hline

[Mashiach](mashiach.html) and The [Number](nchart.html) Ten

(A Unity Made Of Parts)

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

[I. Introduction 1](#_Toc422253859)

[II. In Creation 3](#_Toc422253860)

[III. The Ten Dreams 5](#_Toc422253861)

[IV. The Red Heifer 5](#_Toc422253862)

[V. The Ten Songs 6](#_Toc422253863)

[VI. The Harp of Ten Strings 6](#_Toc422253864)

[VII. The Ten Commandments 7](#_Toc422253865)

[VIII. The Ten Praises 11](#_Toc422253866)

[IX. The Ten Nations 12](#_Toc422253867)

[X. The Ten Generations 16](#_Toc422253868)

[XI. The Ten Stages 19](#_Toc422253869)

[XII. The Ten Angelic Levels 20](#_Toc422253870)

[XIII. The Ten Tribes 20](#_Toc422253871)

[XIV. Ten in the Mishkan 20](#_Toc422253872)

[XV. Tishre Ten 22](#_Toc422253873)

[XVI. Many Tens 26](#_Toc422253874)

[XVII. Avraham ‎ was tested 10 times 29](#_Toc422253875)

[XVII. The Ten Plagues 32](#_Toc422253876)

[XIX. The Ransom Money 35](#_Toc422253877)

[XX. Miracles at the Sea of Reeds 36](#_Toc422253878)

[XXI. The Ten Kal Vachomer 36](#_Toc422253879)

[XXII. The Foundation of All Sums 37](#_Toc422253880)

[XXIII. The Descents 38](#_Toc422253881)

[XXIV. The World To Come 38](#_Toc422253882)

[XXV. Created On the Eve of The Sabbath 39](#_Toc422253883)

[XXVI. The Ten Famines 40](#_Toc422253884)

[XXVII. The Ten Counts 40](#_Toc422253885)

[XXVIII The Tithe 41](#_Toc422253886)

hline

# 

# I. Introduction

As we begin this fascinating [study](study.html) of the [number](nchart.html) ten, please keep in mind that Chazal (our Sages) have [taught](teacher.html) that every occurrence of the [number](nchart.html) ten, and indeed every other [number](nchart.html), is related to every other occurrence, whether in the Tanach[[1]](#footnote-1) or within the natural [world](worlds.html). Thus a great deal of [insight](insights.html) can be gained by comparing and analyzing different sets of ten.

Ten is a unity made up of parts. The nature of the parts is subsumed into the nature of the unity. This explains how a minyan of ten men in the [synagogue](synagog.html) becomes a [spiritual](physical.html) entity at [prayer](prayer.html) [time](time.html). An entity capable a saying kaddish and other special [prayers](prayer.html) that can only be said when a congregation of at least ten men is present.

We learned in our [study](study.html) of the [Temple](temple.html) that the [body](body.html) of [Mashiach](mashiach.html) is a [body](body.html) composed of the righteous of Israel. This [body](body.html) is a unity composed of parts. The [body](body.html) is composed of Israel and the [head](body.html) is [Mashiach](mashiach.html). This is the ultimate expression of ten: **A unity made of parts.** As we explore various aspect of the [number](nchart.html) ten, notice this constant refrain that illustrates a *unity made of parts.*

The [number](nchart.html) ten is represented by the [Hebrew](hebrew.html) [letter](letters.html) yud - י, the smallest [Hebrew](hebrew.html) [letter](letters.html) of all. And, whereas all other [Hebrew](hebrew.html) [letters](letters.html) are usually composites of other [letters](letters.html), for example, in *Sofrus*, the style of writing used for a Sefer Torah, an aleph is made up of [two](two.html) yuds (י) and a vav (ו), the yud is not composed of other [letters](letters.html), therefore, it also represents sublime simplicity.

The [number](nchart.html) ten represents both plurality and unity.

The [Talmud](orallaw.html) says that ten symbolizes perfection and completeness. Every [number](nchart.html) until ten is viewed as incomplete. [HaShem](hashem.html)'s presence resides among ten, and no activity of sanctification can take place with less than ten.[[2]](#footnote-2) The [number](nchart.html) ten symbolizes a [community](community.html). The [number](nchart.html) ten is used to represent a [spiritual](physical.html) full set. The [number](nchart.html) ten is a full integer count, that is the symbol of being complete.

The [number](nchart.html) ten is a traditional symbol of fulfillment, a return to unity after having gone through the [experience](experience.html) represented by single-digit [numbers](nchart.html).

The [number](nchart.html) ten symbolizes the concept of totality or all inclusiveness.

The [number](nchart.html) ten represents kedushah.

Hakham Shaya Karlinsky: Commenting on the writings of the Maharal of Prague on Pirke Avot, says the following:

*Man is composed of a* [*physical*](physical.html)[*body*](body.html) *created from the earth, and a soul that emanates from the* [*heavens*](heaven.html)*. The "distance" from the earth until the* [*heaven*](heaven.html) *is considered to be, embodied in the* [*number*](nchart.html) *ten[[3]](#footnote-3). These lines of the Maharal are rooted in Kabbalah. So there are ten distinct elements related to man's* [*creation*](bara.html)*,* [*five*](five.html) *of which are material matters that are part of man's* [*physical*](physical.html) *dimension, and* [*five*](five.html) *of which are* [*spiritual*](physical.html) *matters that are part of man's transcendent dimension.*

*There are ten major parts of man's* [*body*](body.html) *which parallel this division: The* [*two*](two.html)[*eyes*](body.html)*, the* [*two*](two.html)[*ears*](body.html) *and the* [*tongue*](spirit.html) *are considered the more* [*spiritual*](physical.html) *parts of man. The* [*two*](two.html)[*feet*](heel.html)*, the* [*two*](two.html)[*hands*](fourteen.html) *and the sexual organ are the* [*five*](five.html) *that are closer to the* [*physical*](physical.html) *side of man.*

*The activities of the* [*eyes*](body.html) *(sight)* [*ears*](body.html) *(*[*hearing*](mashal.html)*) and* [*tongue*](spirit.html) *(speech) do not need any* [*physical*](physical.html) *contact with the material in order for them to function. Sight is a perception of things which are distant from man, and with which he has no tangible interaction.* [*Hearing*](mashal.html) *is also a perception of things with which man does not have direct contact, although it is not as abstract as sight. (Man* [*needs*](needs.html) *to be closer to an object to hear it than to see it; sound waves* [*travel*](mashal.html) *more slowly, are more tangible and* [*physically*](physical.html) *accessible, and more easily measurable than light waves/particles.) Speech is also an activity connected to the* [*spiritual*](physical.html) *and intellectual dimension of man. The* [*hands*](fourteen.html)*,* [*feet*](heel.html) *and the sexual organ are connected to the more* [*physical*](physical.html) *activities of man, and they are considered closer to the earth.*

*We also find in the Ten Words (Decalogue) that* [*five*](five.html) *of them are connected to the* [*heaven*](heaven.html) *and* [*five*](five.html) *are connected to the earth. The* [*first*](one.html)[*five*](five.html) *are activities which relate to G-d. [This includes "Honour your father and mother," whose honouring is equated with that of G-d, as we are* [*taught*](teacher.html) *in Kiddushin 30b. When a person honors their parents, G-d considers it as if He lived among them and also received honor.] The last* [*five*](five.html) *are activities between fellow human beings who* [*dwell*](dwelling.html) *on the earth. This encompasses the entire human being whose* [*spiritual*](physical.html) *side emanates from the* [*heaven*](heaven.html) *and whose* [*body*](body.html) *derives from the earth, with the distance between these* [*two*](two.html) *locations represented by the* [*number*](nchart.html) *ten.*

*This human being, belonging to both the* [*heaven*](heaven.html) *and the earth is connected to* [*five*](five.html) *material elements of his existence and* [*five*](five.html)[*spiritual*](physical.html) *elements of his existence.*

*In each of the material elements, a surplus is actually destructive, where anything which deviates from the proper measure, is in fact considered a deficiency. But in the non-material elements which are connected to the* [*spiritual*](physical.html) *dimension, a surplus is a virtue.*

**\* \* \***

"The [number](nchart.html)’ten' in Scripture or the [Oral Torah](orallaw.html), is a reference to the Ten Heavenly Emanations by means of which [HaShem](hashem.html)'s Presence descends from [heaven](heaven.html) and makes itself manifest. All of these phenomena were aspects of revelation. Through each, man and the universe were elevated to [new](new.html) perceptions of [HaShem](hashem.html)'s holiness and presence." [[4]](#footnote-4)

We will see that ten specifically refers to the Word of [HaShem](hashem.html).

Therefore, when we [study](study.html) how [HaShem](hashem.html) acts through the various permutations of ten, we are looking at each detail with a double perspective: The particular point which each act expresses and the unifying element which interlocks all of [HaShem](hashem.html)'s activities into [one](one.html) seamless entity, as befits [HaShem](hashem.html) Who is [One](one.html).

# II. In [Creation](bara.html)

The [number](nchart.html) ten (10) is associated with [Mashiach](mashiach.html). The unity of [creation](bara.html) was manifested with ten utterances. With ten utterances of, “and G-d said: Let there be…”, He created the universe[[5]](#footnote-5):

|  |  |  |
| --- | --- | --- |
| 1 | Bereshit (Genesis) 1:1 | In the beginning G-d created the [heavens](heaven.html) and the earth. |
| 2 | Bereshit (Genesis) 1:3 | And G-d said, "Let there be light," and there was light. |
| 3 | Bereshit (Genesis) 1:6 | And G-d said, "Let there be an expanse between the waters to separate water from water." |
| 4 | Bereshit (Genesis) 1:9 | And G-d said, "Let the water under the sky be [gathered](gather.html) to [one](one.html) place, and let dry ground appear." And it was so. |
| 5 | Bereshit (Genesis) 1:11 | Then G-d said, "Let the land produce vegetation: [seed](flower.html)-bearing plants and trees on the land that bear fruit with [seed](flower.html) in it, according to their various kinds." And it was so. |
| 6 | Bereshit (Genesis) 1:14-15 | And G-d said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as [signs](signs.html) to mark seasons and days and years, And let them be lights in the expanse of the sky to give light on the earth." And it was so. |
| 7 | Bereshit (Genesis) 1:20 | And G-d said, "Let the water teem with living creatures, and birds fly above the earth across the expanse of the sky." |
| 8 | Bereshit (Genesis) 1:22 | G-d blessed them and said, "Be fruitful and increase in [number](nchart.html) fill the water in the seas, and let the birds increase on the earth." |
| 9 | Bereshit (Genesis) 1:24 | And G-d said, "Let the land produce living creatures according their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. |
| 10 | Bereshit (Genesis) 1:26-27 | Then G-d said, "Let us make man in our image, in our likeness and let them rule over the fish of the sea and the birds of air, over the livestock, over all the earth, and over all creatures that move along the ground." So G-d created man in his own image, in the image of G-d he him; [male](male+female.html) and [female](male+female.html) he created them. |

[***Rosh HaShana***](teruah.html) ***32a*** [*MISHNA*](orallaw.html)*. THERE SHOULD BE RECITED NOT LESS THAN TEN KINGSHIP VERSES, TEN REMEMBRANCE VERSES, AND TEN* [*SHOFAR*](shofar.html) *VERSES. R. JOHANAN B. NURI SAID: IF THE READER SAYS* [*THREE*](three.html) *FROM EACH SET[[6]](#footnote-6) HE HAS FULFILLED HIS OBLIGATION****.***

**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:16 Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

[*GEMARA*](orallaw.html)*. To what do these ten kingship verses correspond? — R. Levi said, To the ten praises that David uttered in the book of* [*Psalms*](psalms1.html)*. But there are a large* [*number*](nchart.html) *of praises there? — It means, those among which occurs, Praise him with the blowing of the* [*shofar*](shofar.html)*.[[7]](#footnote-7) R.* [*Joseph*](joseph.html) *said: To the ten* [*commandments*](cmds613.html) *that were spoken to Moshe on* [*Sinai*](stages.html)*.[[8]](#footnote-8) R.* [*Joseph*](joseph.html) *said: To the ten* [*commandments*](cmds613.html) *that were spoken to Moshe on* [*Sinai*](stages.html)*.[[9]](#footnote-9) R. Johanan said: To the ten utterances by means of which the* [*world*](worlds.html) *was created.[[10]](#footnote-10) Which are they? The phrase’and he said’ occurs in the account of the* [*creation*](bara.html) *only* [*nine*](nine.html) *times? — The words’in the beginning’ are also an utterance, as it is written, By the word of the Lord the* [*heavens*](heaven.html) *were made.[[11]](#footnote-11)*

The fact that [HaShem](hashem.html) (The Speaker) created the universe with ten words, or sayings, agrees with John’s [masorah](mishna1.html). It is intriguing to note that, as The Creator’s tool, He is called The Word:

***Yochanan (John) 1:1-3*** *In the beginning was the Word, and the Word was with G-d, and the Word was G-d. He was with G-d in the beginning. Through him all things were made; without him nothing was made that has been made.*

During shacharit each morning, we invoke [one](one.html) of [HaShem](hashem.html)’s names that memorializes His work in [creation](bara.html). We invoke the [name](name.html): “Praised Be the [One](one.html) Who [Spoke](mashal.html) and the [World](worlds.html) Came into Being”. It is interesting to note that the [name](name.html) [HaShem](hashem.html) chose to use in [creation](bara.html) is Elohim. This [name](name.html) hints at the idea of the infinite (plural [name](name.html)) with the finite, [creation](bara.html).

Notice also that the ten sayings can be easily divided into [two](two.html) groups of [five](five.html). The [first](one.html) [five](five.html) do not have any animals or men, while the second set of [five](five.html) have men or animals. I find this concept easy to remember because I have ten [fingers](body.html) divided into [two](two.html) sets of [five](five.html) [fingers](body.html) on each of [two](two.html) [hands](fourteen.html).

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XVII:1*** *1. AND* [*HaShem*](hashem.html) *GOD SAID: IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE (II, 8). We learnt: By ten* [*commands*](cmds613.html) *was the* [*world*](worlds.html) *created,[[12]](#footnote-12) and these are they: In the beginning G-d created (Gen. I, 1); And the spirit (Ruach) of G-d hovered[[13]](#footnote-13); And G-d said: Let there be light; And G-d said: Let there be a firmament; And G-d said: Let the waters be* [*gathered*](gather.html) *together; And G-d said: Let the earth put forth grass; And G-d said: Let there be lights And G-d said: Let the waters swarm; And G-d said: Let the earth bring forth; And G-d said: Let us make man. Menachem b. R. Jose excluded,’And the spirit of G-d hovered over the* [*face*](body.html) *of the waters,’ and included, AND* [*HaShem*](hashem.html) *GOD SAID: IT IS NOT GO0D THAT THE MAN SHOULD BE ALONE. R.* [*Jacob*](israelja.html) *b. R. Kirshai said: A separate* [*command*](cmds613.html) *was devoted to the wind.[[14]](#footnote-14)*

\* \* \*

***Chagigah 12a*** *R. Zulra b. Tobiah said that Rab said: by ten things was the* [*world*](worlds.html) *created: By wisdom and by understanding, and by reason, and by strength, and by rebuke, and by might, by righteousness and by judgment, by lovingkindness and by* [*compassion*](jonah.html)*. By wisdom and understanding, for it is written: The Lord by wisdom founded the earth; and by understanding established the* [*heavens*](heaven.html)*. By reason, for it is written: By His reason the depths were broken up. By strength and might, for it is written: Who by His strength setteth fast the mountains, Who is girded about with might. By rebuke, for it is written: The pillars of* [*heaven*](heaven.html) *were trembling, but they became astonished at His, rebuke. By righteousness and judgment, for it is written: Righteousness and judgment are the foundation of Thy throne. By lovingkindness and* [*compassion*](jonah.html)*, for it is written: Remember, O Lord, Thy compassions and Thy mercies; for they have been from of old.*

# III. The Ten [Dreams](dreams.html)

There are ten [dreams](dreams.html) (chalom - חולם) in Bereshit (Genesis). What makes this remarkable is that there are no other [dreams](dreams.html) in the Torah. This makes these [dreams](dreams.html) especially important because the [creation](bara.html) of the concept of a [dream](dreams.html) is found with the [first](one.html) occurrence of the word.

|  |  |
| --- | --- |
| **Torah** | **Subject** |
| Bereshit 20:3ff | Avimelech and Sarah. |
| Bereshit 28:12ff | [Jacob](israelja.html)’s ladder. |
| Bereshit 31:10ff | [Jacob](israelja.html)’s speckled sheep. |
| Bereshit 31:24ff | Laban told to leave [Jacob](israelja.html) alone. |
| Bereshit 37:5ff | [Yosef](joseph.html) and the sheaves. |
| Bereshit 37:9ff | [Yosef](joseph.html) and the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html). |
| Bereshit 40:9ff | [Yosef](joseph.html) and the cupbearer. |
| Bereshit 40:16ff | [Yosef](joseph.html) and the baker. |
| Bereshit 41:1ff | Paro and the cows. |
| Bereshit 41:5ff | Paro and the sheaves. |

# IV. The Red [Heifer](heifer.html)

The [number](nchart.html) ten (10) is associated with [Mashiach](mashiach.html). The red [Heifer](heifer.html) illustrates this idea:

From the [time](time.html) when the Red [Heifer](heifer.html) [mitzva](cmds613.html) was [first](one.html) given to the [Jewish](gen-jew.html) people until the destruction of the Second [Temple](temple.html), there were [nine](nine.html) [Red Heifer](heifer.html)s burned altogether. The [first](one.html) [one](one.html) was brought by Moshe, and its ashes were used during the entire existence of the [First](one.html) [Beit HaMikdash](mikdash.html) with a little remaining, after its destruction. The second was brought by Ezra HaSofer (Ezra the Scribe); and the remaining [seven](seven.html) were brought from Ezra until the destruction of the Second [Beit HaMikdash](mikdash.html) ([Temple](temple.html)). The tenth will be brought by the [Mashiach](mashiach.html), who will come speedily in our days[[15]](#footnote-15).

**Moshe** prepared the [first](one.html) [one](one.html),

**Ezra** prepared the second. "The Sages say,’[Seven](seven.html) Parot Adumot since Ezra. And who prepared them?

**Simeon the Just**

**Simeon the Just** prepared [two](two.html)

**Johanan the** [**High Priest**](priests.html)

**Johanan the** [**High Priest**](priests.html) prepared [two](two.html)

**Eliehoenai the son of Hokkof (Caiaphas)** and

**Hanamel the Egyptian** and

**Ishmael ben Piabi** prepared [one](one.html) each."

The red [heifer](heifer.html) [mitzva](cmds613.html) is an eternal statute, [Numbers](nchart.html) 19:10.

Since all aspects of Torah are precise, it follows that there is a conceptual relationship between the [laws](law.html) of the [Parah Adumah](heifer.html) and the [coming](coming.html) of [Mashiach](mashiach.html). This is why the Rambam mentions the awaiting of [Mashiach](mashiach.html)’s arrival in the [laws](law.html) of [Parah Adumah](heifer.html), although the [Mashiach](mashiach.html) is mentioned in *Yad HaChazakah* before the [laws](law.html) of the [Parah Adumah](heifer.html).

The ashes of the [Parah Adumah](heifer.html), [offering](korbanot.html) purification from the defilement of death, allude to the [time](time.html) of [Mashiach](mashiach.html)’s [coming](coming.html), the [time](time.html) of [redemption](redemption.html) from [exile](galuyot.html), when [Jews](gen-jew.html) sunder their bonds with [spiritual](physical.html) death, for they then all cleave to [HaShem](hashem.html) and are thus vitally alive.

May [Mashiach](mashiach.html) come and [redeem](redemption.html) us speedily in our days. In the words of the Rambam: “May he be speedily revealed, Amen. May He so will it.”

**Ten also means "forever".**

# V. The Ten Songs

The [number](nchart.html) ten (10) is associated with [Mashiach](mashiach.html). There are [nine](nine.html) songs in the Tanakh. [Mashiach](mashiach.html) will sing the tenth song.

1. [Adam](adam.html) composed the [Sabbath](sabbath.html) song: [***Psalm***](psalms1.html) ***92***

2. Moshe composed the sea song: ***Shemot (***[***Exodus***](exodus.html)***) 15:1***

3. Israel sang the well song: [***Numbers***](nchart.html) ***21:17***

4. Moshe, before he died, sang: ***Devarim (Deuteronomy) 32:1***

5. Yehoshua (Joshua) sang and the [sun](hachama.html) stopped: ***Yehoshua (Joshua) 10:12***

6. Deborah and Barak sang: ***Shoftim (Judges) 5:1***

7. Hannah and her son sang: ***1 Samuel 2:1***

8. David sang for the miracles: ***II Samuel 22:1***

9. Solomon sang the: ***Song of Songs***

10: Israel sings the [redemption](redemption.html) song: ***Isaiah 30:29.*** The tenth and greatest song will be sung by the [Jewish](gen-jew.html) people when [HaShem](hashem.html) redeems them from the present [exile](galuyot.html).

While the [first](one.html) [nine](nine.html) songs are called shira, in the feminine gender, the tenth [one](one.html) is termed Shir (masculine gender), as it says, "On that day shall this Shir be sung in the land of Yehuda".[[16]](#footnote-16)

After the redemptions that occasioned the [first](one.html) [nine](nine.html) songs [new](new.html) hardships invariably followed. Each [redemption](redemption.html) is therefore likened to the plight of a woman who undergoes the pains of pregnancy, labor, and [birth](birth.html), only to be followed by the selfsame discomfort of another pregnancy.   
  
The tenth song, though, will mark the end of all [exiles](galuyot.html); it will not be followed by any suffering or hardship. This tenth song is described in:

***Revelation 5:9-10*** *And they sang a* [*new*](new.html) *song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your* [*blood*](body.html) *you purchased men for G-d from every* [*tribe*](tribes.html) *and language and people and* [*nation*](nations.html)*. You have made them to be a kingdom and* [*priests*](priests.html) *to serve our G-d, and they will reign on the earth."*

# VI. The Harp of Ten Strings

It is said that the *kinar*, the small harp, will have ten strings after [Mashiach](mashiach.html) comes:

***Arachin 13b*** *NO MINOR COULD ENTER THE COURT OF THE* [*SANCTUARY*](mikdash.html) *etc. Whence do we* [*know*](daat.html) *that? — R. Johanan said: Because Scripture said, Then stood Jeshua with his sons and his brethren, and Kadmiel and his sons, the sons of Judah together, to have the oversight of the workmen in the* [*house of G-d*](housegod.html)*.[[17]](#footnote-17)*

*NOR DID THEY JOIN IN THE SINGING WITH THE HARP AND LYRE, BUT WITH THE* [*MOUTH*](body.html) *ALONE etc.* [*One*](one.html) *would say therefore that harp and lyre are different instruments. Is this to say that our* [*Mishna*](orallaw.html) *is not in accord with R. Judah, for it was* [*taught*](teacher.html)*: R. Judah said, The harp of the* [*Sanctuary*](mikdash.html) *had* [*seven*](seven.html) *cords, as it is written: In Thy presence is fitness [soba’] of joy;[[18]](#footnote-18) read not, fullness [soba’], but* [*seven*](seven.html) *[sheba’]! The harp of the messianic days has* [*eight*](eight.html) *cords, as it is said: For the leader on the Sheminith,[[19]](#footnote-19) [i.e., the* [*eighth*](eight.html) *string]. The harp of the* [*world*](futures.html) *to come has ten cords, as it is said: With an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.[[20]](#footnote-20) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a* [*new*](new.html) *song; play skillfully midst shouts of joy.[[21]](#footnote-21) You could say also that [our* [*Mishna*](orallaw.html) *will be] in accord with R. Judah: Since, in the* [*world*](futures.html) *to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it’harp’.*

# VII. The Ten [Commandments](cmds613.html)

The [number](nchart.html) ten (10) is associated with [Mashiach](mashiach.html). Through the ten words ([commandments](cmds613.html)) spoken at [Sinai](stages.html), [HaShem](hashem.html) compressed His entire Torah and gave it to His people.

Shemot ([Exodus](exodus.html)) 20:1-17

And G-d [spoke](mashal.html) all these words, saying:

**1.** I am [HaShem](hashem.html) thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

**2.** Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor the form of anything that is in the [heaven](heaven.html) above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor be induced to serve them; for I the Lord thy G-d am a zealous G-d, visiting the iniquity of the [fathers](fathers.html) upon the children, upon the [third](three.html) and upon the [fourth](four.html) [generation](toldot.html) of them that hate Me; but showing loving-kindness unto the thousandth [generation](toldot.html) that love Me and keep My [commandments](cmds613.html).

**3.** Thou shalt not take the [name](name.html) of [HaShem](hashem.html) thy G-d in vain; for the Lord will not hold him guiltless that takes His [name](name.html) in vain.

**4.** Remember the [Sabbath](sabbath.html) and keep it holy. [Six](six.html) days shalt thou labor and do all thy work; but on the seventh day, a [Sabbath](sabbath.html) unto [HaShem](hashem.html) thy G-d, thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in [six](six.html) days the Lord made [heaven](heaven.html) and earth, the sea and all that is therein, and He rested on the seventh day; wherefore [HaShem](hashem.html) blessed the [Sabbath](sabbath.html) day and hallowed it.

**5.** Honor thy father and thy mother, that thy days may be long upon the land which [HaShem](hashem.html) thy G-d gives thee.

**6.** Thou shalt not murder.

**7.** Thou shalt not commit adultery.

**8.** Thou shalt not steal.

**9.** Thou shalt not bear false witness against thy neighbor.

**10.** Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his [ass](chamor.html), nor anything that is thy neighbor's.

Together, all of [HaShem](hashem.html)’s people, they proclaimed: "We will do and we will listen"[[22]](#footnote-22). Each year on the [holiday](festival.html) of [Shavuot](shavuot.html), this historic [event](feasts.html) is relived as we commit ourselves anew to observing the Torah.

In Pesikta Rabbati 21.18-19[[23]](#footnote-23) it is said that the ten [commandments](cmds613.html) should be paired off with the ten words [va-yomer, “and (G-d) said,” occurs ten times in the story of [creation](bara.html)] whereby the [world](worlds.html) was created.

**1.** “I [HaShem](hashem.html) am your G-d”, is paired with, “And G-d said: Let there be light”, Bereshit (Genesis) 1:3, and of light Scripture says elsewhere: “The Lord shall be unto thee an everlasting light”.[[24]](#footnote-24)

**2.** “You shall have no other gods beside Me”, is paired with: “And G-d said, “Let there be an expanse in the midst of the waters, that it may separate water from water” - Bereshit (Genesis) 1:6. The Holy [One](one.html), blessed be He, said, “Make a separation between Me and between [idolatry](idolatry.html), which in the verse: “They have forsaken Me, the fountain of Living waters, and hewed them out cisterns”[[25]](#footnote-25) is implied to be stored and stagnant [waters].”

**3.** “You shall not swear by the [name](name.html) of [HaShem](hashem.html) your G-d”, is paired with, “G-d said, Let the water ... be [gathered](gather.html) into [one](one.html) area” - Bereshit (Genesis) 1:9. The Holy [One](one.html), blessed be He, said, “The waters accord Me honor and restrain themselves; and will you not accord Me honor in not swearing by My [name](name.html) falsely?”

**4.** “Remember the [Sabbath](sabbath.html) day”, is paired with, “And G-d said, let the earth sprout vegetation” - Bereshit (Genesis) 1:11. For the Holy [One](one.html), blessed be He, stated that however little you feast on the [Sabbath](sabbath.html) you will still be regarded as [one](one.html) who honors it. Remember that the [world](worlds.html) was created in the hope that man would not [sin](sin.html); and men can live without sinning because they can subsist if necessary only on grasses and herbs that the earth puts forth.

**5.** “Honor your father”, is paired with, “G-d said, Let there be lights in the expanse of the sky” - Bereshit (Genesis) 1:14. The Holy [One](one.html), blessed be He, said, “Behold, for thee I created [two](two.html) lights, thy father and thy mother. Take care in the honor due them.”

**6.** “You shall not murder”, is paired with, “G-d said, Let the waters bring forth swarms”, - Bereshit (Genesis) 1:20. The Holy [One](one.html), blessed be He, said, “Be not like those fish, the big ones that swallow the little ones, as is intimated in the verse, “Wherefore ... holdest Thou Thy peace ... and makest men as the fishes of the sea?”[[26]](#footnote-26)

**7.** “You shall not commit adultery”, is paired with, “G-d said, Let the earth bring forth every kind of living creature” - Bereshit (Genesis) 1:24. The Holy [One](one.html), blessed be He, said, “Behold I created for thee thy mate. Each and every [one](one.html) should cleave to his mate, to his own kind.”

**8.** “You shall not steal”, is paired with, “G-d said, See I give you every [seed](flower.html) bearing plant” - Bereshit (Genesis) 1:29. The Holy [One](one.html), blessed be He, said, “Not [one](one.html) of you shall put forth his [hand](fourteen.html) in theft of the property or the money of his neighbor, you may take only ownerless property, such as [seed](flower.html)-yielding herbs.” R. Hiyya [taught](teacher.html), That which is guarded within a garden it is forbidden to take, the taking would be robbery; but that which is not guarded in a garden may be taken, and the taking is not robbery.

**9.** “You shall not bear false witness against your neighbor, etc.”, is paired with, “And G-d said, Let us make man in our image” - Bereshit (Genesis) 1:26. The Holy [One](one.html), blessed be He, said, “Behold for thee I created thy neighbor in My likeness. And thou, by such acts as call for punishment, wouldst swallow and make an end of thy neighbor. Do not then bear false witness against thy neighbor.”

**10.** “You shall not covet”, is paired with, “G-d said, It is not good for man to be alone, I will make a fitting helper for him” - Bereshit (Genesis) 2:18. The Holy [One](one.html), blessed be He, said, “Behold, I created a mate for thee. Let each and every [one](one.html) of you cling to his mate. Let not a man of you covet the wife of his neighbor.”

Why the ten singled-out statements? What makes them so special? [Jewish](gen-jew.html) tradition holds that inside of or included in these ten statements is the entire Torah. In other words, the ten statements are actually ten categories into which each of the 613 Torah [commandments](cmds613.html) falls. [Name](name.html) any [commandment](cmds613.html) and I'll bet we can figure out where it belongs: Holidays, which sanctify [time](time.html) like [Shabbat](sabbath.html) belong in the [fourth](four.html) [commandment](cmds613.html) about observing [Shabbat](sabbath.html). Dealing honestly in business falls under not bearing false testimony. Keeping kosher along with other [commandments](cmds613.html) that don't have an apparent logical reason fall under [number](nchart.html) [one](one.html) which constitutes a basic belief in [HaShem](hashem.html) and the call to heed His [commandments](cmds613.html) whether or not they make sense to us[[27]](#footnote-27).

Indeed, according to our Sages[[28]](#footnote-28), the entire Torah, comprising both the Written [Law](law.html) and the Oral [Law](law.html), was carved into these tablets.

The Ten [Commandments](cmds613.html) are divided into [two](two.html) tablets. The [first](one.html) tablet, with it’s [five](five.html) [commands](cmds613.html), speaks about our relationship with [HaShem](hashem.html). The second tablet, with it’s [five](five.html) [commands](cmds613.html), speaks about our relationship with our fellow man. And the [two](two.html) tablets are parallel: The [first](one.html) [commandment](cmds613.html), "Believe in [HaShem](hashem.html)", corresponds to the [sixth](six.html) [commandment](cmds613.html), "Don't murder."

What's the [connection](connection.html)?

Every human being is created in the image of [HaShem](hashem.html). When we love [HaShem](hashem.html), we love His children. And the recognition that [HaShem](hashem.html) encompasses everything [teaches](teacher.html) us that in the [spiritual](physical.html) dimension, there are no conventional boundaries between entities. It's all [one](one.html) unit.

When we appreciate that we are all [one](one.html) people, then hurting the other guy, *paying him back*, is as ridiculous as hurting yourself. If you're slicing a carrot and accidentally cut your finger, do you take the knife and cut your other [hand](fourteen.html) in revenge? Of course not. Why? Because your other [hand](fourteen.html) is part of you, too.

The ten words with five against five. This shows, for example, that Idolatry and adultery are two sides of the same coin. When one has a false God, then one has violated the marital intimacy with HaShem.

|  |  |
| --- | --- |
| **Shemot (Exodus) 20:1-17** And G-d spoke all these words, saying: | |
| **1.** I am HaShem thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. | **6.** Thou shalt not murder. |
| **2.** Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor the form of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor be induced to serve them; for I the Lord thy G-d am a zealous G-d, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; but showing loving-kindness unto the thousandth generation that love Me and keep My commandments. | **7.** Thou shalt not commit adultery. |
| **3.** Thou shalt not take the name of HaShem thy G-d in vain; for the Lord will not hold him guiltless that takes His name in vain. | **8.** Thou shalt not steal. |
| **4.** Remember the Sabbath and keep it holy. Six days shalt thou labor and do all thy work; but on the seventh day, a Sabbath unto HaShem thy G-d, thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that is therein, and He rested on the seventh day; wherefore HaShem blessed the Sabbath day and hallowed it. | **9.** Thou shalt not bear false witness against thy neighbor. |
| **5.** Honor thy father and thy mother, that thy days may be long upon the land which HaShem thy G-d gives thee. | **10.** Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. |

|  |  |  |  |
| --- | --- | --- | --- |
| **Decalogue** | [**Creation**](bara.html) | **Sefira** | **Rationale** |
|  |  |  |  |
| “I [HaShem](hashem.html) am your G-d” | “And G-d said: Let there be light” - Bereshit (Genesis) 1:3 | **Keter** | “The Lord shall be unto thee an everlasting light”.[[29]](#footnote-29) |
| “You shall have no other gods beside Me” | “And G-d said, “Let there be an expanse in the midst of the waters, that it may separate water from water” Bereshit (Genesis) 1:6 | **Chakmah** | The Holy [One](one.html), blessed be He, said, “Make a separation between Me and between [idolatry](idolatry.html), which in the verse: “They have forsaken Me, the fountain of Living waters, and hewed them out cisterns”[[30]](#footnote-30) is implied to be stored and stagnant [waters].” |
| “You shall not swear by the [name](name.html) of [HaShem](hashem.html) your G-d” | “G-d said, Let the water ... be [gathered](gather.html) into [one](one.html) area” - Bereshit (Genesis) 1:9 | **Binah** | The Holy [One](one.html), blessed be He, said, “The waters accord Me honor and restrain themselves; and will you not accord Me honor in not swearing by My [name](name.html) falsely?” |
| “Remember the [Sabbath](sabbath.html) day” | “And G-d said, let the earth sprout vegetation” - Bereshit (Genesis) 1:11 | **Chesed** | For the Holy [One](one.html), blessed be He, stated that however little you feast on the [Sabbath](sabbath.html) you will still be regarded as [one](one.html) who honors it. Remember that the [world](worlds.html) was created in the hope that man would not [sin](sin.html); and men can live without sinning because they can subsist if necessary only on grasses and herbs that the earth puts forth. |
| “Honor your father” | “G-d said, Let there be lights in the expanse of the sky” - Bereshit (Genesis) 1:14 | **Gevurah** | The Holy [One](one.html), blessed be He, said, “Behold, for thee I created [two](two.html) lights, thy father and thy mother. Take care in the honor due them.” |
| “You shall not murder” | “G-d said, Let the waters bring forth swarms”, - Bereshit (Genesis) 1:20 | **Tipheret** | The Holy [One](one.html), blessed be He, said, “Be not like those fish, the big ones that swallow the little ones, as is intimated in the verse, “Wherefore ... holdest Thou Thy peace ... and makest men as the fishes of the sea?”[[31]](#footnote-31) |
| “You shall not commit adultery” | “G-d said, Let the earth bring forth every kind of living creature” - Bereshit (Genesis) 1:24 | **Netzach** | The Holy [One](one.html), blessed be He, said, “Behold I created for thee thy mate. Each and every [one](one.html) should cleave to his mate, to his own kind.” |
| “You shall not steal” | “G-d said, See I give you every [seed](flower.html) bearing plant” - Bereshit (Genesis) 1:29 | **Hod** | The Holy [One](one.html), blessed be He, said, “Not [one](one.html) of you shall put forth his [hand](fourteen.html) in theft of the property or the money of his neighbor, you may take only ownerless property, such as [seed](flower.html)-yielding herbs.” R. Hiyya [taught](teacher.html), That which is guarded within a garden it is forbidden to take, the taking would be robbery; but that which is not guarded in a garden may be taken, and the taking is not robbery. |
| “You shall not bear false witness against your neighbor, etc.” | “And G-d said, Let us make man in our image” - Bereshit (Genesis) 1:26 | **Yesod** | The Holy [One](one.html), blessed be He, said, “Behold for thee I created thy neighbor in My likeness. And thou, by such acts as call for punishment, wouldst swallow and make an end of thy neighbor. Do not then bear false witness against thy neighbor.” |
| “You shall not covet” | “G-d said, It is not good for man to be alone, I will make a fitting helper for him” - Bereshit (Genesis) 2:18 | **Malkuth** | The Holy [One](one.html), blessed be He, said, “Behold, I created a mate for thee. Let each and every [one](one.html) of you cling to his mate. Let not a man of you covet the wife of his neighbor.” |

\* \* \*

The [Zohar](orallaw.html) finds a [connection](connection.html) between an apparently random set of [events](feasts.html) that occurred in series of tens. The [world](worlds.html) was created with ten declarations, the Torah was given with Ten [Commandments](cmds613.html), and G-d sent ten [plagues](plagues.html) to force the Egyptians to release the [Jewish](gen-jew.html) people. According to the [Zohar](orallaw.html), these [events](feasts.html) are related in the following way: The ten declarations of [creation](bara.html) were transformed into the Ten [Commandments](cmds613.html) by the ten [plagues](plagues.html).

The Maharal of Prague explains the [first](one.html) part of the [connection](connection.html) in his book *Gevurot* [*HaShem*](hashem.html)*[[32]](#footnote-32)*:

*The way to approach the ten* [*plagues*](plagues.html) *is to look at each* [*plague*](plagues.html) *as turning off* [*one*](one.html) *of G-d's ten declarations of* [*creation*](bara.html)*. By the culmination of the* [*plagues*](plagues.html) *all of them had been shut down* [*one*](one.html) *by* [*one*](one.html)*. Thus His* [*first*](one.html) *speech’let there be light' was shut down by the* [*plague*](plagues.html) *of darkness; His tenth speech’let us make man' was shut down by the* [*plague*](plagues.html) *of the* [*first*](one.html) *born; His* [*creation*](bara.html) *of vegetation by the* [*plague*](plagues.html) *of locusts that consumed all vegetation; and so on through them all.*

Ramban, on Shemot 20:13, gives us a tremendous [insight](insights.html):

With reference to the writing on the Tablets of [Law](law.html), it would appear that the [first](one.html) [five](five.html) [commandments](cmds613.html) were on [one](one.html) Tablet, for they are for the glory of the Creator, as I have mentioned, and the second [five](five.html) [commandments](cmds613.html) were on another Tablet. Thus there were [five](five.html) opposite [five](five.html), something like the Rabbis mentioned in the Book of [Creation](bara.html):[[33]](#footnote-33) "With ten emanations,[[34]](#footnote-34) intangible, as is the [number](nchart.html) of ten [fingers](body.html), [five](five.html) opposite [five](five.html), and the [Covenant](covenant.html) of the Unity placed directly in the middle." From this it will be made clear to you why there were [two](two.html) Tablets, for up to ***Honor your father***, it corresponds to the Written Torah, and from there on it corresponds to the [Oral Torah](orallaw.html). It would appear that it is this that our Rabbis, of blessed memory, have alluded to in saying[[35]](#footnote-35) that the [two](two.html) Tablets correspond to [heaven](heaven.html) and earth,[[36]](#footnote-36) to a groom and bride,[[37]](#footnote-37) to the [two](two.html) friends [of the groom and bride], and to the [two](two.html) [worlds](worlds.html) [this [world](worlds.html) and the [World](futures.html) to Come]. All these constitute [one](one.html) allusion, and the person learned in the mystic lore of the Cabala will understand the [secret](sod.html).

# VIII. The Ten Praises

The [number](nchart.html) ten (10) is associated with [Mashiach](mashiach.html). With ten expressions of Hallel (praise), [messiah](mashiach.html) King David concluded Tehillim ([Psalms](psalms1.html)) which [speak](mashal.html) of [redemption](redemption.html) that will be wrought by [Mashiach](mashiach.html):

[**Psalm**](psalms1.html) **150:1-6**

1. Praise [HaShem](hashem.html). Praise G-d in his [sanctuary](mikdash.html);
2. praise him in his mighty [heavens](heaven.html).
3. Praise him for his acts of power;
4. praise him for his surpassing greatness.
5. Praise him with the sounding of the [shofar](shofar.html),
6. praise him with the harp and lyre,
7. Praise him with tambourine and dancing,
8. praise him with the strings and flute,
9. Praise him with the clash of cymbals, praise him with resounding cymbals.
10. Let everything that has breath praise [HaShem](hashem.html). Praise [HaShem](hashem.html).

In [Psalm](psalms1.html) 150, notice that the [first](one.html) [five](five.html) praises relate to things of G-d (infinite), while the second set of [five](five.html) are related to the things of men (finite).

***Pesachim 117a*** *The Book of* [*Psalms*](psalms1.html) *was uttered with ten synonyms of praise, viz.: nizzuah [victory], niggun [melody], maskil,[[38]](#footnote-38) mizmor [*[*psalm*](psalms1.html)*], Shir [song], ashre [happy], tehillah [praise], tefillah [*[*prayer*](prayer.html)*], hodayah [thanksgiving] [and] hallelujah. The greatest of all is’hallelujah,’ because it embraces the [Divine]* [*Name*](name.html) *and praise simultaneously.[[39]](#footnote-39)*

# IX. The Ten [Nations](nations.html)

The [number](nchart.html) ten (10) is associated with [Mashiach](mashiach.html). The [first](one.html) [time](time.html) that the [land of Israel](city.html) is promised to [Avraham](avraham.html) ‎, covenantially, is in Bereshit (Genesis) 15:17ff. This passage talks about the land of ten different peoples. This is the [first](one.html), and only [time](time.html), we see the ten [nations](nations.html) enumerated. From now on all promises will talk about [five](five.html), [six](six.html), or [seven](seven.html) [nations](nations.html).

[First](one.html) let's look at the promise [HaShem](hashem.html) gave to [Avraham](avraham.html) ‎:

***Bereshit (Genesis) 15:17-20*** *When the* [*sun*](hachama.html) *had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day* [*HaShem*](hashem.html) *made a* [*covenant*](covenant.html) *with* [*Abram*](avraham.html) *and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates-- The land of the*

*Kenites,*

*Kenizzites,*

*Kadmonites,*

*Hittites,*

*Perizzites,*

*Rephaites,*

*Amorites,*

*Canaanites,*

*Girgashites and*

*Jebusites."*

The Raphaites are not found in any of the lists of peoples of the land, again. The reason is found in:

***Devarim (Deuteronomy) 3:10-11*** *We took all the towns on the plateau, and all Gilead, and all Bashan as far as Salecah and Edrei, towns of Og's kingdom in Bashan. (Only Og king of Bashan was left of the remnant of the Rephaites. His bed was made of iron and was more than* [*thirteen*](thirteen.html)[*feet*](heel.html) *long and* [*six*](six.html)[*feet*](heel.html) *wide. It is still in Rabbah of the Ammonites.)*

So, The Raphaites are out of the picture.

Canaan was the son of Ham according to Bereshit (Genesis) 10:6. Canaan was the father of the

Hittites,

Jebusites,

Amorites,

Girgashites,

Hivites.

So, we [know](daat.html) the origins of [six](six.html) of the peoples which Yehoshua (Joshua) will fight. We can also see that [five](five.html) of these peoples are related to Canaan and the other [five](five.html) are not.

Who are the Kenites? The [Talmud](orallaw.html) tells part of the story:

[***Sotah***](hair.html) ***11a*** *- R. Hiyya b. Abba said in the* [*name*](name.html) *of R. Simai: There were* [*three*](three.html) *in that plan, viz. Balaam, Job and Jethro. Balaam who devised it was slain; Job who silently acquiesced was afflicted with sufferings; Jethro, who fled,* [*merited*](merit.html) *that his descendants should sit in the Chamber of Hewn Stone,[[40]](#footnote-40) as it is said: And the families of scribes which dwelt at Jabez; the Tirathites, the Shimeathites, the Sucathites. These are the Kenites that came of Hammath, the father of the house of Rechab;[[41]](#footnote-41) and it is written: And the children of the Kenite, Moshe’s father-in-*[*law*](law.html) *etc.[[42]](#footnote-42)*

***I Chronicles 2:54-55*** *The descendants of Salma:* [*Bethlehem*](bethlehem.html)*, the Netophathites, Atroth Beth Joab, half the Manahathites, the Zorites, And the clans of scribes who lived at Jabez: the Tirathites, Shimeathites and Sucathites. These are the Kenites who came from Hammath, the father of the house of Recab.*

The [Talmud](orallaw.html) also gives us additional clues as to who the Kenites and the Kenizzites are:

***Baba Bathra 56a*** *- Rab Judah said in the* [*name*](name.html) *of Samuel: All the land which G-d showed Moshe[[43]](#footnote-43) is subject to [the obligation],of tithe. Which part of the land does this exclude?[[44]](#footnote-44) \_ It excludes the Kenite, the Kenizite and the Kadmonite. It has been* [*taught*](teacher.html)*: R. Meir says that [these are] the Nabateans, the Arabians and the Salmoeans.[[45]](#footnote-45) R. Eliezer says they are Mount Seir, Ammon and* [*Moab*](stages.html)*. R. Simeon says they are Ardiskis, Asia and Aspamia.[[46]](#footnote-46)*

So, the [Talmud](orallaw.html) gives us a clue that the Kenites, Kenizzites, and Kadmonites are not part of the land that was shown to Moshe, but it was part of the land promised to [Avraham](avraham.html) ‎.

***Devarim (Deuteronomy) 34:1-4*** *Then Moshe climbed Mount Nebo from the plains of* [*Moab*](stages.html) *to the top of Pisgah, across from* [*Jericho*](stages.html)*. There* [*HaShem*](hashem.html) *showed him the whole land--from Gilead to Dan, All of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the western sea, The Negev and the whole region from the Valley of* [*Jericho*](stages.html)*, the* [*City*](city.html) *of Palms, as far as Zoar. Then* [*HaShem*](hashem.html) *said to him, "This is the land I promised on oath to* [*Avraham*](avraham.html) *‎,* [*Isaac*](isaac.html) *and* [*Jacob*](israelja.html) *when I said,’I will give it to your descendants.' I have let you see it with your* [*eyes*](body.html)*, but you will not cross over into it."*

Rashi gives us some [insight](insights.html) into these [three](three.html) peoples and their lands:

***[I have given Mount Seir] to*** [***Esau***](edom.html) ***for an*** [***inheritance***](inherit.html) *from* [*Abraham*](avraham.html)*. I gave ten* [*nations*](nations.html) *to* [*Abraham*](avraham.html)*,* [*seven*](seven.html) *of them for you [the* [*seven*](seven.html) *of Canaan], and the Kenites, the Kenizzites, and the Kadmonites (Gen. 16:18-21), who are Ammon,* [*Moab*](stages.html)*, and Seir.* [*One*](one.html) *of them is for* [*Esau*](edom.html)*, and the other* [*two*](two.html) *are for the children of Lot (Gen. Rabbah 44). As a reward [for Lot] for going with him [*[*Abraham*](avraham.html)*] to Egypt and for keeping silent when* [*Abraham*](avraham.html) *said, regarding his wife, “She is my sister,” He treated him [Lot] as his [*[*Abraham*](avraham.html)*’s] son [to* [*inherit*](inherit.html) *part of the land promised to* [*Abraham*](avraham.html)*] (Gen. Rabbah 44).*

Where did the Kenites [dwell](dwelling.html) in the days of the Shoftim (Judges)?

***Shoftim (Judges) 1:16*** *The descendants of Moshe’s father-in-*[*law*](law.html)*, the Kenite, went up from the* [*City*](city.html) *of Palms with the men of Judah to live among the people of the Desert of Judah in the Negev near Arad.*

From the above passage we also learn that Moshe’s father-in-[law](law.html) was a Kenite.

Why did the Kenites survive Yehoshua (Joshua)'s onslaught?

***I Samuel 15:5-6*** *Saul went to the* [*city*](city.html) *of* [*Amalek*](amalek.html) *and set an ambush in the ravine. Then he said to the Kenites, "Go away, leave the* [*Amalekites*](amalek.html) *so that I do not destroy you along with them; for you showed kindness to all the Israelites when they came up* [*out of Egypt*](thebirth.html)*." So the Kenites moved away from the* [*Amalekites*](amalek.html)*.*

What is to become of the Kenites?

[***Numbers***](nchart.html) ***24:20-22*** *Then Balaam saw* [*Amalek*](amalek.html) *and uttered his oracle: "*[*Amalek*](amalek.html) *was* [*first*](one.html) *among the* [*nations*](nations.html)*, but he will come to ruin at last." Then he saw the Kenites and uttered his oracle: "Your* [*dwelling*](dwelling.html) *place is secure, your nest is set in a rock; Yet you Kenites will be destroyed when Asshur takes you captive."*

Who are the Kenizzites? Well, Caleb was the son of a Kenizzite:

[***Numbers***](nchart.html) ***32:10-12***[*HaShem*](hashem.html)*'s anger was aroused that day and he swore this oath:’Because they have not followed me wholeheartedly, not* [*one*](one.html) *of the men* [*twenty*](twenty.html) *years old or more who came up* [*out of Egypt*](thebirth.html) *will see the land I promised on oath to* [*Avraham*](avraham.html) *‎,* [*Isaac*](isaac.html) *and* [*Jacob*](israelja.html)*-- Not* [*one*](one.html) *except Caleb son of Jephunneh the Kenizzite and Yehoshua (Joshua) son of Nun, for they followed* [*HaShem*](hashem.html) *wholeheartedly.'*

We learned earlier, in the [Talmud](orallaw.html), that the Kenizzites were not in the land that Moshe saw from mount Nebo, but, they were part of the land promised to [Avraham](avraham.html) ‎.

Who are the Kadmonites? Our Genesis passage where [Avraham](avraham.html) ‎ is promised the land of the Kadmonites, is the only place in Tanach where we find this word. The [Talmud](orallaw.html), in Baba Bathra 56a, is the only Talmudic reference to these people.

So, the Kenites, Kenizzites, and the Kadmonites were [dwelling](dwelling.html) in a part of the land promised to [Avraham](avraham.html) ‎ but not seen by Moshe. The implication is that these [three](three.html) peoples were not to be conquered until Messianic times! Notice that they are hidden like the [three](three.html) upper sefirot and the Bench of [Three](three.html).

Who are the Canaanites? Where were the Canaanites located?

***Bereshit (Genesis) 10:15-19*** *Canaan was the father of Sidon his firstborn, and of the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites. Later the Canaanite clans scattered And the borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.*

***Shoftim (Shoftim (Judges)) 1:27-30*** *But Manasseh did not drive out the people of Beth Shan or Taanach or Dor or Ibleam or Megiddo and their surrounding settlements, for the Canaanites were determined to live in that land. When Israel became strong, they pressed the Canaanites into forced labor but never drove them out completely. Nor did Ephraim drive out the Canaanites living in Gezer, but the Canaanites continued to live there among them. Neither did Zebulun drive out the Canaanites living in Kitron or Nahalol, who remained among them; but they did subject them to forced labor.*

**Shemot (**[**Exodus**](exodus.html)**) 3:17**

G-d talking to Moshe at the burning bush.

Canaanites,

Hittites,

Amorites,

Perizzites,

Hivites and

Jebusites

**Shemot (**[**Exodus**](exodus.html)**) 3:8**

G-d talking to Moshe at the burning bush.

Canaanites,

Hittites,

Amorites,

Perizzites,

Hivites and

Jebusites

**Shemot (**[**Exodus**](exodus.html)**) 23:23**

Israelites at Mount [Sinai](stages.html).

Amorites,

Hittites,

Perizzites,

Canaanites,

Hivites and

Jebusites

**Shemot (**[**Exodus**](exodus.html)**) 13:5**

The giving of [Passover](passover.html).

Canaanites,

Hittites,

Amorites,

Hivites and

Jebusites

**Shemot (**[**Exodus**](exodus.html)**) 34:11**

Moshe after seeing the back of G-d.

Amorites,

Canaanites,

Hittites,

Perizzites,

Hivites and

Jebusites

**Shemot (**[**Exodus**](exodus.html)**) 33:2**

[Sin](sin.html) of the golden calf.

Canaanites,

Amorites,

Hittites,

Perizzites,

Hivites and

Jebusites.

**Devarim (Deuteronomy) 20:17**

Battle instructions.

Hittites,

Amorites,

Canaanites,

Perizzites,

Hivites and

Jebusites

**Devarim (Deuteronomy) 7:1**

At the giving of the [Shema](shema.html)

Hittites,

Girgashites,

Amorites,

Canaanites,

Perizzites,

Hivites and

Jebusites

**Yehoshua (Joshua) 12:8**

The conquered lands.

Hittites,

Amorites,

Canaanites,

Perizzites,

Hivites and

Jebusites):

**Yehoshua (Joshua) 3:10**

Crossing the [Jordan](stages.html) river.

Canaanites,

Hittites,

Hivites,

Perizzites,

Girgashites,

Amorites and

Jebusites.

**Shoftim (Judges) 3:5**

The Israelites lived among these:

Canaanites,

Hittites,

Amorites,

Perizzites,

Hivites and

Jebusites.

**Yehoshua (Joshua) 24:11**

Those who fought and lost.

Amorites,

Perizzites,

Canaanites,

Hittites,

Girgashites,

Hivites and

Jebusites,

**Nehemiah 9:8**

Levitical [prayer](prayer.html) in Nehemiah’s day.

Canaanites,

Hittites,

Amorites,

Perizzites,

Jebusites and

Girgashites.

After the [Babylonian](bavel.html) captivity, the inhabitants of the [land of Israel](city.html) were still alive and causing trouble for Israel:

***Ezra 9:1-2*** *After these things had been done, the leaders came to me and said, "The people of Israel, including the* [*priests*](priests.html) *and the Levites, have not kept themselves separate from the neighboring peoples with their detestable practices, like those of the*

*Canaanites,*

*Hittites,*

*Perizzites,*

*Jebusites,*

*Ammonites,*

*Moabites,*

*Egyptians and*

*Amorites.*

*They have taken some of their daughters as wives for themselves and their sons, and have mingled the holy race with the peoples around them. And the leaders and officials have led the way in this unfaithfulness."*

So, when all was said and done, the land promised to [Avraham](avraham.html) still had it’s original inhabitants. The Girgashites and Hivites are the only ones missing from this list. In Yehoshua (Joshua) chapter 9 we read about the ruse used by the Hivites of Gibeon to enable them to secure a treaty with the Israelites.

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XLIV:23*** *THE KENITE, AND THE KENIZZITE, AND THE KADMONITE, AND THE HITTITE, AND THE PERIZZITE, AND THE REPHAIM, AND THE AMORITE, AND THE CANAANITE, AND THE GIRGASHITE, AND THE JEBUSITE (XV, 19 f.). R. Dostai said in the* [*name*](name.html) *of R. Samuel b. Nahman: Because the Hivite is not mentioned here[[47]](#footnote-47) the Rephaim are substituted in their stead. R. Helbo said in R. Abba's* [*name*](name.html) *in R. Johanan's* [*name*](name.html)*: The Holy* [*One*](one.html)*, blessed be He, did at* [*first*](one.html) *contemplate giving Israel possession of ten peoples, but He gave them only* [*seven*](seven.html)*, the other* [*three*](three.html) *being,’THE KENITE, AND THE KENIZZITE, AND THE KADMONITE. Rabbi said: They are Arabia, the Shalamite, and the Nabatean. R. Simeon b. Yohai said: They are the Damascus region, Asia Minor,[[48]](#footnote-48) and Apamea.[[49]](#footnote-49) R. Liezer b.* [*Jacob*](israelja.html) *said: Asia Minor, Thrace, and Carthage.[[50]](#footnote-50) The Rabbis said:* [*Edom*](edom.html)*,* [*Moab*](stages.html)*, and the chief of the children of Ammon’ are the* [*three*](three.html)[*nations*](nations.html) *that were not given to them in this* [*world*](worlds.html)*, as it is said, For I will not give you of their land, etc. (Deut. II, 5). But in the days of the* [*Messiah*](mashiach.html) *they shall once again belong to Israel,[[51]](#footnote-51) in order to fulfill G-d's promise. Now, however, He has given them but* [*seven*](seven.html)*, as it says,* [*Seven*](seven.html)[*nations*](nations.html) *greater and mightier than thou (ib. VII, 1). R.* [*Isaac*](isaac.html) *said: The swine grazes with ten of its young whereas the sheep does not graze even with* [*one*](one.html)*.[[52]](#footnote-52) Thus, all these, viz. THE KENITE, THE KENIZZITE, etc. [were promised to* [*Avraham*](avraham.html)*‎'s* [*seed*](flower.html)*], yet so far, Sarai* [*Avraham*](avraham.html)*‎'s wife bore him no children (Gen. XVI, 1)!*

# X. The Ten [Generations](toldot.html)

Another *ten* is found in the genealogy recorded by Matthew, in chapter [one](one.html), and [Luke](luke.html) in chapter [three](three.html)[[53]](#footnote-53):

**1** [**Adam**](adam.html)**, the son of G-d.**

(G-d talked to [Adam](adam.html) and then was silent for ten [generations](toldot.html).)

2 Seth, the son of [Adam](adam.html)

3 Enosh, the son of Seth

4 Kenan, The son of Enosh

5 Mahalalel, the son of Kenan

6 Jared, the son of Mahalalel

7 Enoch, the son of Jared

8 Methuselah, the son of Enoch

9 Lamech, The son of Methuselah

**10** [**Noah**](noachide.html)**, the son of Lamech**

(G-d talked to [Noah](noachide.html) and then was silent for ten [generations](toldot.html).)

11 Shem, the son of [Noah](noachide.html)

12 Arphaxad, the son of Shem

13 Cainan, the son of Arphaxad

14 Shelah, The son of Cainan

15 Eber, the son of Shelah

16 Peleg, the son of Eber

17 Reu, the son of Peleg

18 Serug, the son of Reu

19 Nahor, The son of Serug

20 [Terah](stages.html), the son of Nahor

**21 ...** [**Avraham**](avraham.html) **‎, the son of** [**Terah**](stages.html)

([HaShem](hashem.html) talked to [Avraham](avraham.html) ‎)

A record of the genealogy of [Yeshua](yeshua.html) HaMashiach the son of David, the son of [Avraham](avraham.html) ‎:

**21** [**Avraham**](avraham.html) **‎ was the father of** [**Isaac**](isaac.html)**,**

22 [Isaac](isaac.html) the father of [Jacob](israelja.html),

23 [Jacob](israelja.html) the father of Judah and his brothers,

24 Judah the father of Perez and Zerah, whose

mother was Tamar,

25 Perez the father of Hezron,

26 Hezron the father of Ram,

27 Ram the father of Amminadab,

28 Amminadab the father of Nahshon,

29 Nahshon the father of Salmon,

30 Salmon the father of Boaz, whose mother

was Rahab,

**31 Boaz the father of Obed, whose mother**

**was** [**Ruth**](ruth.html)**,**

32 Obed the father of Jesse,

33 And Jesse the father of King David.

34 David was the father of Solomon, whose

mother had been Uriah's wife,

35 Solomon the father of Rehoboam,

36 Rehoboam the father of Abijah,

37 Abijah the father of Asa,

38 Asa the father of Jehoshaphat,

39 Jehoshaphat the father of Jehoram,

40 Jehoram the father of Uzziah,

**41 Uzziah the father of Jotham,**

42 Jotham the father of Ahaz,

43 Ahaz the father of Hezekiah,

44 Hezekiah the father of Manasseh,

45 Manasseh the father of Amon,

46 Amon the father of Josiah,

47 And Josiah the father of Jeconiah and his

brothers at the [time](time.html) of the [exile](galuyot.html) to

[Babylon](bavel.html). After the [exile](galuyot.html) to [Babylon](bavel.html):

Jeconiah was the father of Shealtiel,

49 Shealtiel the father of Zerubbabel,

50 Zerubbabel the father of Abiud,

**51 Abiud the father of Eliakim,**

52 Eliakim the father of Azor,

53 Azor the father of Zadok,

54 Zadok the father of Akim,

55 Akim the father of Eliud,

56 Eliud the father of Eleazar,

57 Eleazar the father of Matthan,

58 Matthan the father of [Jacob](israelja.html),

59 And [Jacob](israelja.html) the father of

60 [Joseph](joseph.html), the husband of Mary, of whom was born

**61** [**Yeshua**](yeshua.html)**, who is called** [**Mashiach**](mashiach.html)**.**

*This next section is an excerpt from "The Artscroll Tanach Series: Bereishis", volume 1(a), Mesorah Publications, page 207. Translation and commentary by Rabbi Meir Zlotowitz.*

“Of the same order were the ten [generations](toldot.html) from [Adam](adam.html) to [Noah](noachide.html) and the ten from [Noah](noachide.html) to [Avraham](avraham.html)‎. The [number](nchart.html) ten was not coincidental; [HaShem](hashem.html) had a plan of development which was to proceed and develop until it reached its [spiritual](physical.html) culmination in ten [generations](toldot.html). The master plan of [creation](bara.html) was Torah and it was to enable man to perfect himself through the [study](study.html) of Torah and the performance of its [commands](cmds613.html) that [heaven](heaven.html) and earth were created. The divine intention was that [HaShem](hashem.html)'s Presence be revealed behind the obscurity of earth's hiddenness through [Adam](adam.html), and that man's perception of it grow and intensify stage by stage, emanation by emanation, until the tenth [generation](toldot.html) when it was to reach its climax. Then, the Torah would be given and all mankind would achieve [HaShem](hashem.html)'s final purpose and become, *a kingdom of* [*priests*](priests.html) *and a holy* [*nation*](nations.html)*[[54]](#footnote-54).”*

“The[Zohar](orallaw.html)writes that this goal is alluded to in the word *since he is but flesh,[[55]](#footnote-55)* which has the numerical value of Moshe. Had man been worthy, the equivalent of Moshe would have appeared to receive the Torah. But mankind was not worthy; instead of attaining perfection, man moved in a downward spiral of [idolatry](idolatry.html), degeneration, and corruption until the flood blotted him out.”

“The process was to begin again from righteous [Noah](noachide.html) who signaled a [new](new.html) and better beginning by bringing offerings of thanksgiving and dedication to [HaShem](hashem.html) after the deluge. Once again [HaShem](hashem.html) set in motion the chain of development that was to culminate in man's perfection and the giving of the Torah. Again, man did not rise to the challenge. The ten [generations](toldot.html) sinned increasingly, angering [HaShem](hashem.html) more and more, even attempting to challenge His mastery of the earth and do battle with Him by erecting their Tower of [Babel](bavel.html)[[56]](#footnote-56). But this chain of ten had a different ending than the earlier [one](one.html). Had it ended in total failure, then no [one](one.html) can [know](daat.html) what sort of misfortune might have been visited upon man. Instead it ended with [Avraham](avraham.html). By his own greatness, a greatness he proved by elevating himself through a succession of ten tests, he achieved in his person what all ten [generations](toldot.html) had failed to do." The [Zohar](orallaw.html) states that [Avraham](avraham.html) was a gilgul of [Adam](adam.html) HaRishon. [Avraham](avraham.html), therefore, is to complete the mission of [Adam](adam.html) HaRishon. With [Mashiach](mashiach.html) proclaimed as the last [Adam](adam.html)[[57]](#footnote-57), the [connection](connection.html) of ten with [Mashiach](mashiach.html) is strengthened.”

1. Nimrod threw [Avraham](avraham.html) into a [furnace](furnace.html)

The [first](one.html) series of [generations](toldot.html) was wiped out without a memory; the second series attained in [Avraham](avraham.html) ‎ what it was destined to accomplish. By not beingequal to its mission, the rest of mankind lost its birthright of holiness: before then, all of mankind was meant to share the gift of Torah and be the chariot bearing [HaShem](hashem.html)'s Presence. All of mankind bore within itself the sparks of holiness that should have grown into a [fire](fire.html) of spirituality. But they weren't nurtured and would have become extinguished had not [Avraham](avraham.html) ‎ risen to such heights that he could become the abode of all the [world](worlds.html)'s holiness. The unwelcome holy sparks left their unwilling hosts and lodged in [Avraham](avraham.html) ‎. They all antagonized [HaShem](hashem.html), until [Avraham](avraham.html) ‎ came and earned the [merit](merit.html) of them all.

[Avraham](avraham.html) ‎ performed the [commandments](cmds613.html) of the Torah before they were given,' even the Rabbinic injunctions of the [future](future.html) (Yoma 28b).’His [two](two.html) [kidneys](body.html) became like [two](two.html) teachers [teaching](teacher.html) him Torah and wisdom' *(*[*Midrash*](orallaw.html)*),* because he reached so high a level that his own words and thoughts became Torah; he united himself with the mind of [HaShem](hashem.html) until his own thoughts and wisdom became identical with [HaShem](hashem.html)'s. Thus, in more than a symbolic sense, the Divine Plan was fulfilled and Torah was’given' - not to the flawed [generation](toldot.html) of [Babel](bavel.html) - it was dispersed; not by giving the Tablets and the Torah in its present form - that was left for Moshe and the children of Israel. But the Torah *was* given and nurtured in [Avraham](avraham.html) ‎ who, in a real sense, began a [new](new.html) history of the [world](worlds.html)."[[58]](#footnote-58)

So, if ten (10) represents [Mashiach](mashiach.html) and [six](six.html) (6) represents man as the [connection](connection.html) between this [world](worlds.html) and the upper [world](worlds.html), then ten times [six](six.html) would represent [Mashiach](mashiach.html) ben [Yosef](joseph.html) or the Man [Mashiach](mashiach.html)! The seventh [Mashiach](mashiach.html) should be [Mashiach](mashiach.html) ben David. Notice that each of the men, every ten [generations](toldot.html), in bold is a “[type](types.html)” of the [Mashiach](mashiach.html).

Another interesting point is that [Yeshua](yeshua.html) is a combination of the finite (the son of man), and the infinite (The Son of G-d).

In The Book Of [Ruth](ruth.html)[[59]](#footnote-59)

In all of the things we have told you, you should understand certain matters that we have not stated openly. You should join everything together, and use your own wisdom to understand the proper way to conduct the marital union, behaving even more modestly than all of the modest qualities that characterize your other doings, such as [eating](eating.html), drinking, and [speaking](mashal.html) with people. This is because your modesty and your thoughts during the marital act are what determine the quality and [spiritual](physical.html) make-up of your drops of semen.

This is the [secret](sod.html) of the verse, *"These are the* [*generations*](toldot.html) *Yitzhak, son of* [*Avraham*](avraham.html)*...."* (Genesis, 25:19). After the Holy [One](one.html), Blessed Be He, told him that his wife Sarah would give [birth](birth.html) to a son, at the [time](time.html) of their union, [Avraham](avraham.html) concentrated his mind, and all of his noble qualities, on a supremely transcendental intention. Attaching his thoughts to the most exalted [spiritual](physical.html) [worlds](worlds.html), he infused his mind with the intention of having a son who would be worthy of G-d's promise. This is the [secret](sod.html) of, *"*[*Avraham*](avraham.html) *gave* [*birth*](birth.html) *to Yitzhak,"* meaning he concentrated on having a son who would be a complete *tzaddik* like himself....

This is how all other saintly men conduct themselves, for in performing the marital act for the sake of the [mitzvah](cmds613.html), attaching their thoughts at the [time](time.html) of the union to the most exalted [spiritual](physical.html) [worlds](worlds.html), they bring forth children possessing the kernels of holiness, [purity](purity.html), and saintly behavior.

And this is why it is written, "These are the [generations](toldot.html) of Peretz: Peretz gave [birth](birth.html) to Chetzron, and Chetzron begot Ram, and Ram begot Amminadav, and Amminadov begot Nachshon, and Nachshon begot Salma, and Salma begot Boaz, and Boaz begot Oved, and Oved begot Yishay, and Yishay begot David ([Ruth](ruth.html), 4:18).For, in being a complete *tzaddik*, Peretz had the intention of giving [birth](birth.html) to a *tzaddik* like himself. This is the [secret](sod.html) of *"Peretz gave* [*birth*](birth.html) *to Chatzron,"* continuing on until*"Yishay begot David,"* a *tzaddik* giving [birth](birth.html) to a *tzaddik*.

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXXIX:10*** *Similarly, the Holy* [*One*](one.html)*, blessed be He, said to* [*Abraham*](avraham.html)*: ‘What need had I to trace the descent of Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, and* [*Terah*](stages.html)*? Was it not on thy account? ‘1 Thus it is written, And foundest his* [*heart*](body.html) *[*[*Abraham*](avraham.html)*'s] faithful before Thee (Neh. IX, 8).2 In like manner God said to David: ' What need had I to trace the descent of Perez, Hezron, Ram, Aminadab, Nachshon, Shalmon, Boaz, Obed, and Jesse? Was it not on thy account? ' Hence it is written, I have found David My servant; with My holy oil have I anointed him (Ps. LXXXIX, 21).*

This comes to tell us that it was not accidental that G-d chose his servant, David, to rule as king over Israel, for he was the pinnacle of a chain of ten [generations](toldot.html) of complete *tzaddikim*, [one](one.html) more exalted than the next. This resembles the ten *sefirot*in the [secret](sod.html) of their elevation, [one](one.html) upon the other, joined in the [secret](sod.html) of ten, the [Hebrew](hebrew.html) [letter](letters.html) *yud*, which encompasses all the [numbers](nchart.html) preceding it, for from Peretz to David, there are ten ascending [stages](stages.html) of *tzaddik ben tzaddik.*

And now, meditate on the [secret](sod.html) of these matters. If you practice them like I have set forth, I promise you that you will give [birth](birth.html) to a righteous *tzaddik* who will sanctify the [Name](name.html) of [HaShem](hashem.html).

# XI. The Ten [Stages](stages.html)

[***Rosh HaShana***](teruah.html) ***31a*** *R. Judah b. Idi said in the* [*name*](name.html) *of R. Johanan: The Divine Presence [so to* [*speak*](mashal.html)*] left Israel by ten* [*stages*](stages.html)*[[60]](#footnote-60) — this we* [*know*](daat.html) *from references in Scripture — and the Sanhedrin correspondingly wandered to ten places of banishment[[61]](#footnote-61) — this we* [*know*](daat.html) *from tradition.’The Divine Presence left Israel by ten* [*stages*](stages.html) *— this we* [*know*](daat.html) *from references in Scripture’:*

*[it went] from the Ark-cover to the Cherub[[62]](#footnote-62) and*

*from the Cherub to the threshold [of the Holy of Holies], and*

*from the threshold to the court, and*

*from the court to the altar,[[63]](#footnote-63) and*

*from the altar to the roof [of the* [*Temple*](temple.html)*], and*

*from the roof to the wall, and*

*from the wall to the town, and*

*from the town to the mountain, and*

*from the mountain to the wilderness, and*

*from the wilderness it ascended and abode in its own place,[[64]](#footnote-64) as it says, I will go and return to my place.[[65]](#footnote-65)‘From the Ark-cover to the Cherub[[66]](#footnote-66) and from the Cherub to the threshold’, as it is written, And there will I meet with thee . . . from above the ark-cover,[[67]](#footnote-67) and it is written, And the glory of the Lord was gone up from the cherub whereupon it was to the threshold of the house.[[68]](#footnote-68)‘And from the threshold to the court’, as it is written, And the house was filled with the cloud, and the court was full of the brightness of the Lord's glory,[[69]](#footnote-69)‘From the court to the altar’, as it is written, I saw the Lord* [*standing*](mashal.html) *on the altar.[[70]](#footnote-70)‘And from the altar to the roof’, as it is written, It is better to* [*dwell*](dwelling.html) *it, a corner of the housetop [than in a house in common with a contentious woman].[[71]](#footnote-71)‘From the roof to the wall’, as it is written, Behold, the Lord stood by a wall made by a plumb line.[[72]](#footnote-72)‘From the wall to the town’, as it is written, The voice of the Lord crieth unto the* [*city*](city.html)*.[[73]](#footnote-73)‘And from the* [*city*](city.html) *to the mountain’, as it is written, And the glory of the Lord went up from the midst of the* [*city*](city.html) *and stood upon the mountain which is on the* [*east*](east.html) *side of the* [*city*](city.html)*.[[74]](#footnote-74)‘And from the mountain to the wilderness as it is written, It is better to* [*dwell*](dwelling.html) *in a desert land [than with a contentious woman].[[75]](#footnote-75)‘And from the wilderness it went and abode in its own place’, as it is written, I shall go and return to my place until they acknowledge their guilt.[[76]](#footnote-76)*

# XII. The Ten Angelic Levels

Maimonides[[77]](#footnote-77) enumerates the ten species of [angels](angels.html):

1. The holy Hayot, who are above all others;

2. the Ofanim, the wheel [angels](angels.html);

3. the er'[elim](stages.html), the great, exalted ones;

4. the chashmalim, ''the fiery beings which communicate'' (Ez. 1:27);

5. the seraphim, the burning ones, the reptilians;

6. the malachim, the messengers;

7. the Elohim, the Shoftim (Judges) of the lower realms;

8. the benei elohim, the workers for the elohim [angels](angels.html);

9. the keruvim, the childlike [angels](angels.html);

10. the ishim, the humanlike [angels](angels.html) who appear to mankind as human beings.

Maimonides and the other Hakhamim and Kabbalists are quite clear that there is a direct [connection](connection.html) between [angels](angels.html) and the planets. Maimonides writes in his [Laws](law.html) of the Foundations of Torah (3:9) that’'All [stars](mazaroth.html) and planets possess a soul, [knowledge](knowledge.html), and intellect. They are alive ... The [knowledge](knowledge.html) of the planets is [however] less than the [knowledge](knowledge.html) of the [angels](angels.html).'' The famous Bible commentator, Nachmanides, reveals even more than this. He states in his commentary to Devarim 18:9-12, that there are certain [stars](mazaroth.html) that are guided by archangels, and that these archangels are the souls of those planets. They are called the Princes of the Teli (Dragon).

This Sage is saying something here that is quite profound: the planets are the [bodies](body.html) of the [angels](angels.html). Therefore, the relationship of an [angel](angels.html) to a planet is like that of a human [body](body.html) to the soul within it. Both are [one](one.html). We thus see that there is some aspect of [physical](physical.html) manifestations for the [angels](angels.html). This relationship of the archangel to the planets is accepted by numerous other Rabbinic Sages and Kabbalists. Many of these are mentioned in the piyut read at shacharit on [Shemini Atzeret](shemini.html).

# XIII. The Ten [Tribes](tribes.html)

The ten [tribes](tribes.html) which became *lost* during the Assyrian [exile](galuyot.html) will be identified by [Mashiach](mashiach.html).

# XIV. Ten in the [Mishkan](mikdash.html)

On the day that the [Mishkan](mikdash.html) was inaugurated, the [eighth](eight.html) day, ten crowns were given to it according to [Seder](haggada.html) Olam 7:

**1.** It was a Sunday, which was the day on which [creation](bara.html) occurred. It was the day of [creation](bara.html)! This makes sense given that the [Mishkan](mikdash.html) was a replication of [creation](bara.html), a microcosm of [HaShem](hashem.html)'s masterpiece. The entire [Mishkan](mikdash.html) was built to parallel the [physical](physical.html) [world](worlds.html).

**2.** The princes began to bring their gifts on this day. Hence, some have a tradition to read this part of the Torah (Bamidbar 7:1) each day, [one](one.html) prince per day, from [Rosh Chodesh](chodesh.html) [Nisan](feasts.html) onward. Additional, this same section is read during [Chanukah](chanukah.html) when the altar was re-dedicated.

**3.** This began the priestly service, which, until then had been performed by the firstborn of the [nation](nations.html). Originally, the priesthood was the right of all firstborn, a right that was forfeited at Mt. [Sinai](stages.html) when they did not step forward to help Moshe purge the [camp](stages.html) of those who participated in the episode of the golden calf. Therefore, the priesthood was officially turned over to the [seed](flower.html) of Aharon.

**4.** Communal services began that day (continual-[offering](korbanot.html), mussaf-[offering](korbanot.html), etc.).

**5.** The Heavenly [fire](fire.html) to ignite the altar came down that day:

***Vayikra (Leviticus) 9:24*** *Then, a* [*fire*](fire.html) *came out from before* [*HaShem*](hashem.html) *and consumed the burnt-*[*offering*](korbanot.html) *and the fat on the altar, while the people watched ...*

**6.** The sacrifices could no longer be [eaten](eating.html) anywhere, but only in their prescribed locations.

**7.** Private altars became forbidden, since now sacrifices could be brought to the opening of the Tent of [Appointment](appointm.html). Until this point, it was permissible to build an altar and [sacrifice](korbanot.html) to [HaShem](hashem.html) just about anywhere [one](one.html) wanted. However, once the [Mishkan](mikdash.html) was operative, that was no longer so.

**8.** It was the [first](one.html) [time](time.html) since Torah was given that [Rosh Chodesh](chodesh.html) [Nisan](feasts.html), the [New](new.html) Year of the months, came around. In Egypt, Moshe received the [mitzva](cmds613.html) to start counting the months and the years[[78]](#footnote-78), and this [Rosh Chodesh](chodesh.html) [Nisan](feasts.html) was the completion of the [first](one.html) [cycle](cycles.html).

**9.** The Shechinah began to [dwell](dwelling.html) among the [Jewish](gen-jew.html) people, as it says:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *Let them make Me a* [*sanctuary*](mikdash.html)*, so I can* [*dwell*](dwelling.html) *among them ...*

**10.** Birchat [Kohanim](priests.html), the Priestly Blessing, began. Outside of Israel, this is only recited on holidays; inside Israel, it is recited during shacharit daily[[79]](#footnote-79).

***Shabbath 87b*** *R. Assi[[80]](#footnote-80) of Hozna'ah[[81]](#footnote-81) said to R. Ashi, Come and hear: And it came to pass in the* [*first*](one.html) *month of the second year, on the* [*first*](one.html) *day of the month, that the* [*tabernacle*](mikdash.html) *was reared up;[[82]](#footnote-82) [and with reference to this] a Tanna* [*taught*](teacher.html)*: That day took ten crowns.[[83]](#footnote-83) It was the* [*first*](one.html) *of the* [*Creation*](bara.html)*,[[84]](#footnote-84) the* [*first*](one.html) *for the princes,[[85]](#footnote-85) the* [*first*](one.html) *for the priesthood,[[86]](#footnote-86) the* [*first*](one.html) *for [public]* [*sacrifice*](korbanot.html)*, the* [*first*](one.html) *for the fall of* [*fire*](fire.html) *[from* [*Heaven*](heaven.html)*],[[87]](#footnote-87) the* [*first*](one.html) *for the* [*eating*](eating.html) *of sacred* [*food*](food.html)*,[[88]](#footnote-88) the* [*first*](one.html) *for the* [*dwelling*](dwelling.html) *of the Shechinah in Israel, the* [*first*](one.html) *for the [priestly] blessing of Israel,[[89]](#footnote-89) the* [*first*](one.html) *for the interdict of the high places,[[90]](#footnote-90) [and] the* [*first*](one.html) *of months. Now, since the* [*first*](one.html) *of* [*Nisan*](feasts.html) *of that year was on a Sunday, that of the previous year must have been on a Wednesday. For it was* [*taught*](teacher.html)*: Others say, Between* [*one*](one.html)*’Azereth[[91]](#footnote-91) and another, and between* [*one*](one.html)[*New*](new.html) *Year[‘s day] and another, there can be a difference of only* [*four*](four.html) *days,[[92]](#footnote-92) and in a leap year,* [*five*](five.html) *[days].[[93]](#footnote-93) Hence the* [*first*](one.html) *of* [*Iyar*](feasts.html) *must have fallen on the eve of the* [*Sabbath*](sabbath.html) *[Friday], and the* [*first*](one.html) *of* [*Sivan*](feasts.html) *on the* [*Sabbath*](sabbath.html)*, which is a difficulty according to both R. Jose and the Rabbis?*

[***Midrash***](orallaw.html) ***Rabbah - Genesis III:9*** *R. Samuel b. Ammi said: From the beginning of the* [*world*](worlds.html)*'s* [*creation*](bara.html) *the Holy* [*One*](one.html)*, blessed be He, longed to enter into partnership with the mortals. For what will you: if it is a matter of* [*time*](time.html) *reckoning, it should say either* [*one*](one.html)*,* [*two*](two.html)*,* [*three*](three.html)*, or* [*first*](one.html)*, second,* [*third*](three.html)*, but surely not,* [*one*](one.html)*, second,* [*third*](three.html)*! When did the Holy* [*One*](one.html)*, blessed be He, repay them? At the erection of the* [*Tabernacle*](mikdash.html)*, as it says, And he that presented his* [*offering*](korbanot.html) *the* [*first*](one.html) *day (Num. VII, 12), meaning, the* [*first*](one.html) *of the* [*world*](worlds.html)*'s* [*creation*](bara.html)*, for G-d said,’It is as though on that day I created My* [*world*](worlds.html)*.’ That day took ten crowns: it was the* [*first*](one.html) *of the* [*creation*](bara.html)*,* [*first*](one.html) *in respect of kings, the princes, the priesthood, and the Shechinah, (as it says, And let them make Me a* [*sanctuary*](mikdash.html)*, that I may* [*dwell*](dwelling.html) *among them (Ex.XXV, 8)); it was* [*first*](one.html) *in respect of blessing, sacrificial service, the prohibition of high places, killing at the north [side of the Altar], and the descending of* [*fire*](fire.html)*, as it is said, And there came forth* [*fire*](fire.html) *from before the Lord (Lev. IX, 24).*

The curtain around the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the wilderness, was composed of ten curtains made by joining [two](two.html) sets of [five](five.html) curtains:

***Shemot (***[***Exodus***](exodus.html)***) 26:1-4*** *"Make the* [*tabernacle*](mikdash.html) *with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with* [*cherubim*](angels.html) *worked into them by a skilled craftsman. All the curtains are to be the same size--*[*twenty*](twenty.html)*-*[*eight*](eight.html) *cubits long and* [*four*](four.html) *cubits wide. Join* [*five*](five.html) *of the curtains together, and do the same with the other* [*five*](five.html)*.*

In the [Mishkan](mikdash.html) ([sanctuary](mikdash.html)), the infinite G-d dwells in a finite [sanctuary](mikdash.html) among finite men. Within the [Mishkan](mikdash.html), we see this same pattern repeated over and over again. Another of the things that makes this *ten* interesting is that Parsha Terumah ([offering](korbanot.html)), is introduced with an interesting verse:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *"Then have them make a* [*sanctuary*](mikdash.html) *for me, and I will* [*dwell*](dwelling.html) *among them.*

While this idiomatic phrase certainly means what is translated, the literal meaning is:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *"Then have them make a* [*sanctuary*](mikdash.html) *for me, and I will* [*dwell*](dwelling.html) *in them.*

[HaShem](hashem.html)’s [dwelling](dwelling.html) in His people is confirmed in:

***1 Corinthians 6:19*** *Do you not* [*know*](daat.html) *that your* [*body*](body.html) *is a* [*temple*](temple.html) *of the Holy Spirit, who is in you, whom you have received from G-d? You are not your own;*

Here we have another example of the infinite Holy Spirit [dwelling](dwelling.html) in finite man.

[Eretz Israel](city.html) is the tenth level of kedusha. The kodesh kodashim was a cube of ten by ten amot (cubits). The ark (aron) contained the ten [commandments](cmds613.html), and was ten tefachim high.

# XV. Tishre Ten

During the days of the [Mishkan](mikdash.html) ([sanctuary](mikdash.html)) in the wilderness and the days of the [Temple](temple.html), the [Kohen](kohen.html) Gadol ([High Priest](priests.html)) would go, once a year, into the Holy of Holies. He would do this only on Yom [HaKippurim](kippur.html), the tenth day of the year. On this day he would pronounce the YHWH ([HaShem](hashem.html)) [name](name.html) of G-d ten times. This [name](name.html) begins with the yod - י, the tenth [letter](letters.html) of the [Hebrew](hebrew.html) alephbet, which has the value of ten! What makes this interesting is that [Yeshua](yeshua.html) HaMashiach is also our [Kohen](kohen.html) Gadol:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 4:14*** *Therefore, since we have a great* [*high priest*](priests.html) *who has gone through the* [*heavens*](heaven.html)*,* [*Yeshua*](yeshua.html) *the Son of G-d, let us hold firmly to the faith we profess.*

[Yeshua](yeshua.html)'s [name](name.html) also begins with a yod. The yod is used several times in the Torah as a reference to life in the [world](futures.html) to come.

***Yoma 39b*** *Our Rabbis* [*taught*](teacher.html)*:[[94]](#footnote-94) Ten times did the* [*high priest*](priests.html) *pronounce the [Ineffable]* [*Name*](name.html) *on that day:* [*Three*](three.html) *times at the* [*first*](one.html) *confession, thrice at the second confession, thrice in* [*connection*](connection.html) *with the he-goat to be sent away, and once in* [*connection*](connection.html) *with the lots. And it already happened that when he pronounced the* [*Name*](name.html)*, his voice was heard even unto* [*Jericho*](stages.html)*.[[95]](#footnote-95)*

**\* \* \***

***Yoma 32a*** *Our Rabbis* [*taught*](teacher.html)*: And Aaron shall come into the tent of meeting[[96]](#footnote-96) For what purpose does he enter? For no other purpose than that of taking out the censer and the coal-pan, the whole portion being reported in right order with the exception of this passage.[[97]](#footnote-97) For what reason?[[98]](#footnote-98) — R. Hisda said: There is a tradition:* [*Five*](five.html) *immersions and ten sanctifications did the* [*high* ***priest***](priests.html) ***undergo on that day. If he had performed*** *them in the order mentioned in the scriptures there could have been no more than* [*three*](three.html) *immersions and* [*six*](six.html) *sanctifications.[[99]](#footnote-99)*

*It was* [*taught*](teacher.html)*: R. Judah said: Whence do we* [*know*](daat.html) *of the* [*five*](five.html) *immersions and ten sanctifications which the* [*high priest*](priests.html) *had to undergo on that day? To* [*teach*](teacher.html) *us that it is said: And Aaron shall come into the tent of meeting, and shall put off the linen garments . . . and he shall wash his flesh in water in a holy place and put on his other vestments and come forth and offer [his burnt-*[*offering*](korbanot.html)*].[[100]](#footnote-100) Thus you infer that whenever* [*one*](one.html) *changes from* [*one*](one.html) *service to another,[[101]](#footnote-101) an immersion is required. Rabbi said: Whence do we* [*know*](daat.html) *that the* [*high priest*](priests.html) *had to undergo* [*five*](five.html) *immersions and ten sanctifications on that day? Because it is said: He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on.[[102]](#footnote-102) Hence you learn that whosoever changes from service to service requires an immersion. Moreover, it says,’They are the holy garments’, thus putting all the garments on the same level. Now there are* [*five*](five.html) *services;[[103]](#footnote-103) The continual* [*offering*](korbanot.html) *of dawn, [performed] in the golden garments: the service of the day [the Day of* [*Atonement*](kippur.html)*], in linen garments; of his [the* [*high priest*](priests.html)*'s] and the people's ram, in the golden garments; [the taking out] of the censer and coal-pan, in white garments; the continual evening* [*offering*](korbanot.html) *in the golden garments — Whence do we* [*know*](daat.html) *that every immersion required* [*two*](two.html) *sanctifications? For it is written: And he shall put off . . . and he shall wash; and he shall wash and he shall put on.[[104]](#footnote-104) — R. Eliezer b. Simeon said: This can be inferred a minori ad majus: If in a case where no immersion is required,[[105]](#footnote-105) sanctification is yet required,[[106]](#footnote-106) how much more, in a place in which immersion is required,[[107]](#footnote-107) is sanctification also required — But [perhaps let us also infer] that as there only* [*one*](one.html) *sanctification is required, here, too,* [*one*](one.html) *only would be necessary? Therefore Scripture says: And Aaron shall come into the tent of meeting, and shall put off the linen garments which he put on — what is the meaning of’which he put on’? Does not a man put off but that which he did put on? Rather [are these superfluous words written] to put the putting off on the same level with the putting on of the garments; just as the putting on of the garments requires sanctification,[[108]](#footnote-108) so does the putting off of the garments require it.*

*[The master said]:[[109]](#footnote-109)‘R. Judah said: Whence do we* [*know*](daat.html) *of the* [*five*](five.html) *immersions and ten sanctifications which the* [*high priest*](priests.html) *had to undergo on that Day? To* [*teach*](teacher.html) *us that Scripture says: "And Aaron shall come into the tent of meeting . . . and shall wash his flesh in water in a holy place." Thus you infer that whenever* [*one*](one.html) *changes from* [*one*](one.html) *service to another, an immersion is required.’ We found [this rule] for the change from the white garments to the golden ones.[[110]](#footnote-110) Whence do we* [*know*](daat.html) *[that it also applies] for the change from the golden to the linen ones?*

**\* \* \***

***Yoma 21a*** *Rab Judah said in the* [*name*](name.html) *of Rab: When the Israelites come up to the* [*festivals*](festivals.html)*, they stand pressed together,[[111]](#footnote-111) but they prostrate themselves, with wide spaces [between them], and they extend* [*eleven*](eleven.html) *cubits behind the back wall of the Holy of Holies.[[112]](#footnote-112) What does that mean? — It means that although they extended* [*eleven*](eleven.html) *cubits behind the back wall of the Holy of Holies,* [*standing*](mashal.html) *pressed together, yet when they prostrated themselves, they prostrated themselves with wide spaces [between them]. This is* [*one*](one.html) *of the* ***ten miracles which were wrought in the*** [***Temple***](temple.html)*, for we have learnt: Ten miracles were wrought in the* [*Temple*](temple.html)*:[[113]](#footnote-113) no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no pollution ever befell the* [*high priest*](priests.html) *on the Day of* [*Atonement*](kippur.html)*; no rain ever quenched the* [*fire*](fire.html) *of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose there from; nor was there ever found any disqualifying defect in the’*[*Omer*](omer.html)*[[114]](#footnote-114) or in the* [*two*](two.html) *loaves,[[115]](#footnote-115) or in the showbread; though the people stood closely pressed together, they still found wide spaces between them to prostrate themselves; never did serpent or scorpion injure anyone in* [*Jerusalem*](city.html)*, nor did any man ever say to his fellow: The place is too narrow for me to stay overnight in* [*Jerusalem*](city.html)*.[[116]](#footnote-116) — He started with [miracles in] the* [*Temple*](temple.html) *and concludes with [those wrought] in* [*Jerusalem*](city.html)*! — There are* [*two*](two.html) *more [miracles wrought] in the* [*Temple*](temple.html)*. For it has been* [*taught*](teacher.html)*: Never did* [*rains*](rains.html) *quench the* [*fire*](fire.html) *of the pile of wood on the altar; and as for the smoke arising from the pile of wood, even if all the winds of the* [*world*](worlds.html) *came blowing, they could not divert it from its wonted place. But are there no more? Has not R. Shemaya of Kalnebo[[117]](#footnote-117)* [*taught*](teacher.html) *that the fragments of earthenware[[118]](#footnote-118) were swallowed up in the very place [where they were broken];[[119]](#footnote-119) and Abaye said: The crop, the feathers, the ashes removed from the inner altar and from the candlestick were swallowed up in the very place [where they were taken off]? — The* [*three*](three.html)*[[120]](#footnote-120) [referring to] disqualifications were included under* [*one*](one.html)[*head*](body.html)*, hence take off* [*two*](two.html) *and add* [*two*](two.html)*! But then all [cases of] things swallowed up ought also to be included under* [*one*](one.html)*[[121]](#footnote-121)* [*head*](body.html)*, so that the count would be* [*one*](one.html) *short? — There are also other [miracles], for R. Joshua b. Levi said:[[122]](#footnote-122) A great miracle was wrought with the showbread, viz., when it was removed it was as fresh as when it was put on, as it was said: To put hot bread in the day it was taken away.[[123]](#footnote-123) But are there no more? Has not R. Levi said: This matter has been handed down as a tradition to us from our forefathers: The place on which the ark stands is not included in the measurement;[[124]](#footnote-124) and has not Rabbanai in the* [*name*](name.html) *of Samuel said: The Cherubs were* [*standing*](mashal.html) *by sheer miracle? — The count refers to miracles wrought outside [the* [*Temple*](temple.html)*], miracles wrought inside are not mentioned. If that be so, what of the showbread which is also a miracle that happened inside the* [*Temple*](temple.html)*? — No, that miracle happened outside, for Resh Lakish said: What is the meaning of the passage: Upon the pure table before the Lord;[[125]](#footnote-125) the statement that it is pure implies that it was susceptible to uncleanness.*

CONSTANT MIRACLES

Understandably, life in the [Temple](temple.html) environs was filled with constant miracles. In fact, to a large degree, natural [law](law.html) was suspended. On a certain level, miracles did not even amaze people, because just through the [experience](experience.html) of the [Temple](temple.html) itself people sensed the realization that [HaShem](hashem.html) was beyond these [laws](law.html).

The [Talmud](orallaw.html) (Pirke Avot 5:8) reports ten miracles that were performed continually in the [First](one.html) [Temple](temple.html):

1. No woman ever miscarried from the aroma of the animal offerings.

2. The animal offerings never spoiled.

3. A fly was never seen in the slaughterhouse of the [Temple](temple.html).

4. No unclean accident ever happened to the [Kohen](kohen.html) Gadol on [Yom Kippur](kippur.html).

5. Rain did not extinguish the [fire](fire.html) on the altar's wood-pile.

6. Despite the wind, the column of smoke from the altar always rose straight up.

7. No defect was ever found in the [Omer](omer.html) or the Showbreads.

8. Though worshippers at the [Temple](temple.html) stood closely pressed together, each [one](one.html) still had enough room to bow down.

9. No serpent or scorpion ever harmed anyone in [Jerusalem](city.html).

1. Nobody ever said to his friend: There is no room for me to lodge overnight in [Jerusalem](city.html).

[HaShem](hashem.html) provided these miracles so that the [Jewish](gen-jew.html) People should have the ability to perform the [Temple](temple.html) service without any impediments. The Almighty assured us that nothing in the [world](worlds.html), including nature itself, would ever hold back the [Jewish](gen-jew.html) People's ability to reach Him.

# XVI. Many Tens

Most of this section is from: “The Book of Tens”, by Mark Podwal, Greenwillow Books:

10 [fingers](body.html) on [two](two.html) [hands](fourteen.html).

[HaShem](hashem.html) governs with 10 fundamental principles, the Sefirot.

Keter – crown

Chachmah - Wisdom

Binah - Understanding

Chesed - Mercy

Din / Gevurah - Judgment / Power

Teferet - Beauty

Netzach - Eternity

Hod - Majesty

Yesod - Foundation

Malchut - Kingdom

10 [plagues](plagues.html) [one](one.html) for each of [Avraham](avraham.html)’s 10 trials.

The 10 wonders created on the [first](one.html) day were the [heavens](heaven.html) and the earth, chaos and emptiness, light and darkness, wind and water, the length of the day, and the length of the night.

***Chagigah 12a*** *Rab Judah further said that Rab said: Ten[[126]](#footnote-126) things were created the* [*first*](one.html) *day, and they are as follows:* [*heaven*](heaven.html) *and earth, Tohu [chaos], Bohu [desolation],[[127]](#footnote-127) light and darkness, wind and water, the measure of day and the measure of night.[[128]](#footnote-128)* [*Heaven*](heaven.html) *and earth, for it is written: In the beginning G-d created* [*heaven*](heaven.html) *and earth.[[129]](#footnote-129) Tohu and Bohu, for it is written: And the earth was Tohu and Bohu.[[130]](#footnote-130) Light and darkness: darkness, for it is written: And darkness was upon the* [*face*](body.html) *of the deep;[[131]](#footnote-131) light, for it is written: And G-d said, Let there be light.[[132]](#footnote-132) Wind and water, for it is written: And the wind[[133]](#footnote-133) of G-d hovered over the* [*face*](body.html) *of the waters.[[134]](#footnote-134) The measure of day and the measure of night, for it is written: And there was evening and there was morning,* [*one*](one.html) *day.[[135]](#footnote-135) It is* [*taught*](teacher.html)*: Tohu is a green line that encompasses the whole* [*world*](worlds.html)*, out of which darkness proceeds, for it is said: He made darkness His hiding-place round about Him.[[136]](#footnote-136) Bohu, this means the slimy[[137]](#footnote-137) stones that are sunk in the deep, out of which the waters proceed, for it is said: And he shall stretch over it the line of confusion [Tohu] and the plummet of emptiness [Bohu].[[138]](#footnote-138)*

10 marvels were created at twilight just before the [first](one.html) [Sabbath](sabbath.html) eve:

1. the ram substituted for [Isaac](isaac.html)
2. The rainbow
3. Aaron’s [rod](staff.html) that called forth the 10 [plagues](plagues.html)
4. The tablets of the 10 [commandments](cmds613.html)
5. The stylus [HaShem](hashem.html) used to engrave the 10 [commandments](cmds613.html)
6. The manna
7. Miriam’s well
8. Balaam’s [donkey](chamor.html)’s power of speech
9. The burial place of Moshe
10. The shamir, the worm like creature that cut the stones used for Solomon’s [Temple](temple.html)

***Pesachim 54a*** *Yet was light created at the termination of the* [*Sabbath*](sabbath.html)*? Surely It was* [*taught*](teacher.html)*: Ten things were created on the eve of the* [*Sabbath*](sabbath.html) *at twilight. These are they: the well,[[139]](#footnote-139) the manna, the rainbow,[[140]](#footnote-140) the writing[[141]](#footnote-141) and the writing instrument[s], the Tables,[[142]](#footnote-142) the sepulcher of Moshe, the cave in which Moshe and Elijah stood,[[143]](#footnote-143) the opening of the* [*ass*](chamor.html)*'s* [*mouth*](body.html)*,[[144]](#footnote-144) and the opening of the earth's* [*mouth*](body.html) *to swallow up the* [*wicked*](wicked.html)*.[[145]](#footnote-145) R. Nehemiah said in his father's* [*name*](name.html)*: Also* [*fire*](fire.html) *and the mule.[[146]](#footnote-146) R. Josiah said in his father's* [*name*](name.html)*: Also the ram[[147]](#footnote-147) and the shamir.[[148]](#footnote-148) R. Judah said: Tongs too.*

***Ethics of the*** [***Fathers***](fathers.html) ***5:6*** *Ten things were created on the eve of* [*Shabbat*](sabbath.html) *at twilight. These are: the* [*mouth*](body.html) *of the earth (where it swallowed* [*Korach*](qorach.html)*) the* [*mouth*](body.html) *of the well (of Miriam, that provided water for the Israelites in the desert); the* [*mouth*](body.html) *of the (ballam's)* [*ass*](chamor.html)*; the rainbow; the manna; (Moses')* [*staff*](staff.html)*; the shamir (that cut the stones of the Altar in the Holy* [*Temple*](temple.html)*); and the writing, the inscription, and the tablets [of the Ten* [*Commandments*](cmds613.html)*].*

Upon [hearing](mashal.html) that [Adam](adam.html) and Eve had [eaten](eating.html) of the Tree of the [Knowledge](knowledge.html) of Good and Evil, G-d cursed the serpent and Eve with 10 curses:

1. [Adam](adam.html) was striped of his heavenly garments
2. His [food](food.html) would be the grasses of the field
3. He was to earn his daily [food](food.html) in sorrow
4. His children were condemned to wander from land to land.
5. His [body](body.html) would sweat
6. Animals would have the power to kill him
7. He would no longer [live forever](eternal.html)
8. His days would be full of trouble
9. He would become dust
10. He would have to answer for all his deeds on earth

Nimrod was [one](one.html) of the 10 kings who ruled the earth from [one](one.html) end to the other. When [HaShem](hashem.html) came down to [Babel](bavel.html), it was [one](one.html) of the 10 times [HaShem](hashem.html) set [foot](heel.html) in our [world](worlds.html).

10 brothers of [Joseph](joseph.html) sold him into slavery.

*Bereshit (Genesis) 22:1-2*

10 righteous men could have saved Sodom from destruction.

10 blessings were given by [Isaac](isaac.html) to [Jacob](israelja.html):

1. G-d give you the dew of [heaven](heaven.html)
2. The fat of the land
3. Plenty of grain
4. and wine
5. [Nations](nations.html) shall serve you
6. And bow down to you
7. You shall be master over your brothers
8. And your mother’s sons shall bow down to you
9. A curse to all who curse you
10. A blessing to all who bless you

10 incidents tried [HaShem](hashem.html)’s patience in the wilderness.

10 spies gave a false report about the land.

10 strings were made for David’s harp.

10 menorah’s lit Solomon’s [Temple](temple.html).

10 were permitted to enter the [Olam HaBa](futures.html) (the [world](futures.html) to come) in their lifetime. [Midrash](orallaw.html) Yalkut Shimoni Yehezkel 364 - "[Nine](nine.html) entered [Gan Eden](eden.html) alive:

1. Hanoch,

2. Eliyahu,

3. [Mashiach](mashiach.html),

4. Eliezer,

5. the servant of the Kushi King,

6. Hiram King of Zor,

7. Yavetz the grandson of R' Yehuda HaNasi,

8. Serach bat Asher,

9. Batya bat Pharoah.

Some take out Hiram and put in R' Yehoshua ben Levi."

10 gradations of Holiness in Eretz Yisrael ([Mishna](orallaw.html), Kelim 1:1).

10 [tribes](tribes.html) were [exiled](galuyot.html) to Assyria.

10 lions were in the den with Daniel.

10 sons of [Haman](esther.html) were hanged.

10 days of repentance.

10 mentions of [HaShem](hashem.html)'s kingdom, 10 Shofars and 10 remembrances in the [Amidah](amida.html) [prayer](prayer.html) of [Rosh Hashana](teruah.html)h.

There are ten times in which the [command](cmds613.html) to give tsedaqh (charity) appears in the Torah.

**\* \* \***

**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:16 Wash, cleanse yourselves**Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].

**\* \* \***

Moshe in fact, was the [first](one.html) person among ten in the Tanakh called "man of G-d." The others were: Elkanah,

Samuel,

David,

Shmemaya,

Ido,

Elijah,

Elisha,

Micah and

Anon.[[149]](#footnote-149)

\* \* \*

It is revealing to note that the [number](nchart.html) 10 (the numeric equivalent of the [letter](letters.html)’Yod') is often used to group together items that are related to the wisdom of the Torah, or to the fear of [heaven](heaven.html). Just a few examples of this are: 10 utterances with which the [world](worlds.html) was created (Avot 5:1); 10 [Plagues](plagues.html) in Egypt (the subject of this week's Parasha); 10 [Commandments](cmds613.html) in the Tablets of the [Law](law.html); 10 tests of [Avraham](avraham.html)'s fear of G-d, all of which he passed (Avot 5:3); 10 that make up a congregation in [prayer](prayer.html); 10 miracles that occurred regularly in the Holy [Temple](temple.html) (Avot 5:5).

**The Ten Levels of Sanctity**

"And I will bring him (Kalev) to the land to which he came" (14:25).

The word "and I will bring him" ('va'havi'osiv') contains an extra’Yod', a hint to the ten levels of sanctity that Eretz Yisrael comprises (as befits a man of the caliber of Kelev, who strove for those very levels).[[150]](#footnote-150)

Here are the ten levels as listed in the [first](one.html) chapter of Kelim:

1. Eretz Yisrael

2. Walled towns

3. Within the walls of [Yerushalayim](city.html)

4. Har HaBayit ([Temple](temple.html) Mount)

5. The Chil (a walled area within the Har HaBayit)

6. The Ezrat Nashim

7. The Ezrat [Kohanim](priests.html)

8. Between the Ulam (the Hall leading to the Heichal) and the Mizbeach (altar)

9. The Heichal (the Holy place)

10. The Kodesh Kodeshim (the Holy of Holies).

**\* \* \***

**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:16[[151]](#footnote-151) Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived fromרָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go**

Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of [Rosh Hashana](teruah.html)h].

# XVII. [Avraham](avraham.html) ‎ was tested 10 times

God tested Abraham ten times:[[152]](#footnote-152)

1. Abraham suffered greatly in the town of Casdim when Nimrod threw him into the Fiery Furnace (Noah, Chapter 18).

2. God commanded Abraham to separate himself from his father and the rest of his family, and to abandon all his family and friends to go to a strange land. His anguish was greater because God did not tell him where he was to go, nor did He reveal to him the length of his journey.

3. There was a great famine in Canaan. All the world had plenty except the area where Abraham was. Since he did not want. to violate God's command' by returning to his father, he was forced to go to Egypt.

4. When Abraham entered Egypt, Sarah was taken from him and held in the royal palace.

5. A number of kings attacked with the intent to kill Abraham. Their plan was to take his nephew, Lot, captive, and when he came to save Lot, they would kill Abraham. When they took Lot captive along with all the people of Sodom and Gemorrah, Abraham had to do battle with them. This caused him great suffering, because he had to fight against such great odds.

6. God appeared to Abraham between the halves (beyn ha-betarim, and told him of the exile (galut) his children would have to endure if they were wicked, as well as the torments of purgatory that they would suffer.

7. When Abraham was 99 years old he was commanded to undergo circumcision. He was very apprehensive about this, since he hoped to have a son in his old age, and everything possible would have to be done to enhance his virility. Now he was told to reduce his virility by undergoing circumcision.

8. When Abraham went to the land of the Philistines, King Abimelekh ordered that Sarah be taken to his palace.

9. When Isaac grew up, Sarah noticed Ishmael hiding behind a wall, aiming an arrow at Isaac to kill him. She said to Abraham, "I want you to write a note (shetar maianah) right now, giving to Isaac all that God promised to give you. I do not want the son of the slave to inherit (yoresh) together with Isaac." God also commanded Abraham to discharge Hagar and her son from his house. Of all Abraham's troubles, none was worse than having to send his firstborn (bekhor) son away from his house.

10. The 'tenth was the "binding" (akedah) of Yitschaq. After Abraham had been gratified by having a long-awaited son, he was commanded to slaughter him as a sacrifice to God.

Paralleling these ten tests, God gave us ten special days during the year. These are the Ten Days of Repentance (Assarah Yemey Teshuvah), [the ten days from Rosh HaShanah to Yom Kippur, inclusively]. During these days, a person's prayers (tefillah, and repentance (teshuvah) are particularly acceptable to God. These ten days parallel the ten trials through which God put Abraham to the test. Therefore, during these ten days, Abraham's merit (zekhuth) is particularly helpful to us.

Paralleling Abraham's ten tests, God also brought about ten miracles (nissim) for the Israelites in Egypt, and an additional ten at the [Red] Sea. For the same reason, He brought the Ten Plagues (makkoth) upon the Egyptians.

It was also. because of Abraham's ten tests that Cod gave us the Ten Commandments (Assereth HaDibroth). When the Israelites made the Golden Calf, and the Tablets (Luchoth) con­taining the Ten Commandments were broken, God again remembered Abraham's ten trials. As a result of his merit, God took pity on the Israelite nation (Umah Yisraelit).

|  |  |  |
| --- | --- | --- |
| [**Plague**](plagues.html) **in Mitzrayim** | [**Creation**](bara.html) **Sayings** | [**Avraham**](avraham.html)**’s Trials[[153]](#footnote-153)** |
| **1.** Water is turned into [blood](body.html). ***Shemot (***[***Exodus***](exodus.html)***) 7:20*** | **10.**Then G-d said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." ***Bereshit (Genesis) 1:26*** | **10.** He had to [sacrifice](korbanot.html) his son [Isaac](isaac.html). ***Bereshit (Genesis) 22*** |
| **2.** Frogs everywhere. ***Shemot (***[***Exodus***](exodus.html)***) 8:5*** (frogs increase in [number](nchart.html) and fill...?) | **9.** G-d blessed them and said, "Be fruitful and increase in [number](nchart.html) and fill the water in the seas, and let the birds increase on the earth." ***Bereshit (Genesis) 1:22*** | **9.** He had to send away his son Ishmael. ***Bereshit (Genesis) 21:10-12*** |
| **3.** Dust becomes gnats. ***Shemot (***[***Exodus***](exodus.html)***) 8:17*** (sky teems with creatures?) | **8.** And G-d said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." ***Bereshit (Genesis) 1:20*** | **8.** Avimelech takes [Avraham](avraham.html)’s wife. ***Bereshit (Genesis) 20:2*** |
| **4.** Beasts everywhere. ***Shemot (***[***Exodus***](exodus.html)***) 8:24*** | **7.** And let them be lights in the expanse of the sky to give light on the earth." And it was so. ***Bereshit (Genesis) 1:15*** | **7.** At 99 he was [circumcised](circumcz.html).  ***Bereshit (Genesis) 17:11*** |
| **5.** Livestock all dies. ***Shemot (***[***Exodus***](exodus.html)***) 9:6*** (plants give livestock life.) | **6.** Then G-d said, "Let the land produce vegetation: [seed](flower.html)-bearing plants and trees on the land that bear fruit with [seed](flower.html) in it, according to their various kinds." And it was so. ***Bereshit (Genesis) 1:11*** | **6.** At the “[Covenant](covenant.html) between the Parts”, [Avraham](avraham.html) had to choose between purgatory and [exile](galuyot.html) for his descendants.  ***Bereshit (Genesis) 15*** |
| **6.** Festering boils. ***Shemot (***[***Exodus***](exodus.html)***) 9:10*** (boil means "to burn") | **5.** And G-d said, "Let the water under the sky be [gathered](gather.html) to [one](one.html) place, and let dry ground appear." And it was so.  ***Bereshit (Genesis) 1:9*** | **5.** He went to war against the [four](four.html) kings. ***Bereshit (Genesis) 14:13-16*** |
| **7.** Hail mixed with [fire](fire.html). ***Shemot (***[***Exodus***](exodus.html)***) 9:23*** (Hail from the sky?) | **4.** G-d called the expanse "sky." And there was evening, and there was morning--the second day. ***Bereshit (Genesis) 1:8*** | **4.** Sarah, [Avraham](avraham.html)’s wife, was kidnapped and brought to Pharaoh’s palace. ***Bereshit (Genesis) 12:15*** |
| **8.** Locusts everywhere. ***Shemot (***[***Exodus***](exodus.html)***) 10:13*** (Locusts in the expanse?) | **3.** G-d said, "Let there be an expanse between the waters to separate water from water." ***Bereshit (Genesis) 1:6*** | **3.** He suffered hunger during the [famine](famine.html) in Canaan. ***Bereshit (Genesis) 12:10*** |
| **9.** Darkness. ***Shemot (***[***Exodus***](exodus.html)***) 10:22*** | **2.** G-d said, "Let there be light."  ***Bereshit (Genesis) 1:3*** | **2.** G-d made him leave his father’s house. ***Bereshit (Genesis) 12:1*** |
| **10.** Death of the firstborn. ***Shemot (***[***Exodus***](exodus.html)***) 12:29*** | **1.** In the beginning G-d created the [heavens](heaven.html) and the earth. ***Bereshit (Genesis) 1:1*** | **1.** Nimrod casts [Avraham](avraham.html) into a fiery [furnace](furnace.html). ***Pesachim 118a*** |

Because of the merit of Abraham in undergoing these ten trials, God pardoned the Israelites for their sin of testing Him ten times. The ten tests were:

1. Before crossing the Red Sea, they complained, "Were there not enough graves in Egypt?" (Exodus 14:11).

2. After they crossed the Red Sea, they complained about their lack of water. It is thus written: “They came to Marah ... and the people complained ... " (Exodus 15:23,24). . .

3. In Rephidim, the people complained about the lack of water. It is thus written, "The people argued with Moses ... " (Exodus 17:2).

4. When God gave the manna, He commanded, "No man shall leave his place on the seventh day" (Exodus 16 :29). Still, people disobeyed and went out (Exodus 16 :27).

5. When God gave the manna, He also commanded, "Let no man leave any over for the morning" (Exodus 16:19). Still, people disobeyed, as it is written, "And men left some over" (Exodus 16:20).

6. Before God sent the quails, the people complained, "If only we had died in Egypt, when we sat by the flesh-pots" (Exodus 16:3).

7. Also with regard to eating flesh, the Torah states, "The camp followers among them began to experience desire" (Numbers 11:4).

8. The sin of the Golden Calf (Exodus 32).

9. The complaints against God (Numbers 11:1).

10. The sin of the Spies (meraglim) (Numbers 13).

# 

# XVII. The Ten [Plagues](plagues.html)

10 [plagues](plagues.html) punished Pharaoh and the Egyptians:

1. Water into [blood](body.html)
2. Frogs
3. Lice
4. Wild beasts
5. Pestilence
6. Boils
7. Hail mixed with [fire](fire.html)
8. Locusts
9. Darkness
10. Death of the [first](one.html) born

These ten [plagues](plagues.html) were divided into [two](two.html) groups of [five](five.html). The [first](one.html) [five](five.html), Pharaoh hardened his own [heart](body.html) and in the second [five](five.html), G-d hardened Pharaoh's [heart](body.html).

**1.** [**Blood**](body.html)

***Shemot (***[***Exodus***](exodus.html)***) 7:20-22*** *And Moshe and Aaron did so, as* [*HaShem*](hashem.html) *commanded; and he lifted up the* [*rod*](staff.html)*, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to* [*blood*](body.html)*. And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was* [***blood***](body.html) *throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's* [*heart*](body.html) *was* ***hardened****, neither did he hearken unto them; as* [*HaShem*](hashem.html) *had said.*

**2. Frogs**

***Shemot (***[***Exodus***](exodus.html)***) 8:12-15*** *And Moshe and Aaron went out from Pharaoh: and Moshe cried unto* [*HaShem*](hashem.html) *because of the frogs which he had brought against Pharaoh. And* [*HaShem*](hashem.html) *did according to the word of Moshe; and the* ***frogs*** *died out of the houses, out of the villages, and out of the fields. And they* [*gathered*](gather.html) *them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he* ***hardened*** *his* [*heart*](body.html)*, and hearkened not unto them; as* [*HaShem*](hashem.html) *had said.*

**3. Lice**

***Shemot (***[***Exodus***](exodus.html)***) 8:16-19*** *And* [*HaShem*](hashem.html) *said unto Moshe, Say unto Aaron, Stretch out thy* [*rod*](staff.html)*, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his* [*hand*](fourteen.html) *with his* [*rod*](staff.html)*, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were* ***lice*** *upon man, and upon beast. Then the magicians said unto Pharaoh, This [is] the finger of G-d: and Pharaoh's* [*heart*](body.html) *was* ***hardened****, and he hearkened not unto them; as* [*HaShem*](hashem.html) *had said.*

**4. Beasts**

***Shemot (***[***Exodus***](exodus.html)***) 8:29-32*** *And Moshe said, Behold, I go out from thee, and I will entreat* [*HaShem*](hashem.html) *that the swarms [of* ***beasts****] may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html)*. And Moshe went out from Pharaoh, and entreated* [*HaShem*](hashem.html)*. And* [*HaShem*](hashem.html) *did according to the word of Moshe; and he removed the swarms [of beasts] from Pharaoh, from his servants, and from his people; there remained not* [*one*](one.html)*. And Pharaoh* ***hardened*** *his* [*heart*](body.html) *at this* [*time*](time.html) *also, neither would he let the people go.*

**5.** [**Plague**](plagues.html)

***Shemot (***[***Exodus***](exodus.html)***) 9:3-7*** *Behold, the* [*hand*](fourteen.html) *of* [*HaShem*](hashem.html) *is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous* ***murrain****. And* [*HaShem*](hashem.html) *shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel. And* [*HaShem*](hashem.html)[*appointed*](settimes.html) *a set* [*time*](time.html)*, saying, Tomorrow* [*HaShem*](hashem.html) *shall do this thing in the land. And* [*HaShem*](hashem.html) *did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not* [*one*](one.html)*. And Pharaoh sent, and, behold, there was not* [*one*](one.html) *of the cattle of the Israelites dead. And the* [*heart*](body.html) *of Pharaoh was* ***hardened****, and he did not let the people go.*

**6. Boils**

***Shemot (***[***Exodus***](exodus.html)***) 9:10-12*** *And they took ashes of the* [*furnace*](furnace.html)*, and stood before Pharaoh; and Moshe sprinkled it up toward* [*heaven*](heaven.html)*; and it became a boil breaking forth [with] blains upon man, and upon beast. And the magicians could not stand before Moshe because of the* ***boils****; for the boil was upon the magicians, and upon all the Egyptians. And* [***HaShem***](hashem.html) ***hardened*** *the* [*heart*](body.html) *of Pharaoh, and he hearkened not unto them; as* [*HaShem*](hashem.html) *had spoken unto Moshe.*

**7. Hail mixed with** [**fire**](fire.html)

***Shemot (***[***Exodus***](exodus.html)***) 9:29 - 10:1*** *And Moshe said unto him, As soon as I am gone out of the* [*city*](city.html)*, I will spread abroad my* [*hands*](fourteen.html) *unto* [*HaShem*](hashem.html)*; [and] the thunder shall cease, neither shall there be any more hail; that thou mayest* [*know*](daat.html) *how that the earth [is]* [*HaShem*](hashem.html)*’s. But as for thee and thy servants, I* [*know*](daat.html) *that ye will not yet fear* [*HaShem*](hashem.html) *G-d. And the flax and the barley was smitten: for the barley [was] in the ear, and the flax [was] bolled. But the wheat and the rye were not smitten: for they [were] not grown up. And Moshe went out of the* [*city*](city.html) *from Pharaoh, and spread abroad his* [*hands*](fourteen.html) *unto* [*HaShem*](hashem.html)*: and the* ***thunders and hail*** *ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his* [*heart*](body.html)*, he and his servants. And the* [*heart*](body.html) *of Pharaoh was hardened, neither would he let the children of Israel go; as* [*HaShem*](hashem.html) *had spoken by Moshe. And* [*HaShem*](hashem.html) *said unto Moshe, Go in unto Pharaoh:* ***for I have hardened his*** [***heart***](body.html)*, and the* [*heart*](body.html) *of his servants, that I might shew these my* [*signs*](signs.html) *before him:*

**8. Locusts**

***Shemot (***[***Exodus***](exodus.html)***) 10:19-20*** *And* [*HaShem*](hashem.html) *turned a mighty strong west wind, which took away the* ***locusts****, and cast them into the* [*Red sea*](stages.html)*; there remained not* [*one*](one.html) *locust in all the coasts of Egypt. But* [*HaShem*](hashem.html) ***hardened Pharaoh's*** [***heart***](body.html)*, so that he would not let the children of Israel go.*

**9. Darkness**

***Shemot (***[***Exodus***](exodus.html)***) 10:22-27*** *And Moshe stretched forth his* [*hand*](fourteen.html) *toward* [*heaven*](heaven.html)*; and there was a thick* ***darkness*** *in all the land of Egypt* [*three*](three.html) *days: They saw not* [*one*](one.html) *another, neither rose any from his place for* [*three*](three.html) *days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moshe, and said, Go ye, serve* [*HaShem*](hashem.html)*; only let your flocks and your herds be stayed: let your little ones also go with you. And Moshe said, Thou must give us also sacrifices and* [*burnt offering*](korbanot.html)*s, that we may* [*sacrifice*](korbanot.html) *unto* [*HaShem*](hashem.html) *our G-d. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve* [*HaShem*](hashem.html) *our G-d; and we* [*know*](daat.html) *not with what we must serve* [*HaShem*](hashem.html)*, until we come thither.* ***But*** [***HaShem***](hashem.html) ***hardened Pharaoh's*** [***heart***](body.html)*, and he would not let them go.*

**10. Death of the** [**first**](one.html) **born**

***Shemot (***[***Exodus***](exodus.html)***) 11:4-10*** *And Moshe said, Thus saith* [*HaShem*](hashem.html)*, About midnight will I go out into the midst of Egypt:* ***And all the firstborn in the land of Egypt shall die****, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts. And there shall be a great* [*cry*](mashal.html) *throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his* [*tongue*](spirit.html)*, against man or beast: that ye may* [*know*](daat.html) *how that* [*HaShem*](hashem.html) *doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. And* [*HaShem*](hashem.html) *said unto Moshe, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moshe and Aaron did all these wonders before Pharaoh: and* [***HaShem***](hashem.html) ***hardened Pharaoh's*** [***heart***](body.html)*, so that he would not let the children of Israel go out of his land.*

|  |  |
| --- | --- |
| **# of saying of** [**creation**](bara.html) | **# of** [**plague**](plagues.html) |
| **1) In the beginning** | **10) killing of firstborn** |
| Here we see an obvious parallel theme which is that of firstness. | |
| **2) Let there be light** | **9) Darkness** |
| Opposite of light is darkness | |
| **3) Firmament (the** [**Heavens**](heaven.html)**)** | **7) Hail** |
| [HaShem](hashem.html) made the firmament and now commanded that Hail rain down from it. | |
| **4) Waters** [**gather**](gather.html) **so Earth appear** | **3) Lice** |
| [HaShem](hashem.html) revealed the earth and now by the [plague](plagues.html) we [know](daat.html) that the dust of earth transformed into lice (as we see that Aharon threw up dust and it turned into lice) | |
| **5) Vegetation appear** | **8) Locust** |
| Locusts [ate](eating.html) the vegetation. | |
| **6) Luminaries (**[**sun**](hachama.html)**,** [**moon**](chodesh.html) **etc)** | **5) Epidemic** |
| The idea here is a little deeper but the simple meaning is that the [sun](hachama.html) has healing powers as mentioned in the [Gemara](orallaw.html) and without the powers of it epidemic became possible. | |
| **7) Let water sprout forth living creatures** | **2) Frogs** |
| [HaShem](hashem.html) created creatures that came from water, now frogs came in excess out of water. | |
| **8) Let earth bring forth living creatures** | **4) Wild animals** |
| [HaShem](hashem.html) created living creatures on earth and now those animals came and attacked. | |
| **9) Man** | **6) Boils** |
| The [plague](plagues.html) of boils was the only [one](one.html) that affected man’s [body](body.html) so directly and so they correspond to each other here. | |
| **10) I have given** [**food**](food.html) **to** [**eat**](eating.html) | **1) Water turned to** [**blood**](body.html) |
| [Food](food.html) of Egypt depended on Nile and nutrients of [food](food.html) are transported through [blood](body.html). | |

**5 parallel 5**

We can see other parallels within the 10 [plagues](plagues.html) as well. If we look at them as [two](two.html) separate sets of 5 we see that again they parallel each other exactly! The [first](one.html) [five](five.html) affected things in the lower [world](worlds.html) while the last [five](five.html) did so in the higher [world](worlds.html).

|  |  |
| --- | --- |
| **1) Water turned to** [**blood**](body.html) | **6) Boils** |
| Both related to disease. [Blood](body.html) affected inanimate waters while boils affected humans. | |
| **2) Frogs** | **7) Hail** |
| Both related to water as it says in Taaanit 8b; Bereshit Rabbah Chapter 12- “atmosphere is upper water and the seas are lower waters.” Frogs came from lower waters while Hail came from upper waters. | |
| **3) Lice** | **8) Locusts** |
| Lice crawl on lower earth while locusts fly in upper [heaven](heaven.html). | |
| **4) Wild animals** | **9) Darkness** |
| As it says in Tehillim 104:20 wild animals appear at night “You create darkness and it is night when all the wild beasts of the forest creep forth.” Also the [Hebrew](hebrew.html) word for wild animals “orev” is linguistically related to the [Hebrew](hebrew.html) word for night “erev”. | |
| **5) Epidemic** | **10)** [**plague**](plagues.html) **of firstborn** |
| Epidemic affected lower animals while [plague](plagues.html) of firstborn affected higher beings namely humans. This is why Pharaoh was able to withstand the [first](one.html) 5 [plagues](plagues.html) without [HaShem](hashem.html)’s hardening of his [heart](body.html); because they were on the lower level while the last [five](five.html) were on the higher level. | |

# XIX. The Ransom Money

**Midrash Tanhuma Yelammedenu, Shemot (Exodus)  30:1-38** A census of Israel was taken on ten different occasions. The first occurred when they descended to Egypt, as it is said: *Your fathers went down into Egypt with three score and ten persons*.[[154]](#footnote-154) Again, when they came out of Egypt, as is said: *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men*.[[155]](#footnote-155) Once in the Book of Numbers (it was taken) with reference to the standards;[[156]](#footnote-156) once with regard to the spies;[[157]](#footnote-157) in the days of Joshua when the land was divided;[[158]](#footnote-158) twice in the time of Saul, as it is said: *And he numbered them with lambs in Telaim[[159]](#footnote-159)* and *He numbered them with pebbles in Bezek*.[[160]](#footnote-160) What is indicated by the word *Telaim?* When they were prosperous, he counted them by means of their lambs *(telayim),* but when they were poor in deeds, he counted them with stones. What is *bezek?* It is a stone. He took a stone for each one of them and then totalled the stones. A census was taken in the days of David, as is said: *Joab gave up the sum, the number of the people to the king*;[[161]](#footnote-161) and again at the time of Ezra: *The whole congregation together was forty and two thousand, three hundred and three score*.[[162]](#footnote-162) In the time-to-come (a census will be taken), as is said: *The flock shall again pass into the hands of Him that counts them*,[[163]](#footnote-163) and in this instance: *When you take the sum.*

***Shemot (***[***Exodus***](exodus.html)***) 30:11-16*** *Then* [*HaShem*](hashem.html) *said to Moshe, "When you take a census of the Israelites to count them, each* [*one*](one.html) *must pay* [*HaShem*](hashem.html) *a ransom for his life at the* [*time*](time.html) *he is counted. then no* [*plague*](plagues.html) *will come on them when you* [*number*](nchart.html) *them. Each* [*one*](one.html) *who crosses over to those already counted is to give a half shekel,\* according to the* [*sanctuary*](mikdash.html) *shekel, which weighs* [*twenty*](twenty.html) *gera. this half shekel is an* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html)*. All who cross over, those* [*twenty*](twenty.html) *years old or more, are to give an* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html)*. The rich are not to give more than a half shekel and the poor are not to give less when you make the* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html) *to atone for your lives. Receive the* [*atonement*](atonemen.html) *money from the Israelites and use it for the service of the Tent of Meeting. it will be a memorial for the Israelites before* [*HaShem*](hashem.html)*, making* [*atonement*](atonemen.html) *for your lives."*

So, the ransom for the life of an Israelite is 10 gera, paid as a half of a shekel.

[Two](two.html) concepts were embodied in the half-shekel contribution. Each person gives *half* a shekel, symbolizing that only in concert with his fellow [Jews](gen-jew.html) can he become whole. On the other [hand](fourteen.html), his gift weighs ten gera, the [number](nchart.html) that represents wholeness, because everyone should dedicate his entire life to [HaShem](hashem.html).[[164]](#footnote-164)

Since the ultimate ransom was paid by [Messiah](mashiach.html), we see how the Torah alluded to [Messiah](mashiach.html) with the half-shekel ransom.

# XX. Miracles at the Sea of Reeds

10 miracles were performed for the Children of Israel at the [red sea](stages.html):

1. The [Red Sea](stages.html) was split
2. The water formed a canopy over their heads
3. [Twelve](twelve.html) passages opened
4. The water became as clear as glass
5. Dry ground for them and
6. mud for the Egyptians
7. The Egyptians had the walls of water turned into rocks, which were thrown against the Egyptians
8. But crumbled into tiny fragments before the Israelites.
9. A stream of fresh water flowed through the salty water for the Israelites
10. The water froze and became hidden in the sea after they drank

# XXI. The Ten Kal Vachomer

During shacharit we mention the [thirteen](thirteen.html) rules of Ishmael. Within these [thirteen](thirteen.html) is the *kal Vachomer*. A *kal Vachomer* is an *a fortiori* logical argument that reasons: If a rule or fact applies in a situation where there is relatively little reason for it to apply, certainly it applies in a situation where there is more reason for it to apply. For example, in the verse: Moshe says, “If Israel, for whom my message is beneficial, will not listen to me, certainly Pharaoh, for whom the message is detrimental, will not listen”.[[165]](#footnote-165)

Another reason that Pharaoh would not listen is because Moshe was “of blocked lips”, and it is unbefitting that [one](one.html) with a speech defect should [speak](mashal.html) before the king. However, to the general populace such an impediment is not significant. So, if the Israelites who should not have demurred because of Moshe’s blocked lips, nevertheless ignored him, certainly Pharaoh, who was unused to such speech, would reject his message. Thus, the statement, “I am of blocked lips”, is part of the *Val Vachomer*. And it is to emphasize this that Rashi commented on “blocked lips” before “So how will Pharaoh listen to me?”[[166]](#footnote-166)

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) XCII:7** AND WHEN THEY WERE GONE OUT OF THE [CITY](city.html)... IS NOT THIS IT IN WHICH MY [HaShem](hashem.html) DRINKETH... AND HE OVERTOOK THEM... AND THEY SAID UNTO HIM:... BEHOLD, THE MONEY, etc. (XLIV, 4-8). R. Ishmael [taught](teacher.html): This is [one](one.html) of the **ten a fortiori arguments** recorded in the Torah. (i) BEHOLD, THE MONEY, WHICH WE FOUND IN OUR SACKS’ [MOUTHS](body.html), WE BROUGHT BACK UNTO THEE; does it then not stand to reason, How THEN SHOULD WE STEAL, etc. (ii) Behold, the children of Israel have not hearkened unto me; surely all the more, How then shall Pharaoh hear me (Ex. VI, 12). (iii) Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; does it not follow then, And how much more after my death (Deut. XXXI, 27). (iv) And the Lord said unto Moshe: If her father had but spit in her [face](body.html); surely it would stand to reason, Should she not hide in shame [seven](seven.html) days Num. XII, 14). (v) If thou hast run with the footmen, and they have wearied thee, is it not logical to say, Then how canst thou contend with horses (Jer. XII, 5). (vi) Behold, we are afraid here in Judah; surely it stands to reason, How much more then if we go to Keilah (I Sam. XXIII, 3). (vii) And if in a land of Peace where thou art secure [thou art overcome], is it not logical to ask, How wilt thou do in the thickets of the [Jordan](stages.html)? Jer. loc. cit.). (viii) Behold, the righteous shall be requited in the earth; does it not follow, How much more the [wicked](wicked.html) and the sinner (Prov. XI, 31). (ix) And the king said unto [Esther](esther.html) the queen: The [Jews](gen-jew.html) have slain and destroyed [five](five.html) hundred men in Shushan the castle; it stands to reason, What then have they done in the rest of the king's provinces (Est. IX, 12). (x) Behold, when it was whole, it was meet for no work; surely it is logical to argue, How much less, when the [fire](fire.html) hath devoured it, and it is singed, etc. (Ezek. XV, 5).)

There are 10 Val Chomer arguments, enumerated in Bereshit Rabbah 92:7, that appear in Torah, as cited by Rashi:

Bereshit (Genesis) 44:8

Shemot ([Exodus](exodus.html)) 6:12

Bamidbar ([Numbers](nchart.html)) 12:14

Devarim (Deuteronomy) 31:27

I Shmuel (Samuel) 23:3

Yeremyahu (Jeremiah) 12:5 (2 arguments)

Yehezechel (Ezekiel) 15:5

Mishlei (Proverbs) 11:31

[Esther](esther.html) 9:12

# XXII. The Foundation of All Sums

The following text is quoted from: [Avraham](avraham.html) ‎ Ibn Ezra's *Sefer Yesod Mora Ve-*[*Sod*](sod.html) *Ha-Torah* (The Secrets of the Torah):

*Ten is the foundation of all sums,[[167]](#footnote-167) for all sums that follow ten[[168]](#footnote-168) are made up of a part[[169]](#footnote-169) or parts of ten,[[170]](#footnote-170) or* [*one*](one.html) *come into being by doubling ten,[[171]](#footnote-171) multiplying ten[[172]](#footnote-172) or by a combination of the* [*two*](two.html)*.[[173]](#footnote-173) Furthermore, it is well* [*known*](daat.html) *that wind and* [*fire*](fire.html) *form* [*one*](one.html) *sphere, and water and earth a second sphere.[[174]](#footnote-174) There is indisputable proof that these spheres are circled by* [*eight*](eight.html) *other spheres.[[175]](#footnote-175) All of this clearly adds up to ten. The yod[[176]](#footnote-176) therefore has the shape of the periphery of a circle that encompasses everything in it.[[177]](#footnote-177)*

*The word yod means a gathering.[[178]](#footnote-178) It comes from the same root[[179]](#footnote-179) as the words todah [company[[180]](#footnote-180) and todot [companies][[181]](#footnote-181) in And the other company (Nehemiah 12:38)*

*Now if* [*one*](one.html) *starts counting the spheres from the* [*first*](one.html) *sphere,[[182]](#footnote-182) then the* [*first*](one.html) *sphere is the holy sphere.[[183]](#footnote-183) On the other* [*hand*](fourteen.html)*, if* [*one*](one.html) *starts the count of the spheres from the lunar sphere,[[184]](#footnote-184) then the tenth sphere is the holy sphere. Both the firstborn and the tenth born are therefore holy.[[185]](#footnote-185)*

*However, from another point of view, the integers end with* [*nine*](nine.html)*.[[186]](#footnote-186) For ten is the* [*first*](one.html) *of the tens, and* [*one*](one.html) *is not considered a* [*number*](nchart.html)*. There are thus only* [*eight*](eight.html)[*numbers*](nchart.html)*.[[187]](#footnote-187)* [*Four*](four.html) *of them-namely,* [*two*](two.html)*,* [*three*](three.html)*,* [*five*](five.html)*, and* [*seven*](seven.html)*-are prime* [*numbers*](nchart.html)*.[[188]](#footnote-188)*

*When we add* [*one*](one.html)*, which is a root, and a square, a foundation[[189]](#footnote-189) and a cube, to the square of the* [*first*](one.html) *of the even* [*numbers*](nchart.html)*,[[190]](#footnote-190) we get* [*five*](five.html)*[[191]](#footnote-191) If we add* [*one*](one.html) *to the square of the* [*first*](one.html) *of the odd* [*numbers*](nchart.html)*,[[192]](#footnote-192) we get ten.[[193]](#footnote-193)*

*We thus have the revered* [*name*](name.html) *of G-d.[[194]](#footnote-194) If we add* [*one*](one.html) *to the square of* [*five*](five.html)*, we get the sum of G-d's entire* [*name*](name.html)*.[[195]](#footnote-195) The same is also the case if we add up the* [*letters*](letters.html) *that spell out yod, heh.[[196]](#footnote-196) If we add* [*one*](one.html) *to the square of* [*seven*](seven.html)*, we get fifty, [which alludes to] the holy* [*jubilee*](yovel.html) *year[[197]](#footnote-197) and the day when the* [*festival*](festival.html) *of* [*Shavuot*](shavuot.html) *is observed.[[198]](#footnote-198)*

# XXIII. The Descents

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) XXXVIII:9** 9. AND [HaShem](hashem.html) CAME DOWN TO SEE, etc. R. Simeon b. Yohai said: This is [one](one.html) of the ten descents mentioned in the Torah.[[199]](#footnote-199)

With ten descents, the Shechinah descended onto the [world](worlds.html).

**1.** The [first](one.html) was in the [Garden of Eden](eden.html)...

**2.** He descended to punish [Adam](adam.html) (Gen 3:8);

**3.** To look at the tower (Gen 11:5);

**4.** To convince Himself of the [wickedness](wicked.html) of the sinful cities (Gen 18:21);

**5.** To deliver Israel [from Egypt](thebirth.html) (Exo 3:8);

**6.** To drown the Egyptians in the [Red Sea](stages.html) (2 Sam 22:10);

**7.** To reveal the Torah (Exo 19:20);

**8.** To make His spirit rest upon the [seventy](seventy.html) elders (Num 11:5);

**9.** To make the Shechinah [dwell](dwelling.html) in the [Temple](temple.html) (Eze 44:21).

**10.** He will also descend in the [time](time.html) to come when He will appear to execute judgment upon Gog.

# XXIV. The [World](futures.html) To Come

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XV:21*** *... We do, however, find ten things which the Holy* [*One*](one.html)*, blessed be He, will renew in the* [*Time*](time.html) *to Come.*

*The* [*first*](one.html) *is that He will illumine the whole* [*world*](worlds.html)*, for it says: The* [*sun*](hachama.html) *shall be no more thy light by day... but the Lord shall be unto thee an everlasting light (Isa. LX, 19). Is there a man able to look at G-d? But what will G-d do to the* [*sun*](hachama.html)*? He will make it give* [*forty*](forty.html)*-*[*nine*](nine.html) *times as much light, as it says: And the light of the* [*moon*](chodesh.html) *shall be as the light of the* [*sun*](hachama.html)*, and the light of the* [*sun*](hachama.html) *shall be sevenfold (ib. XXX, 26).[[200]](#footnote-200) When a man shall be sick, G-d will order the* [*sun*](hachama.html) *to heal him; as it says: But unto you that fear My* [*name*](name.html) *shall the* [*sun*](hachama.html) *of righteousness arise with healing in its wings (Mal. III, 20).*

*The second thing is that He will bring out living water from* [*Jerusalem*](city.html) *and heal therewith all those who have a disease, as it says: Every living creature wherewith it swarms, whithersoever the rivers shall come, shall live;... for these waters are come thither, that all things be healed (Ezekiel 47:9).*

*The* [*third*](three.html) *is that He will make trees yield their fruit each month, and when a man* [*eats*](eating.html) *of them he will be healed,’ for it says: And by the river upon the bank thereof, on this side and on that side, shall grow every tree for* [*food*](food.html)*,... it shall bring forth* [*new*](new.html) *fruit every month, because the waters thereof issue out of the* [*sanctuary*](mikdash.html)*; and the fruit thereof shall be for* [*food*](food.html)*, and the leaf thereof for healing (ibid. 12).*

*The* [*fourth*](four.html) *is that they will rebuild all the waste cities so that there shall not be* [*one*](one.html) *waste place left in the* [*world*](worlds.html)*[[201]](#footnote-201); even Sodom and Gomorrah will be rebuilt in the* [*Time*](time.html) *to Come, as it says, And thy sisters, Sodom and her daughters, shall return to their former estate (ibid. XVI, 55).*

*The* [*fifth*](five.html) *is that He will rebuild* [*Jerusalem*](city.html) *with sapphire stones, as it says: Behold, I will set thy stones in fair colours,... And I will make pinnacles of rubies (Isa. LIV, 11, 12). These precious stones will shine like the* [*sun*](hachama.html)*, and the heathens will come and see the glory of Israel, as it is said: And* [*nations*](nations.html) *shall* [*walk*](walking.html) *at thy light (ib. LX, 3).*

*The* [*sixth*](six.html) *is that The cow and bear shall feed (ib. XI, 7).[[202]](#footnote-202)*

*The seventh is that He will bring all the wild beasts, birds and creeping things and make a* [*covenant*](covenant.html) *with them and with all Israel, for it says: And in that day will I make a* [*covenant*](covenant.html) *for them with the beasts of the field, and with the fowls of* [*heaven*](heaven.html) *(Hos. II, 20).*

*The* [*eighth*](eight.html) *is that there will be no more* [*weeping*](mashal.html) *or wailing in the* [*world*](worlds.html)*, for it says: And the voice of* [*weeping*](mashal.html) *shall be no more heard in her, nor the voice of* [*crying*](mashal.html) *(Isa. LXV, 19).*

*The* [*ninth*](nine.html) *is that there will be no more death in the* [*world*](worlds.html)*, for it says: He will swallow up death for ever; and the Lord G-d will wipe away* [*tears*](mashal.html) *from off all faces; and the reproach of His people will He take away (ib. XXV, 8).*

*The tenth is that there will no longer be any sighing, wailing, or anguish, but that all will be rejoicing, for it says: And the ransomed of the Lord shall return, and come with singing unto Zion (ib. XXXV, 10).[[203]](#footnote-203)*

# XXV. Created On the Eve of The [Sabbath](sabbath.html)

***Pesachim 54a*** *Rabbi used to’scatter’ them.[[204]](#footnote-204) R. Hiyya’collected’ them.[[205]](#footnote-205) R.* [*Isaac*](isaac.html) *b. Abdimi said: Though Rabbi scattered them, he subsequently repeated them in [their] order over the cup [of wine], so as to quit his children and* [*household*](househld.html) *[of their obligation].[[206]](#footnote-206) Yet was light created at the termination of the* [*Sabbath*](sabbath.html)*? Surely It was* [*taught*](teacher.html)*: Ten things were created on the eve of the* [*Sabbath*](sabbath.html) *at twilight. These are they: the well,[[207]](#footnote-207) the manna, the rainbow,[[208]](#footnote-208) the writing[[209]](#footnote-209) and the writing instrument[s], the Tables,[[210]](#footnote-210) the sepulcher of Moshe, the cave in which Moshe and Elijah stood,[[211]](#footnote-211) the opening of the* [*ass*](chamor.html)*'s* [*mouth*](body.html)*,[[212]](#footnote-212) and the opening of the earth's* [*mouth*](body.html) *to swallow up the* [*wicked*](wicked.html)*.[[213]](#footnote-213) R. Nehemiah said in his father's* [*name*](name.html)*: Also* [*fire*](fire.html) *and the mule.[[214]](#footnote-214) R. Josiah said in his father's* [*name*](name.html)*: Also the ram[[215]](#footnote-215) and the shamir.[[216]](#footnote-216)*

# XXVI. The Ten [Famines](famine.html)

[Nine](nine.html) [famines](famine.html) have come to the [world](worlds.html). There will be a tenth [famine](famine.html) in the days before [Messiah](mashiach.html):

[Midrash](orallaw.html) Rabbah - [Ruth](ruth.html) I:4 THAT THERE WAS A [FAMINE](famine.html) IN THE LAND. Ten [famines](famine.html) have come upon the [world](worlds.html).

1. [One](one.html) in the days of [Adam](adam.html),
2. [one](one.html) in the days of Lamech,
3. [one](one.html) in the days of [Avraham](avraham.html),
4. [one](one.html) in the days of [Isaac](isaac.html),
5. [one](one.html) in the days of [Jacob](israelja.html),
6. [one](one.html) in the days of Elijah,
7. [one](one.html) in the days of Elisha,
8. [one](one.html) in the days of David,
9. [one](one.html) in the days when the Shoftim (Judges) judged – mentioned in the days of the Book of [Ruth](ruth.html), and
10. [one](one.html) which is destined still to come upon the [world](worlds.html).[[217]](#footnote-217)

[One](one.html) in the days of [Adam](adam.html), as it is said, Cursed is the ground for thy sake (Gen. III, 17); [one](one.html) in the days of Lamech, as it is said, From the ground which the Lord hath cursed (ib. V, 29); [one](one.html) in the days of [Avraham](avraham.html), as it is said, And there was a [famine](famine.html) in the land; and [Abram](avraham.html) went down [into Egypt](thebirth.html) (ib. XII, 10); [one](one.html) in the days of [Isaac](isaac.html), as it is said, And there was a [famine](famine.html) in the land, beside the [first](one.html) [famine](famine.html) (ib. XXVI, 1); [one](one.html) in the days of [Jacob](israelja.html), as it is said, For these [two](two.html) years hath the [famine](famine.html) been in the land (ib. XLV, 6); [one](one.html) in the days of Elijah, as it is said, There shall not be dew nor rain these years (I Kings XVII, 1); [one](one.html) in the days of Elisha, as it is said, And there was a great [famine](famine.html) in Samaria (II Kings VI, 25); [one](one.html) in the days of David, as it is said, And there was a [famine](famine.html) in the days of David [three](three.html) years (II Sam. XXI, 1); [one](one.html) in the days of the Shoftim (Judges), as it is said, THERE WAS A [FAMINE](famine.html) IN THE LAND; and [one](one.html) which is destined to come to the [world](worlds.html), as it is said, That I will send a [famine](famine.html) in the land, not a [famine](famine.html) of bread, nor a thirst for water, but of [hearing](mashal.html) the words of [HaShem](hashem.html) (Amos VIII, 11).

# XXVII. The Ten Counts

On ten occasions were Israel counted.

Once when they went down to Egypt (cf. Bereshit (Genesis) 46).

A second [time](time.html) when they came out (Shemot ([Exodus](exodus.html)) 12:37).

A [third](three.html) [time](time.html) after the incident of the Golden Calf (ibid., 30:12).

Twice in the Book of [Numbers](nchart.html): once in formation of the camps ([Numbers](nchart.html) 1) and once in [connection](connection.html) with the division of the land (ibid. 26).

Twice in the days of Saul (I Samuel 11:8 and 15:4). The [eighth](eight.html) [time](time.html) in the days of David (II Samuel 24:9).

The [ninth](nine.html) [time](time.html) they were numbered was in the days of Ezra (Ezra 2:64; Nehemiah 7:66).

The tenth [time](time.html) will be in the [future](future.html) era of [Mashiach](mashiach.html), when "The flocks shall again pass under the [hands](fourteen.html) of Him that counts them" (Jeremiah 33:13). ([Midrash](orallaw.html) Rabbah)

**Midrash Tanhuma Yelammedenu, Shemot (Exodus)  30:9** A census of Israel was taken on ten different occasions. The first occurred when they descended to Egypt, as it is said: *Your fathers went down into Egypt with three score and ten persons*(Deuteronomy 10:29). Again, when they came out of Egypt, as is said: *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men*(Exodus 12:37). Once in the Book of Numbers (it was taken) with reference to the standards (Numbers 2:21); once with regard to the spies (Numbers 13); in the days of Joshua when the land was divided (Joshua 18:10); twice in the time of Saul, as it is said: *And he numbered them with lambs in Telaim* (I Samuel 14:4) and *He numbered them with pebbles in Bezek*(ibid., 11:8). What is indicated by the word *Telaim?* When they were prosperous, he counted them by means of their lambs*(telayim),*but when they were poor in deeds, he counted them with stones. What is *bezek?* It is a stone. He took a stone for each one of them and then totalled the stones. A census was taken in the days of David, as is said: *Joab gave up the sum, the number of the people to the king*(II Samuel 24:9); and again at the time of Ezra: *The whole congregation together was forty and two thousand, three hundred and three score*(Ezra 2:14). In the time-to-come (a census will be taken), as is said: *The flock shall again pass into the hands of Him that counts them*(Jeremiah 33:13), and in this instance: *When you take the sum*

According to a [Midrash](orallaw.html),[[218]](#footnote-218) Israel was counted only a total of [nine](nine.html) times until today, and the tenth [time](time.html) will be when the [Messiah](mashiach.html) comes.

# XXVIII The Tithe

In the Portion of *BeChukothai,* there is a procedure for set­ting aside a tenth-part levy on livestock, [one](one.html) for each ten heads. All the animals would be placed in an enclosure that had a single narrow opening through which no more than [one](one.html) creature could pass, with the mother-beast left outside the enclosure so that its young would surge towards her. The owner of the herd then positioned himself at the exit with a [rod](staff.html) in [hand](fourteen.html), and as the animals filed out, he counted them [one](one.html) by [one](one.html). Every tenth beast he would mark with red paint and render it sanc­tified by pronouncing, "This [one](one.html) is the *ma'aser-tithe."*

In this way, the order in which they entered the enclosure would be the reverse of the order in which they came out, with the [first](one.html) [one](one.html) in exit­ing last.

This was the procedure followed by our patriarch [Jacob](israelja.html) when he was about to set aside the *ma'aser* levy from the possessions that [HaShem](hashem.html) gave him, in fulfillment of his pledge, "Of all that You give me, I will set aside a tenth-tithe to You" - Bereshit (Genesis) 28:22.

[Inasmuch as the tenth [one](one.html) becomes consecrated to [HaShem](hashem.html) and is reserved for a sacred purpose, the aforementioned has implications also for human offspring. If we follow the rule that the [first](one.html) [one](one.html) in is the last [one](one.html) out, and the last [one](one.html) in is the [first](one.html) [one](one.html) out, the counting begins with the last offspring born and continues up to the [first](one.html)-born.] Therefore, when [Jacob](israelja.html) wished to set aside [one](one.html) son as the ma'aser, he began the count with the last-born, [Benjamin](benyamin.html). Counting backwards and applying the rule of, "every tenth [one](one.html) being consecrated to [HaShem](hashem.html)" (Leviticus 27:32), [Jacob](israelja.html) determined Levi to be that tenth son who would be con­secrated to [HaShem](hashem.html).

Thus it was that when Levi was born, the Archangel [Michael](angels.html) came down from [heaven](heaven.html), and picking up the [new](new.html)-born child, brought him before the Throne of Glory

"Master of the universe," said he, "this child is destined to be a por­tion before You, holy unto [HaShem](hashem.html)."

Whereupon [HaShem](hashem.html) extended His right [hand](mashal.html) [signifying [spiritual](physical.html) bless­ings,] and pronounced the blessing upon him that his descendants should serve in the [*Beit HaMikdash*](mikdash.html)*,* even as the ministering [angels](angels.html) stand in readiness On-High to minister before Him.

**Ten Passovers**

While the [Passover](passover.html) was to be observed every year, only ten specific Passovers are recorded in the Bible. The following is a chronological listing of the recorded Passovers in the Bible. The [first](one.html) is of course in Egypt, when the [Passover](passover.html) was [first](one.html) instituted by the Lord.

**(1) The** [**First**](one.html) **(1)**

[***Exodus***](exodus.html) ***12:1-3...*** *1And* [*HaShem*](hashem.html) *spake unto Moshe and Aaron in the land of Egypt, saying, 2This month shall be unto you the beginning of months: it shall be the* [*first*](one.html) *month of the year to you. 3Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their* [*fathers*](fathers.html)*, a lamb for an house: 4...*

**(2) The Second (2)**

[***Numbers***](nchart.html) ***9:1-5*** *And* [*HaShem*](hashem.html) *spake unto Moshe in the wilderness of* [*Sinai*](stages.html)*, in the* [*first*](one.html) *month of the second year after they were come out of the land of Egypt, saying, 2Let the children of Israel also keep the* [*Passover*](passover.html) *at his* [*appointed*](settimes.html) *season. 3In the* [*fourteenth*](fourteen.html) *day of this month, at even, ye shall keep it in his* [*appointed*](settimes.html) *season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. 4And Moshe spake unto the children of Israel, that they should keep the* [*Passover*](passover.html)*. 5And they kept the* [*Passover*](passover.html) *on the* [*fourteenth*](fourteen.html) *day of the* [*first*](one.html) *month at even in the wilderness of* [*Sinai*](stages.html)*: according to all that* [*HaShem*](hashem.html) *commanded Moshe, so did the children of Israel.*

**(3) The** [**Third**](three.html) **(3)**

***Joshua 5:10-12*** *10And the children of Israel encamped in Gilgal, and kept the* [*Passover*](passover.html) *on the* [*fourteenth*](fourteen.html) *day of the month at even in the plains of* [*Jericho*](stages.html)*. 11And they did* [*eat*](eating.html) *of the old corn of the land on the morrow after the* [*Passover*](passover.html)*,* [*unleavened*](chametz.html) *cakes, and parched corn in the selfsame day. 12And the manna ceased on the morrow after they had* [*eaten*](eating.html) *of the old corn of the land; neither had the children of Israel manna any more; but they did* [*eat*](eating.html) *of the fruit of the land of Canaan that year.*

**(4) The** [**Fourth**](four.html) **(4)**

***2 Chronicles 30:1-2*** *1And Hezekiah sent to all Israel and Judah, and wrote* [*letters*](letters.html) *also to Ephraim and Manasseh, that they should come to the house of* [*HaShem*](hashem.html) *at* [*Jerusalem*](city.html)*, to keep the* [*Passover*](passover.html) *unto* [*HaShem*](hashem.html) *G-d of Israel. 2For the king had taken counsel, and his princes, and all the congregation in* [*Jerusalem*](city.html)*, to keep the* [*Passover*](passover.html) *in the second month.*

**(5) The** [**Fifth**](five.html) **(5)**

***2 Chronicles 35:17-19*** *17And the children of Israel that were present kept the* [*Passover*](passover.html) *at that* [*time*](time.html)*, and the feast of* [*unleavened*](chametz.html) *bread* [*seven*](seven.html) *days. 18And there was no* [*Passover*](passover.html) *like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a* [*Passover*](passover.html) *as Josiah kept, and the* [*priests*](priests.html)*, and the Levites, and all Judah and Israel that were present, and the inhabitants of* [*Jerusalem*](city.html)*. 19In the* [*eighteenth*](eighteen.html) *year of the reign of Josiah was this* [*Passover*](passover.html) *kept.*

**(6) The** [**Sixth**](six.html) **(6)**

***Ezra 6:19-22*** *19And the children of the captivity kept the* [*Passover*](passover.html) *upon the* [*fourteenth*](fourteen.html) *day of the* [*first*](one.html) *month. 20For the* [*priests*](priests.html) *and the Levites were* [*purified*](purity.html) *together, all of them were pure, and killed the* [*Passover*](passover.html) *for all the children of the captivity, and for their brethren the* [*priests*](priests.html)*, and for themselves. 21And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek* [*HaShem*](hashem.html) *G-d of Israel, did* [*eat*](eating.html)*, 22And kept the feast of* [*unleavened*](chametz.html) *bread* [*seven*](seven.html) *days with joy: for* [*HaShem*](hashem.html) *had made them joyful, and turned the* [*heart*](body.html) *of the king of Assyria unto them, to strengthen their* [*hands*](fourteen.html) *in the work of the* [*house of G-d*](housegod.html)*, the G-d of Israel.*

**(7) The Seventh (7)**

[***Luke***](luke.html) ***2:41-43*** *41Now his parents went to* [*Jerusalem*](city.html) *every year at the feast of the* [*Passover*](passover.html)*. 42And when he was* [*twelve*](twelve.html) *years old, they went up to* [*Jerusalem*](city.html) *after the custom of the feast. 43And when they had fulfilled the days, as they returned, the child* [*Yeshua*](yeshua.html) *tarried behind in* [*Jerusalem*](city.html)*; and* [*Joseph*](joseph.html) *and his mother* [*knew*](daat.html) *not of it.*

**(8) The** [**Eighth**](eight.html) **(8)**

***John 2:13-19*** *13And the* [*Jews*](gen-jew.html)*’* [*Passover*](passover.html) *was at* [*hand*](fourteen.html)*, and* [*Yeshua*](yeshua.html) *went up to* [*Jerusalem*](city.html)*, 14And found in the* [*temple*](temple.html) *those that sold oxen and sheep and doves, and the changers of money* [*sitting*](mashal.html)*: 15And when he had made a scourge of small cords, he drove them all out of the* [*temple*](temple.html)*, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; 16And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. 17And his disciples remembered that it was written, The zeal of thine house hath* [*eaten*](eating.html) *me up. 18Then answered the* [*Jews*](gen-jew.html) *and said unto him, What* [*sign*](signs.html) *shewest thou unto us, seeing that thou doest these things? 19Yeshua answered and said unto them, Destroy this* [*temple*](temple.html)*, and in* [*three*](three.html) *days I will raise it up.*

**(9) The** [**Ninth**](nine.html) **(9)**

***John 6:3-13*** *3And* [*Yeshua*](yeshua.html) *went up into a mountain, and there he sat with his disciples. 4And the* [*Passover*](passover.html)*, a feast of the* [*Jews*](gen-jew.html)*, was nigh. 5When* [*Yeshua*](yeshua.html) *then lifted up his* [*eyes*](body.html)*, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may* [*eat*](eating.html)*? 6And this he said to prove him: for he himself* [*knew*](daat.html) *what he would do. 7Philip answered him,* [*Two*](two.html) *hundred pennyworth of bread is not sufficient for them, that every* [*one*](one.html) *of them may take a little. 8One of his disciples, Andrew, Simon Peter’s brother, saith unto him, 9There is a lad here, which hath* [*five*](five.html) *barley loaves, and* [*two*](two.html) *small fishes: but what are they among so many? 10And* [*Yeshua*](yeshua.html) *said, Make the men sit down. Now there was much grass in the place. So the men sat down, in* [*number*](nchart.html) *about* [*five*](five.html) *thousand. 11And* [*Yeshua*](yeshua.html) *took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12When they were filled, he said unto his disciples,* [*Gather*](gather.html) *up the fragments that remain, that nothing be lost. 13Therefore they* [*gathered*](gather.html) *them together, and filled* [*twelve*](twelve.html) *baskets with the fragments of the* [*five*](five.html) *barley loaves, which remained over and above unto them that had* [*eaten*](eating.html)*.*

**(10) The Tenth (10)**

***Matthew 26:1-5*** *1And it came to pass, when* [*Yeshua*](yeshua.html) *had finished all these sayings, he said unto his disciples, 2Ye* [*know*](daat.html) *that after* [*two*](two.html) *days is the feast of the* [*Passover*](passover.html)*, and the Son of man is betrayed to be crucified. 3Then assembled together the chief* [*priests*](priests.html)*, and the scribes, and the elders of the people, unto the palace of the* [*high priest*](priests.html)*, who was called Caiaphas, 4And consulted that they might take* [*Yeshua*](yeshua.html) *by subtlety, and kill him. 5But they said, Not on the feast day, lest there be an uproar among the people.*

\* \* \*

The Arizal explains that [numbers](nchart.html) have their origins in the supernal [spiritual](physical.html) [worlds](worlds.html). Single digit [numbers](nchart.html) correspond to the [physical](physical.html) realm Asiyah, the sefirat Malkhut. Tens correspond to the angelic realm Yetzirah, the sefirat Tiferet. Hundreds correspond to the Neshama realm Beriah, the sefirat Binah, Imma. Being that hundreds emanate from the realm of Imma, they are the source of blessing. Therefore, all offerings are the rectification of 100% of the produce offered.

|  |  |  |  |
| --- | --- | --- | --- |
| Chief Hakham of the bench of [three](three.html) | Black | 10: Israel sings the [redemption](redemption.html) song: ***Isaiah 30:29*** | Kenites |
| 2nd of the bench of [three](three.html) | Gray | 9. Solomon sang the: ***Song of Songs*** | Kenizzites |
| 3rd of the bench of [three](three.html) | White | 8. David sang for the miracles: ***II Samuel 22:1*** | Kadmonites |
| Parnas | Red | 7. Hannah, with son, sang: ***1 Samuel 2:1*** | Hittites |
| Parnas | Orange | 6. Deborah and Barak sang: ***Judges 5:1*** | Perizzites |
| Parnas | Yellow | 5. Joshua sang and the [sun](hachama.html) stopped: ***Joshua 10:12*** | Rephaites |
| Darshan or Magid | Green | 4. Moshe, before he died, sang: ***Deuteronomy 32:1*** | Amorites |
| Sheliach | Blue | 3. Israel sang the well song: [***Numbers***](nchart.html) ***21:17*** | Canaanites |
| Masoret | Indigo | 2. Moshe composed the sea song: [***Exodus***](exodus.html) ***15:1*** | Girgashites |
| Meturgeman/Moreh/Zaqen | Violet | 1. [Adam](adam.html) composed the [Sabbath](sabbath.html) song: [***Psalm***](psalms1.html) ***92*** | Jebusites |

|  |  |  |
| --- | --- | --- |
| Chief Hakham of the bench of [three](three.html) | 10: Israel sings the [redemption](redemption.html) song: ***Isaiah 30:29*** | [Psalm](psalms1.html) 150 Praise [HaShem](hashem.html). Praise G-d in his [sanctuary](mikdash.html) |
| 2nd of the bench of [three](three.html) | 9. Solomon sang the: ***Song of Songs*** | praise him in his mighty [heavens](heaven.html) |
| 3rd of the bench of [three](three.html) | 8. David sang for the miracles: ***II Samuel 22:1*** | Praise him for his acts of power |
| Parnas | 7. Hannah, with son, sang: ***1 Samuel 2:1*** | praise him for his surpassing greatness |
| Parnas | 6. Deborah and Barak sang: ***Judges 5:1*** | Praise him with the sounding of the [shofar](shofar.html) |
| Parnas | 5. Joshua sang and the [sun](hachama.html) stopped: ***Joshua 10:12*** | praise him with the harp and lyre |
| Darshan or Magid | 4. Moshe, before he died, sang: ***Deuteronomy 32:1*** | Praise him with tambourine and dancing |
| Sheliach | 3. Israel sang the well song: [***Numbers***](nchart.html) ***21:17*** | praise him with the strings and flute |
| Masoret | 2. Moshe composed the sea song: [***Exodus***](exodus.html) ***15:1*** | Praise him with the clash of cymbals, praise him with resounding cymbals |
| Meturgeman/Moreh/Zaqen | 1. [Adam](adam.html) composed the [Sabbath](sabbath.html) song: [***Psalm***](psalms1.html) ***92*** | Let everything that has breath praise [HaShem](hashem.html). Praise [HaShem](hashem.html) |

The following chart is used to illustrate some of the relationships that can be discerned from the meaning of ten with it’s divisions. There are several such patterns:

The [seven](seven.html) visible and the [three](three.html) hidden.

The [five](five.html) of [heaven](heaven.html) and the [five](five.html) of earth.

The [Three](three.html), [Three](three.html), [Three](three.html), and [one](one.html).

| **Earth** | | | | | [**Heaven**](heaven.html) | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **The** [**seven**](seven.html) **which are revealed (Revelation of Power)** | | | | | | | **The** [**three**](three.html) **which are concealed (Justice)** | | |
| **Nukvah** | **Zeir Anpin**(Small Face)  The fourth is always the most important. This is where the action takes place. – Vilna Gaon | | | | | | **Imma**(Mother)  **Connections** | **Abba**(Father) | **Arich Anpin**  (Long Face) |
| **This was brought on by G-d** | **A universal G-d** | | | [**HaShem**](hashem.html)**’s Providence** | | | [**HaShem**](hashem.html)**'s Existence** | | |
| **Maximal Female Process** |  |  |  |  |  |  |  |  | **Maximal Male Process** |
| **Left Thumb** | **Left Index finger** | **Left middle finger** | **Left Ring**  **finger** | **Left Pinkie finger** | **Right Pinkie finger** | **Right Ring finger** | **Right middle finger** | **Right Index finger** | **Right Thumb** |
| **Left Pinkie finger** | **Left Ring**  **finger** | **Left middle finger** | **Left Index finger** | **Left Thumb** | **Right Thumb** | **Right Index finger** | **Right middle finger** | **Right Ring finger** | **Right Pinkie finger** |
| **Malchut**  Kingdom | **Yesod**  Foundation | **Hod**  Majesty | **Netzach**  Eternity | **Teferet**  Beauty | **Din / Gevurah**  Judgment / Power | **Chesed**  Mercy | **Binah**  Understanding | **Chochmah** Wisdom | **Keter**  crown |
| [**Seder**](haggada.html) **Plate** | **Chazeret**  Horseradish  Lettuce | **Karpas**  Celery | **Charoset**  Date nut mix | **Maror**  Bitter Herbs | **Beitzah**  Egg | **Zeroa**  Shank Bone | [**Matza**](chametz.html)  [Unleavened](chametz.html) Bread | [**Matza**](chametz.html)  [Unleavened](chametz.html) Bread | [**Matza**](chametz.html)  [Unleavened](chametz.html) Bread |
| **Israel**  sings the [redemption](redemption.html) song:  **Yeshayahu 30:29** | **Solomon**  sang the:  **Shir HaShirim** | **David**  sang for the miracles:  **II Shmuel 22:1** | **Hannah**,  with son, sang:  **1 Shmuel 2:1** | **Deborah**  and **Barak** sang:  **Shoftim 5:1** | **Yehoshua**  sang and the [sun](hachama.html) stopped:  **Yehoshua 10:12** | **Moshe**  before he died, sang:  **Devarim 32:1** | **Israel**  sang the well song:  **Bamidbar 21:17** | **Moshe** composed the sea song:  **Shemot 15:1** | [**Adam**](adam.html)  composed the [Sabbath](sabbath.html) song:  **Tehillim 92** |
| **Measure of Night** | **Measure of Day** | **Water** | **Wind** | **Darkness** | **Light** | **Bohu [desolation]** | **Tohu [chaos]** | **Earth** | [**Heaven**](heaven.html) |
| Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's goods. | Thou shalt not bear false witness against thy neighbor. | Thou shalt not steal. | Thou shalt not commit adultery. | Thou shalt not murder. | Honor thy father and thy mother | Remember the [Sabbath](sabbath.html) and keep it holy. | Thou shalt not take the [name](name.html) of the Lord thy G-d in vain | Thou shalt have no other gods before Me. | I am [HaShem](hashem.html) thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. |
| Let everything that has breath praise [HaShem](hashem.html). Praise [HaShem](hashem.html).  [Psalm](psalms1.html) 150:1-6 | Praise him with the clash of cymbals, praise him with resounding cymbals  [Psalm](psalms1.html) 150:1-6 | Praise him with the strings and flute  [Psalm](psalms1.html) 150:1-6 | Praise him with tambourine and dancing  [Psalm](psalms1.html) 150:1-6 | Praise him with the harp and lyre  [Psalm](psalms1.html) 150:1-6 | Praise him with the sounding of the [shofar](shofar.html)  [Psalm](psalms1.html) 150:1-6 | Praise him for his surpassing greatness  [Psalm](psalms1.html) 150:1-6 | Praise him for his acts of power  [Psalm](psalms1.html) 150:1-6 | Praise him in his mighty [heavens](heaven.html)  [Psalm](psalms1.html) 150:1-6 | Praise [HaShem](hashem.html). Praise G-d in his [sanctuary](mikdash.html)  [Psalm](psalms1.html) 150:1-6 |
| **Jebusites** | **Girgashites** | **Canaanites** | **Amorites** | **Rephaites** | **Perizzites** | **Hittites** | **Kadmonites** | **Kenizzites** | **Kenites** |
| **Ishim**  the humanlike [angels](angels.html) who appear to mankind as human beings | **Keruvim**  the childlike [angels](angels.html) | **Benei Elohim**  the workers for the elohim [angels](angels.html) | **Elohim**  the Shoftim (Judges) of the lower realms | **Malachim**  the messengers | **Seraphim**  the burning ones, the reptilians | **Chashmalim**  'the fiery beings which communicate | **Er'**[**elim**](stages.html)  the great, exalted ones | **Ofanim**  the wheel [angels](angels.html) | **The holy Hayot**  who are above all others |
| **The shamir** | **The** [**mouth**](body.html) **of Moshe’s grave** | **The** [**mouth**](body.html) **of Balaam’s** [**donkey**](chamor.html) | **Miriam’s well** | **The manna** | **The stylus** | **The tablets** | **Aaron’s** [**rod**](staff.html) | **The rainbow** | **The ram substituted for** [**Isaac**](isaac.html) |
| [Passover](passover.html) **Matthew 26:1-5** | [Passover](passover.html)  **John 6:3-13** | [Passover](passover.html)  **John 2:13-19** | [Passover](passover.html)  [**Luke**](luke.html) **2:41-43** | [Passover](passover.html)  **Ezra 6:19-22** | [Passover](passover.html)  **2 Chronicles 35:17-19** | [Passover](passover.html)  **2 Chronicles 30:1-2** | [Passover](passover.html)  **Joshua 5:10-12** | [Passover](passover.html)[**Numbers**](nchart.html) **9:1-5** | [Passover](passover.html)  [**Exodus**](exodus.html) **12:1-3** |
| [Adam](adam.html) was striped of his heavenly garments | His [food](food.html) would be the grasses of the field | He was to earn his daily [food](food.html) in sorrow | His children were condemned to wander from land to land | His [body](body.html) would sweat | Animals would have the power to kill him | He would no longer [live forever](eternal.html) | His days would be full of trouble | He would become dust | He would have to answer for all his deeds on earth |
| Violet | Indigo | Blue | Green | Yellow | Orange | Red | White | Gray | Black |
| A blessing to all who bless you | A curse to all who curse you | your mother’s sons shall bow down to you | You shall be master over your brothers | And bow down to you | [Nations](nations.html) shall serve you | Plenty of wine | Plenty of grain | The fat of the land | G-d give you the dew of [heaven](heaven.html) |
| **Anon**  Man of G-d | **Micah**  Man of G-d | **Elisha**  Man of G-d | **Elijah**  Man of G-d | **Ido**  Man of  G-d | **Shmemaya**  Man of  G-d | **David**  Man of G-d | **Samuel**  Man of G-d | **Elkanah**  Man of G-d | **Moshe**  Man of G-d |
| No man said to his fellow person: “The place is too crowded for me [so] I should lodge in [Jerusalem](city.html)” | Never did a serpent or scorpion do harm in [Jerusalem](city.html) | The people stood pressed together yet bowed themselves at ease | There was never a defect found in the [omer](omer.html), in the [two](two.html) loaves, or in the showbread | No [one](one.html) prevailed over the column of smoke that arose from the altar | The rain never quenched the [fire](fire.html) on the altar | No unclean accident ever happened to the [High Priest](priests.html) on the Day of [Atonement](kippur.html) | No fly was seen in the slaughterhouse | The holy meat never turned putrid | No woman miscarried from the scent of the holy meat |
| God comes to Avimelech to warn him about Sarah.  **Bereshit** 20:3ff | [Jacob](israelja.html) [dreams](dreams.html) about a ladder.  **Bereshit** 28:12ff | [Jacob](israelja.html) [dreams](dreams.html) about speckled sheep.  **Bereshit** 31:10ff | Laban [dreams](dreams.html) and told to leave [Jacob](israelja.html) alone.  **Bereshit** 31:24ff | [Yosef](joseph.html) [dreams](dreams.html) about sheaves.  **Bereshit** 37:5ff | [Yosef](joseph.html) [dreams](dreams.html) about the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html).  **Bereshit** 37:9ff | Cupbearer [dreams](dreams.html) about wine.  **Bereshit** 40:9ff | Baker [dreams](dreams.html) about bread.  **Bereshit** 40:16ff | Paro [dreams](dreams.html) about cows.  **Bereshit** 41:1ff | Paro [dreams](dreams.html) about sheaves.  **Bereshit** 41:5ff |
| Then **G-d said**, "Let us make man in our image, in our likeness…  Bereshit 1:26 | **G-d blessed them and said**, "Be fruitful and increase in [number](nchart.html) and fill the water in the seas, and let the birds increase on the earth."  Bereshit 1:22 | And **G-d said**, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."  Bereshit 1:20 | **And G-d** said…let them be lights in the expanse of the sky to give light on the earth."  Bereshit 1:15 | Then **G-d said**, "Let the land produce vegetation: [seed](flower.html)-bearing plants and trees on the land that bear fruit with [seed](flower.html) in it, according to their various kinds."  Bereshit 1:11 | And **G-d said**, "Let the water under the sky be [gathered](gather.html) to [one](one.html) place, and let dry ground appear."  Bereshit 1:9 | **G-d called** the expanse "sky."  Bereshit 1:8 | **G-d said**, "Let there be an expanse between the waters to separate water from water."  Bereshit 1:6 | **G-d said**, "Let there be light."  Bereshit 1:3 | In the beginning **G-d created** the [heavens](heaven.html) and the earth.  Bereshit 1:1 |
| **Death of the firstborn.** Shemot 12:29 | **Darkness.**  Shemot 10:22 | **Locusts everywhere.** Shemot 10:13 | **Hail mixed with** [**fire**](fire.html)**.**  Shemot 9:23 | **Festering boils.**  Shemot 9:10 | **Livestock all dies.**  Shemot 9:6 | **Beasts**  Shemot 8:24 | **Dust becomes gnats.**  Shemot 8:17 | **Frogs**  Shemot 8:5 | **Water is turned into** [**blood**](body.html)**.** Shemot 7:20 |
| [Avraham](avraham.html) had to [sacrifice](korbanot.html) his son [Isaac](isaac.html).  Bereshit 22 | [Avraham](avraham.html) had to send away his son Ishmael.  Bereshit 21:10-12 | Avimelech takes [Avraham](avraham.html)’s wife.  Bereshit 20:2 | At 99 [Avraham](avraham.html) was [circumcised](circumcz.html).  Bereshit 17:11 | At the “[Covenant](covenant.html) between the Parts”, [Avraham](avraham.html) had to choose between purgatory and [exile](galuyot.html) for his descendants.  Bereshit 15 | [Avraham](avraham.html) went to war against the [four](four.html) kings.  Bereshit 14:13-16 | Sarah, [Avraham](avraham.html)’s wife, was kidnapped and brought to Pharaoh’s palace.  Bereshit 12:15 | [Avraham](avraham.html) suffered hunger during the [famine](famine.html) in Canaan.  Bereshit 12:10 | G-d made [Avraham](avraham.html) leave his father’s house.  Bereshit 12:1 | Nimrod casts [Avraham](avraham.html) into a fiery [furnace](furnace.html).  Pesachim 118a |
| The water froze and became hidden in the sea after they drank | A stream of fresh water flowed through the salty water for the Israelites | But crumbled into tiny fragments before the Israelites | The Egyptians had the walls of water turned into rocks, which were thrown against the Egyptians | Mud for the Egyptians | Dry ground for Israelites | The water became as clear as glass | 12 passages opened | The water formed a canopy over their heads | The [Red Sea](stages.html) was split |
| Eretz Yisrael | Walled towns | Within the walls of [Yerushalayim](city.html) | Har HaBayit ([Temple](temple.html) Mount) | The Chil (a walled area within the Har HaBayit) | The Ezras Nashim | The Ezras [Kohanim](priests.html) | Between the Ulam (the Hall into the Holy) and the altar | The Heichal (the Kodesh) | The Kodesh Kodeshim |
| The **tenth** is that there will no longer be any sighing, wailing or anguish, but that all will be rejoicing | The [**ninth**](nine.html) is that there will be no more death in the [world](worlds.html) | The [**eighth**](eight.html) is that there will be no more [weeping](mashal.html) or wailing in the [world](worlds.html) | The **seventh** is that He will bring all the wild beasts, birds and creeping things and make a [covenant](covenant.html) with them and with all Israel | The [**sixth**](six.html) is that The cow and bear shall feed | The [**fifth**](five.html) is that He will rebuild [Jerusalem](city.html) with sapphire stones | The [**fourth**](four.html) is that they will rebuild all the waste cities so that there shall not be [one](one.html) waste place left in the [world](worlds.html) | The [**third**](three.html) is that He will make trees yield their fruit each month, and when a man [eats](eating.html) of them he will be healed | The **second** thing is that He will bring out living water from [Jerusalem](city.html) and heal therewith all those who have a disease | The [**first**](one.html) is that He will illumine the whole [world](worlds.html) |
| **Meturgeman / Moreh / Zaqen** | **Masoret** | **Sheliach** | **Darshan or Magid** | **Parnas** | **Parnas** | **Parnas** | **3rd of the bench of** [**three**](three.html) | **2nd of the bench of** [**three**](three.html) | **Chief Hakham of the bench of** [**three**](three.html) |
| [Famine](famine.html) in the days of  [**Adam**](adam.html) | [Famine](famine.html) in the days of  **Lamech** | [Famine](famine.html) in the days of [**Avraham**](avraham.html) **‎** | [Famine](famine.html) in the days of  [**Isaac**](isaac.html) | [Famine](famine.html) in the days of  [**Jacob**](israelja.html) | [Famine](famine.html) in the days of  **Elijah** | [Famine](famine.html) in the days of  **Elisha** | [Famine](famine.html) in the days of  **David** | [Famine](famine.html) in the days of  [**Ruth**](ruth.html) | [Famine](famine.html) in the days before [**Mashiach**](mashiach.html) |
| Behold, when it was whole, it was meet for no work; surely it is logical to argue, How much less, when the [fire](fire.html) hath devoured it, and it is singed, etc.  Yehezechel 15:5 | And the king said unto [Esther](esther.html) the queen: The [Jews](gen-jew.html) have slain and destroyed [five](five.html) hundred men in Shushan the castle; it stands to reason, What then have they done in the rest of the king's provinces  [Esther](esther.html) 9:12 | Behold, the righteous shall be requited in the earth; does it not follow, How much more the [wicked](wicked.html) and the sinner  Mishlei 11:31 | And if in a land of Peace where thou art secure [thou art overcome], is it not logical to ask, How wilt thou do in the thickets of the [Jordan](stages.html)? Yeremyahu 12:5 | Behold, we are afraid here in Judah; surely it stands to reason, How much more then if we go to Keilah  I Shmuel 23:3 | If thou hast run with the footmen, and they have wearied thee, is it not logical to say, Then how canst thou contend with horses Yeremyahu 12:5 | And the Lord said unto Moshe: If her father had but spit in her [face](body.html); surely it would stand to reason, Should she not hide in shame [seven](seven.html) days  Bamidbar 12:14 | Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; does it not follow then, And how much more after my death Devarim 31:27 | Behold, the children of Israel have not hearkened unto me; surely all the more, How then shall Pharaoh hear me  Shemot 6:12 | Behold, the money, which we found in our sacks’ [mouths](body.html), we brought back unto thee; does it then not stand to reason, How then should we steal, etc. Bereshit 44:8 |
| He will also descend in the [time](time.html) to come when He will appear to execute judgment upon Gog. | To make the Shechinah [dwell](dwelling.html) in the [Temple](temple.html) Yehezechel 44:21 | To make His spirit rest upon the [seventy](seventy.html) elders  Bamidbar 11:5 | To reveal the Torah  Shemot19:20 | To drown the Egyptians in the [Red Sea](stages.html)  2 Shmuel 22:10 | To deliver Israel [from Egypt](thebirth.html)  Shemot 3:8 | To convince Himself of the [wickedness](wicked.html) of the sinful cities  Bereshut 18:21 | To look at the tower  Bereshut 11:5 | He descended to punish [Adam](adam.html) Bereshut 3:8 | The [first](one.html) was in the [Garden of Eden](eden.html) |
| Counted in the [future](future.html) era of [**Mashiach**](mashiach.html) | Counted in the days of **Ezra** **Ezra 2:64**; **Nehemiah 7:66** | Counted in the days of **David**  **II Shmuel 24:9** | Counted in the days of **Saul**  **I Samuel 15:4** | Counted in the days of **Saul**  **I Shmuel 11:8** | Counted for the division of the land  **Bamidbar** **26** | Counted in formation of the camps **Bamidbar 1** | Counted after the incident of the Golden Calf **Shemot** **30:12** | Counted when they came out **Shemot 12:37** | Counted when they went down to Egypt **Bereshit 46** |
| [**Mashiach**](mashiach.html)**’s**  Red [Heifer](heifer.html) | **Ishmael ben Piabi**  Red [Heifer](heifer.html) | **Hanamel**  the Egyptian  Red [Heifer](heifer.html) | **Eliehoenai** the son of Hokkof (Caiaphas)  Red [Heifer](heifer.html) | **Johanan**  the [High priest](priests.html)’s Red [Heifer](heifer.html) | **Johanan**  the [High priest](priests.html)’s Red [Heifer](heifer.html) | **Simeon the Just’s**  Red [Heifer](heifer.html) | **Simeon the Just’s**  Red [Heifer](heifer.html) | **Ezra’s**  Red [Heifer](heifer.html) | **Moshe’s**  Red [Heifer](heifer.html) |
| Shechina went from the wilderness it ascended and abode in its own place | Shechina went from the mountain to the wilderness | Shechina went from the town to the mountain | Shechina went from the wall to the town | Shechina went from the roof to the wall | Shechina went from the altar to the roof | Shechina went from the court to the altar | Shechina went from the threshold to the court | Shechina went from the Cherub to the threshold [of the Holy of Holies] | Shechina went from the Ark-cover to the Cherub |
| **Dates** | **Olives** | **Pomegranates** | [**Figs**](bethphag.html) | **Grapes** | **Barley** | **Wheat** | **Spelt** | **Oats** | **Rye** |
| **Not to plough with an ox and a** [**donkey**](chamor.html)  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Not to sow Kil'ayim**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Leket**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Shikchah**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Pei'ah**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Not to muzzle an ox while it is threshing**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **T'rumah**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Ma'aser Rishon**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Ma'aser Sheini**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread | **Challah**  [Mitzvot](cmds613.html) that are performed with the grain until it becomes bread |
| **Organ of** [**Brit Mila**](circumcz.html) | **Left** [**Foot**](heel.html) | **Right** [**Foot**](heel.html) | **Left** [**Hand**](mashal.html) | **Right** [**Hand**](mashal.html) | [**Tongue**](spirit.html) | **Left Ear** | **Right Ear** | **Left Eye** | **Right Eye** |
| **Hallelujah**  [Praise [HaShem](hashem.html)]  synonym of praise | **Hodayah**  [thanksgiving]  synonym of praise | **Tefillah**  [[prayer](prayer.html)]  synonym of praise | **Tehillah**  [praise]  synonym of praise | **Ashre**  [happy]  synonym of praise | **Shir**  [song]  synonym of praise | **Mizmor**  [[psalm](psalms1.html)]  synonym of praise | **Maskil**  [a [psalm](psalms1.html) giving instruction] synonym of praise | **Niggun**  [melody]  synonym of praise | **Nizzuah**  [victory]  synonym of praise |
| **Yom** [**Hakippurim**](kippur.html)  The days of Awe | [**Tishri**](feasts.html) **9**  The days of Awe | [**Tishri**](feasts.html) **8**  The days of Awe | [**Tishri**](feasts.html) **7**  The days of Awe | [**Tishri**](feasts.html) **6**  The days of Awe | [**Tishri**](feasts.html) **5**  The days of Awe | [**Tishri**](feasts.html) **4**  The days of Awe | **Fast of Gedaliyah**  The days of Awe | [**Yom Teruah**](teruah.html)  The days of Awe | [**Yom Teruah**](teruah.html)  The days of Awe |
| **Zebulon**  Ten brothers | **Issachar**  Ten brothers | **Asher**  Ten brothers | **Gad**  Ten brothers | **Naptali**  Ten brothers | **Dan**  Ten brothers | **Judah**  Ten brothers | **Levi**  Ten brothers | **Simeon**  Ten brothers | **Reuben**  Ten brothers |
| **Gad**, Geuel the son of Machi  Evil congregation | **Naphtali**, Nahbi the son of Vophsi  Evil congregation | **Asher**, Sethur the son of [Michael](angels.html)  Evil congregation | **Dan**, Ammiel the son of Gemalli  Evil congregation | [**Joseph**](joseph.html), of the [tribe](tribes.html) of Manasseh, Gaddi the son of Susi.  Evil congregation | **Zebulun**, Gaddiel the son of Sodi  Evil congregation | [**Benjamin**](benyamin.html), Palti the son of Raphu  Evil congregation | **Issachar**, Igal the son of [Joseph](joseph.html)  Evil congregation | **Simeon**, Shaphat the son of Hori  Evil congregation | **Reuben**, Shammua the son of Zaccur  Evil congregation |
| The [sin](sin.html) of the Ten Spies (who returned from spying the [Land of Israel](city.html) with a negative report) Bamidbar 14  Eirchin 15a | Complaining for meat  Bamidbar 11:4-6 | The [sin](sin.html) of the Golden Calf Shemot 32:1-6 | Complaining for water at Refidim Shemot 17:1-3 | Searching for Manna on the morning of the [Sabbath](sabbath.html)  Shemot 16:27 | Leaving over Manna -- in defiance of the [command](cmds613.html) not to leave Manna overnight  Shemot 16:20 | Complaining for [food](food.html) at the Desert of Sean Shemot 16:2-3 | Complaining for water at [Marah](stages.html) Shemot 15:24 | After safely crossing the Sea, Israel suspected that the Egyptians ascended on the opposite bank -- until G-d had the water spit them out. | The Children of Israel complained to Moses: "Was it for a lack of graves in Egypt that you took us to die in the desert?"  Shemot 14:11. |
| **The remembrance of** [**Jerusalem**](city.html)**.**  Tehillim 137:5-6 | **The** [**command**](cmds613.html)**, “You shall remember** [**HaShem**](hashem.html) **your God, for it is He who gives you the strength to acquire wealth.**  Devarim 8:18 | **The incident involving Miriam.**  Devarim 24:9 | **That Balak and Bilam conspired to do harm to our** [**fathers**](fathers.html) **so that we may** [**know**](daat.html) **the righteousness of** [**HaShem**](hashem.html)**.**  Micah 6:5 | **That our** [**fathers**](fathers.html) **angered** [**Hashem**](hashem.html) **in the desert, especially with the golden calf.**  Devarim 9:8 | **The assembly at Mount** [**Sinai**](stages.html)**.**  Devarim 4:9-10 | **The incident involving** [**Amalek**](amalek.html)**.**  Devarim 25:17-19 | **The manna**  Devarim 8:2-3 | **The** [**Shabbat**](sabbath.html)  Shemot 20:8 | **The** [**Exodus**](exodus.html)[**from Egypt**](thebirth.html).  Shemot 13:3 |
| [**Moon**](chodesh.html)  Lavanah | **Mercury**  Kokav | **Venus**  Nogah | [**Sun**](hachama.html)  Chamah | **Mar**  Madim | **Jupiter**  Zedek | **Saturn**  Shabbtai | **Neptune** | **Uranus** | **Pluto** |
| Allegory - Chidah | Metaphor - Melitzah | Parable - [Mashal](mashal.html) | Burden - Masa | [Command](cmds613.html) - Tzivuy | Prophecy - Nevuah | Influx - Hatafah | Saying - Amirah | Speech - Dibbur | Vision – Chazon  (Levels of prophecy) |
| Peretz | Chetzron | Ram | Amminadov | Nachshon | Salma | Boaz | Oved | Yishay | David |
|  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |

\* \* \*

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: http://www.betemunah.org/

(360) 918-2905

Return to The WATCHMAN home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Tanach is an acronym from Torah ([Law](law.html)), Neviim (Prophets), and Ketuvim (Writings) – the so called Old Testament. [↑](#footnote-ref-1)
2. See Brachoth 21b, and Shulchan Aruch Orach Chaim 55 [↑](#footnote-ref-2)
3. See Succah 5a about Moshe and Eliyahu ascending to heaven [↑](#footnote-ref-3)
4. "The Artscroll Tanach Series: Bereishis", volume 1(a), Mesorah Publications, page 206. Translation and commentary by Rabbi Meir Zlotowitz. [↑](#footnote-ref-4)
5. These 10 sayings are also mentioned in Avoth Chapter 5, [mishna](orallaw.html) 1 [↑](#footnote-ref-5)
6. The meaning of this is discussed infra in the Gemara. [↑](#footnote-ref-6)
7. Ps. CL, 3. [↑](#footnote-ref-7)
8. Because these were prefaced by the blowing of the [shofar](shofar.html). [↑](#footnote-ref-8)
9. Because these were prefaced by the blowing of the shofar. [↑](#footnote-ref-9)
10. New Year being the anniversary of the creation. [↑](#footnote-ref-10)
11. Ps. XXXIII, 6. Hence the first verse of Bereshit (Genesis) is equivalent to’In the beginning G-d said, Let there be [heaven](heaven.html) and earth’. [↑](#footnote-ref-11)
12. Ab. v, l. R H. 32a. [↑](#footnote-ref-12)
13. These are interpreted as though they read: In the beginning G-d said,’Let there be heaven and earth’; and G-d said,’Let there be Ruach’ (E.V.’ spirit’ but apparently rendered here’ wind’). [↑](#footnote-ref-13)
14. ‘Ruach,’ E.V.’ spirit’. M.K. explains: see the greatness of the wind, that His creation required a separate order! Thus he agrees with the first Tanna [↑](#footnote-ref-14)
15. Rambam, Hilchot Parah Adumah 3:4.Laws of the Red Heifer, ch. III: end [↑](#footnote-ref-15)
16. Yeshayahu 26:1 [↑](#footnote-ref-16)
17. Ezra III, 9. [↑](#footnote-ref-17)
18. Ps. XVI, II. [↑](#footnote-ref-18)
19. Lit.,’on the eighth’. Ibid. XII, 1. [↑](#footnote-ref-19)
20. Ps. XCII, 4. [↑](#footnote-ref-20)
21. Ibid. XXXIII, 2, 3. [↑](#footnote-ref-21)
22. Shemot (Exodus) 24:7 [↑](#footnote-ref-22)
23. Braude, Pesikta Rabbati 1:443-46 [↑](#footnote-ref-23)
24. Isaiah 60:19 [↑](#footnote-ref-24)
25. Jeremiah 2:13 [↑](#footnote-ref-25)
26. Habakkuk 1:13-14 [↑](#footnote-ref-26)
27. Chabad essay on the internet [↑](#footnote-ref-27)
28. Jerusalem Talmud, Shekalim 6:1 [↑](#footnote-ref-28)
29. Isaiah 60:19 [↑](#footnote-ref-29)
30. Jeremiah 2:13 [↑](#footnote-ref-30)
31. Habakkuk 1:13-14 [↑](#footnote-ref-31)
32. Chapter 57 [↑](#footnote-ref-32)
33. Sefer Yetzirah 1:3. This is one of the earliest books on the Cabala. Saadia Gaon was among the first great scholars to write a commentary on it. It is written in profound symbolic language. [↑](#footnote-ref-33)
34. In our version of Sefer Yetzirah: "Ten Emanations"; the word "with" is not present. [↑](#footnote-ref-34)
35. Shemoth Rabbah 41:7. [↑](#footnote-ref-35)
36. Since **the Torah was the instrument with which the world was created, the first Tablet containing our duties towards G-d thus corresponds to heaven, while the second Tablet which states our duties to man corresponds to earth** (Etz Yoseph, ibid.) [↑](#footnote-ref-36)
37. The symbol is that of the bestower and the bestowed. Heaven is the bestower and earth is the bestowed. So also is the relationship between G-d and man. [↑](#footnote-ref-37)
38. V. e.g., superscriptions to Ps. XLII, XLIV, and XLV; perhaps lit.,’a psalm giving instruction.’ [↑](#footnote-ref-38)
39. Thus he interprets’Jah’ separately. [↑](#footnote-ref-39)
40. In the [Temple](temple.html) where the Sanhedrin met. [↑](#footnote-ref-40)
41. I Chron. II, 55. The various names are understood in the sense that they were eminent scholars. [↑](#footnote-ref-41)
42. Shoftim (Judges). I, 16; v. Sanh. (Sonc. ed.) p. 722. [↑](#footnote-ref-42)
43. v. Deut. XXXIV, 1-3 [↑](#footnote-ref-43)
44. I.e., which part of the land promised to Abram (Gen. XV, 18-21) was not shown to Moshe on Mount Nebo? [↑](#footnote-ref-44)
45. Tribes of North Arabia [↑](#footnote-ref-45)
46. Asia and Aspamia (Apamea) were names usually given to places in Asia Minor. But probably places nearer Palestine were meant. [V. Weinstein, Essaer, p. 18.] [↑](#footnote-ref-46)
47. V. Deut. VII, 1. [↑](#footnote-ref-47)
48. Jast.: The Roman province embracing the west part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman Republic. [↑](#footnote-ref-48)
49. Several towns, especially one in Bithynia, one in Mesopotamia, and one in Syria (Jast.). [↑](#footnote-ref-49)
50. For a discussion of the various places mentioned in this passage, v. Th. ad loc. [↑](#footnote-ref-50)
51. Once again’-as though through G-d's promise this had already been the case. [↑](#footnote-ref-51)
52. This was proverbial: the unclean swine is always surrounded by a large litter of its offspring, whereas the clean sheep is alone. [↑](#footnote-ref-52)
53. The ten generations are also in Avoth chapter 5, mishna 2. [↑](#footnote-ref-53)
54. Shemot (Exodus) 19:6 [↑](#footnote-ref-54)
55. Bereshit (Genesis)6:3 [↑](#footnote-ref-55)
56. Bereshit (Genesis)11:1-9 [↑](#footnote-ref-56)
57. 1 Corinthians 15:45 [↑](#footnote-ref-57)
58. This entire section is an excerpt from "The Artscroll Tanach Series: Bereishis", volume 1(a), Mesorah Publications, page 207. Translation and commentary by Rabbi Meir Zlotowitz. [↑](#footnote-ref-58)
59. An extract from "Igeret Hakodesh" Of The Ramban - The Holiness Of Marital Relations [↑](#footnote-ref-59)
60. Lit.,’made ten [journeys’](stages.html), before the destruction of the first Temple. [↑](#footnote-ref-60)
61. Before and after the destruction of the second [Temple](temple.html). [↑](#footnote-ref-61)
62. The text here incorrectly inserts,’and from one cherub to the other’. [↑](#footnote-ref-62)
63. Of sacrifice. [↑](#footnote-ref-63)
64. I.e., heaven. [↑](#footnote-ref-64)
65. Hos. V, 15. [↑](#footnote-ref-65)
66. The text here incorrectly inserts,’and from one cherub to the other’. [↑](#footnote-ref-66)
67. Ex. XXV, 22. This shows that the original abode of the Shechinah was over the ark-cover. The text here inserts,’and it is written, And he rode upon a cherub and did fly’ (II Sam. XXII, 11), which is omitted by Rashi. [↑](#footnote-ref-67)
68. Ezek. IX, 3, describing the departure of the divine glory from the Temple. [↑](#footnote-ref-68)
69. Ibid. X, 4. [↑](#footnote-ref-69)
70. Amos IX, I. These words were spoken long before the destruction of the [Temple](temple.html), but they are taken by the Talmud as prophetic. [↑](#footnote-ref-70)
71. Prov. XXI, 9. These words are put by the [Talmud](orallaw.html) in the mouth of the Shechinah, the’contentious woman’ being the idol which was placed in the Temple. [↑](#footnote-ref-71)
72. Amos VII, 7. Cf. supra n. 8. [↑](#footnote-ref-72)
73. Micah VI, 9. Cf. supra n. 8. [↑](#footnote-ref-73)
74. Ezek. XI, 23. [↑](#footnote-ref-74)
75. Prov. XXI, 19. Cf. supra n. 9. [↑](#footnote-ref-75)
76. Hosea 5:15. [↑](#footnote-ref-76)
77. Yesodei HaTorah 2:7 [↑](#footnote-ref-77)
78. Shemot 12:1 [↑](#footnote-ref-78)
79. Bamidbar 6:22 [↑](#footnote-ref-79)
80. So the text as emended by Bah. [↑](#footnote-ref-80)
81. (Be-) Hozae, Khuzistan. [↑](#footnote-ref-81)
82. Ex. XL, 17. [↑](#footnote-ref-82)
83. I.e., it was pre-eminent in ten things. [↑](#footnote-ref-83)
84. I.e., it was a Sunday. [↑](#footnote-ref-84)
85. To make their offerings for the dedication of the Tabernacle, v. Num. VII. [↑](#footnote-ref-85)
86. When Aaron began to officiate as a [priest](priests.html), v. Lev. IX; before that Divine Service was performed by first-borns. [↑](#footnote-ref-86)
87. V. ibid. 24. [↑](#footnote-ref-87)
88. I.e., flesh of sacrifices, which had henceforth to be eaten within a fixed locale, whereas hitherto it might be consumed anywhere. [↑](#footnote-ref-88)
89. By Aaron, v. ibid. 22. [↑](#footnote-ref-89)
90. Upon which sacrifices were offered before the erection of the Tabernacle. [↑](#footnote-ref-90)
91. Lit.,’solemn assembly’ — the [Feast of Weeks](shavuot.html). [↑](#footnote-ref-91)
92. I.e., one falls [four](four.html) days later in the week than the previous year's, since the Jewish year, which is lunar, consists of three hundred and fifty-four days. [↑](#footnote-ref-92)
93. An extra month of twenty-nine days being intercalated. [↑](#footnote-ref-93)
94. Tosef. Yoma II, 2. [↑](#footnote-ref-94)
95. V. supra 20b. [↑](#footnote-ref-95)
96. Lev. XVI, 23 [↑](#footnote-ref-96)
97. Infra 70b. [↑](#footnote-ref-97)
98. Did Aaron, have to interrupt the service, interpolating the offering up of his and the people's ram, between the [incense](ketoret.html) and the bringing out of censer and coal-pan? [↑](#footnote-ref-98)
99. One immersion each for the continual offering of the morning, for the service of the day, which includes censer — and coal-pan — function, and one between that and the offering up of the rams, which includes the additional, and the continual afternoon offering. Thus there would be three immersions only as against the five traditionally reported. Hence the necessity of a change in the program, hence the interpolation of the offering of the rams between the service within (the day's service) and the bringing out of censer and coal-pan. So that the censer — and coal-pan — function now interrupts between the offerings of the rams and the continual afternoon-offering, with the result that there are now five immersions necessary; one for the morning's continual offering, in the golden garments; one for the service of the day in white garments; one for the offering of the two rams on the outer altar in the golden garments; one for the taking out of censer and coal-pan in white garments; and the fifth for the additional, and the continual afternoon offering in the golden garments. Thus tradition and text are harmonized, the five immersions implying ten sanctifications, one each, before each putting off, and before each putting on, of the garments required for each service. [↑](#footnote-ref-99)
100. Lev. XVI, 23, 24. [↑](#footnote-ref-100)
101. I.e., from a service performed within the [Tent of Meeting](temple.html) to one performed outside and vice versa. [↑](#footnote-ref-101)
102. Ibid. 4. [↑](#footnote-ref-102)
103. Whether on the view of Rabbi or of R. Judah. [↑](#footnote-ref-103)
104. [This is the continuation of Rabbi's statement and the reference is to Lev. XVI, 23, 24. The words’he shall wash’, being placed between’he shall put off’ and’he shall put on’, are taken by Rabbi as referring both to stripping and the robing, each requiring a separate washing (sanctification), this in contradistinction to R. Judah who derives from it supra the need of all immersion between every change of service v. infra 32b.] [↑](#footnote-ref-104)
105. During the rest of the days of the year (as against the Day of Atonement) the law of the Torah does not require immersion before each service, only by Rabbinic ordinance, the purpose of which is to keep the priest conscious of risks to his cleanliness, is such immersion necessary. (V. supra 30a.) [↑](#footnote-ref-105)
106. V. Ex. XL, 32. [↑](#footnote-ref-106)
107. On the [Day of Atonement](kippur.html), at every change of garment. [↑](#footnote-ref-107)
108. As is inferred a minori. [↑](#footnote-ref-108)
109. [To be inserted with some MSS. V. D.S.] [↑](#footnote-ref-109)
110. The verses in question (Lev. XVI, 23, 24) occurring in connection with the stripping of the white garments. [↑](#footnote-ref-110)
111. Pressed, squeezed together in the Temple. Rashi would have it as a simile of a’floating mass’, immovable in a swaying mob. [↑](#footnote-ref-111)
112. Lit.,’House of the Mercy Seat’, v. supra p. 73, n. 5. [↑](#footnote-ref-112)
113. Another reading has’unto our forefathers in etc.’ [↑](#footnote-ref-113)
114. Of [new barley offered](omer.html) on the second day of [Passover](passover.html), Lev. XXIII, 10f. [↑](#footnote-ref-114)
115. The first fruits of the wheat harvest offered on [Pentecost](shavuot.html), ibid. 17. [↑](#footnote-ref-115)
116. V. Aboth, Sonc. ed., p. 62 notes, [↑](#footnote-ref-116)
117. [Kar-nebo, the city of Nebo. Probably Borsippa, v. Funk, Monumenta I p. 299.] [↑](#footnote-ref-117)
118. In which flesh of sin-offerings was boiled, and which according to Lev. had to be broken, v. Lev. VI, 21. [↑](#footnote-ref-118)
119. Zeb. 96a [↑](#footnote-ref-119)
120. Of the’Omer, the two loaves and the showbread. [↑](#footnote-ref-120)
121. Broken earthenware, crop, feathers, ashes. Broken earthenware was counted as one and all the other things swallowed up came as under one head, so that if they were all to be placed on one count, there would be one miracle short of the number. [↑](#footnote-ref-121)
122. Hag. 26b. [↑](#footnote-ref-122)
123. I Sam. XXI, 7 [↑](#footnote-ref-123)
124. The Cherubim which Solomon made stood on the floor next to the ark, on the right and left, The spread of their wings was twenty cubits, Since the whole room had no more than twenty cubits, the body of the Cherubs, as separate from the wings, was in the room by miraculous provision. The same applies to the ark. [↑](#footnote-ref-124)
125. Lev. XXIV, 6. [↑](#footnote-ref-125)
126. The older schools refer to a lesser number of elements viz., [eight](eight.html), [six](six.html), [four](four.html), [three](three.html), or even [two](two.html). Cf. Gen. Rab. X, 1; Pirke R. Eliezer III; Ex. Rab. XIII; Jellinek, B.H. ii, 23-29, Intro. Xlii; also infra, where Tahu and Bohu are the two primal elements whence the other two, darkness and water, emanate. V. further, Slavonic Book of Enoch (24-30). [↑](#footnote-ref-126)
127. A.V.’without form, and void’; R. V.,’waste and void’; American Jewish Version,’unformed and void’ (Gen. I, 2). [↑](#footnote-ref-127)
128. I.e., night and day comprising together twenty-four hours. (Rashi, Jast.). Goldschmidt trans.’the nature of day etc.’; cf. Ber. 11b. [↑](#footnote-ref-128)
129. Gen. I, 1, [↑](#footnote-ref-129)
130. Ibid., v. 2 [↑](#footnote-ref-130)
131. Ibid., v. 2 [↑](#footnote-ref-131)
132. Ibid:, v. 3 [↑](#footnote-ref-132)
133. E.V.’spirit’. [↑](#footnote-ref-133)
134. Ibid., v. 2. [↑](#footnote-ref-134)
135. Ibid.,v. 5. [↑](#footnote-ref-135)
136. Ps. XVIII, 12. [↑](#footnote-ref-136)
137. Heb.,,unkupn, which Jastrow renders,’smooth (chaotic) stones’. Levy:’stones sunken in the primal mire, chaos’; cf. also Targ. to Job XXVIII, 3; Zeb. 54a, Bez. 24a. [↑](#footnote-ref-137)
138. Isa. XXXIV, 11. [↑](#footnote-ref-138)
139. The Well of Miriam which followed the Israelites in the Wilderness; v. Num. XXI, .16-18, which some relate to this. [↑](#footnote-ref-139)
140. V. Gen. IX, 13f. [↑](#footnote-ref-140)
141. I.e., the shape of [letters](letters.html). [↑](#footnote-ref-141)
142. Ex. XXXII, 16. [↑](#footnote-ref-142)
143. When G-d allowed them to see His glory; v. Ex. XXXIII, 22; I Kings XIX, 9. [↑](#footnote-ref-143)
144. Num. XXII, 28. [↑](#footnote-ref-144)
145. Ibid. XVI, 30. That these last two should happen when the need arose was decreed at the time of the creation. [↑](#footnote-ref-145)
146. The mule is regarded as a hybrid, as stated infra. But according to R. Nehemiah, the first was created directly, and was not the result of cross-breeding. [↑](#footnote-ref-146)
147. Which Abraham offered as a substitute for Isaac, Gen. XXII, 13; it was ordained at the Creation that the ram should thus be ready to hand. [↑](#footnote-ref-147)
148. A legendary worm used for the building of the Temple. It was laid upon the stones and cut through them, and so obviated the need for iron tools, in conformity with Ex. XX, 22; v. I Kings VI, 7 and Git. 68a. [↑](#footnote-ref-148)
149. I learned this from my [teacher](teacher.html), His Eminence Hakham Dr. Yoseph ben Haggi. [↑](#footnote-ref-149)
150. Ba'al ha'Turim [↑](#footnote-ref-150)
151. Read on Shabbat Hazon. [↑](#footnote-ref-151)
152. From: PIRQE ABOT (Chapters of the Fathers), Pereq Hei, Mishnah 5:4, By: Hakham Yitschaq ben Moshe Magriso. [↑](#footnote-ref-152)
153. According to Rashi [↑](#footnote-ref-153)
154. Deuteronomy 10:29 [↑](#footnote-ref-154)
155. Exodus 12:37 [↑](#footnote-ref-155)
156. Numbers 2:21 [↑](#footnote-ref-156)
157. Numbers 13 [↑](#footnote-ref-157)
158. Joshua 18:10 [↑](#footnote-ref-158)
159. I Samuel 14:4 [↑](#footnote-ref-159)
160. ibid., 11:8 [↑](#footnote-ref-160)
161. II Samuel 24:9 [↑](#footnote-ref-161)
162. Ezra 2:14 [↑](#footnote-ref-162)
163. Jeremiah 33:13 [↑](#footnote-ref-163)
164. Rabbi Samson Raphael Hirsch, Shemot (Exodus) 30:12 [↑](#footnote-ref-164)
165. Mizrachi; Sifsei Chachamim [↑](#footnote-ref-165)
166. Gur Aryeh [↑](#footnote-ref-166)
167. The ten numbers are the foundation of all sums. [↑](#footnote-ref-167)
168. Thus, there are really no new numbers beyond ten. [↑](#footnote-ref-168)
169. For example 15 = 10 + 10 / 2 [↑](#footnote-ref-169)
170. For example 17 = 10 + 10 / 2 + 10 / 5 [↑](#footnote-ref-170)
171. 20 is 10 x 2. [↑](#footnote-ref-171)
172. According to Creizenach. [↑](#footnote-ref-172)
173. Multiplying ten and adding a part or parts of ten to it. Thus: 65 = 6 x 10 + 10 / 2; 66= 6 x 10 + 10 / 2 + 10 / 10 [↑](#footnote-ref-173)
174. According to Aristotle, the sub lunar world consists of four elements: earth, water, wind (air), and [fire](fire.html). [↑](#footnote-ref-174)
175. The sphere of the moon, the sphere of the [sun](hachama.html), the spheres of each of the five [planets](mazaroth.html), and the sphere of the constellations. I.E. omits the diurnal sphere and the sphere of the active intellect because they do not contain any [body](body.html). [↑](#footnote-ref-175)
176. The yod is numerically equivalent to ten. [↑](#footnote-ref-176)
177. According to the Pythagoreans, the number ten was sacred. It was symbolized by the dotted triangle, the tatractys, "source and root of everlasting nature." See Encyclopedia of Philosophy, vols. 7 and 8, p. 38. [↑](#footnote-ref-177)
178. For it encompasses and gathers everything into one company. [↑](#footnote-ref-178)
179. Hence, it has a similar meaning. [↑](#footnote-ref-179)
180. From the root yod, dalet, heh. [↑](#footnote-ref-180)
181. The plural of todah. [↑](#footnote-ref-181)
182. From the sphere of the active intellect. There are ten spheres surrounding the earth, namely, the lunar sphere, the solar sphere, the five spheres of the planets, the sphere of the constellations, the ninth sphere-which moves all of the above-mentioned spheres-and the sphere of the active intellect. [↑](#footnote-ref-182)
183. The sphere of the active intellect is known as the kisse ha-kavod, G-d's glorious throne, and is thus holy. [↑](#footnote-ref-183)
184. Lit. its counterpart. [↑](#footnote-ref-184)
185. They allude to the sphere of the active intellect, which is both the first and the tenth sphere. [↑](#footnote-ref-185)
186. Rather than with ten. Lit. There are [nine](nine.html) ones. [↑](#footnote-ref-186)
187. That is two through nine. [↑](#footnote-ref-187)
188. A prime number is a number that can be evenly divided only by itself and by one. [↑](#footnote-ref-188)
189. Another word for root. One is the root and square of one and the root and cube of one. [↑](#footnote-ref-189)
190. Two. [↑](#footnote-ref-190)
191. That is, 1 + 22 = 5 [↑](#footnote-ref-191)
192. Three. [↑](#footnote-ref-192)
193. That is, 1 + 32 = 10 [↑](#footnote-ref-193)
194. The numbers making up the divine name Yah, spelled yod, heh. Yod = 10, heh = 5. [↑](#footnote-ref-194)
195. [YHVH](hashem.html) comes to 26. For yod = IO, heh = 5, and vav = 6. [↑](#footnote-ref-195)
196. The divine name Yah. Yah is spelled yod, heh. Yod is enunciated yod, vav, dalet. Heh is sounded heh, Alef,. Yod, vav, dalet, heh, and Alef = 26. Lit. The same is also the case if we add the sum of the two letters. [↑](#footnote-ref-196)
197. The fiftieth year. See Leviticus 25:10-12 [↑](#footnote-ref-197)
198. Which falls fifty days from the day on which the [Omer](omer.html) is brought. See Leviticus 23:15, 17. [↑](#footnote-ref-198)
199. One of the ten occasions when G-d came down. They are enumerated by Th. [↑](#footnote-ref-199)
200. Thus the moon will be increased sevenfold (that being regarded as the present ratio) and the sun will be seven times that. This greater strength was enjoyed by the sun in the first week of creation, and the Heb. or'olam (E.V.’an everlasting light’) is translated: the ancient light, sc. Of the creation week, i.e. G-d will renew the sun, restoring it to its original state. V. Gen. R. III, 6. [↑](#footnote-ref-200)
201. V. Isa. LVIII, 12. [↑](#footnote-ref-201)
202. Universal peace, even among wild beasts, will prevail. [↑](#footnote-ref-202)
203. In Gen. R. XII, 6, six things are enumerated that will happen in Messianic times, among which are some not enumerated here. It is also surprising that our passage does not include [Resurrection](techiyat.html) and other things promised by the Prophets. The point stressed by the [Midrash](orallaw.html) is that all these things will be renewed in the month on which they departed from Egypt, ha-hodesh ha-seh (E.V.’THIS MONTH’) now being translated’this renewal’, from hadash’new’. [↑](#footnote-ref-203)
204. Immediately he saw light after the termination of the Sabbath he recited the appropriate blessing. Later, when spices were brought to him, he recited a further blessing over them. Thus the blessings were’scattered’. [↑](#footnote-ref-204)
205. He recited both blessings together over a cup of wine, as is the present practice. [↑](#footnote-ref-205)
206. I.e., he recited the blessings a second time on their behalf. [↑](#footnote-ref-206)
207. The Well of Miriam which followed the Israelites in the Wilderness; v. Num. XXI, .16-18, which some relate to this. [↑](#footnote-ref-207)
208. V. Gen. 9:13ff. [↑](#footnote-ref-208)
209. I.e., the shape of [letters](letters.html). [↑](#footnote-ref-209)
210. Ex. XXXII, 16. [↑](#footnote-ref-210)
211. When G-d allowed them to see His glory; v. Ex. XXXIII, 22; I Kings 19:9. [↑](#footnote-ref-211)
212. Num. 22:28. [↑](#footnote-ref-212)
213. Ibid. 16:30. That these last two should happen when the need arose was decreed at the time of the creation. [↑](#footnote-ref-213)
214. The mule is regarded as a hybrid, as stated infra. But according to R. Nehemiah, the first was created directly, and was not the result of cross-breeding. [↑](#footnote-ref-214)
215. Which [Avraham](avraham.html) offered as a substitute for [Isaac](isaac.html), Gen. 22:13; it was ordained at the [Creation](bara.html) that the ram should thus be ready to hand. [↑](#footnote-ref-215)
216. A legendary worm used for the building of the [Temple](temple.html). It was laid upon the stones and cut through them, and so obviated the need for iron tools, in conformity with Ex. 20:22; v. I Kings 6:7 and Git. 68a. [↑](#footnote-ref-216)
217. Or: travels about and visits the world. V. Gen. R. XXV, 3. [↑](#footnote-ref-217)
218. Tanchuma, Ki Tissa, 9; Bamidbar Rabbah 2, 11; Pesikta de Rav Kahana, Parshat Shekalim. [↑](#footnote-ref-218)