

Tefillin – The Mark of HaShem

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## I. Introduction[[1]](#footnote-1)

Tefillin are Israel’s strength:

***Berachoth 6a*** *And how do you* [*know*](daat.html) *that the tefillin are a strength to Israel? For it is written[[2]](#footnote-2): “And all the peoples of the earth shall see that the* [*name*](name.html) *of the Lord is called upon thee, and they shall be afraid of thee”.*

***Menachoth 35b*** *It is written,’ And all the peoples of the earth shall see that the* [*name*](name.html) *of the Lord is called upon thee; and they shall be afraid of thee. It was* [*taught*](teacher.html)*: R. Eliezer the Great says, This refers to the tefillah of the* [*head*](body.html)*.*

What are Tefillin? Tefillin are passages from the Torah that are written on parchment and are placed within square leather batim (casements), with long leather straps attached to the batim. These straps are used to bind the batim with the parchment Torah passages within them, on [one](one.html)'s arm and [hand](fourteen.html) and on [one](one.html)'s [head](body.html).

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| Each box contains four passages of the Torah which mention the mitzvah of Tefillin (Deuteronomy 6:4-8, Deuteronomy 11:13-21, Exodus 13:1-10, Exodus 13:11-16). | han3_copy |

The [four](four.html) Torah portions are written on a single parchment in the [hand](fourteen.html) tefillin (tefillin shel yad), while in the [head](body.html) tefillin (tefillin shel rosh) each passage is written on a separate parchment, so that each passage can be placed within [one](one.html) of the [four](four.html) compartments in the [head](body.html) tefillin. "The [four](four.html) passages are:

1. Shemot ([Exodus](exodus.html)) 13:1-10
2. Shemot ([Exodus](exodus.html)) 13:11-16
3. Devarim (Deuteronomy) 6:4-9
4. Devarim (Deuteronomy) 11:13-21

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[HaShem](hashem.html) also wears tefillin. His arm and [head](body.html) tefillin both contain the same passages because His thoughts and His actions are the same. The following [four](four.html) portions are in [HaShem](hashem.html)’s tefillin:

1.**וּמִי כְּעַמְּךָ יִשְׂרָאֵל, גּוֹי אֶחָד בָּאָרֶץ** “

U'Mi K'A’amkha Yisrael [Goy](gen-jew.html) Echad Ba'Aretz” – “And who is like Your people Israel, a [nation](nations.html) [one](one.html) in the earth” (1 Chronicles 17:21)?

2. **כִּי מִי-גוֹי גָּדוֹל** “

Ki Mi [Goy](gen-jew.html) Gadol” – “For what great [nation](nations.html)” (Deut. 4:7), **וּמִי גּוֹי גָּדוֹל** “U'Mi [Goy](gen-jew.html) Gadol” – “And what great [nation](nations.html)” (Deut. 4:8)?

3. **אַשְׁרֶיךָ יִשְׂרָאֵל** “

Ash’rekha Yisrael” – Fortunate are you, O Israel” (Deut. 33:29)?

4. **אוֹ הֲנִסָּה אֱלֹהִים** “

O Ha-Nisa Elohim” – “Or has G-d assayed” (Deut. 4:34)? and

5.  **וּלְתִתְּךָ עֶלְיוֹ** “

U'L’titkha El’yon” - and to make you high” (Deut. 26:19)

These [six](six.html) Pesukim are arranged in [HaShem's](hashem.html) Tefillin as follows: "Ki Mi [Goy](gen-jew.html) Gadol" and "U'Mi [Goy](gen-jew.html) Gadol" in the [first](one.html) Parshah, “Ash’rekha Yisrael” and "U'Mi K’A’amkha Yisrael" in the second, “O Ha-Nisah Elohim" in the [third](three.html), and "U'L'Titkha El’yon" in the [fourth](four.html).

The [mitzva](cmds613.html) of tefillin is mentioned in [four](four.html) separate parshiyot in the Torah. [Two](two.html) of them, those in Shemot 13, are mentioned in the context of the story of the [exodus](exodus.html). In fact, the dominant theme of these [two](two.html) parshiyot is the need to remember the [exodus](exodus.html):

***Shemot (***[***Exodus***](exodus.html)***) 13:8*** *And thou shalt shew thy son in that day, saying, because of that* [*HaShem*](hashem.html) *did unto me when* [*I came forth out of Egypt*](thebirth.html)*.*

The other [two](two.html) parshiyot, Devarim 6 and Devarim 11, were [first](one.html) mentioned some [forty](forty.html) years later, in the plains of Moab, just prior to entry into [Eretz Israel](city.html). Here, the main theme concerns acceptance of the yoke of [Heaven](heaven.html) and of the [mitzvot](cmds613.html), within the clear context of entry into [Eretz Israel](city.html) and the need to fulfill the [mitzvot](cmds613.html) there. Hence, in short, [two](two.html) parshiyot of tefillin deal with the [exodus](exodus.html), and the other [two](two.html) with the purpose of [HaShem](hashem.html)'s [nation](nations.html): acceptance of the yoke of [heaven](heaven.html), Torah, [mitzvot](cmds613.html) and [Eretz Israel](city.html).

We will examine these Torah portions in greater detail later in this [study](study.html).

Tefillin are put on in the [synagogue](synagog.html) before shacharit, morning [prayers](prayer.html), on days that are not [Shabbat](sabbath.html) or a Torah based [Festival](festival.html). The Torah based [Festivals](festivals.html), when Tefillin are not put on, are the [first](one.html) and [last days](lastdays.html) of [Pesach](passover.html), [Shavuot](shavuot.html), [Yom Teruah](teruah.html), [Yom Kippurim](kippur.html), and the [first](one.html) and [last days](lastdays.html) of [Succoth](succoth.html). It follows that Tefillin ARE worn on [Rosh Chodesh](chodesh.html), [Chanukah](chanukah.html), [Purim](Purim.html), and Yom ha-HaAtzmaut - unless any of these days fall on [Shabbat](sabbath.html).

A man always [needs](needs.html) a [sign](signs.html) of his bond with [HaShem](hashem.html). [Shabbat](sabbath.html) itself is such a [sign](signs.html), but on the weekdays, this [sign](signs.html) is tefillin:

***Eiruvin 96a*** *Who is it that was heard to hold that* [*Sabbath*](sabbath.html) *is a* [*time*](time.html) *for the wearing of tefillin? — R. Akiba. For it was* [*taught*](teacher.html)*: Thou shalt, therefore, keep this ordinance in its season form year to year, the term ‘days’ excludes nights, ‘from the days’ implies: But not all days; thus excluding Sabbaths and* [*festivals*](festivals.html)*; so R. Jose the Galilean. R. Akiba said: The expression ‘This ordinance’ was meant to apply to the* [*Passover*](passover.html) *[*[*sacrifice*](korbanot.html)*] only. With reference, however, to what we have learnt: ‘The Paschal [*[*sacrifice*](korbanot.html)*] and* [*circumcision*](circumcz.html) *are positive* [*commandments*](cmds613.html)*’, must it be assumed that this is not in agreement with the view of R. Akiba, for it were to be contended that it was in agreement with R. Akiba the objection would arise: Since he applied it to the* [*Passover*](passover.html) *[*[*sacrifice*](korbanot.html)*] a negative precept also should be involved as R. Akiba laid down in the* [*name*](name.html) *of R. Ila'i for R. Abin citing R. Ila'i laid down: Wherever the expressions ‘Take heed’, ‘Lest’ or ‘Do not’ is used a negative precept is invariably intended? — It may be said to be in agreement even with the view of R. Akiba, for the expression ‘Take heed’ has the force of a negative precept only where it introduces a prohibitions but where it introduces a positive* [*commandment*](cmds613.html) *it has the force of a positive* [*commandment*](cmds613.html)*. But how could R. Akiba hold that the* [*Sabbath*](sabbath.html) *is a* [*time*](time.html) *for wearing tefillin seeing that it was* [*taught*](teacher.html)*: R. Akiba stated: As it might have been presented that a man shall wear tefillin on Sabbaths and* [*festivals*](festivals.html)*, it was explicitly said in Scripture: And it shall be for a* [*sign*](signs.html) *unto thee upon thine* [*hand*](fourteen.html)*, which denotes: on those days only that require a* [*sign*](signs.html)*; but these, since they themselves are a* [*sign*](signs.html)*, are excluded.*

[Gemara](orallaw.html) is [allegory](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cremez.html). What is the allegory?

There are [two](two.html) related concepts: allegory and metaphor. Lets examine the dictionary definitions:

**Allegory**: The representation of abstract ideas or principles by characters, figures, or [events](feasts.html) in narrative, dramatic, or pictorial form. A symbolic representation: *The blindfolded figure with scales is an allegory of justice.*

**Metaphor**: A figure of speech in which a word or phrase that ordinarily designates [one](one.html) thing is used to designate another, thus making an implicit comparison, as in *“a sea of troubles”* or “All the [world](worlds.html)'s a stage” (Shakespeare).

[One](one.html) thing conceived as representing another; a symbol: “Hollywood has always been an irresistible, prefabricated metaphor for the crass, the materialistic, the shallow, and the craven” (Neal Gabler).

Of the [six hundred-thirteen mitzvot](thirteen.html), only [three](three.html) are referred to as an ,ut "ot", a [sign](signs.html) representing the eternal bond between [HaShem](hashem.html) and the [Jewish people](gen-jew.html). Those [mitzvot](cmds613.html) are:

1. Milah ([circumcision](circumcz.html)),
2. [Shabbat](sabbath.html), and
3. Tefillin.

These [signs](signs.html) are witnesses which bear constant testimony to the love that [HaShem](hashem.html) has for Israel, and the miracles which He has wrought on their behalf, And just as there is a need for [two](two.html) witnesses to give any matter legal credence, so too, it is necessary to be involved with [two](two.html) of these "[signs](signs.html)" constantly to remind us of our responsibilities. Therefore, on the weekday we have the tefillin and the [sign](signs.html) of Milah. On [Shabbat](sabbath.html), the day itself is a [sign](signs.html), so all that is needed is the [sign](signs.html) of Milah, and there is no need for the [third](three.html) [sign](signs.html), tefillin. In fact, according to some opinions, it is forbidden to don tefillin on [Shabbat](sabbath.html) because the [sign](signs.html) of tefillin detracts from the sanctity of the [sign](signs.html) of [Shabbat](sabbath.html).

So, what is the [allegory](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Callegories.html) of this verse? I have a small thought:

**Mila**, [**Shabbat**](sabbath.html), and **Tefillin** each [speak](mashal.html) to an intimate [connection](connection.html) with [HaShem](hashem.html).

**Mila** is used to [connect with one’s wife](one.html) and with [HaShem](hashem.html) to produce a child.

[**Shabbat**](sabbath.html) is the day of [connection](connection.html), as [seven](seven.html) is always associated with [connection](connection.html). We do several things in a special manner on [Shabbat](sabbath.html). We [eat](eating.html) special [food](food.html) and drink in order to connect our soul to our [body](body.html). We [pray](prayer.html) special [prayers](prayer.html) and have a special Torah reading in order to [connect](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cdaat.html) with [HaShem](hashem.html). We have [marital intimacy](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cmarriageact.html) in order to [physically](physical.html) connect [two](two.html) human beings. Even the [number](nchart.html) [seven](seven.html) speaks to connecting. Consider that every [physical](physical.html) object has [seven](seven.html) parts. [Six](six.html) sides: front, back, to, bottom, left and right, and a [seventh](seven.html) which is the center that [connects](connection.html) the [six](six.html) disparate sides.

**Tefillin** also speaks to connections. The [head](body.html) tefillin is centered on the [head](body.html). Now we [know](daat.html) that every organ of the [body](body.html), internal and external, which is in the center, is used for connecting as we learned in the [study](study.html) of the human [body](body.html). The arm tefillin forms a ring on the finger as an act of [betrothal](betroth.html). [Betrothal](betroth.html) is, of course, another form of [connection](connection.html). The tefillin is placed opposite the [heart](body.html), which is an organ which is centered between the shoulders and the belt, between the left and right side, and also centered front to back in the [body](body.html). Further the tefillin are bound in a tight [physical](physical.html) [connection](connection.html) to the human [body](body.html).

**Since we only need** [**two**](two.html) **connections to bear witness of our** [**connection**](connection.html) **with** [**HaShem**](hashem.html)**, then we do not require the** [**connection**](connection.html) **with the** [**third**](three.html)[**sign**](signs.html)**. Thus the** [**sign**](signs.html) **is an allegory of an intimate** [**connection**](connection.html) **between** [**HaShem**](hashem.html) **and His people.**

**Tefillin and Longevity**

The students asked Rabbi Ada ben Ahavah, “Why were you worthy of such long life?” He replied, “[One](one.html) reason is because I always wore tefillin”:

***Taanit 20b*** *Thus it has been stated: The disciples of R. Adda b. Ahabah asked him: To what do you attribute your longevity? — He replied: I have never displayed any impatience in my house, and I have never walked in front of any man greater than myself, nor have I ever meditated [over the words of the Torah] in any dirty alleys, nor have I ever walked* [*four*](four.html) *cubits without [musing over] the Torah or without [wearing] phylacteries, nor have I ever fallen* [*asleep*](mashal.html) *in the Beth Hamidrash for any length of* [*time*](time.html) *or even momentarily, nor have I rejoiced at the disgrace of my friends, nor have I ever called my neighbour by a nickname given to him by myself, or, some say by the nickname given to him by others.*

Thus we see that that longevity of life is related to wearing tefillin.

## II. The [Letters](letters.html)

The ש shin appears on the tefillin in [two](two.html) forms: on the left side of the [one](one.html) worn on the [head](body.html), the [letter](letters.html) is embossed with [four](four.html) splays[[3]](#footnote-3) ,



while on the right side of the [one](one.html) used for the arm, the standard [three](three.html)-headed version of the ש shin is used. The [two](two.html) forms infer the [two](two.html) kinds of Divine wisdom - the revealed and the concealed. The [four](four.html) ו vav form of the shin originates from the [Ten](ten.html) [Commandments](cmds613.html), on which the  shin appeared with [four](four.html) heads. This [fourth](four.html) [head](body.html) is said to represent the [World](futures.html) to Come, the concealed ways of [HaShem](hashem.html), and the [future](future.html) revelation of the [Mashiach](mashiach.html).

Why is there a [four](four.html)-armed *shin* on [one](one.html) side of the tefillin [head](body.html) piece? There is no other place in the entire Torah that such a [letter](letters.html) can be found. Why is it there and nowhere else?

The tefillin [head](body.html) piece is a reminder of the Tablets [Hashem](hashem.html) gave to Moshe on Mt. [Sinai](stages.html). The [Ten](ten.html) [Commandments](cmds613.html) were engraved into the stone tablets. Engraved means that the [letters](letters.html) were not just written on the surface of the stone but were carved into the stone itself.

Look between the [arms](body.html) of the [four](four.html)-armed *shin.* If you look carefully at the empty space that is lower than the surface of the [letter](letters.html) and do not look at the [arms](body.html) themselves, you will see a [letter](letters.html) there. Do you see it?

The "engraved" space forms the shape of the [letter](letters.html) *shin*.

The [Ten](ten.html) [Commandments](cmds613.html) were engraved into the tablets to [teach](teacher.html) us that the Torah is embedded, eternal.

Everything in the Torah comes for a good reason.

The [letter](letters.html) a shin is formed from [three](three.html) [letter](letters.html) ו vavs. These are depicted as [three](three.html) separate entities that combine in completeness. The verticality of the structure suggests ascension and symmetry. According to the [Zohar](orallaw.html), the [three](three.html) ו vavs infer the [three](three.html) [fathers](fathers.html) of Israel ([Avraham](avraham.html), [Isaac](isaac.html), and [Yaaqov](jacob.html)). The [three](three.html) vavs of the [letter](letters.html) shin signify the [three](three.html) [tribes](tribes.html) in which the [Jewish](gen-jew.html) people are divided, and therefore the [three](three.html) divisions of [Jewish](gen-jew.html) souls, being the Israelites, the Levites and the [Kohanim](priests.html) ([priests](priests.html)).

There is a knot on the [head](body.html) tefillin straps. The knot that goes at the base of the skull is shaped like a ד dalet.



The arm tefillin straps have a knot formed like a י yod.



Together the ש shin, ד dalet, and י yod form the [name](name.html) שדי Shaddai (Almighty).

The [Midrash](orallaw.html) says that at the beginning of [creation](bara.html) the [world](worlds.html) developed and approached perfection. Then, [HaShem](hashem.html) told it to stop and remain imperfect. Commentaries explain that the purpose was to leave the [world](worlds.html) incomplete and allow man to bring it to absolute perfection. This would allow man the opportunity to earn his own reward and enjoy [HaShem](hashem.html)’s pleasure - entirely.

This expression of [HaShem](hashem.html) is captured by a particular [name](name.html) of [HaShem](hashem.html): שדי Shaddai. שדי is formed with a ש shin (the only [letter](letters.html) not made of knots) and די dai, the [Hebrew](hebrew.html) word which means “enough”. This refers to the end of the [Creation](bara.html) process when [HaShem](hashem.html) said “enough”, reinforcing His mastery over the limitations of the universe.

That is why our Tefillin have those [three](three.html) [letters](letters.html): ש shin, ד dalet, and י yod within them: Tefillin capture the purpose of [creation](bara.html); שדי Shaddai pictures [HaShem’s](hashem.html) giving man the opportunity to earn reward on his own.

## III. Before and After

Our Sages [teach](teacher.html) us that the passages that come just before or just after a particular passage, give [insight](insights.html) and understanding to the passage being [studied](study.html). This is called the [rule](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Crules.html) of adjacent sections (semichut parshiyot). I would like to use this technique to see what other [insights](insights.html) can be gained by examining the passages in the tefillin.

**Shemot (**[**Exodus**](exodus.html)**) 13:1-10**

**Shemot (**[**Exodus**](exodus.html)**) 13:11-16**

The passage which precedes Shemot 13:1 is:

***Shemot (***[***Exodus***](exodus.html)***) 12:43-51*** *And* [*HaShem*](hashem.html) *said unto Moses and Aaron, This is the ordinance of the* [*Passover*](passover.html)*: There shall no stranger* [*eat*](eating.html) *thereof: 44 But every man’s servant that is bought for money, when thou hast* [*circumcised*](circumcz.html) *him, then shall he* [*eat*](eating.html) *thereof. 45 A foreigner and an hired servant shall not* [*eat*](eating.html) *thereof. 46 In* [*one*](one.html) *house shall it be* [*eaten*](eating.html)*; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the* [*congregation of Israel*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html) *shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the* [*Passover*](passover.html) *to* [*HaShem*](hashem.html)*, let all his males be* [*circumcised*](circumcz.html)*, and then let him come near and keep it; and he shall be as* [*one*](one.html) *that is born in the land: for no uncircumcised person shall* [*eat*](eating.html) *thereof. 49* [*One*](one.html)[*law*](law.html) *shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as* [*HaShem*](hashem.html) *commanded Moses and Aaron, so did they. 51 And it came to pass the selfsame day,* [*HaShem*](hashem.html) *did bring the children of* [*Israel out of the land of Egypt*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cthebirth.html) *by their armies.*

From these pasukim we learn that the [sign](signs.html) of tefillin is given to those who are NOT strangers (v.43). This [sign](signs.html) is given to those [circumcised](circumcz.html) individuals who celebrate [Pesach](passover.html) (v.48). Tefillin are related to those who serve [HaShem](hashem.html) by keeping the [mitzvot](cmds613.html) (v.49-50). Finally, tefillin in intimately related to the [exodus from Egypt](thebirth.html) when [HaShem](hashem.html) began His courtship of the Bne Israel.

The passage which precedes Shemot 13:16 is:

***Shemot (***[***Exodus***](exodus.html)***) 13:17-22*** *And it came to pass, when Pharaoh had let the people go, that G-d led them not the way of the land of the Philistines, although that was near; for G-d said, Lest peradventure the people repent when they see war, and they return to Egypt: 18 But G-d led the people about, the way of the wilderness of the* [*Red sea*](stages.html)*: and the children of Israel went up harnessed out of the land of Egypt. 19 And Moses took the bones of* [*Joseph*](joseph.html) *with him: for he had straitly sworn the children of Israel, saying, G-d will surely visit you; and ye shall carry up my bones away hence with you. 20 And they took their* [*journey*](stages.html) *from* [*Succoth*](succoth.html)*, and encamped in* [*Etham*](stages.html)*, in the edge of the wilderness. 21 And* [*HaShem*](hashem.html) *went before them by day in a pillar of a* [*cloud*](important.html)*, to lead them the way; and by night in a pillar of* [*fire*](fire.html)*, to give them light; to go by day and night: 22 He took not away the pillar of the* [*cloud*](important.html) *by day, nor the pillar of* [*fire*](fire.html) *by night, from before the people.*

From these pasukim we learn that the [sign](signs.html) of tefillin is given to those who are protected and sheltered by [HaShem](hashem.html), to those who will never return to Egypt (v.17). Tefillin is related to the bones of [Yosef](joseph.html) and the carrying up of those bones [from Egypt](thebirth.html) (v.19). Tefillin are related to the manifested Presence of [HaShem](hashem.html) and His protection (v.21-22).

**Devarim (Deuteronomy) 6:4-9**

The passage which precedes Devarim 6:4 is:

***Devarim (Deuteronomy) 6:1-3*** *Now these the* [*commandments, the statutes, and the judgments*](cmds613.html)*, which* [*HaShem*](hashem.html) *your G-d commanded to* [*teach*](teacher.html) *you, that ye might do in the land whither ye go to possess it: 2 That thou mightest* [*fear*](fear.html)[*HaShem*](hashem.html) *thy G-d, to keep all his statutes and his* [*commandments*](cmds613.html)*, which I* [*command*](cmds613.html) *thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as* [*HaShem*](hashem.html) *G-d of thy* [*fathers*](fathers.html) *hath promised thee, in the land that floweth with milk and honey.*

From these pasukim we learn that the [sign](signs.html) of tefillin is given to those who accepted the [covenant](covenant.html) at [Sinai](stages.html) and have pledged to obey all the Torah of [HaShem](hashem.html) (v.1-2). Those who do as they promised are assured of long life, numerous progeny, and a portion in a land flowing with milk and honey (v.3).

The passage which follows Devarim 6:9 is:

***Devarim (Deuteronomy) 6:10-16*** *And it shall be, when* [*HaShem*](hashem.html) *thy G-d shall have brought thee into the land which he sware unto thy* [*fathers*](fathers.html)*, to* [*Abraham*](avraham.html)*, to* [*Isaac*](isaac.html)*, and to* [*Jacob*](israelja.html)*, to give thee great and goodly cities, which thou buildedst not, 11 And houses full of all good, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have* [*eaten*](eating.html) *and be full; 12 beware lest thou forget* [*HaShem*](hashem.html)*, which brought thee forth* [*out of the land of Egypt*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cthebirth.html)*, from the house of bondage. 13 Thou shalt* [*fear*](fear.html)[*HaShem*](hashem.html) *thy G-d, and serve him, and shalt swear by his* [*name*](name.html)*. 14 Ye shall not go after other G-ds, of the G-ds of the people which round about you; 15 (For* [*HaShem*](hashem.html) *thy G-d is a jealous G-d among you) lest the anger of* [*HaShem*](hashem.html) *thy G-d be kindled against thee, and destroy thee from off the* [*face*](body.html) *of the earth. 16 Ye shall not tempt* [*HaShem*](hashem.html) *your G-d, as ye tempted in Massah.*

From these pasukim we learn that the [sign](signs.html) of tefillin is given to the owners of the promised land, a land pre-built and ready to inhabit (v.10-11). This pasuk also relates tefillin to the [exodus](exodus.html) of Egypt, to those [HaShem](hashem.html) took out from bondage (Avodah) in order to serve (Avodah) [HaShem](hashem.html). Tefillin is directly related to those who do NOT serve false G-ds and serve [HaShem](hashem.html) alone (v.15). Finally, tefillin is not for those who tempt [HaShem](hashem.html) (v.16).

**Devarim (Deuteronomy) 11:13-21**

The passage which precedes Devarim 11:13 is:

***Devarim (Deuteronomy) 11:8-12*** *Therefore shall ye keep all the* [*commandments*](cmds613.html) *which I* [*command*](cmds613.html) *you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; 9 And that ye may prolong your days in the land, which* [*HaShem*](hashem.html) *sware unto your* [*fathers*](fathers.html) *to give unto them and to their* [*seed*](flower.html)*, a land that floweth with milk and honey. 10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy* [*seed*](flower.html)*, and wateredst it with thy* [*foot*](heel.html)*, as a garden of herbs: 11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of* [*heaven*](heaven.html)*: 12 A land which* [*HaShem*](hashem.html) *thy G-d careth for: the* [*eyes*](body.html) *of* [*HaShem*](hashem.html) *thy G-d are always upon it, from the beginning of the year even unto the end of the year.*

From these pasukim we learn that the [sign](signs.html) of tefillin is given as a [sign](signs.html) to those who keep the [commandments](cmds613.html) of [HaShem](hashem.html) (v.8). Tefillin are again connected with the promised land and those who will [inherit](inherit.html) that beautiful land (v.8-12).

The passage which follows Devarim 11:21 is:

***Devarim (Deuteronomy) 11:22-25*** *For if ye shall diligently keep all these* [*commandments*](cmds613.html) *which I* [*command*](cmds613.html) *you, to do them, to love* [*HaShem*](hashem.html) *your G-d, to* [*walk*](walking.html) *in all his ways, and to cleave unto him; 23 Then will* [*HaShem*](hashem.html) *drive out all these* [*nations*](nations.html) *from before you, and ye shall possess greater* [*nations*](nations.html) *and mightier than yourselves. 24 Every place whereon the soles of your* [*feet*](heel.html) *shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. 25 There shall no man be able to stand before you: for* [*HaShem*](hashem.html) *your G-d shall lay the* [*fear*](fear.html) *of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.*

From these pasukim we learn that the [sign](signs.html) of tefillin is given as a [sign](signs.html) to those who diligently keep all of the [commandments](cmds613.html) of [HaShem](hashem.html) (v.22). Tefillin are related to the land that [HaShem](hashem.html) will clear for those who keep His [commands](cmds613.html) (v.23-25).

There are several related themes found in these before and after passages:

1. **The Promised Land**



1. [**Pesach**](passover.html)



1. **Observing Torah and** [**commandments**](cmds613.html)



1. **Serving** [**HaShem**](hashem.html) **alone**



1. **The protection and Presence of** [**HaShem**](hashem.html)**.**



## IV. The Mark of [HaShem](hashem.html)

**Tefillin are called the** [**sign**](signs.html)**, or mark, of** [**HaShem**](hashem.html) **in:**

***Devarim (Deuteronomy) 6:8*** *And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as frontlets between thine* [*eyes*](body.html)*.*

This pasuk is part of the [Shema](shema.html) which we say twice a day. We are reminding ourselves of [HaShem](hashem.html) and His [mitzvot](cmds613.html) which are our intimate [connection](connection.html) with Him. Tefillin being a mark of [HaShem](hashem.html) is also mentioned in the [Talmud](orallaw.html):

***Shabbath 12a*** *The School of R. Ishmael* [*taught*](teacher.html)*: A man may go out with his tefillin on the eve of* [*Sabbath*](sabbath.html) *near nightfall. What's the reason? Because Rabbah son of R. Huna said:* [*One*](one.html) *must feel his tefillin every now and then, [inferring] a minori from [the* [*High Priest's*](priests.html)*] headplate. If in the case of the headplate, which contained the Divine* [*Name*](name.html) *only once, yet the Torah said, and it shall always be on his* [*forehead*](body.html)*, [i.e.,] his mind must not be diverted from it; then with the tefillin, which contain the Divine* [*Name*](name.html) *many times, how much more so! therefore he is fully cognizant thereof.*

The [Midrash](orallaw.html) also speaks of this [sign](signs.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XIX:8*** *… Make thereof a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html) *and upon thy* [*head*](body.html)*, as it says: And it shall be for a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html)*, etc. (ib. 16). It can be compared to a king who made a great banquet for his daughter [on her release] after she had been imprisoned by enemies. Her father then said to her: ‘Make this day* [*one*](one.html) *of rejoicing, for I have provided a crown for thy* [*head*](body.html) *so that thou dost not forget it.’ G-d, likewise, performed miracles for Israel,* [*slaying the firstborn of the Egyptians*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cplagues.html) *on their account: for this reason, did He exhort them concerning the sanctity of the firstborn, for He with His own* [*hands*](fourteen.html) *had slain them, as it says: That the Lord slew all the firstborn (ib. 15), so that they might be a crown upon the heads of Israel, so that the miracle may never be forgotten by them.*

Finally, the [Zohar](orallaw.html) also speaks of this [sign](signs.html):

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 2b*** *The* [*letter*](letters.html) *Tau advanced in front and pleaded: May it please Thee, O Lord of the* [*world*](worlds.html)*, to place me* [*first*](one.html) *in the* [*creation*](bara.html) *of the* [*world*](worlds.html)*, seeing that I am the concluding* [*letter*](letters.html) *of EMeTh (Truth) which is engraved upon Thy seal, and seeing that Thou art called by this very* [*name*](name.html) *of EMeTh, it is most appropriate for the King to begin with the final* [*letter*](letters.html) *of EMeTh and to create with me the* [*world*](worlds.html)*. The Holy* [*One*](one.html)*, blessed be He, said to her: Thou art worthy and deserving, but it is not proper that I begin with thee the* [*creation*](bara.html) *of the* [*world*](worlds.html)*, since thou art destined to serve as a mark on the foreheads of the faithful ones (vide Ezek. IX, 4) who have kept the* [*Law*](law.html) *from Aleph to Tau, and through the absence of this mark the rest will be killed; and, further, thou formest the conclusion of MaWeTh (death). Hence thou art not meet to initiate the* [*creation*](bara.html) *of the* [*world*](worlds.html)*.*

In our [time](time.html), the practice is to wear tefillin during the entire weekday Shacharit service. Since the [commandment](cmds613.html) of tefillin has its source in the verse "Bind them for a [sign](signs.html) upon thine [hand](fourteen.html) and they shall be as frontlets between thine [eyes](body.html)" (Devarim 6:8), on [Shabbats](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Csabbath.html) and [festivals](festivals.html), tefillin are not put on. The reason for this is that the word "[sign](signs.html)" (ot) is also mentioned in the [commandment](cmds613.html) of the [Shabbat](sabbath.html), as it is written: "The Children of Israel shall keep the [Shabbat](sabbath.html), observing the [Shabbat](sabbath.html) throughout the ages as a [covenant](covenant.html) for all [time](time.html): it shall be a [sign](signs.html) for all [time](time.html) between Me and the people of Israel" (Shemot 31:16-17), and [one](one.html) [sign](signs.html) (that of the tefillin) is not placed on another (that of the [Shabbat](sabbath.html)); the [festivals](festivals.html) are comparable to the [Shabbat](sabbath.html). Tefillin are a [time](time.html) dependent [command](cmds613.html) and are not incumbent on women.



Tefillin are a [sign](signs.html) of the special bond of love between [HaShem](hashem.html) and man. We show how intimate this love is, when, as we bind them, we say:

*I will* [*betroth*](betroth.html) *You to me with right and justice, with love and mercy.*

*I will* [*betroth*](betroth.html) *You to me with faith … and you shall* [*know*](daat.html)[*HaShem*](hashem.html)*.*

In Hosea 2:21-22 it is said: 'And I will [betroth](betroth.html) thee unto Me for ever … and thou shalt [know](daat.html) the Lord …' The use of the word '[know](daat.html)' refers to [knowledge](knowledge.html) in the deepest sense of the word. It is also used to describe [sexual intercourse](marriageact.html). Therefore, this verse further impresses upon the reader the bind between man and [HaShem](hashem.html).

Faith and love are very tenuous things. We can [speak](mashal.html) of them and think about them. But unless we do something about them we tend to forget; tefillin serve to help us remember.

Strong’s Concordance gives us some [insights](insights.html) into the [Hebrew](hebrew.html) word for [sign](signs.html):

0226. Æowth oth; probably from 0225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:— mark, miracle, (en-)[sign](signs.html), token.

As we mentioned earlier, of the [six](six.html) hundred-[thirteen](thirteen.html) [mitzvot](cmds613.html), only [three](three.html) are referred to as an ‘ot’, a [sign](signs.html) representing the eternal bond between [HaShem](hashem.html) and His people. Those [mitzvot](cmds613.html) are:

1. Milah ([circumcision](circumcz.html)),
2. [Shabbat](sabbath.html), and
3. Tefillin.

The [Talmud](orallaw.html) brings some more light on the relationship between these [three](three.html) [signs](signs.html):

***Menachoth 36b*** *And could Rabbah b. R. Huna have said so? Did not Rabbah b. R. Huna say that if it was doubtful whether darkness had already fallen or not,* [*one*](one.html) *should not take them off nor put them on? Now it follows from this that if it were certain that darkness had fallen* [*one*](one.html) *would have to take them off! — This was stated with regard to the eve of* [*Sabbath*](sabbath.html)*. But what can be his view? If he holds that the night is a* [*time*](time.html) *for tefillin, then the* [*Sabbath*](sabbath.html) *is also a* [*time*](time.html) *for tefillin, and if, on the other* [*hand*](fourteen.html)*, he holds that the night is not a* [*time*](time.html) *for tefillin, then the* [*Sabbath*](sabbath.html)*, too, is not a* [*time*](time.html) *for tefillin, since the same passage which excludes the* [*Sabbath*](sabbath.html) *[from the wearing of tefillin] also excludes the night. For it was* [*taught*](teacher.html)*: It is written, And thou shalt observe this ordinance in its season from day to day. ‘Day’, but not night; ‘from day’, but not all days; hence the Sabbaths and the* [*Festivals*](festivals.html) *are excluded. So R. Jose the Galilean; but R. Akiba says, This ordinance refers only to the* [*Passover*](passover.html)*-*[*offering*](korbanot)*! — He derives it from the text from which R. Akiba derives it. For it was* [*taught*](teacher.html)*:* [*One*](one.html) *might have thought that a man should put on the tefillin on Sabbaths and on* [*Festivals*](festivals.html)*, Scripture therefore says, And it shall be for a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html)*, and for frontlets between thine* [*eyes*](body.html)*, that is, [only on those days] which stand in need of a* [*sign*](signs.html) *[are tefillin to be worn], but Sabbaths and* [*Festivals*](festivals.html) *are excluded, since they themselves are a* [*sign*](signs.html)*.*

The [first](one.html) use of the [Hebrew](hebrew.html) word, ot, is found in:

***Bereshit (Genesis) 1:14*** *And G-d said, Let there be* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to divide the day from the night; and let them be for* [*signs*](signs.html)*, and for* [*seasons*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Csettimes.html)*, and for days, and years: 15 And let them be for* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth: and it was so.*

**In the above passage we can see that** [**signs**](signs.html) **are related to** [**time**](time.html) **and for light.**

The Nazarean Codicil also speaks of a mystical seal (mark):

***Revelation 9:4*** *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of G-d in their foreheads.*

This points us to Revelation. 7:4ff where the 144,000s are sealed with "the seal of the living God". In Revelation 14:1 we read that these 144,000s have "his [the Lamb's] Father's [name](name.html) written on their foreheads." They are also described as "being firstfruits unto God and to the Lamb":

***Revelation 14:4*** *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were* [*redeemed*](redemption.html) *from among men, being the firstfruits unto G-d and to the Lamb.*

In [Hebrew](hebrew.html) "firstfruits" and "firstborn" are the spelled with the same characters but pronounced differently. Remember that [Pesach](passover.html) is to be a [sign](signs.html) upon ones [hand](fourteen.html) and [forehead](body.html) (Shemot 13:9, 16) and that at [Pesach](passover.html), the [blood](body.html) of the Lamb redeems the firstborn and protects them from the [plague](plagues.html) of the firstborn. The seal of the living [HaShem](hashem.html) in Revelation is clearly connected to the [mitzvot](cmds613.html) of [Pesach](passover.html), the tefillin, and the whole Torah. This seems in Revelation to be contrasted with the "mark of the Beast" (Rev. 13:16-17; 14:9, 11; 20:4).

Hag [Shavuot](shavuot.html) is also the day of our [betrothal](betroth.html) to [HaShem](hashem.html). It is interesting that Hag [Shavuot](shavuot.html) is also called Atzeret, completion. It is called atzeret because it is the completion of [Pesach](passover.html). [Pesach](passover.html) is connected to Hag [Shavuot](shavuot.html) by the counting of the [omer](omer.html). Thus the goal of [Pesach](passover.html) is the [betrothal](betroth.html) of [HaShem](hashem.html) to His people.

**Tefillin is a** [**mitzva**](cmds613.html)**, which signifies betrothing the Word (**[**Torah = Yeshua**](yeshua.html)**) unto** [**one**](one.html)**¹s self! This is how we connect and become a part of the** [**body**](body.html)**.**

The [Talmud](orallaw.html) [teaches](teacher.html) us that [HaShem](hashem.html) also wears tefillin too:

***Berachoth 6a*** *R. Nahman b.* [*Isaac*](isaac.html) *said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a* [*nation*](nations.html)[*one*](one.html) *in the earth. Does, then, the Holy* [*One*](one.html)*, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day. The Holy* [*One*](one.html)*, blessed be He, said to Israel: You have made me a unique entity in the* [*world*](worlds.html)*, and I shall make you a unique entity in the* [*world*](worlds.html)*. ‘You have made me a unique entity in the* [*world*](worlds.html)*’, as it is said: Hear, O Israel, the Lord our G-d, the Lord is* [*one*](one.html)*. ‘And I shall make you a unique entity in the* [*world*](worlds.html)*’, as it is said: And who is like Thy people Israel, a* [*nation*](nations.html)[*one*](one.html) *in the earth. R. Aha b. Raba said to R. Ashi: This accounts for* [*one*](one.html) *case, what about the other cases? — He replied to him: [They contain the following verses]: For what great* [*nation*](nations.html) *is there, etc.; And what great* [*nation*](nations.html) *is there, etc.; Happy art thou, O Israel, etc.; Or hath G-d assayed, etc.; and To make thee high above all* [*nations*](nations.html)*. If so, there would be too many cases? — Hence [you must say]: For what great* [*nation*](nations.html) *is there, and what great* [*nation*](nations.html) *is there, which are similar, are in* [*one*](one.html) *case; Happy art thou, O* [*Israel*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html)*, and Who is like Thy people, in* [*one*](one.html) *case; Or hath G-d assayed, in* [*one*](one.html) *case; and To make thee high, in* [*one*](one.html) *case. And all these verses are written on [the tefillin of] His arm.*

And in the same manner in which our Tefillin must be perfectly black in color, so too [HaShem](hashem.html)'s Tefillin must be perfectly white.

**The** [**Number**](nchart.html)[**Four**](four.html)

The Book of Devarim is like the [tefillin](http://www.kolel.org/pages/glossary/T.html) worn on the [hand](fourteen.html) [whose box has only [one](one.html) compartment], while the [four](four.html) other books (of the [Five](five.html) Books of Moshe) are like the tefillin worn on the [forehead](body.html) whose parchments are rolled individually and set in [four](four.html) different chambers. This analogy also reminds us of the [fingers](body.html) on our [hand](fourteen.html). [Four](four.html) [fingers](body.html) are similar and [one](one.html) is different and fatter (the thumb). This reminds us of the meaning of the [numbers](nchart.html) [four](four.html) and [five](five.html):

According to Chazal, our Sages, the [number](nchart.html) [four](four.html) signifies completion or fullness.

The [number](nchart.html) [five](five.html) represents the perfection of the natural order (the [number](nchart.html) [four](four.html)), with the addition of [one](one.html): [HaShem](hashem.html) Himself.

And, in the same way, everything that has been said in the preceding [four](four.html) books, of the Torah, is contained in Devarim, so, all the Torah passages are [rolled into a single [scroll](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cletters.html) contained] in the [one](one.html) *house* of the tefillin worn on the [hand](fourteen.html).

✡✡✡

[***Succah***](succoth.html) ***25a*** *Tefillin are called the glory of* [*Israel*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html)*.*

## V. The Mark of the Beast

What do tefillin have to do with the mark of the beast? Perhaps nothing. However, it should be noted that the mark of the beast is a [sign](signs.html) on the [hand](fourteen.html) and [forehead](body.html), and the Torah passages about the tefillin are the only other places in Scripture where anything else is ever spoken of as a [sign](signs.html) or mark on both the [hand](fourteen.html) and [forehead](body.html). The only [two](two.html) things in the Torah that are described as a [sign](signs.html) or mark on both the [hand](fourteen.html) and [forehead](body.html) are the tefillin and the mark of the beast. At the very least, this should tell us that there is a very strong likelihood of some kind of [connection](connection.html) between the tefillin and the mark of the beast. If we can understand the deeper meaning of the tefillin as the mark of [HaShem](hashem.html), then we should be able to understand the mark of the beast as a counterfeit of whatever the tefillin represent.

It is axiomatic that all truth can be falsified. The mark of [HaShem](hashem.html) is no exception. The antithesis of the mark of [HaShem](hashem.html) is the mark of the beast. Where do we find the term: “Mark of the beast”? (Keep in mind that the Book of Revelation is [sod](sod.html) level literature where everything is a symbol and there is no literal meaning.)

***Revelation 16:1-2*** *And I heard a great voice out of the* [*temple*](temple.html) *saying to the* [*seven*](seven.html)[*angels*](angels.html)*, Go your ways, and pour out the vials of the wrath of G-d upon the earth. 2 And the* [*first*](one.html) *went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

And:

***Revelation 19:20*** *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of* [*fire*](fire.html) *burning with brimstone.*

In the above passages the mark of the beast is viewed as something which was given earlier. This mark is [first](one.html) mentioned in:

***Revelation13:16*** *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right* [*hand*](mashal.html)*, or in their foreheads: 17 And that no man might buy or sell,* [*save*](salvation.html) *he that had the mark, or the* [*name*](name.html) *of the beast, or the* [*number*](nchart.html) *of his* [*name*](name.html)*.*

There is another [connection](connection.html) that is worth noting:

***Daniel 7:23-25*** *Thus he said, The* [*fourth*](four.html) *beast shall be the* [*fourth*](four.html) *kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the* [*ten*](ten.html) *horns out of this kingdom are* [*ten*](ten.html) *kings that shall arise: and another shall rise after them; and he shall be diverse from the* [*first*](one.html)*, and he shall subdue* [*three*](three.html) *kings. 25 And he shall* [*speak*](mashal.html) *great words against the most High, and shall wear out the saints of the most High, and think to change* [*times*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Csettimes.html) *and* [*laws*](law.html)*: and they shall be given into his* [*hand*](fourteen.html) *until a* [*time*](time.html) *and times and the dividing of* [*time*](time.html)*.*

From this passage we learn that the beast [desires](needs.html) to change the times of [HaShem](hashem.html) and His [laws](law.html). This suggests that the mark of the beast is intimately related to [time](time.html) and to the Torah.

The mark of the beast is on their right [hand](mashal.html) or [forehead](body.html). The placement of this mark suggests tefillin which are placed similarly (between the [eyes](body.html) and on the weaker [hand](fourteen.html)):

***Shemot (***[***Exodus***](exodus.html)***) 13:15-16*** *And it came to pass, when Pharaoh would hardly let us go, that* [*HaShem*](hashem.html) *slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html) *all that openeth the matrix, being males; but all the firstborn of my children I* [*redeem*](redemption.html)*. 16 And it shall be for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and for tefillin between thine* [*eyes*](body.html)*: for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought us forth* [*out of Egypt*](thebirth.html)*.*

From the above passage we can see that [Pesach](passover.html) shall be for a [sign](signs.html) upon thine [hand](fourteen.html), and for a tefillin between thine [eyes](body.html)....

***Devarim (Deuteronomy) 6:4-8*** *Hear, O Israel:* [*HaShem*](hashem.html) *our G-d is* [*one*](one.html)[*HaShem*](hashem.html)*: 5 And thou shalt love* [*HaShem*](hashem.html) *thy G-d with all thine* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be in thine* [*heart*](body.html)*: 7 And thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as tefillin between thine* [*eyes*](body.html)*.*

And thou shalt bind them [the [mitzvot](cmds613.html)] for a [sign](signs.html) upon thine [hand](fourteen.html), and they shall be as tefillin between thine [eyes](body.html).

***Devarim (Deuteronomy) 11:18*** *¶Therefore shall ye lay up these my words in your* [*heart*](body.html) *and in your soul, and bind them for a* [*sign*](signs.html) *upon your* [*hand*](fourteen.html)*, that they may be as tefillin between your* [*eyes*](body.html)*.*

Therefore shall ye lay up these my words in your [heart](body.html) and in your soul, and bind them [[mitzvot](cmds613.html)] for a [sign](signs.html) upon your [hand](fourteen.html), that they may be as tefillin between your [eyes](body.html).

There are many varying opinions as to what constitutes the mark of the beast. Most limit the definition to the [last days](lastdays.html) and promote it as being some sort of literal or visible mark, logo, stamp, implant, identity chip, or [sign](signs.html). Most also try to understand the meaning behind the [number](nchart.html) 666, which is mentioned in a single passage within the context of the discussion regarding the mark. Whatever this mark is, the righteous need to avoid it because of the terrible [consequences](conseq.html) allotted to those who have the mark:

***Revelation 14:9-11*** *And the* [*third*](three.html)[*angel*](angels.html) *followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his* [*forehead*](body.html)*, or in his* [*hand*](fourteen.html)*, 10 The same shall drink of the wine of the wrath of G-d, which is poured out without mixture into the cup of his indignation; and he shall be tormented with* [*fire*](fire.html) *and brimstone in the presence of the holy* [*angels*](angels.html)*, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his* [*name*](name.html)*.*

***Revelation 16:2*** *And the* [*first*](one.html) *went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

***Revelation 19:20*** *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of* [*fire*](fire.html) *burning with brimstone.*

To properly identify the mark of the beast we need to clearly understand the mark of [HaShem](hashem.html).

[Study](study.html) carefully these [two](two.html) translations to begin to understand what is a beast and what is a mark:

|  |  |
| --- | --- |
| **Murphy’s****Peshitta Translation** | **Young’s****Literal Translation** |
| 13:1 ¶ And I saw a beast of prey come up from the sea, having [ten](ten.html) horns, and [seven](seven.html) heads; and upon his horns [ten](ten.html) diadems, and upon his heads names of blasphemy. | 13:1 ¶ And I stood upon the sand of the sea, and I saw out of the sea a beast [coming](coming.html) up, having [seven](seven.html) heads and [ten](ten.html) horns, and upon its horns [ten](ten.html) diadems, and upon its heads a [name](name.html) of evil [speaking](mashal.html), |
| 2 And the beast of prey which I saw, was like a leopard; and his [feet](heel.html) like *those* of a wolf, and his [mouth](body.html) like the [mouth](body.html) of lions: and the dragon gave to him his own power and his throne, and great [authority](authority.html). | 2 and the beast that I saw was like to a leopard, and its [feet](heel.html) as of a bear, and its [mouth](body.html) as the [mouth](body.html) of a lion, and the dragon did give to it his power, and his throne, and great [authority](authority.html). |
| 3 And [one](one.html) of his heads was wounded as it were to death; and his deadly wound was healed. And all the earth wondered after the beast of prey. | 3 And I saw [one](one.html) of its heads as slain to death, and its deadly stroke was healed, and all the earth did wonder after the beast, |
| 4 And they worshipped the dragon, because he had given [authority](authority.html) to this beast of prey, and *they said*, who can make war upon him? | 4 and they did bow before the dragon who did give [authority](authority.html) to the beast, and they did bow before the beast, saying, ‘Who *is* like to the beast? who is able to war with it?’ |
| 5 And there was given to him a [mouth](body.html) [speaking](mashal.html) great things, and blasphemies: and [authority](authority.html) was given him to operate [forty and two](forty.html) months. | 5 And there was given to it a [mouth](body.html) [speaking](mashal.html) great things, and evil-speakings, and there was given to it [authority](authority.html) to make war [forty-two](fortytwo.html) months, |
| 6 And he opened his [mouth](body.html) in blasphemy towards G-d, to blaspheme his [name](name.html) and his [tabernacle](mikdash.html), and them who [dwell](dwelling.html) in [heaven](heaven.html). | 6 and it did open its [mouth](body.html) for evil-[speaking](mashal.html) toward G-d, to [speak](mashal.html) evil of His [name](name.html), and of His [tabernacle](mikdash.html), and of those who in the [heaven](heaven.html) [tabernacle](mikdash.html), |
| 7 And [authority](authority.html) was given him over every [tribe](tribes.html) and people and [tongue](spirit.html) and [nation](nations.html): and it was given him to wage war with the saints, and to overcome them. | 7 and there was given to it to make war with the saints, and to overcome them, and there was given to it [authority](authority.html) over every [tribe](tribes.html), and [tongue](spirit.html), and [nation](nations.html). |
| 8 And all that [dwell](dwelling.html) on the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the [world](worlds.html), will worship him. | 8 And bow before it shall all who are [dwelling](dwelling.html) upon the land, whose names have not been written in the scroll of the life of the Lamb slain from the foundation of the [world](worlds.html); |
| 9 If any [one](one.html) hath [ears](body.html), let him hear. | 9 if any [one](one.html) hath an ear—let him hear:  |
| 10 If *any* [*one*](one.html) carrieth into captivity, he shall himself go into captivity; and if any [one](one.html) slayeth with the sword, he must be slain with the sword: here is the patience and the faith of the saints. | 10 if any [one](one.html) a captivity doth [gather](gather.html), into captivity he doth go away; if any [one](one.html) by sword doth kill, it behoveth him by sword to be killed; here is the endurance and the faith of the saints. |
|  |  |
| 11 ¶ And I saw another beast of prey, which came out of the earth; and he had [two](two.html) horns like those of a lamb, and he [spoke](mashal.html) like the dragon. | 11 ¶ And I saw another beast [coming](coming.html) up out of the land, and it had [two](two.html) horns, like a lamb, and it was [speaking](mashal.html) as a dragon, |
| 12 And before him he exercised all the [authority](authority.html) of the [first](one.html) beast of prey, whose deadly wound was healed. | 12 and all the [authority](authority.html) of the [first](one.html) beast doth it do before it, and it maketh the land and those [dwelling](dwelling.html) in it that they shall bow before the [first](one.html) beast, whose deadly stroke was healed, |
| 13 And he wrought great [signs](signs.html), even so as to make [fire](fire.html) come down from [heaven](heaven.html) upon the earth, before men. | 13 and it doth great [signs](signs.html), that [fire](fire.html) also it may make to come down from the [heaven](heaven.html) to the earth before men, |
| 14 And he seduced them that [dwell](dwelling.html) on the earth, to erect an image to the beast of prey who had the wound from a sword and recovered. | 14 and it leadeth astray those [dwelling](dwelling.html) on the land, because of the [signs](signs.html) that were given it to do before the beast, saying to those [dwelling](dwelling.html) upon the land to make an image to the beast that hath the stroke of the sword and did live, |
| 15 And it was given him to put life into the image of the beast of prey; and to cause that all they who would not worship the image of the beast of prey, should be slain: | 15 and there was given to it to give a spirit to the image of the beast, that also the image of the beast may [speak](mashal.html), and *that* it may cause as many as shall not bow before the image of the beast, that they may be killed. |
| 16 and to cause that all, great and small, rich and poor, bond and free, should receive a mark on their right [hands](mashal.html), or upon their foreheads; | 16 And it maketh all, the small, and the great, and the rich, and the poor, and the freemen, and the servants, that it may give to them a mark upon their right [hand](mashal.html) or upon their foreheads, |
| 17 so that no [one](one.html) might be able to buy or to sell, except those who had the mark of the [name](name.html) of the beast of prey, or the [number](nchart.html) of his [name](name.html). | 17 and that no [one](one.html) may be able to buy, or to sell, except he who is having the mark, or the [name](name.html) of the beast, or the [number](nchart.html) of his [name](name.html). |
| 18 Here is wisdom: let him that hath intelligence, compute the [number](nchart.html) of the beast of prey; for it is the [number](nchart.html) of a man: and its [number](nchart.html) is [six](six.html) hundred and sixty and [six](six.html). | 18 Here is the wisdom! He who is having the understanding, let him count the [number](nchart.html) of the beast, for the [number](nchart.html) of a man it is, and its [number](nchart.html) *is* [six](six.html) hundred and sixty [six](six.html). |
|  |  |
| 14:6 ¶ And I saw another [angel](angels.html) flying in [heaven](heaven.html): and with [blood](body.html), he had the everlasting [gospel](mishna1.html), to proclaim to dwellers on the earth, and to every [nation](nations.html) and [tribe](tribes.html) and [tongue](spirit.html) and people; | 14:6 ¶ And I saw another messenger flying in mid-[heaven](heaven.html), having [good news](mishna1.html) age-during to proclaim to those [dwelling](dwelling.html) upon the earth, and to every [nation](nations.html), and [tribe](tribes.html), and [tongue](spirit.html), and people, |
| 7 saying with a loud voice, Worship G-d, and give glory to him; because the hour of his judgment is come; and adore ye Him, who made [heaven](heaven.html) and earth, and the sea, and the fountains of water. | 7 saying in a great voice, ‘[Fear](fear.html) ye G-d, and give to Him glory, because come did the hour of His judgment, and bow ye before Him who did make the [heaven](heaven.html), and the land, and sea, and fountains of waters.’ |
| 8 And another, a second [angel](angels.html) followed him, saying: Fallen, fallen is [Babylon](bavel.html) the great, which made all [nations](nations.html) drink of the wine of the rage of her whoredom. | 8 And another messenger did follow, saying, ‘Fall, fall, did [Babylon](bavel.html), the great [city](city.html), because of the wine of the wrath of her whoredom she hath given to all [nations](nations.html) to drink.’ |
| 9 And another, a [third](three.html) [angel](angels.html) followed them, saying with a loud voice: If any man shall worship the beast of prey and its image, and shall receive its mark upon his [forehead](body.html) or on his [hand](fourteen.html), | 9 And a [third](three.html) messenger did follow them, saying in a great voice, ‘If any [one](one.html) the beast doth bow before, and his image, and doth receive a mark upon his [forehead](body.html), or upon his [hand](fourteen.html), |
| 10 he also shall drink of the wine of the wrath of G-d, which is poured undiluted into the cup of his indignation, and shall be tormented with [fire](fire.html) and sulphur, before the holy [angels](angels.html), and before the throne. | 10 he also shall drink of the wine of the wrath of G-d, that hath been mingled unmixed in the cup of His anger, and he shall be tormented in [fire](fire.html) and brimstone before the holy messengers, and before the Lamb, |
| 11 And the smoke of their torment ascendeth up for ever and ever; and there is no rest, by day or by night, to those that worship the beast of prey and its image. | 11 and the smoke of their torment doth go up to ages of ages; and they have no rest day and night, who are bowing before the beast and his image, also if any doth receive the mark of his [name](name.html). |
| 12 Here is the patience of the saints, who keep the [commandments](cmds613.html) of G-d, and the faith of [Yeshua](yeshua.html). | 12 Here is endurance of the saints: here *are* those keeping the [commands](cmds613.html) of G-d, and the faith of [Yeshua](yeshua.html).’ |
|  |  |
| 15:1 ¶ And I saw another prodigy in [heaven](heaven.html), great and wonderful; [seven](seven.html) [angels](angels.html), having [seven](seven.html) [plagues](plagues.html), the last in order, because with them the wrath of G-d is consummated. | 15:1 ¶ And I saw another [sign](signs.html) in the [heaven](heaven.html), great and wonderful, [seven](seven.html) messengers having the [seven](seven.html) last [plagues](plagues.html), because in these was completed the wrath of G-d, |
| 2 And I saw as it were, a sea of glass mixed with [fire](fire.html): and they, who had been victorious over the beast of prey, and over its image, and over the [number](nchart.html) of its [name](name.html), were [standing](mashal.html) on the sea of glass; and they had the harps of G-d. |  2 and I saw as a sea of glass mingled with [fire](fire.html), and those who do gain the victory over the beast, and his image, and his mark, *and* the [number](nchart.html) of his [name](name.html), [standing](mashal.html) by the sea of the glass, having harps of G-d, |
| 3 And they sing the song of Moses the servant of G-d, and the song of the Lamb, saying: Great and marvelous are thy deeds, Lord G-d Almighty; just and true are thy ways, O King of [worlds](worlds.html). | 3 and they sing the song of Moses, servant of G-d, and the song of the Lamb, saying, ‘Great and wonderful *are* Thy works, O Lord G-d, the Almighty, righteous and true *are* Thy ways, O King of saints, |
| 4 Who shall not [fear](fear.html) thee, O Lord, and glorify thy [name](name.html)? Because thou only art holy and just: Because all [nations](nations.html) shall come and worship before thee, since thy righteousnesses have been revealed. | 4 who may not [fear](fear.html) Thee, O Lord, and glorify Thy [name](name.html)? because Thou alone *art* kind, because all the [nations](nations.html) shall come and bow before Thee, because Thy righteous acts were manifested.’ |
|  |  |
| 16:1 ¶ And I heard a voice, which said to the [seven](seven.html) [angels](angels.html): Go forth, and pour those [seven](seven.html) cups of the wrath of G-d upon the earth. | 16:1 ¶ And I heard a great voice out of the [sanctuary](mikdash.html) saying to the [seven](seven.html) messengers, ‘Go away, and pour out the vials of the wrath of G-d to the earth;’ |
| 2 And the [first](one.html) went, and poured his cup upon the earth; and there was a malignant and painful ulcer upon those men who had the mark of the beast of prey, and who worshipped its image. | 2 and the [first](one.html) did go away, and did pour out his vial upon the land, and there came a sore—bad and grievous—to men, those having the mark of the beast, and those bowing to his image. |
| 3 And the second [angel](angels.html) poured his cup upon the sea; and it became [blood](body.html), like that of a dead person; and every living soul of things in the sea, died. | 3 And the second messenger did pour out his vial to the sea, and there came [blood](body.html) as of [*one*](one.html) dead, and every living soul died in the sea. |
| 4 And the [third](three.html) [angel](angels.html) poured his cup upon the rivers and the fountains of water; and they became [blood](body.html). | 4 And the [third](three.html) messenger did pour out his vial to the rivers, and to the fountains of the waters, and there came [blood](body.html), |
| 5 And I heard the [angel](angels.html) of the waters say: Righteous art thou, who art and who wast, and art holy; because thou hast done this judgment. | 5 and I heard the messenger of the waters, saying, ‘righteous, O Lord, art Thou, who art, and who wast, and who shalt be, because these things Thou didst judge, |
| 6 For they have shed the [blood](body.html) of saints and prophets; and thou hast given them [blood](body.html) to drink, for they deserve it. | 6 because [blood](body.html) of saints and prophets they did pour out, and [blood](body.html) to them Thou didst give to drink, for they are worthy;’ |
| 7 And I heard [*one*](one.html) *from* the altar say: Yes, Lord G-d Almighty: true and righteous is thy judgment. | 7 and I heard another out of the altar, saying, ‘Yes, Lord G-d, the Almighty, true and righteous *are* Thy judgments.’ |
|  |  |
| 19:11 ¶ And I saw [heaven](heaven.html) opened: and lo, a white horse; and he that sat on it, is called Faithful and True: and in righteousness he judgeth, and maketh war. | 19:11 ¶ And I saw the [heaven](heaven.html) having been opened, and lo, a white horse, and he who is [sitting](mashal.html) upon it is called Faithful and True, and in righteousness doth he judge and war, |
| 12 His [eyes](body.html) *were* like a flame of [fire](fire.html), and on his [head](body.html) *were* many diadems; and he had names inscribed; and the [name](name.html) which was written on him, no [one](one.html) [knew](daat.html), except himself. | 12 and his [eyes](body.html) *are* as a flame of [fire](fire.html), and upon his [head](body.html) *are* many diadems—having a [name](name.html) written that no [one](one.html) hath [known](daat.html), except himself, |
| 13 And he was clothed with a vesture sprinkled with [blood](body.html); and his [name](name.html) is called, The Word of G-d. | 13 and he is arrayed with a garment covered with [blood](body.html), and his [name](name.html) is called, The Word of G-d. |
| 14 And the soldiery of [heaven](heaven.html) followed him, on white horses, clad in garments of fine linen, pure *and* white. | 14 And the armies in the [heaven](heaven.html) were following him upon white horses, clothed in fine linen—white and pure; |
| 15 And from his [mouth](body.html) issued a sharp [two](two.html)-edged sword, that with it he could smite the [nations](nations.html); and he will rule the [nations](nations.html) with a [rod](staff.html) of iron; and he will tread the wine-press of the wrath of G-d Almighty. | 15 and out of his [mouth](body.html) doth proceed a sharp sword, that with it he may smite the [nations](nations.html), and he shall rule them with a [rod](staff.html) of iron, and he doth tread the press of the wine of the wrath and the anger of G-d the Almighty, |
| 16 And he hath upon his vesture and upon his thigh the words written: King of kings, and Lord of lords. | 16 and he hath upon the garment and upon his thigh the [name](name.html) written, ‘King of kings, and Lord of lords.’ |
| 17 And I saw an [angel](angels.html) [standing](mashal.html) in the [sun](hachama.html); and he cried with a loud voice, saying to all the fowls that fly in the midst of [heaven](heaven.html): Come ye, assemble unto this great supper of G-d; | 17 And I saw [one](one.html) messenger [standing](mashal.html) in the [sun](hachama.html), and he cried, a great voice, saying to all the birds that are flying in mid-[heaven](heaven.html), ‘Come and be [gathered](gather.html) together to the supper of the great G-d, |
| 18 that ye may [eat](eating.html) the flesh of kings, and the flesh of captains of thousands, and the flesh of valiant men, and the flesh of horses and of those who sit on them, and the flesh of all the free-born and of slaves, and of the small and the great. | 18 that ye may [eat](eating.html) flesh of kings, and flesh of chiefs of thousands, and flesh of strong men, and flesh of horses, and of those [sitting](mashal.html) on them, and the flesh of all—freemen and servants—both small and great.’ |
| 19 And I saw the beast of prey, and the kings of the earth, and their warriors, that they assembled to wage battle with him who sat on the *white* horse, and with his warriors. | 19 And I saw the beast, and the kings of the earth, and their armies, having been [gathered](gather.html) together to make war with him who is [sitting](mashal.html) upon the horse, and with his army; |
| 20 And the beast of prey was captured, and the false prophet that was with him, who did those prodigies before him, whereby he seduced them who had received the mark of the beast of prey and who worshipped his image. And they were both cast alive into the lake of [fire](fire.html), which burneth with sulphur. | 20 and the beast was taken, and with him the false prophet who did the [signs](signs.html) before him, in which he led astray those who did receive the mark of the beast, and those who did bow before his image; living they were cast—the [two](two.html)—to the lake of the [fire](fire.html), that is burning with brimstone; |
| 21 And the rest were slain by the sword of him that sat on the horse, by that *sword* which issueth from his [mouth](body.html): and all the fowls were satiated with their flesh. | 21 and the rest were killed with the sword of him who is [sitting](mashal.html) on the horse, which *sword* is proceeding out of his [mouth](body.html), and all the birds were filled out of their flesh. |
|  |  |
| 20:1 ¶ And I saw an [angel](angels.html) that descended from [heaven](heaven.html), having the key of the abyss, and a great chain in his [hand](fourteen.html). | 20:1 ¶ And I saw a messenger [coming](coming.html) down out of the [heaven](heaven.html), having the key of the abyss, and a great chain over his [hand](fourteen.html), |
| 2 And he seized the dragon, the old serpent, who is the Deceiver and Satan, who seduced the whole habitable [world](worlds.html): and he bound him a thousand years. | 2 and he laid hold on the dragon, the old serpent, who is [Devil](demons.html) and Adversary, and did bind him a thousand years, |
| 3 And he cast him into the abyss, and closed and sealed upon him; so that he might deceive the [nations](nations.html) no more, until these thousand years shall be completed: but after that, he will be loosed for a little [time](time.html). | 3 and he cast him to the abyss, and did shut him up, and put a seal upon him, that he may not lead astray the [nations](nations.html) any more, till the thousand years may be finished; and after these it behoveth him to be loosed a little [time](time.html). |
| 4 And I saw thrones, and *persons* sat on them, and judgment was given to them, and to the souls that were beheaded for the testimony of [Jesus](yeshua.html) and for the word of G-d: and these are they who had not worshipped the beast of prey, nor its image, neither had they received the mark upon their [forehead](body.html) or on their [hand](fourteen.html); and they lived and reigned with their [Messiah](mashiach.html) those thousand years. | 4 And I saw thrones, and they sat upon them, and judgment was given to them, and the souls of those who have been beheaded because of the testimony of [Jesus](yeshua.html), and because of the word of G-d, and who did not bow before the beast, nor his image, and did not receive the mark upon their [forehead](body.html) and upon their [hand](fourteen.html), and they did live and reign with Christ the thousand years; |
| 5 This is the [first](one.html) [resurrection](techiyat.html). | 5 and the rest of the dead did not live again till the thousand years may be finished; this *is* the [first](one.html) rising again. |
| 6 Blessed and holy is he that hath part in this [first](one.html) [resurrection](techiyat.html): over them the second death hath no dominion; but they shall be, *nay* are, [priests](priests.html) of G-d and of his [Messiah](mashiach.html); and they will reign with him the thousand years. | 6 Happy and holy *is* he who is having part in the [first](one.html) rising again; over these the second death hath not [authority](authority.html), but they shall be [priests](priests.html) of G-d and of the Christ, and shall reign with him a thousand years. |
| 7 And when these thousand years shall be completed, Satan will be released from his prison; | 7 And when the thousand years may be finished, the Adversary shall be loosed out of his prison, |
| 8 and will go forth to seduce the [nations](nations.html) that are in the [four](four.html) corners of the earth, Gog and Magog; and to assemble them for battle, whose [number](nchart.html) is as the sand of the sea. | 8 and he shall go forth to lead the [nations](nations.html) astray, that are in the [four](four.html) corners of the earth—Gog and Magog—to [gather](gather.html) them together to war, of whom the [number](nchart.html) *is* as the sand of the sea; |
| 9 And they went up on the breadth of the earth, and encompassed the [camp](stages.html) of the saints, and the beloved [city](city.html). And [fire](fire.html) came down from G-d out of [heaven](heaven.html), and consumed them. | 9 and they did go up over the breadth of the land, and did surround the [camp](stages.html) of the saints, and the beloved [city](city.html), and there came down [fire](fire.html) from G-d out of the [heaven](heaven.html), and devoured them; |
| 10 And the Accuser who seduced them, was cast into the lake of [fire](fire.html) and sulphur, where also were the beast of prey and the false prophet: and they shall be tormented, day and night, for ever and ever. | 10 and the [Devil](demons.html), who is leading them astray, was cast into the lake of [fire](fire.html) and brimstone, where *are* the beast and the false prophet, and they shall be tormented day and night—to the ages of the ages. |

**Another** [**Connection**](connection.html)

Throughout Yehezekel (Ezekiel) chapter [eight](eight.html) we are told of various "abominations." The [first](one.html) of these involves an "image of jealousy":

***Yehezekel (Ezekiel) 8:5-6*** *Then said he unto me, Son of man, lift up thine* [*eyes*](body.html) *now the way toward the north. So I lifted up mine* [*eyes*](body.html) *the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. 6 He said furthermore unto me, Son of man, seest thou what they do? The great abominations that the house of Israel committeth here, that I should go far off from my* [*sanctuary*](mikdash.html)*? but turn thee yet again, thou shalt see greater abominations.*

Scholars generally identify this as the [idol](idolatry.html) of Astarte[[4]](#footnote-4). Astarte is also [known](daat.html) as Ishtar and Easter. The next "abomination" involves men worshiping in the dark (8:7-12). The next involved women "[weeping](mashal.html) for [Tammuz](feasts.html)":

***Yehezekel (Ezekiel) 8:13-14*** *He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of* [*HaShem’s*](hashem.html) *house which was toward the north; and, behold, there sat women* [*weeping*](mashal.html) *for* [*Tammuz*](feasts.html)*.*

Finally we are shown men facing the [east](east.html) and worshiping the [Sun](hachama.html) in the [east](east.html)

***Yehezekel (Ezekiel) 8:15-17 15*** *Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 16 And he brought me into the inner court of* [*HaShem’s*](hashem.html) *house, and, behold, at the door of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, between the porch and the altar, were about* [*five*](five.html) *and* [*twenty*](twenty.html) *men, with their backs toward the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, and their faces toward the* [*east*](east.html)*; and they worshipped the* [*sun*](hachama.html) *toward the* [*east*](east.html)*. 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their* [*nose*](body.html)*.*

These images all point to the observance of the [Babylonian](bavel.html) [festival](festival.html) of Easter. This day is similarly observed in Christendom today. [Roman](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cedom.html) Catholics commonly worship with images of Mary whom they call "The Mother of G-d" (a title of the g-ddess Easter). There is a period of [mourning](mourning.html) for the dead deity (lent), A [time](time.html) in which the altar candles are removed and the altar is dark, followed by rejoicing at his [resurrection](techiyat.html) with a sunrise service. So the "abominations" that those marked on their foreheads are [mourning](mourning.html), must be the observance of Easter.

It is interesting to note the [authority](authority.html) of the Catholic [church](church.html) is so great that when the Pope changed the day for the [Sabbath](sabbath.html), all of the Protestant churches followed this [authority](authority.html), as we can see from this except of the Catholic catechism:

Question: Have you any other way of proving that the [Church](church.html) has power to institute [festivals](festivals.html) of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her--she could not have substituted the observance of Sunday the [first](one.html) day of the week, for the observance of Saturday the [seventh](seven.html) day, a change for which there is no Scriptural [authority](authority.html).

Thus we see that the [church](church.html) has changed the [Sabbath](sabbath.html) and [Pesach](passover.html). Additionally, the catholic [Sabbath](sabbath.html) goes from midnight to midnight whereas [HaShem](hashem.html)’s [Shabbat](sabbath.html) goes from sundown to sundown.

Easter, as the most important [festival](festival.html) (no matter what they call it) to Catholics and Christians, suggests that Easter is a pars pro toto for all of the Christian [festivals](festivals.html) and indeed, even their whole [calendar](calendar.html). All Biblical [events](feasts.html) are connected by the [Biblical calendar](calendar.html). There is no such [relationship](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cfeasts.html) with the Gregorian [calendar](calendar.html). If this logic be correct, we could say that:

**The mark of the beast is the following of pagan** [**festivals**](festivals.html)**, a non-Torah** [**calendar**](calendar.html)**, and abandoning the Torah (**[**laws**](law.html)**) of** [**HaShem**](hashem.html)**.**

After all, these folks claim that they do not have to keep the [law](law.html).

Finally, the [physical](physical.html) mark that comes closest to tefillin in terms of a relationship to Easter is described by the Catholic Encyclopedia:

The Wednesday after Quinquagesima Sunday, which is the [first](one.html) day of the Lenten fast. The [name](name.html) “dies cinerum” (day of ashes) which it bears in the Roman Missal is found in the earliest existing copies of the Gregorian Sacramentary and probably dates from at least the [eighth](eight.html) century. On this day all the faithful according to ancient custom are exhorted to approach the altar before the beginning of Mass, and there the [priest](priests.html), dipping his thumb into ashes previously blessed, marks the [forehead](body.html) -- or in case of clerics upon the place of the tonsure -- of each the [sign](signs.html) of the cross, saying the words: "Remember man that thou art [dust](rock.html) and unto [dust](rock.html) thou shalt return." The ashes used in this ceremony are made by burning the remains of the palms blessed on the Palm Sunday of the previous year. In the blessing of the ashes [four](four.html) [prayers](prayer.html) are used, all of them ancient. The ashes are sprinkled with holy water and fumigated with [incense](ketoret.html). The celebrant himself, be he bishop or cardinal, receives, either [standing](mashal.html) or seated, the ashes from some other [priest](priests.html), usually the highest in dignity of those present.

So those with the mark of [HaShem](hashem.html) are observing [Pesach](passover.html) and those with the mark of the beast are observing Easter. There is a clear relationship revealed in this section as follows:

|  |  |
| --- | --- |
| **Mark of** [**HaShem**](hashem.html) | **Mark of the Beast** |
| Tefillin | Lenten ash cross |
| [Pesach](passover.html) | Easter |
| [HaShem’s Festivals](hashem.html) | Man’s [Festivals](festivals.html) |
| [HaShem’s Calendar](hashem.html) | Man’s [Calendar](calendar.html) |
| [Torah and mitzvot](cmds613.html) | Anti-Torah |

**Another Perspective**

According to our Sages, at the battle of Gog and Magog every human in and around the [Holy City](city.html) will be given the mark of the [Hebrew](hebrew.html) [letter](letters.html), tav, upon their [forehead](body.html). According to the Tanakh {in Ezekiel 9} and the [Talmud](orallaw.html) {in Shabbath 55a}, the Mark of [HaShem](hashem.html)’s [sign](signs.html) – the , tav - will be placed upon everyone in and around [Jerusalem](city.html). Those that receive the mark in ink will be the righteous and those that receive the mark in [blood](body.html) will be condemned.

You shall live

You shall die

18 = **ו** 6 (right) **ו** 6 (top) **ו** 6 (left)

The Gematria construction of the Tav is a **ו** Vav = 6 on the right plus a **ו** Vav = 6 on the top plus a **ו** Vav = 6 on the left. The constructed Gematria is 18. The Gematria of 18 equals life!

18 = **י** 10, ח 8 = Life



When we examine the [Hebrew](hebrew.html) text of Ezekiel 9:4 we find that the English word “mark” is used to translate the [two](two.html) [Hebrew](hebrew.html) characters תו, which spell out *tav*, which is how we pronounce the [letter](letters.html) ת. This is the passage describing the mark of the [wicked](wicked.html):

***Ezekiel 9:4*** *And* [*HaShem*](hashem.html) *said unto him, Go through the midst of the* [*city*](city.html)*, through the midst of* [*Jerusalem*](city.html)*, and set a* תו*,* (a mark – of [blood](body.html)) *upon the foreheads of the men that sigh and that* [*cry*](mashal.html) *for all the abominations that be done in the midst thereof.*

The mark for the righteous is spelled out in:

***Ezekiel 9:6*** *Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the* תו*,* (a mark- in **ink**)*; and begin at my* [*sanctuary*](mikdash.html)*. Then they began at the ancient men which were before the house.*

The [Hebrew](hebrew.html) word is the same for the mark which is used for both the righteous and the [wicked](wicked.html)!

Strong’s concordance supplies the following information for this word:

08420 תו tav *tawv*

from 08427; TWOT-2496a; n m

[AV](feasts.html)-mark 2, [desire](needs.html) 1; 3

1) [desire](needs.html), mark

1a) mark (as a [sign](signs.html) of exemption from judgment)

Then when we examine this subject in the [Talmud](orallaw.html) we find clarification:

***Shabbath 55a*** *R. Zera said to R. Simeon, Let the Master rebuke the members of the Resh Galutha's suite. They will not accept it from me, was his reply. Though they will not accept its returned he, yet you should rebuke them. For R. Aha b. R. Hanina said: Never did a favourable word go forth from the* [*mouth*](body.html) *of the Holy* [*One*](one.html)*, blessed be He, of which He retracted for evil,* [*save*](salvation.html) *the following, where it is written, And the Lord said unto him, Go through the midst of the* [*city*](city.html)*, through the midst of* [*Jerusalem*](city.html)*, and set a mark [ת tav] upon the foreheads of the men that sigh and that* [*cry*](mashal.html) *for all the abominations that be done in the midst thereof, etc.(Ezek. IX, 4) The Holy* [*One*](one.html)*, blessed be He, said to* [*Gabriel*](angels.html)*,*

*Go and set a* ת *tav of* ***ink*** *upon the foreheads of the righteous, that the destroying* [*angels*](angels.html) *may have no power over them;*

 *and a* ת *tav of* [***blood***](body.html) *upon the foreheads of the* [*wicked*](wicked.html)*, that the destroying* [*angels*](angels.html) *may have power over them.*

*Said the Attribute of Justice before the Holy* [*One*](one.html)*, blessed be He, ‘Sovereign of the Universe! Wherein are these different from those?’ ‘Those are completely righteous men, while these are completely* [*wicked*](wicked.html)*,’ replied He. ‘Sovereign of the Universe!’ it continued, ‘they had the power to protest but did not.’ ‘It was fully* [*known*](daat.html) *to them that had they protested they would not have heeded them.’ ‘Sovereign of the Universe!’ said he, ‘If it was revealed to Thee, was it revealed to them?’ Hence it is written, [Slay utterly] the old man, the young and the maiden, and little children and women; but come not near any man upon whom is the mark; and begin at my* [*Sanctuary*](mikdash.html) *[mikdashi]. Then they began at the elders which were before the house.(Ezek. IX, 6) R.* [*Joseph*](joseph.html) *recited: Read not mikdashi but mekuddashay [my sanctified ones]: this refers to the people who fulfilled the Torah from alef to taw. And straightway, And behold,* [*six*](six.html) *men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his* [*hand*](fourteen.html)*; and* [*one*](one.html) *man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar. Was then the brazen altar [still] in existence? — The Holy* [*One*](one.html)*, blessed be He, spake thus to them; Commence [destruction] from the place where song is uttered before Me. And who were the* [*six*](six.html) *men? — Said R. Hisda: Indignation [Kezef], Anger [Af], Wrath [Hemah], Destroyer [Mashhith] Breaker [Meshabber] and Annihilator [Mekaleh]. And why a* ת *tav? — Said Rab:* , *Tav [stands for] tihyeh [thou shalt live],* ת *tav [stands for] tamuth [thou shalt die]. Samuel said: The* ת *tav denotes, the* [*merit of the Patriarchs*](merit.html) *is exhausted [tamah]. R. Johanan said: The* [*merit*](merit.html) *of the Patriarchs will confer* [*grace*](grace.html) *[tahon]. While Resh Lakish said:* ת *Tav is the end of the seal of the Holy* [*One*](one.html)*, blessed be He. For R. Hanina said: The seal of the Holy* [*One*](one.html)*, blessed be He, is emeth [truth]. R. Samuel b. Nahmani said: It denotes the people who fulfilled the Torah from* **א** *alef to* ת *tav.*

Jerome and many others have thought that the [letter](letters.html) ת tav was that which was ordered to be placed on the foreheads of those mourners; and Jerome says, that this [Hebrew](hebrew.html) [letter](letters.html) ת tav was formerly written like a † [cross](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cletters.html). So then the people were to be signed with the [sign](signs.html) of the cross! This ancient [Hebrew](hebrew.html) character also had a meaning: Mark, [Sign](signs.html), Signal, or Monument.

## VI. Common Misconceptions

At this point I will point out why some of the common definitions for the mark of the beast cannot possibly be correct. Some of the common sensationalized concepts of the mark of the beast present it as being:

1. An implanted electronic ID chip
2. An Identity card
3. A common currency or some other "global" object of trade or identification. Some consider the "cashless" society to be the means by which mankind will receive the mark through the exclusive use of credit cards or debit cards.

There is a common problem shared by all such concepts, which proves them to be incorrect. That problem is that **NONE of these imply rebellion against** [**HaShem**](hashem.html)**!** None of these are forbidden by the Torah! How does the use of a debit card show [one](one.html) to be sinful? How does accepting an ID card indicate [spiritual](physical.html) rebellion? How can it be shown that an implanted chip proves [one](one.html) to be practicing willful disobedience to [HaShem](hashem.html)?

Look at what happens to those who take this mark:

***Revelation 19:20*** *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of* [*fire*](fire.html) *burning with brimstone.*

Those who take the mark lose their place in the [world](futures.html) to come. Where in the Torah does it tell you that it is a very serious [sin](sin.html) to have a credit card or chip put under your skin? I can not find any such [command](cmds613.html), nor do I hear our Hakhamim ruling against such things. So whatever this mark is, it must be something forbidden by the Torah with extreme [consequences](conseq.html) (what ever a lake of [fire](fire.html) turns out to be.)

## VII. The [Pesach](passover.html) [Connection](connection.html)

Both tefillin and the [blood](body.html) of [Pesach](passover.html) are called [signs](signs.html). This clearly links tefillin to [Pesach](passover.html):

***Shemot (***[***Exodus***](exodus.html)***) 12:12*** *For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the G-ds of Egypt I will execute judgment: I* [*HaShem*](hashem.html)*. 13 And the* [*blood*](body.html) *shall be to you for a* [*sign*](signs.html) *upon the houses where ye are: and when I see* [*HaShem*](hashem.html)*, I will pass over you, and the* [*plague*](plagues.html) *shall not be upon you to destroy, when I smite the land of Egypt.*

Twice in Shemot 19, the daily [mitzva](cmds613.html) of tefillin is linked to the [exodus from Egypt](thebirth.html). [First](one.html) the Torah [commands](cmds613.html), "It shall be for you a [sign](signs.html) on your arm and a reminder between your [eyes](body.html). . .that [HaShem](hashem.html) removed you [from Egypt](thebirth.html)" ([Exodus](exodus.html) 13:9). Several verses later, we again read: "It shall be a [sign](signs.html) upon your arm, and an ornament between your [eyes](body.html), that with a strong [hand](fourteen.html) [HaShem](hashem.html) removed us [from Egypt](thebirth.html)" (ibid. 13:16).

What is the [connection](connection.html) between the wearing of tefillin and the [exodus](exodus.html) [from Egypt](thebirth.html)? Rashi, the fundamental Torah commentator, explains that it is the [exodus](exodus.html) [from Egypt](thebirth.html) that should be remembered through the wearing of tefillin, since amongst the paragraphs inscribed in the tefillin boxes are [two](two.html) from this week's Torah portion which discuss the [exodus](exodus.html). Writing these paragraphs and binding them upon our [arms](body.html) and heads serves as a daily reminder of [HaShem](hashem.html)'s role in our [exodus](exodus.html) [from Egypt](thebirth.html). This critical message must be continually reinforced, as if it were written directly on our [hands](fourteen.html) and [heads](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cbody.html).

To fully understand the [connection](connection.html) between tefillin and the [exodus](exodus.html), we must [first](one.html) grasp the meaning and symbolism of these [two](two.html) concepts individually. The [exodus](exodus.html) [from Egypt](thebirth.html) signaled the onset of the process whereby an eternal bond was forged between [HaShem](hashem.html) and the [Jewish nation](nations.html). [HaShem](hashem.html) freed the Israelites from the [hands](fourteen.html) of their bondsmen, split the sea, and gave them the Torah with the entire [world](worlds.html) watching. These miraculous [events](feasts.html) were a [sign](signs.html) to the [world](worlds.html) that [HaShem](hashem.html) had selected the [Jews](gen-jew.html) as His chosen people. Thus, the [commandment](cmds613.html) to remember the [exodus](exodus.html) [from Egypt](thebirth.html) is essentially a [commandment](cmds613.html) to remember the origins of our [connection](connection.html) to [HaShem](hashem.html).

Similarly, the [mitzva](cmds613.html) of tefillin acts as a reminder of our [connection](connection.html) with [HaShem](hashem.html). Tefillin are the [physical](physical.html) manifestation of the [Jewish](gen-jew.html) people's bond with the Creator. As the [Talmud](orallaw.html) says, "Man always [needs](needs.html) a [sign](signs.html) of his bond with G-d. . . on weekdays this [sign](signs.html) is tefillin".[[5]](#footnote-5) Rabbi Aryeh Kaplan, in his book entitled *Tefillin*, explains that the windings around the middle finger symbolize the bond of love between [HaShem](hashem.html) and Israel. In a sense, the straps on the [hand](fourteen.html) represent a [wedding](wedding.html) ring. We literally bind ourselves with [HaShem](hashem.html)'s love. Through the tefillin we can actually see and feel this bond. When we bind tefillin to our [bodies](body.html), we relive the bond of love that was forged at Mt. [Sinai](stages.html) between [HaShem](hashem.html) and His people.

**The Torah In The Tefillin**

**Shemot (**[**Exodus**](exodus.html)**) 13:1-10**

**Shemot (**[**Exodus**](exodus.html)**) 13:11-16**

A cursory examination of the Torah portions which [speak](mashal.html) of the Tefillin, show that in every case they are associated with [Pesach](passover.html) ([Passover](passover.html)):

***Shemot (***[***Exodus***](exodus.html)***) 13:1-16*** *And* [*HaShem*](hashem.html)[*spoke*](mashal.html) *unto Moses, saying: 2 ‘Sanctify unto Me all the* [*first*](one.html)*-born, whatsoever openeth the* [*womb*](thebirth.html) *among the children of Israel, both of man and of beast, it is Mine.’ 3 And Moses said unto the people: ‘Remember this day, in which ye* [*came out from Egypt*](thebirth.html)*, out of the house of bondage; for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought you out from this place; there shall no* [*leavened*](chametz.html) *bread be* [*eaten*](eating.html)*. 4 This day ye go forth in the* [*month Abib*](feasts.html)*. 5 And it shall be when* [*HaShem*](hashem.html) *shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy* [*fathers*](fathers.html) *to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6* [*Seven*](seven.html) *days thou shalt* [*eat*](eating.html)[*unleavened bread*](chametz.html)*, and in the* [*seventh*](seven.html) *day shall be a* [*feast*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cfestival.html) *to* [*HaShem*](hashem.html)*. 7* [*Unleavened*](chametz.html) *bread shall be* [*eaten*](eating.html) *throughout the* [*seven*](seven.html) *days; and there shall no* [*leavened*](chametz.html) *bread be seen with thee, neither shall there be* [*leaven*](chametz.html) *seen with thee, in all thy borders. 8 And thou shalt tell thy son in that day, saying: It is because of that which* [*HaShem*](hashem.html) *did for me when I came forth* [*out of Egypt*](thebirth.html)*. 9 And it shall be for a* [*sign*](signs.html) *unto thee upon thy* [*hand*](fourteen.html)*, and for a memorial between thine* [*eyes*](body.html)*, that the* [*law*](law.html) *of* [*HaShem*](hashem.html) *may be in thy* [*mouth*](body.html)*; for with a strong* [*hand*](fourteen.html) *hath* [*HaShem*](hashem.html) *brought thee* [*out of Egypt*](thebirth.html)*. 10 Thou shalt therefore keep this ordinance in its season from year to year. 11**And it shall be when* [*HaShem*](hashem.html) *shall bring thee into the land of the Canaanite, as He swore unto thee and to thy* [*fathers*](fathers.html)*, and shall give it thee, 12 that thou shalt set apart unto* [*HaShem*](hashem.html) *all that openeth the* [*womb*](thebirth.html)*; every firstling that is a* [*male*](male%2Bfemale.html)*, which thou hast* [*coming*](coming.html) *of a beast, shall be* [*HaShem*](hashem.html)*’s. 13 And every firstling of an* [*ass*](chamor.html) *thou shalt* [*redeem*](redemption.html) *with a lamb; and if thou wilt not* [*redeem*](redemption.html) *it, then thou shalt break its* [*neck*](body.html)*; and all the* [*first*](one.html)*-born of man among thy sons shalt thou* [*redeem*](redemption.html)*. 14 And it shall be when thy son asketh thee in* [*time*](time.html) *to come, saying: What is this? that thou shalt say unto him: By strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought us out* [*from Egypt*](thebirth.html)*, from the house of bondage; 15 and it came to pass, when Pharaoh would hardly let us go that* [*HaShem*](hashem.html) *slew all the firstborn in the land of Egypt, both the* [*first*](one.html)*-born of man, and the* [*first*](one.html)*-born of beast; therefore I* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html) *all that openeth the* [*womb*](thebirth.html)*, being males; but all the* [*first*](one.html)*-born of my sons I* [*redeem*](redemption.html)*. 16 And it shall be for a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html)*, and for frontlets between thine* [*eyes*](body.html)*; for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought us forth* [*out of Egypt*](thebirth.html)*.’ -* JPS

Twice in the above Torah portion, the daily [mitzva](cmds613.html) of tefillin are linked to the [exodus](exodus.html) [from Egypt](thebirth.html) We see that the context for the statement regarding the placement of tefillin is within the context of the firstborn and within [Pesach](passover.html). We saw in our [study](study.html) of [Pesach](passover.html) that whenever we see the word “firstborn” it is always within the context of [Pesach](passover.html).

The [first](one.html) words that [HaShem](hashem.html) [spoke](mashal.html) to the people after bringing them [out of Egypt](thebirth.html): *Sanctify unto Me all the* [*first*](one.html)*-born, whatsoever openeth the* [*womb*](thebirth.html) *among the children of Israel, both of man and of beast, it is Mine.* As the firstborn was the representative of the people in the deliverance [from Egypt](thebirth.html), so the firstborn is to be their representative in separation unto [HaShem](hashem.html). [Exodus](exodus.html) 13:1-10 is the [first](one.html) section that is put in the tefillin. The next section is [Exodus](exodus.html) 13:11-16, and these [two](two.html) passages center on the concept of belonging to [HaShem](hashem.html): "You are Mine", "You are separated unto Me".

**The Torah In The Tefillin**

**Devarim (Deuteronomy) 6:1-9**

***Devarim (Deuteronomy) 6:1-9*** *Now these are the* [*commandments, the statutes, and the judgments*](cmds613.html)*, which* [*HaShem*](hashem.html) *your G-d commanded to* [*teach*](teacher.html) *you, that ye might do them in the land whither ye go to possess it: 2 That thou mightest* [*fear*](fear.html)[*HaShem*](hashem.html) *thy G-d, to keep all his statutes and his* [*commandments*](cmds613.html)*, which I* [*command*](cmds613.html) *thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. 3 Hear therefore, O* [*Israel*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html)*, and observe to do it; that it may be well with thee, and that ye may increase mightily, as* [*HaShem*](hashem.html) *G-d of thy* [*fathers*](fathers.html) *hath promised thee, in the land that floweth with milk and honey. Hear, O Israel:* [*HaShem*](hashem.html) *our G-d,* [*HaShem*](hashem.html) *is* [*one*](one.html)*. 5 And thou shalt love* [*HaShem*](hashem.html) *thy G-d with all thy* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be upon thy* [*heart*](body.html)*; 7 and thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou* [*walkest*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cwalking.html) *by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html)*, and they shall be for frontlets between thine* [*eyes*](body.html)*. 9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.*

From the above passage we can see that tefillin are associated entering the [land of Israel](city.html). Of course the whole point of [Pesach](passover.html) was to [redeem](redemption.html) Israel from slavery and bring them to true [freedom](freedom.html) in their own land. Thus we see that tefillin are again associated with [Pesach](passover.html). This next passage also shows the [Pesach](passover.html) [connection](connection.html) through the land:

**The Torah In The Tefillin**

**Devarim (Deuteronomy) 11:13-21**

***Devarim (Deuteronomy) 11:13-21*** *And it shall come to pass, if ye shall hearken diligently unto my* [*commandments*](cmds613.html) *which I* [*command*](cmds613.html) *you this day, to love* [*HaShem*](hashem.html) *your G-d, and to serve him with all your* [*heart*](body.html) *and with all your soul, 14 That I will give you the* [*rain*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Crains.html) *of your land in his due season, the* [*first*](one.html) *rain and the latter rain, that thou mayest* [*gather*](gather.html) *in thy corn, and thy wine, and thine oil. 15 And I will send grass in thy fields for thy cattle, that thou mayest* [*eat*](eating.html) *and be full. 16 Take heed to yourselves, that your* [*heart*](body.html) *be not deceived, and ye turn aside, and serve other G-ds, and worship them; 17 And then* [*HaShem*](hashem.html)*’s wrath be kindled against you, and he shut up the* [*heaven*](heaven.html)*, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which* [*HaShem*](hashem.html) *giveth you. 18 Therefore shall ye lay up these my words in your* [*heart*](body.html) *and in your soul, and bind them for a* [*sign*](signs.html) *upon your* [*hand*](fourteen.html)*, that they may be as frontlets between your* [*eyes*](body.html)*. 19 And ye shall* [*teach*](teacher.html) *them your children,* [*speaking*](mashal.html) *of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which* [*HaShem*](hashem.html) *sware unto your* [*fathers*](fathers.html) *to give them, as the days of* [*heaven*](heaven.html) *upon the earth.*

[**Shabbat**](sabbath.html) **Chol HaMoed** [**Pesach**](passover.html)

The Torah reading for [Shabbat](sabbath.html) Chol HaMoed [Pesach](passover.html) includes Moshe's poignant plea for Divine revelation:

***Shemot (***[***Exodus***](exodus.html)***) 33:18*** *And he said, I beseech thee, shew me thy glory.*

[HaShem](hashem.html)'s response gives rise to a fascinating perspective. [HaShem](hashem.html) has instructed Moses to shield himself in the cleft of a [rock](rock.html) as [HaShem](hashem.html)'s Presence passes by:

***Shemot (***[***Exodus***](exodus.html)***) 33:23*** *And I will take away mine* [*hand*](fourteen.html)*, and thou shalt see my back parts: but my* [*face*](body.html) *shall not be seen.*

What could it mean to see "[HaShem](hashem.html)'s back?" The [Talmud](orallaw.html) provides a small explanation:

***Berachoth 7a*** *And I will take away My* [*hand*](fourteen.html)*, and thou shalt see My back. R. Hama b. Bizana said in the* [*name*](name.html) *of R. Simon the Pious: This* [*teaches*](teacher.html) *us that the Holy* [*One*](one.html)*, blessed be He, showed Moses the knot of the tefillin.*

Thus, on Chol HaMoed [Pesach](passover.html), we contemplate the [mitzva](cmds613.html) of tefillin and its relevance to the [exodus](exodus.html) [from Egypt](thebirth.html). This [connection](connection.html) is explicitly stated in the Torah:

***Shemot (***[***Exodus***](exodus.html)***) 13:16*** *And it shall be for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and for tefillin between thine* [*eyes*](body.html)*: for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought us forth* [*out of Egypt*](thebirth.html)*.*

As we reflect upon this association between tefillin and our [salvation](salvation.html) [from Egypt](thebirth.html), perhaps we are struck by this paradoxical symbol for our [liberation](freedom.html) from bondage. For the tefillin are a [sign](signs.html) of bondage! We bind ourselves with black leather straps around our [arms](body.html) and heads. [One](one.html) who wears tefillin is said to have truly accepted upon himself the "yoke of the Kingship of [Heaven](heaven.html)":

***Berachoth 15a*** *R. Johanan also said: If* [*one*](one.html)[*desires*](needs.html) *to accept upon himself the yoke of the kingdom of* [*heaven*](heaven.html) *in the most complete manner, he should consult nature and wash his* [*hands*](fourteen.html) *and put on tefillin and recite the* [*Shema*](shema.html)*’ and say the tefillah: this is the complete acknowledgment of the kingdom of* [*heaven*](heaven.html)*.*

In other words, we submit ourselves to [HaShem](hashem.html)'s dominion through the binding of tefillin.

This is the great paradox of [Pesach](passover.html). [HaShem](hashem.html) has freed us from service to Pharaoh so that we may devote ourselves to [HaShem](hashem.html)’s service. In fact, the [Hebrew](hebrew.html) word for slavery, *Avodah*, is the same exact word we translate as worship. Thus we have a single [Hebrew](hebrew.html) word which means *slavery* and its opposite, [*freedom*](freedom.html). Avodah literally means “service”. The [laws](law.html) for the recitation of the [Shema](shema.html) note the important difference between these [two](two.html) types of service. According to the [Talmud Yerushalmi](orallaw.html), we [know](daat.html) that a slave is exempt from reciting the [Shema](shema.html), because the [Shema](shema.html) states, "The Lord is [One](one.html)". This refers to [one](one.html) who has no other lord than the Holy [One](one.html). This excludes the slave who has more than [one](one.html) master[[6]](#footnote-6). Thus, every [time](time.html) we recite the [Shema](shema.html), which includes the [mitzva](cmds613.html) of tefillin, we are proclaiming our great [freedom](freedom.html): [HaShem](hashem.html) alone is our Master.

## VIII. The [Purim](Purim.html) [Connection](connection.html)[[7]](#footnote-7)

The [Jews](gen-jew.html) had light, gladness, joy, and honor. ([Esther](esther.html) 8:16)

Chazal, when analyzing this pasuk (verse), derive that the word "honor" refers to tefillin. The simple interpretation is that during the period of persecution that preceded the miracle of [Purim](Purim.html) the [Jewish](gen-jew.html) people were unable to publicly wear tefillin. However, in the aftermath of the miracle of [Purim](Purim.html), there was a renewed commitment to the performance of this [mitzva](cmds613.html) ([commandment](cmds613.html)). Let us suggest a homiletic relationship between tefillin and [Purim](Purim.html).

Chazal have instructed us to fulfill [four](four.html) [mitzvot](cmds613.html) on [Purim](Purim.html). They are:

|  |  |
| --- | --- |
| [**PURIM**](Purim.html) | **TEFILLIN** |
| Reading the [megillah](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cesther.html) | Devarim 6:4-9 |
| Sending [food](food.html) presents to our friends | Devarim 11:13-21 |
| Distributing gifts to the poor | Shemot 13:1:10 |
| [Eating](eating.html) a [Purim](Purim.html) meal | Shemot 13:11-16 |

We may suggest that the [four](four.html) [mitzvot](cmds613.html) of [Purim](Purim.html) correspond to the [four](four.html) parshiyot the tefillin.

The [first](one.html) [mitzva](cmds613.html) is the reading of the megillah. This corresponds to the [first](one.html) parshah of tefillin. The [first](one.html) parsha of tefillin is the [first](one.html) parshah of [shema](shema.html) that we recite twice daily. In this parsha, we accept upon ourselves the yoke of [heaven](heaven.html). Our acceptance of the yoke of [heaven](heaven.html) includes an awareness that [HaShem](hashem.html) has created this [world](worlds.html) and continues to guide and govern every detail of its existence without interfering with our free will. By reading the megillah we similarly express our recognition that it was [HaShem](hashem.html) who brought about the details of the [Purim](Purim.html) miracle in a hidden and miraculous way.

The second [mitzva](cmds613.html) is the obligation to send [food](food.html) gift packages to our friends. This corresponds to the second parsha of tefillin. The second parsha of tefillin is the second parsha of [Shema](shema.html) that we recite daily. The major theme of this parsha is the reward that [HaShem](hashem.html) bestows upon us for fulfilling His [commandments](cmds613.html). The rewards are described as gifts of material blessing, which can be further used to serve [HaShem](hashem.html). On [Purim](Purim.html) we similarly send gifts to our friends so that they can use them to enjoy the [holiday](festival.html) and incorporate them in the [mitzva](cmds613.html) of the [Purim](Purim.html) meal.

The [third](three.html) [mitzva](cmds613.html) is the obligation to distribute gifts to the poor. This corresponds to the [third](three.html) parsha of the tefillin. The [third](three.html) parsha of tefillin focuses on the [commandment](cmds613.html) to [eat](eating.html) [matza](chametz.html) on [Pesach](passover.html). Chazal [teach](teacher.html) us that [matza](chametz.html) is the bread of a poor man. We [eat](eating.html) [matza](chametz.html) on [Pesach](passover.html) to remember that we were [spiritually](physical.html) and [physically](physical.html) poor in Egypt. [HaShem](hashem.html) in His kindness lifted us from our poverty by [redeeming](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Credemption.html) us [from Egypt](thebirth.html) and giving us the Torah. Similarly, on [Purim](Purim.html) we emulate [HaShem](hashem.html) and also distribute gifts to the poor.

The [fourth](four.html) [mitzva](cmds613.html) is the [Purim](Purim.html) meal. This corresponds to the [fourth](four.html) parsha of the tefillin. The [fourth](four.html) parsha of tefillin focuses on the [mitzva](cmds613.html) of redeeming the firstborn son. It is noteworthy the there are major similarities between this [mitzva](cmds613.html) and the miracle of [Purim](Purim.html). Just as the firstborn boy is [redeemed](redemption.html) so too we were [redeemed](redemption.html) from death on [Purim](Purim.html). Just as [shekalim](shekalim.html) are used to [redeem](redemption.html) the firstborn, likewise the [shekalim](shekalim.html) of [Haman](esther.html) and the [mitzva](cmds613.html) of machtzis hashekel (half-shekel tax) that preceded them played an important role in the [Purim](Purim.html) miracle.

We can further elaborate the [connection](connection.html) between the [fourth](four.html) parsha of the tefillin and the festive meal of [Purim](Purim.html). Chazal ascribe unusual importance and significance to the meal that accompanies the [mitzva](cmds613.html) of redeeming the firstborn. An early source for this meal is the [Gemara](orallaw.html)[[8]](#footnote-8). The commentators explain the [spiritual](physical.html) power of participating in such a meal can have an effect that is equivalent to fasting for [eight](eight.html)-[four](four.html) days. Some explain that it is for this reason that garlic is customarily distributed to the guests at this meal. Garlic has the characteristic that even a small amount can give taste to a large pot of [food](food.html). [One](one.html) can preserve the holiness of this meal by saving a small amount of garlic. The garlic can be used to flavor an ordinary meal with the holiness of the [redemption](redemption.html) of the firstborn. An in-depth explanation of the significance and importance of this meal and especially the meaning of "eighty-[four](four.html) fasts" is beyond the scope of this davar Torah, however it is evident that Chazal did attribute extra special significance to the meal that accompanies the [redemption](redemption.html) of the firstborn. On [Purim](Purim.html) we are similarly obligated to enjoy a lavish meal to commemorate the [Purim](Purim.html) miracle where the [Jewish people](gen-jew.html) who are called the firstborn child of [HaShem](hashem.html) (Shemot 4:22) were [redeemed](redemption.html) from evil.

It is noteworthy that the parshiyot of the tefillin contain numerous mentions of [HaShem](hashem.html)'s [name](name.html). The parshiyot are written with great care, precision and holiness. They are tightly rolled and covered with a piece of parchment. They are then inserted in a small compartment, which is stitched and sealed shut. It is also noteworthy that color of tefillin is black. The combination of the double enclosure of the parshiyot and darkness that envelop them is symbolic of the pasuk "I shall surely hide my [face](body.html) of that day" (Devarim 31:18).

Chazal [teach](teacher.html) us that this pasuk was fulfilled in the [time](time.html) of [Purim](Purim.html). This occurred when [Haman](esther.html) and Achashverosh decreed that every [Jew](gen-jew.html) be executed and the [Jewish](gen-jew.html) [nation](nations.html) be totally annihilated ([Esther](esther.html) 3:13). The [Jewish](gen-jew.html) people were stunned. They asked, "Where is [HaShem](hashem.html)? How can He allow this to happen?" It appeared as if [HaShem](hashem.html) was hiding his [face](body.html) on that day. When the miracle of [Purim](Purim.html) occurred it was as if the mask of [HaShem](hashem.html) had been lifted. The intensity of revelation matched the depth of concealment. Indeed, the commentators explain the word megillah comes from the word "giluy", which means reveal. The reading of the megillah reveals the concealment of [HaShem](hashem.html).

The parshiyot of the tefillin all year round remain wrapped and sealed in darkness. Few have seen even what their own parshiyot look like. This is symbolic of how [HaShem](hashem.html)'s ways are hidden from us. However, [Purim](Purim.html) is the day when the parshiyot of the tefillin are revealed in a magnificent way. The major themes of what the [four](four.html) parshiyot represent are transformed into the [commandments](cmds613.html) of the day, which are observed in public with great joy and excitement.

The [Jews](gen-jew.html) had light, gladness, joy, and Tefillin.

## IX. [Betrothal](betroth.html)

How are tefillin like a [wedding](wedding.html) ring, expressing mutual commitment between [two](two.html) parties?

When [two](two.html) people get [married](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cmarriageact.html), they "seal" their commitment with a [sign](signs.html) the [wedding](wedding.html) ring. By laying tefillin each day, we bind ourselves anew to [HaShem](hashem.html). In fact in the tefillah that [one](one.html) recites when laying tefillin, [one](one.html) says: “I will [betroth](betroth.html) you to Me forever, and I will [betroth](betroth.html) you to Me with righteousness, justice, kindness, and mercy. I will [betroth](betroth.html) you to Me with fidelity and you shall [know](daat.html) [HaShem](hashem.html)”[[9]](#footnote-9).

When is this said? While wrapping the strap of the tefillin shel yad (arm tefillin) around the middle finger [three](three.html) times. [One](one.html) lays tefillin shel yad and wraps the strap around [one](one.html)'s [fingers](body.html) the way a chazzan, a groom, would put the [betrothal](betroth.html) ring on his kallah's, the bride’s, finger.

When a [Jew](gen-jew.html) dons his tefillin each morning, he is putting on a [wedding](wedding.html) ring:

***Hosea 2:21-22*** *"I shall* [*betroth*](betroth.html) *you to Me forever; I shall* [*betroth*](betroth.html) *you to Me in righteousness and justice, in loving kindness and compassion; I shall* [*betroth*](betroth.html) *you to me in faithfulness, and you shall* [*know*](daat.html)[*HaShem*](hashem.html)*."*

This [experience](experience.html) represents our placing the [wedding](wedding.html) ring of [HaShem](hashem.html) on our finger, portraying our perfect relationship with Him. But Chazal inform us that [HaShem](hashem.html) also wears tefillin. In proof of this they cite a passage which states:

***Yeshayahu (Isaiah) 62:8-9*** [*HaShem*](hashem.html) *hath sworn by his right* [*hand*](mashal.html)*, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: 9 But they that have* [*gathered*](gather.html) *it shall* [*eat*](eating.html) *it, and praise* [*HaShem*](hashem.html)*; and they that have brought it together shall drink it in the courts of my holiness.*

Chazal explain that the words, "the strength of His arm" refer to the tefillin worn on the left arm. The Maharsha expounds upon this concept and explains that [HaShem](hashem.html) actually binds Himself to the [Jewish](gen-jew.html) people. [HaShem](hashem.html)’s tefillin, like ours, represent devotion and commitment, His commitment to His beloved people. [HaShem](hashem.html) cherishes His relationship with us and as an expression of His commitment to us, He also wears a [betrothal](betroth.html) band. Eventually our boundless love for [HaShem](hashem.html) will find its expression together with [HaShem](hashem.html)’s boundless love for us and together we will enjoy this indescribable relationship forever and forever.

**The Windings Around The Finger**

The windings around the finger are mentioned in the [Gemara](orallaw.html).[[10]](#footnote-10) There are several Minhagim regarding the method of winding, with the accepted [one](one.html) being to wind the strap once around the middle segment of the finger, then twice around the bottom [one](one.html) (that which is closest to the palm).

What is the meaning of the [three](three.html) coils on the middle finger? [One](one.html) of the things symbolized by tefillin is the devotion and affection between [HaShem](hashem.html) and [Israel](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html), which are frequently spoken of in terms of [betrothal](betroth.html). Hence the coils around the finger are symbolic of the [wedding](wedding.html) ring, and [one](one.html) of the explanations of the triple coil is the triple reference to the [betrothal](betroth.html) between [HaShem](hashem.html) and Israel in Hosea 2:21-22. In fact, it is customary in many [Jewish](gen-jew.html) [communities](community.html) to quote this Scriptural text as [one](one.html) winds the straps around the finger, after having put on the [head](body.html) tefillin.

[**HaShem**](hashem.html)**’s Tefillin**

***Berachoth 6a*** *R. Abin son of R. Ada in the* [*name*](name.html) *of R.* [*Isaac*](isaac.html) *says [further]: How do you* [*know*](daat.html) *that the Holy* [*One*](one.html)*, blessed be He, puts on tefillin? For it is said: The Lord hath sworn by His right* [*hand*](mashal.html)*, and by the arm of His strength. ‘By His right* [*hand*](mashal.html)*’: this is the Torah; for it is said: At His right* [*hand*](mashal.html) *was a fiery* [*law*](law.html) *unto them. ‘And by the arm of his strength’: this is the tefillin; as it is said: The Lord will give strength unto His people. And how do you* [*know*](daat.html) *that the tefillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the* [*name*](name.html) *of the Lord is called upon thee, and they shall be afraid of thee, and it has been* [*taught*](teacher.html)*: R. Eliezer the Great says: This refers to the tefillin of the* [*head*](body.html)*.*

*R. Nahman b.* [*Isaac*](isaac.html) *said to R. Hiyya b. Abin: What is written in the tefillin of the Lord of the Universe? — He replied to him: And who is like Thy people Israel, a* [*nation*](nations.html)[*one*](one.html) *in the earth. Does, then, the Holy* [*One*](one.html)*, blessed be He, sing the praises of Israel? — Yes, for it is written: Thou hast avouched the Lord this day . . . and the Lord hath avouched thee this day. The Holy* [*One*](one.html)*, blessed be He, said to Israel: You have made me a unique entity in the* [*world*](worlds.html)*, and I shall make you a unique entity in the* [*world*](worlds.html)*. ‘You have made me a unique entity in the* [*world*](worlds.html)*’, as it is said: Hear, O Israel, the Lord our G-d, the Lord is* [*one*](one.html)*. ‘And I shall make you a unique entity in the* [*world*](worlds.html)*’, as it is said: And who is like Thy people Israel, a* [*nation*](nations.html)[*one*](one.html) *in the earth. R. Aha b. Raba said to R. Ashi: This accounts for* [*one*](one.html) *case, what about the other cases? — He replied to him: [They contain the following verses]: For what great* [*nation*](nations.html) *is there, etc.; And what great* [*nation*](nations.html) *is there, etc.; Happy art thou, O Israel, etc.; Or hath G-d assayed, etc.; and To make thee high above all* [*nations*](nations.html)*. If so, there would be too many cases? — Hence [you must say]: For what great* [*nation*](nations.html) *is there, and what great* [*nation*](nations.html) *is there, which are similar, are in* [*one*](one.html) *case; Happy art thou, O Israel, and Who is like Thy people, in* [*one*](one.html) *case; Or hath G-d assayed, in* [*one*](one.html) *case; and To make thee high, in* [*one*](one.html) *case.*

Finally, keep in mind that the [betrothal](betroth.html) is not the end of this process. The goal of [betrothal](betroth.html) is [marriage](mashal.html), which comes at [Yom HaKippurim](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Ckippur.html).

## X. Nazarean Connections

Luqas ([Luke](luke.html)) is written at the [remez](remez.html) level. It is all hints without anything literal. Lets see if there is perhaps a hint to the tefillin. [Yeshua](yeshua.html) [spoke](mashal.html) the following story:

***Luqas (***[***Luke***](luke.html)***) 15:11-32*** *And he said, A certain man had* [*two*](two.html) *sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son* [*gathered*](gather.html) *all together, and took his* [*journey*](stages.html) *into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty* [*famine*](famine.html) *in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did* [*eat*](eating.html)*: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have* [*sinned*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Csin.html) *against* [*heaven*](heaven.html)*, and before thee, 19 And am no more worthy to be called thy son: make me as* [*one*](one.html) *of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his* [*neck*](body.html)*, and* [*kissed*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cmashal.html) *him. 21 And the son said unto him, Father, I have sinned against* [*heaven*](heaven.html)*, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his* [*hand*](fourteen.html)*, and shoes on his* [*feet*](heel.html)*: 23 And bring hither the fatted calf, and kill it; and let us* [*eat*](eating.html)*, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the* [*field*](field.html)*: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called* [*one*](one.html) *of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any* [*time*](time.html) *thy* [*commandment*](cmds613.html)*: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

Here we have a son who quits being [lawless](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Claw.html) and returns to his father’s house and his father’s ways. As a token of his return he is given a [tallit](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Ctzitzith.html) (robe) to wear and tefillin (ring) on his [hand](fourteen.html). As long as he was lawless, he was DEAD. Once he returned to the [laws](law.html) of his Father, he was made alive. Isn’t this exactly what the Torah [teaches](teacher.html)?

***Devarim (Deuteronomy) 30:19-20*** *I call* [*heaven*](heaven.html) *and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy* [*seed*](flower.html) *may live: 20 That thou mayest love* [*HaShem*](hashem.html) *thy G-d, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest* [*dwell*](dwelling.html) *in the land which* [*HaShem*](hashem.html) *sware unto thy* [*fathers*](fathers.html)*, to* [*Abraham*](avraham.html)*, to* [*Isaac*](isaac.html)*, and to* [*Jacob*](israelja.html)*, to give them.*

✡✡✡

In the [Midrash](orallaw.html) Tehillim[[11]](#footnote-11) it is written:

*Rabbi Eliezer declared: ''Israel told the Holy* [*One*](one.html)*, blessed be He, 'Master of the* [*world*](worlds.html)*, we want to labor in the* [*study*](study.html) *of Torah during the day and at night, but we don't have the opportunity.' ''The Holy* [*One*](one.html)*, blessed be He, replied: 'Fulfill the* [*mitzva*](cmds613.html) *of tefillin, and I will consider it as if you had labored in Torah* [*study*](study.html) *during the day and at night.'"*

## XI. Miscellaneous Thoughts

**From the Sefer HaBahir:**

152. You said [that the [sixth](six.html) [one](one.html) was] His Throne. Have we then not said that it is the Crown of the Blessed Holy [One](one.html)? We have said, “Israel was crowned with [three](three.html) crowns, the crown of [priesthood](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cpriests.html), the crown of royalty, and the crown of Torah above them all.” What is this like? A king has a pleasing, beautiful vessel and he was very fond of it. Sometimes he placed it on his [head](body.html) – this is the *Tefillin* worn on the [head](body.html). At other times he carried it on his arm – in the knot of the *Tefillin* worn on the arm. Sometimes he lend it to his son so that it should remain with him. Sometimes it is called His Throne. This is because He carries it as an amulet on His arm, just like a throne.

**Bamidbar 2:2**: "Yachanu bne Israel" - The Baal [Tikkun](tikkun.html) Tefillin, Rabbi [Avraham](avraham.html) of Zuns'heim, a Rishon, says that the configuration of the tefillin shel rosh corresponds to the encampment of Bnei Israel in the desert. There are a total of [twelve](twelve.html) stitches closing the tefillin, [three](three.html) on each side of the central cube. This corresponds to the [twelve](twelve.html) [tribes](tribes.html) [encamped in the desert](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cstages.html), [three](three.html) on each side of the central area. In the center, we have the cube that houses the script, the parshiyot, of the tefillin. The cube corresponds to the [ark](ark.html) and the script to the luchot which were inside. The [ark](ark.html) had on its lid the [two](two.html) Keruvim whose wings were spread aloft. The Keruvim with their wings spread aloft, loosely had a configuration similar to the [letter](letters.html) shin. The luchot upon which the [ten](ten.html) [commandments](cmds613.html) were etched had as their [first](one.html) word, "anochi." Here again we have a striking similarity. The cube of the tefillin which houses the script of [four](four.html) paragraphs of the Torah which mention the [mitzva](cmds613.html) of tefillin, has [two](two.html) [letters](letters.html) shin on the outside, similar to the [ark](ark.html) and the [two](two.html) Keruvim. Rabbi [Avraham](avraham.html) adds that these last [two](two.html) similarities are alluded to in the verse in Tehillim 119:162, *Soss anochi*. *Soss* is spelled [Sin](sin.html), [Sin](sin.html). These are the [two](two.html) Keruvim and also the [two](two.html) Shins on the tefillin housing. The [letters](letters.html) [Sin](sin.html) and [Sin](sin.html), symbolizing the [two](two.html) Keruvim, are over the [Ten](ten.html) [Commandments](cmds613.html), which begin with *anochi*.

**The Shin with** [**three**](three.html) **heads**  **and the Shin with** [**four**](four.html) **heads** 

Tefillin embody the entire Torah. According to the verse, Tefillinenable "the Torah of [HaShem](hashem.html) to be in your [mouth](body.html)." The [two](two.html) different shins represent the [two](two.html) ways the Torah was written: In stone and upon parchment.

[HaShem](hashem.html) told Moses to write a [Torah scroll](letters.html) using ink and parchment. This Torah was written as we write it today, with the normal [three](three.html)-pronged shin .

The shin with [four](four.html) prongs  is connected [physically](physical.html) and [spiritually](physical.html) to the shin with [three](three.html) prongs . Rabbi Bachya in his comment on Shemot 32:16 says:

 “G-d engraved rather than etched the [letters](letters.html) on the [two](two.html) tablets because G-d wanted them to be read from both sides. Thus the [two](two.html) sides allude to the revealed and concealed dimensions of Torah.”

The [letter](letters.html) shin  represents the revealed Torah and the shin with [four](four.html) prongs  represents the concealed Torah. The concealed and the revealed are alluded to in The Song of Songs. In verse 2:9, the author refers to the hidden ways of [HaShem](hashem.html) by describing [HaShem](hashem.html) as, "looking through the lattices". [HaShem](hashem.html) sees us, but we cannot see [HaShem](hashem.html). Just as the shin with [four](four.html) prongs is seen by connecting it with that which it outlines; so too is [HaShem](hashem.html) hidden from us and [know](daat.html) to us only through the outline of [creation](bara.html) and revelation. By the way, this is the only instance of a [four](four.html)-pronged shin  other than on our tefillin.

This [teaches](teacher.html) us that if welearn Torah (the [three](three.html)-pronged shinof the [scroll](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cletters.html) written by Moses), [HaShem](hashem.html) will give us the gift of understanding (the unique [four](four.html)-pronged shin  of the luchot, which were given as a gift to the [Bnei Israel](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html).



**ASKING AND EXPOUNDING**

A Series of Halachot According to the Order of the Shulchan Aruch, Based on the Rulings of Rav Ovadia [Yosef](joseph.html) shlit"a

by Rav David [Yosef](joseph.html) shlit"a, Rosh Bet [Midrash](orallaw.html) Yehaveh Daat

**When to Remove** [**One**](one.html)**'s Tefillin**

The prevalent custom is to wear tefillin only during shacharit. The tefillin should not be removed until after the "kedushah" in "u'va lessiyon."

Some, however, maintain according to Kabbalah that tefillin should not be removed until after the [first](one.html) [mourner's](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cmourning.html) kaddish after the "kaddish titkabal," in order to ensure that the individual says with his tefillin [four](four.html) "kaddishim" (the half-kaddish before birchat keri'at [shema](shema.html); the half-kaddish after the chazzan’s repetition of the [Shemoneh Esre](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cprayer.html); "kaddish titkabal"; and the [first](one.html) mourner's kaddish) and [three](three.html) "kedushot" (in the beginning of birchat keri'at [shema](shema.html); during the repetition of the Shemoneh Esre; and in u'va lessiyon).

Others, however maintain that according to the Kabbalistic tradition [one](one.html) must recite with tefillin [three](three.html) "kaddishim" and [four](four.html) "kedushot." (The [fourth](four.html) "kedushah" is "barchu" before birchot keri'at [shema](shema.html), which also constitutes a "kedushah.") According to this view, [one](one.html) may remove his tefillin after "kaddish titkabal."

The Ar"i zs"l was accustomed not to take off his tefillin until the completion of "v'al kein," the second paragraph of "aleinu," and this is the preferable practice.

Furthermore, it is proper for everyone to [study](study.html) Torah with his tefillin on after tefillah. If, however, [one](one.html) fears that he will be unable to maintain the necessary [bodily](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cbody.html) cleanliness throughout the entire tefillah, he may remove his tefillin earlier.

Those accustomed to remove their tefillin after the kedushah of u'va lessiyon should not do so on days when the Torah is read. Rather, they should wait until after the Torah is returned to the [ark](ark.html), as alluded to in the pasuk, "Their King passed before them [referring to the Sefer Torah] and [HaShem](hashem.html) was at their [head](body.html) [referring to tefillin]" (Micah 2:13).

This, however, applies only to those [communities](community.html) where the custom is to return the Torah to the [ark](ark.html) after u'va lessiyon. Where the custom is to return the Torah before u'va lessiyon, [one](one.html) should not remove his tefillin until after reciting the kedushah of u'va lessiyon. (Similarly, in places where the Torah is returned before the recitation of "kaddish titkabal," [one](one.html) should not remove his tefillin until after "kaddish titkabal.")

If [one](one.html) [needs](needs.html) to remove his tefillin while the Sefer Torah is out, he must be careful not to remove his tefillin shel rosh in the presence of the Sefer Torah so as not to uncover his [head](body.html) in the presence of the Torah. Rather, he should move to the side and take off his tefillin shel rosh there.

If, however, [one](one.html)'s [head](body.html) generally does not become uncovered while taking off his tefillin, such as if his [head](body.html) remains covered by the [tallit](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Ctzitzith.html), or while removing the tefillin shel yad, there is no need for concern in this regard.

Furthermore, if the Sefer Torah is placed in an enclosed case, [one](one.html) may remove his tefillin shel rosh in the presence of the Torah.

It is proper to be careful not to remove [one](one.html)'s tefillin during the recitation of kaddish so as not to divert his attention from the response of "amen yehei shemeih rabbah." while removing his tefillin.

[**Two**](two.html) **Positive** [**Commandments**](cmds613.html)

Rambam indicates that we fulfill [two](two.html) positive [commandments](cmds613.html) by laying tefillin:

***12*** *To bind tefillin on the* [*head*](body.html)*, as it is written "and they shall be for frontlets between thine* [*eyes*](body.html)*" (Devarim 6:8).*

***13*** *To bind tefillin on the arm, as it is written "and thou shalt bind them for a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html)*" (Devarim 6:8).*

**The Order**

What does the donning of tallit and tefillin during shacharit [prayers](prayer.html) have to do with:

***Bereshit 14:23*** *"If so much as a thread to a shoestrap; or if I shall take anything of yours."*

The [Gemara](orallaw.html) says that because Avram refused to take from the King of Sodom even a thread or a shoestrap, his children (the [Jewish](gen-jew.html) people) [merited](merit.html) to receive [two](two.html) [mitzvot](cmds613.html) from [HaShem](hashem.html): the [mitzva](cmds613.html) of putting a thread of Techelet in the [tzitzith](tzitzith.html) and the [mitzva](cmds613.html) of putting straps in the tefillin.

[***Sotah***](hair.html) ***17a*** *Raba expounded: As a reward for our* [*father*](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cfathers.html)[*Abraham*](avraham.html) *having said: I will not take a thread nor a shoelatchet, his descendants were worthy to receive* [*two*](two.html)[*commandments*](cmds613.html)*, viz., the thread of blue and the thong of the phylacteries. It is right in the case of the thong of the phylacteries, for it is written: And all the peoples of the earth shall see that thou art called by the* [*name*](name.html) *of the Lord.*

According to the [Gemara](orallaw.html) [Avraham](avraham.html) originated the concept of [praying](prayer.html) to [HaShem](hashem.html) each morning. (shacharit):

***Berachoth 26b*** *It has been stated: R. Jose son of R. Hanina said: The Tefillahs were instituted by the Patriarchs. R. Joshua b. Levi says: The Tefillahs were instituted to replace the daily sacrifices. It has been* [*taught*](teacher.html) *in accordance with R. Jose b. Hanina, and it has been* [*taught*](teacher.html) *in accordance with R. Joshua b. Levi. It has been* [*taught*](teacher.html) *in accordance with R. Jose b. Hanina:* [*Abraham*](avraham.html) *instituted the morning Tefillah, as it says, And* [*Abraham*](avraham.html) *got up early in the morning to the place where he had stood, and ‘*[*standing*](mashal.html)*’ means only* [*prayer*](prayer.html)*, as it says, Then stood up Phineas and* [*prayed*](prayer.html)*.*

Therefore, during [Avraham](avraham.html)’s tefillah ([prayer](prayer.html)) we wear the tallit and tefillin.

When Avram [spoke](mashal.html) to the King of Sodom, he [first](one.html) mentioned the thread and afterwards the shoestrap; thus, we [first](one.html) don the tallit, which has in it the thread of Techelet, and afterwards the tefillin, which have the leather straps.

**The Rules**

***Menachoth 34a*** *OF THE* [*FOUR*](four.html) *PORTIONS OF SCRIPTURE IN THE TEFILLIN, THE [ABSENCE OF]* [*ONE*](one.html) *INVALIDATES THE OTHERS; INDEED EVEN* [*ONE*](one.html) *[IMPERFECT]* [*LETTER*](letters.html) *CAN INVALIDATE THE WHOLE. Is not this obvious? — Rab Judah answered in the* [*name*](name.html) *of Rab, The* [*law*](law.html) *had to be* [*taught*](teacher.html) *in respect of the tittle of the* [*letter*](letters.html) *yod. And is not this, too, obvious? — It was necessary to be* [*taught*](teacher.html) *in respect of the other statement of Rab Judah; for Rab Judah said in the* [*name*](name.html) *of Rab, Any* [*letter*](letters.html) *that is not surrounded on all* [*four*](four.html) *sides by a margin of parchment is invalid. Our Rabbis* [*taught*](teacher.html)*: It is written, Letotefeth, letotefeth, and letotafoth, making* [*four*](four.html) *in all. So R. Ishmael. R. Akiba says, There is no need of that interpretation, for ‘tot’ means* [*two*](two.html) *in Katpi and ‘foth’ means* [*two*](two.html) *in Afriki.*

*Our Rabbis* [*taught*](teacher.html)*: I might have said that* [*one*](one.html) *should write [the Scriptural portions] upon* [*four*](four.html) *pieces of parchment and put them in* [*four*](four.html) *compartments made out of* [*four*](four.html) *pieces of leather; the verse therefore says, And for a memorial between thine* [*eyes*](body.html)*:* [*one*](one.html) *memorial I commanded you, but not* [*two*](two.html) *or* [*three*](three.html) *memorials. How then should* [*one*](one.html) *do?* [*One*](one.html) *should write them upon* [*four*](four.html) *pieces of parchment and put them in* [*four*](four.html) *compartments made out of* [*one*](one.html) *piece of leather. If, however,* [*one*](one.html) *wrote them upon* [*one*](one.html) *parchment and put them in the* [*four*](four.html) *compartments, that is sufficient. There must be a blank space between each [portion]. So Rabbi; but the Sages say, This is not necessary. They agree, however, that between each there must be a line or a thread. And if the divisions [between the compartments] were not noticeable, they are invalid.*

*Our Rabbis* [*taught*](teacher.html)*: How must* [*one*](one.html) *write them? The portions for the* [*hand*](fourteen.html)*-tefillah* [*one*](one.html) *should write upon* [*one*](one.html) *piece of parchment; if* [*one*](one.html) *wrote them upon* [*four*](four.html) *pieces of parchment and put them in* [*one*](one.html) *compartment that is still valid. They must, however, be fastened together, for it is written, And it shall be for a* [*sign*](signs.html) *unto thee upon thy* [*hand*](fourteen.html) *and as outside it is* [*one*](one.html)[*sign*](signs.html)*, so inside, too, it must be* [*one*](one.html)[*sign*](signs.html)*. This is the opinion of R. Judah. But R. Jose says, This is not necessary. Moreover, said R. Jose, R. Judah Berabbi concedes to me that if a man has no* [*hand*](fourteen.html)*-tefillah but has* [*two*](two.html)[*head*](body.html)*-tefillahs, he may cover up* [*one*](one.html) *of them with a skin and place it [on his arm]. ‘Concede’, [you say,] but that is the very issue between them! — Raba answered, R. Jose's statement proves that R. Judah withdrew his opinion. Surely this cannot be, for R. Haninah sent [from Palestine] the following ruling in the* [*name*](name.html) *of R. Johanan: The* [*hand*](fourteen.html)*-tefillah may be converted for use on the* [*head*](body.html) *but the* [*head*](body.html)*-tefillah may not be converted for use on the arm, for* [*one*](one.html) *may not bring down what is of a higher sanctity to a lower sanctity! — This is no difficulty, for* [*one*](one.html) *[ruling] refers to an old* [*one*](one.html) *and the other to a* [*new*](new.html)[*one*](one.html)*. And according to him who maintains that the mere designation [of a thing for a certain purpose] has a certain force, [we must say that the owner] had made a reservation with regard to it from the very outset.*

*Our Rabbis* [*taught*](teacher.html)*: What is the order [of the* [*four*](four.html) *Scriptural portions in the* [*head*](body.html)*-tefillah]? ‘Sanctify unto Me’ and ‘And it shall be when the Lord shall bring thee’ are on the right, while ‘Hear’ and ‘And it shall come to pass if ye shall hearken diligently’ are on the left. But there has been* [*taught*](teacher.html) *just the reverse? — Abaye said, This is no contradiction, for in the* [*one*](one.html) *case the reference is to the right of the reader, whereas in the other it is to the right of the* [*one*](one.html) *that wears them; the reader thus reads them according to their order.*

*R. Hananel said in the* [*name*](name.html) *of Rab, If a man reversed the order of the Scriptural portions, it is invalid. Abaye said, This is so only [if he put] a portion that should be inside outside or what should be outside inside, but if he put what should be inside also inside or what should be outside also outside, it does not matter. Thereupon Raba said to him, Why is it that [the placing of] an inside portion outside or of an outside portion inside is not valid? It is, is it not, because that which should look out into the open does not do so, whilst that which should not look out into the open actually does so? Then, likewise, [the placing of] an outside portion also outside or an inside portion also inside [should also be invalid], since what should look out into the open on the right looks out on the left, and what should look out into the open on the left looks out on the right? We must rather say that there Is no such distinction.*

*R. Hananel also said in the* [*name*](name.html) *of Rab, The underside of the tefillin is a* [*law*](law.html) *given to Moses at* [*Sinai*](stages.html)*. Abaye said, The duct of the tefillin is also a* [*law*](law.html) *given to Moses at* [*Sinai*](stages.html)*.*

*Abaye also said, The shin of the tefillin is a* [*law*](law.html) *given to Moses at* [*Sinai*](stages.html)*. The division [between the compartments] must reach as far as the stitches. But R. Dimi of Nehardea said, As long as it is noticeable it need not [reach as far as the stitches].*

*Abaye also said, The parchment [for the Scriptural portions] of the tefillin must be examined against a flaw, since we require the writing to be perfect and it would not be so [if it had a flaw]. But R. Dimi of Nehardea said, This is not necessary, for the pen would detect [any flaw].*

*R.* [*Isaac*](isaac.html) *said, That the straps [of the tefillin] must be black is a* [*law*](law.html) *given to Moses at* [*Sinai*](stages.html)*. An objection was raised: The tefillin must be tied with straps of the same [material as the tefillin themselves.] The straps may be either green or black or white; but they should not be red because it is repellent, and also for another reason. R. Judah said, It is related of* [*one*](one.html) *of R. Akiba's disciples that he used to tie his tefillin with strips of blue wool, and R. Akiba made no comment. But is it possible that that righteous man actually saw his disciple do so and he did not prevent him? They said to him, He certainly did not see him do so, for had he seen him he would not have allowed him. It is related further of Hyrkanos the son of R. Eliezer b. Hyrkanos that he used to tie his tefillin with strips of purple wool, and he [R. Eliezer] made no comment. But is it possible that that righteous man actually saw his son do so and he did not prevent him? They said to him, He certainly did not see him do so, for had he seen him he would not have allowed him. Now it is stated here, at all* [*events*](feasts.html)*, [that the straps may be] either green or black or white! — This is no contradiction, for here it speaks of the outside of the strap and there of the inside. But if of the inside, how can it be repellent or give any ground for suspicion? — It might sometimes become twisted.*

*A Tanna* [*taught*](teacher.html)*: That the tefillin must be square is a* [*law*](law.html) *given to Moses at* [*Sinai*](stages.html)*. R. Papa said, [This refers to] the stitching and the diagonal. Shall we say that the following [*[*Mishna*](orallaw.html)*] supports this view? For we have learnt: If a man made his tefillin round, it is a danger and it is no fulfillment of the precept! — R. papa said, That [*[*Mishna*](orallaw.html)*] deals with the case where they were made round like a nut.*

*R. Huna said, As long as the surface of the sides of the tefillin is whole they are valid. R. Hisda said, If* [*two*](two.html) *[sides] were split they are still valid; but if* [*three*](three.html)*, they are invalid. Said to him Raba, Your ruling that if* [*two*](two.html) *[sides] were split they are still valid is true only if [the rents were] not facing each other, but if they were facing each other they are invalid. And even if they were facing each other [they are invalid] only if they were* [*new*](new.html) *[tefillin], but if they were old it would not matter. Abaye asked R.* [*Joseph*](joseph.html)*, What is meant by* [*new*](new.html)*, and what by old? He replied, If when* [*one*](one.html) *stretches the leather it rebounds, it is old; otherwise it is* [*new*](new.html)*. Or else, if when* [*one*](one.html) *holds up the strap, [the box] hangs on to it, it is* [*new*](new.html)*; otherwise it is old.*

[**Chanukah**](chanukah.html)

It is [known](daat.html) that the [seven](seven.html) [commandments](cmds613.html) which the Hakhamim instituted, [one](one.html) of which is the [command](cmds613.html) of the [Chanukah](chanukah.html) [lights](lights.html), derive ultimately from [commandments](cmds613.html) to be found in the Torah[[12]](#footnote-12). So there must be amongst the Torah [commandments](cmds613.html) [one](one.html) which is an analogue of the [lights](lights.html) of [Chanukah](chanukah.html), [one](one.html) which brings the Divine light into the left-[hand](fourteen.html) side and the public domain. And this is the [mitzva](cmds613.html) of tefillin. For the [hand](fourteen.html)-tefillin are worn on the left arm (the weaker arm, i.e. the left if the person is right-handed), and the reason is, as explained in the [Zohar](orallaw.html)[[13]](#footnote-13), the that evil inclination (the left side of the [heart](body.html); the voice of emotional dissent to [HaShem’s](hashem.html) will) should itself be bound into the service of [HaShem](hashem.html). And the [head](body.html)-tefillin must be worn uncovered and exposed so that:

***Devarim (Deuteronomy) 28:9-10***[*HaShem*](hashem.html) *shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the* [*commandments*](cmds613.html) *of* [*HaShem*](hashem.html) *thy God, and* [*walk in his ways*](walking.html)*. 10 And all people of the earth shall see that thou art called by the* [*name*](name.html) *of* [*HaShem*](hashem.html)*; and they shall be afraid of thee.*

***Berachoth 6a*** *R. Abin son of R. Ada in the* [*name*](name.html) *of R.* [*Isaac*](isaac.html) *says [further]: How do you* [*know*](daat.html) *that the Holy* [*One*](one.html)*, blessed be He, puts on tefillin? For it is said: The Lord hath sworn by His right* [*hand*](mashal.html)*, and by the arm of His strength. ‘By His right* [*hand*](mashal.html)*’: this is the Torah; for it is said: At His right* [*hand*](mashal.html) *was a fiery* [*law*](law.html) *unto them. ‘And by the arm of his strength’: this is the tefillin; as it is said: The Lord will give strength unto His people. And how do you* [*know*](daat.html) *that the tefillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the* [*name*](name.html) *of the Lord is called upon thee, and they shall be afraid of thee, and it has been* [*taught*](teacher.html)*: R. Eliezer the Great says: This refers to the tefillin of the* [*head*](body.html)*.*

Its purpose, then, is to reveal G-dliness to all the people of the earth and to cause them to be in [awe](fear.html). So it is, that the tefillin, like the [Chanukah](chanukah.html) [lights](lights.html), are directed to the left-[hand](fourteen.html) side and the public domain, towards that which lies outside the recognition of [HaShem](hashem.html).

In the light of this we can understand the Rabbinic saying that the whole Torah is compared to the [commandment](cmds613.html) of tefillin:

[***Midrash***](orallaw.html) ***Tehillim 1:2*** *"Fulfill the* [*Mitzvah*](cmds613.html) *of tefillin and I will count it as if you had toiled in Torah by day and by night.*

***Kiddushin 35a*** *Now, that is well on the view that* [*two*](two.html) *verses with the same* [*teaching*](teacher.html) *do not illumine [others]: but on the view that they do, what can be said? — Said Raba, The Papunians* [*know*](daat.html) *the reason of this thing, and who is it? R. Aha b.* [*Jacob*](israelja.html)*. Scripture saith, And it shall be for a* [*sign*](signs.html) *unto thee upon thine* [*hand*](fourteen.html)*, and for a memorial between thine* [*eyes*](body.html)*, that the Torah of the Lord may be in thy* [*mouth*](body.html)*: hence the whole Torah is compared to tefillin: just as tefillin are an affirmative* [*command*](cmds613.html) *limited to* [*time*](time.html)*, and women are exempt, so are they exempt from all positive* [*commands*](cmds613.html) *limited to* [*time*](time.html)*. And since women are exempt from affirmative precepts limited to* [*time*](time.html)*, it follows that they are subject to those not limited to* [*time*](time.html)*. Now, that is well on the view that tefillin are a positive* [*command*](cmds613.html) *limited to* [*time*](time.html)*; but what can be said on the view that they are not? — Whom do you* [*know*](daat.html) *to maintain that phylacteries are an affirmative precept not limited to* [*time*](time.html)*? R. Meir. But he holds that there are* [*two*](two.html) *verses with the same* [*teaching*](teacher.html)*, and such do not illumine [others]. But according to R. Judah, who maintains that* [*two*](two.html) *verses with the same* [*teaching*](teacher.html) *illumine [others], and [also] that tefillin are a positive* [*command*](cmds613.html) *limited to* [*time*](time.html)*, what can be said? — Because* [*unleavened*](chametz.html) *bread, rejoicing [on* [*Festivals*](festivals.html)*], and ‘assembling’ are* [*three*](three.html) *verses with the same* [*teaching*](teacher.html)*, and such do not illumine [others].*

The tefillin have, like Torah, the power to effect a purification even in the real of the profane.

On [Chanukah](chanukah.html) [one](one.html) has to give an extra amount of charity[[14]](#footnote-14), both in money and in person[[15]](#footnote-15) both material and [spiritual](physical.html) charity.

The miracle of [Chanukah](chanukah.html) is apparent not only in the fact that For Your people Israel You worked a great deliverance and [redemption](redemption.html) as at this day,[[16]](#footnote-16) a deliverance from a people who were impure, [wicked](wicked.html) and arrogant, and despite their being strong and many; but also in the result that afterwards Your children came into Your most [holy house](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Ctemple.html), cleansed Your [Temple](temple.html), [purified](purity.html) Your [Sanctuary](mikdash.html), and kindled [lights](lights.html) in Your holy courtyards.

And so it is with tefillin. By the observance of this [mitzvah](cmds613.html), not only is a deliverance and [redemption](redemption.html) achieved from all the people of the earth; for since they will be afraid of you they will no longer stand in opposition to [Israel](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html), but will be as if our hearts melted, and there was no courage left in any man because of you[[17]](#footnote-17). But also, and as a consequence of the [mitzvah](cmds613.html), Your children (will come) into Your most holy house, into the [Temple](temple.html) which will be revealed speedily on earth, as a [sign](signs.html) of the Messianic Age.

## XII. The [Mitzvah](cmds613.html)

23

If you wear a [Tallit](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Ctzitzith.html), it is put on before the Tefillin is put on. Tefillin is usually put on just before the morning [prayer](prayer.html). If possible you should say the [Shema](shema.html) with the Tefillin on. Tefillin are not worn at night, on the [Sabbath](sabbath.html), or on the [festivals](festivals.html).

It is customary to stand while putting on Tefillin. The Tefillin are put on the arm [first](one.html). A [right hand](mashal.html)ed person puts them on the left arm, and a [left hand](mashal.html)ed person puts them on the right arm. The Tefillin is placed in the exact center of the biceps muscle. Before tightening the strap, you should say:



*I am now about to fulfill* [*HaShem’s*](hashem.html)[*commandment*](cmds613.html) *to put on Tefillin.*

*Baruch atah Adonai, Elohenu Melech ha-olam, asher kidishanu bemitzvotav vetzivanu le-haniach tefillin*

*Blessed are You* [*HaShem*](hashem.html) *our G-d, King of the universe, Who has sanctified us by His* [*commandments*](cmds613.html) *and instructed us to put on Tefillin.*

The strap is then tightened by pulling it towards the [body](body.html). The strap is wrapped [seven](seven.html) times around the forearm. The black side of the strap must always be on the outside.



[The tefillin consist of [two](two.html) parts, [one](one.html) placed on the left arm facing the [heart](body.html), the other on the [head](body.html), the seat of intellect. [One](one.html) of the basic teachings implied in this is that the [head](body.html) should rule the [heart](body.html). The [heart](body.html) is considered the seat of emotions-attributes, which are generally divided into [seven](seven.html) branches. Of the [seven](seven.html), the following [three](three.html), namely: chesed (kindness), Gevurah (might-severity), and Tiferet (beauty) are the basic ones, and the other [four](four.html), Netzach (endurance), Hod (splendor), Yesod (foundation), Malchut (sovereignty) are secondary and offshoots of the [first](one.html) [three](three.html). Hence, the [seven](seven.html) coils on the forearm are symbolic of these [seven](seven.html) emotions, which should be controlled by the intellect.]

Now, wrap the strap once or twice around the palm of the [hand](fourteen.html), so that it can be held. Now put on the [head](body.html) Tefillin:

The [head](body.html) tefillin should be centered in the middle of the [head](body.html) and worn just above the [hairline](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Chair.html). It is important that no part of the box protrude below the hairline. If the hairline has receded, then the Tefillin should be worn just above the point of the original hairline.

The knot of the [head](body.html) Tefillin must be centered at the base of the skull, just above the hairline in back of the [head](body.html)**.** The straps are then allowed to hang in front. Here again, it is most important that the straps be worn with the black side out This is especially true on the [head](body.html) itself.

[The [two](two.html) straps that hang down from the [head](body.html) tefillin symbolize the flow of influence from the [head](body.html) to the rest of the [body](body.html), on the right and left side. Hence, the [two](two.html) straps are a continuation of the strap that surrounds the [head](body.html), and that begin to branch off from the special knot at the back of the [head](body.html), which is the [meeting place](settimes.html) of the cerebrum and cerebellum, which is also the beginning of the spine.

All this is to indicate that, just as [physically](physical.html), the [brain](brain.html) is the most vital nerve center that vitalizes and controls the entire [body](body.html), so, [spiritually](physical.html), the intellect is to vitalize and guide the entire life of the [Jew](gen-jew.html), and the [body](body.html) with all its limbs and [organs](body.html) must be functionaries to carry out the Divine [commandments](cmds613.html) and precepts in daily life.]



Very long [hair](hair.html) may make it difficult to wear the [head](body.html) Tefillin correctly. For this reason, some religious [Jews](gen-jew.html) wear their [hair](hair.html) short.

Then tighten the straps and say:



Baruch shem kvod Malchuto le-olam va-ed

Blessed is the [name](name.html) of His glorious kingdom forever

You are now ready to complete the windings of the [hand](fourteen.html) tefillin:

Wind the strap around your [hand](fourteen.html), passing it between your thumb and forefinger. Then wind it around the middle joint on the middle finger, and then twice around the lower joint.

[[One](one.html) of the things symbolized by tefillin is the devotion and affection between [HaShem](hashem.html) and [Israel](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cgen-jew.html), which are frequently spoken of in terms of [betrothal](betroth.html). Hence the coils around the finger are symbolic of the [wedding](wedding.html) ring, and [one](one.html) of the explanations of the triple coil is the triple reference to the [betrothal](betroth.html) between [HaShem](hashem.html) and Israel in Hosea 2:21-22. In fact, it is customary in many [Jewish](gen-jew.html) [communities](community.html) to quote this Scriptural text as [one](one.html) winds the straps around the finger, after having put on the [head](body.html) tefillin.]

As you do this, say:

*I will wed You to me forever.*

*I will wed You to me with right and justice, with love and mercy.*

*I will wed You to me with faith … and you shall* [*know*](daat.html) *G-d.*

\* \* \*

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1. I learned this lesson from my beloved [teacher](file:///D%3A%5CBackup%20data%5CWord%207-15-2012%5CLAW%5Cteacher.html), Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-1)
2. Devarim 28:10 [↑](#footnote-ref-2)
3. One interpretation suggests that the prongs represent the three patriarchs and four matriarchs of the Torah. According to Gematria the shin equals 300. There is an opinion that this is representative of the 300 days of the year out of 354 that the tefillin is worn. The four-pronged shin  links the tefillin to the Ten Commandments, where this version of the letter was first used. [↑](#footnote-ref-3)
4. Halley's and Unger's Bible Handbooks make this identification. [↑](#footnote-ref-4)
5. Tractate Eruvin 96a [↑](#footnote-ref-5)
6. PT Berachoth 25a [↑](#footnote-ref-6)
7. Adapted from an article in Jewish America: <http://www.jewishamerica.com/ja/content/hadrash/hadrash_vehaiyun_Shemos.cfm> [↑](#footnote-ref-7)
8. Bava Kama 80a [↑](#footnote-ref-8)
9. Hosea 2:21-22 [↑](#footnote-ref-9)
10. Menachoth 35a [↑](#footnote-ref-10)
11. Tehillim 1:2. [↑](#footnote-ref-11)
12. Tanya, Part IV, 29 [↑](#footnote-ref-12)
13. Part III, 283a. [↑](#footnote-ref-13)
14. Magen Avraham, in Shulchan Aruch, beg. Hilchot Chanukah. [↑](#footnote-ref-14)
15. Peri Megadim, 4:2. [↑](#footnote-ref-15)
16. V’al Hanissim prayer. [↑](#footnote-ref-16)
17. Joshua 2:11 [↑](#footnote-ref-17)