knot of hand Tefillin is called "sadeek" of 18 worlds. It is the Yesod (gate way

94 Ar”i Olah Tamid p.69, Pri Atz Chayim p.75 ,Shar Cavanot p.140,Shar mimory Rasb’y p.92,p.275,Atz Chyim,Rama’k Shure Kuma
95 “ ” P.307,392,309,Ar'i lecutey Torah p.89,p.208
of energy) of Z'a (source of the emotional soul) to Nakavah (Source of Animal soul). Knot of Head Tefillin creates the day. The "S" of the head Tefillin is the beginning of it all, it gives power to the "D" knot on the back of the head. SD"Y provides the minimum maintenance necessary from the back.96

Commentary
The knot of the head tefillin at the back of the neck is its transmitting device. It sends new consciousness to the animal soul, there is also there a aspect of reception as said earlier. The knot is the aspect referred to in the Torah where Hashem says to Moshe “you can only see my back”. This may show us the seeing the back of Hashem refers to Divine intuition. We can see from what is written above that it is possible to achieve this “intuition” when saying the “Sma”. The "D" of SD"Y and 4 names Ahy"h open up this flow of the highest aspect of the animal soul. The knot of the head tefillin at the back of the neck also transmits intellect to the emotional soul, the “ruach. The knot of the hand Tefillin is also a transmitting device. Its flow is opened up by the letter “Y” of SD"Y. The arm Tefillin helps shape the aspect of the animal soul that grows through training called “rachel”.

Another way of explaining it is the Tefillin of the head are the brain of Binna (Divine understanding) upon Teferet (harmony and balance) which is the tree of life which is in Atzilut (world of Divine energy-Sefirot).

96 "                          " Pinchas p.106,Ramcha’l Adir Bimarom
p.26,Safer Temuna
Malchut (Divine Kingship-power of ruling) is the Tefillin of the hand. It is the tree of life of the world of Bria (World of Divine understanding-Nashamot) that is beside the “kesay ha Cavod” (thrown of Glory) which is Bina of Bria. This is the level of the head Tefillin of The angel Matto”t (Bina of Bria), his hand Tefillin is Malchut (Divine Kingship-power of ruling) of Bria (World of Divine understanding-Nashamot). On the side of the tree of knowledge of good and evil is the knot of the arm Tefillin it ties the evil inclination underneath the good inclination.97

With the arm Tefillin through the “dikna” (mercy conduits) of Z’a (source of the emotional soul) there protrudes the “Mochin” (brain) of Nakavah (source of the animal soul) to Dat (knowledge) of Nakavah (source of animal soul). The light of Chuchmah (Divine creativity) of Tefillin dresses in Chassadim (forces of Hashems giving) of the "Sma".98 The 7 heads of the 2 “Shin” of the head Tefillin coorespond to the 7 blessings of the "sma" of Shacrit (morning prayer) and Mariv (evening).99 The letter “dalet” of the head Tefillin is Z"a (source of ruach-emotional soul) it is the “dalet” of “echad” (of the sma).100 The sin of the golden calf damaged in Leah (source of Divine instinct in the animal

97 Sulam on Zohar Ketza p.53
98 " " Tikunim P. 265
99 " " " p.110
100" " Pinchas P.177
soul) being the “dalet” of “echad” (of the Sma). It recieves "tikun" (fixing) from Malchut of Tevunah (actualization of Divine reasoning powers), which is ketter (crown) of Teffilin. Which is from the back of the neck being Ketter (Devine will and delight), “dalet” of “echad”. 101

The 4 heads of the “ shin “ on the head Teffilin correspond to the 4 parsha of the “sma”. 102 The Head Teffilin are in the secret of the “Sma” being union of :

Yhv”h Elohan”u

Yhv”h

The first parsha is the beginning of all being Chuchmah (divine creative wisdom), called “first born” . The second parsha corresponds to Elohan”u------which is secret of olam haba (world to come), which is Bina (divine understanding). This is the parsha of redemption from Egypt. It is ruling of Hashem that changes nature. The 3rd parsha is Sma it is yichud (unification). It is fear as it speaks of anger of Hashem as teferet (balance-harmony). It recieves all of them. By these man below is as the supernal image above . So put over your brain Teferet. As this is the main thing of supernal man. The cords surrounding the head are Teferet. 103 It is the Atera (crown) to Teffila that is Teferet. The later Yhv”h includes the right and left of Dat (Divine knowledge)

101Ar'i Atz Chyim p.210
102 “ “ Nasso P.309
103Marachot Elokim
together. This is called first unification of Hashem. The Teffilin of the hand includes all 4 “parshot” in one house being the 2nd unification of Hashem and his Shechinah, which is “Baruch sham Cavod“.

Commentary

Tefillin gives you better understanding in a harmonious balanced way, by this one is attached to the “Tree of Life”. Through your hand, by the hand Tefillin this power of the “tree of Life” become revealed in Hashem's ruling in this world. By Divine understandings that you grasp, especially in prayer when wearing Tefillin rulings can go out from Hashem’s thrown to guide what happens in this world.

The “dikna” (mercy conduits) are channels, conduits where flow of all Divine energies of our souls come down level by level from the infinate. Their flow is “evoked” opened by saying the 13 attributes of Mercy, like in the morning prayer after the “Amida”.

When saying the “Sma” through one’s Tefillin they draws creative inspiration closer to potential action. Tefillin are intimately connected to the “Sma” by the “Shin” of the head Tefillin and its “Dlt” knot, which goes at the back of one’s head. This knot draws light of the highest aspect of Tefillin (themselves), Tevunah (actualisation of Divine reasoning powers) which fixes Divine instinct in the animal soul which was damaged by the sin of golden calf. Ask Hashem for this in your heart when saying “echad” in the “Sma”. The first parsha of the head Tefillin corresponds to the first Yhv”h of the Sma, The second parsha to Elohan”u, and the third parsha corresponds to all the powers being joined together in the final Yhv”h of the first verse of the Sma. The 2nd verse of the the “Sma”- “Baruch sham Cavod“ and the arm Tefillin unifies all the Divine energies in harmony so they may be revealed into this world.
Through the Tefillin there is drawn the "mochin" (brain) of keter (Divine will) chuchmah (creativity) and Bina (understanding) in the order of “image”, as it's written "created man in God’s image". This being the secret of the upper illumination of Atzilut (world of sefirot-Divine powers), such as was with Adam when He was created. Tefillin are “makiff mochin” (external surrounding brain) on the head of Z’a (source of the Ruach-emotional soul) of “L” of “Tzelm” (image). At “minchah” (afternoon prayer) of erev Shabot and at “mussaf of Rosh Chodesh” there also goes in “makiff mochin” (higher consciousness) on the head of Z’a of “L” of “tzelm”. So at these times Tefillin are not worn. Tefillin is secret of M’h (name of 45) of A”k, which is the forehead. Tefillin of head and arm together contains 42 names of Yhv”h. Tefillin draws Chuchmah (creativity) of Yesoi”t (lower intellect) which is the brain of the week. Chuchmah (creativity) in Yesoit (lower intellect) is Chuchmah of the left as it does not illuminate except in the left. Yesoit cannot recieve Chuchmah from Arich (source of Divine will) except through Abba (source of Chuchmah-creativity) and Imma (source of Divine understanding). Zu”n (source of

104 " " Hakdamah P.222
105Shomer Emunim p.144
106Petachy Chuchmah p.58 Ramcha’l
all Ruach emotional, and Nefesh animal souls) rises sparks of light to Yesoi”t (Source of lower Divine wisdom and reasoning) and Yesoi”t rises to Abba and Imma. (source of Divine creativity and understanding) 

The "mochin" (brain) surrounding Z'a (source of the Ruach-emotional soul) is Teffilin, it is secret of the letter “v” of Yhv”h . Knot of arm Teffilin is the letter “yud” , the arm Teffilin is the makiff (surrounding light) of Rachel (trained animal soul), the lower H . 

Teffilin recreate you in the “ tzeLm (image) of Go-d”. Specifically manifesting the L of “tzeLm” which is the pure essence of the source of your emotional soul from upper half of Teferet (balance-harmony) and lower sefirot of abba or imma (the sources of Divine creativity and understanding). These powers correct defects and lacking in your “ruach” (emotional soul) by their manifestation there. Teffillin Manifests power from the name called M”h of A”k. A”k is a acronym for “adam Kadmon” (supernal man) one of the highest places where Divine energy is revealed from. The Name M”h looks like this :

Yud Ha Vav H”a.

This name in Hebrew equals 45 which is the numerical value of “Adam” man in Hebrew. Teffillin brings down this high level of flow to Yesoi”t (lower intellect) which is the brain of the week . There is a higher consciousness then Yesoi”t on Shabot, Holidays and Rosh chodesh so as said above we dont need to wear Teffillin on these days.

The 4 boxes of the head Teffillin illude ot the 4 letters

107 sulam on Zohar Tikunnuin p.111
108 " " p.111
of Ahy”h they are "mochin katnut" (small consciousness). The four boxes of the Head Tefillin are the back of Aba and ima in the place of Keter Lea (source of Divine instinct of animal soul). The 4 parsha within are the lights being "mochin Gadlut" (great consciousness) which are 4 letters of Yhv”h . Light from the 4 boxes illuminates the house of the arm that corresponds to the letters Adn”y . The "mochin" of Abba and imma are drawn to Zu”n through Tfillin of hand. Make sure the place of glory of the blessing of the Hand Tefillin is against your heart. From the head Tefillin blessing will descend on your house, but as climbing the ladder we start with the head Tefillin. Rebano Tam Tefillin Is Chuchmah of Dat (Divine creativity in Knowledge) that is hidden. They are Olam Haba (the world to come). This is “Sadeekem sit with crowns in their head”. The crown of Chesed (kindness), "Duchrah" (masculine side) of Z'a (source of the emotional soul). They are Tefillin of the "mochin" (brain) of Abba (source of Divine wisdom-creativity) being Yhh”v . The Ar'i wore "Smoha Raba" Tefillin (They have parsha in boxes differently) Tefillin for Mincha. The verse in the Torah “Totafot” between your eyes" illudes to 2

109” " " p.354,Ar'i Lecutey Torah p.208,Kamarna Oar
  Enym
110Safer Paliyah
111Ramcha'l Adir Bimarom p.226
112Ar'i Pre Atz Chayim p.93
113Ar'i Shar Mimori Rashb'i p.335
Tefillin. (Rashi and Rebano Tam Tefillin worn at same time) The 4 “Totafot” of the head Tefillin corespond to the 4 letters of the name ר”הו .

Begin “kavana” of Rashi head Tefillin with ר ה י ו called מ לDenver.

On 4 headed ש meditate on 32 paths On 4 headed ש it is in atbash which equals ש י ה , the 3 branch ש is דוה-דוה-דוה.

The knot of the head Tefillin takes 4 א ל פ י א from 4 names ר ה י ו of nh’y of Imma during “katnut” (smallness of “mochin”). It is “imma” decending on the letter ו . Knot of head Tefillin as 2 ד it is akaida (binding of Yitzchak) 2 ב=ד, these are 8 days till ב.ירתב this is also sofa teva of Avraham Yitzchak and Yaakov, ש of ש is the ש of Teffilin (ב), ד is the head knot (ל), א is the arm knot (ם).

Arm Teffilin Kavanah is א ה י ו א א ד רנ “achryim” of ב.

On cords of Head Teffilin is 2 times א ד ל לק which is א ד ל לק מ ק פ ד רנ.

114 Marachot Elokim
115 Magid from Koznitz Aor Enyim p.69, R. Semach on Idra p.13
116 Shoshon sodot
117 Shoshon sodot
With Rebano Tam head Teffilin is א ה י " ה י ה ה " ו ה י " ה א ה י " ה א 118
And arm teffilin is א ה י " ה י ה ה " ו ה א א ד נ ג י 118

Meditate on 12 permutations of א ל " ד ל " ת נ ו " ן י ד ו " ד 119
then א ל " ד ל " ת נ ג ו " ו 119

118Ar’i Olah Tamid p.86
119 " Pre Atz Chyim p.97