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Ten - A Unity Made Of Parts

By Hillel ben David (Greg Killian)

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

The seven visible and the three hidden.

The five of heaven and the five of earth.

The Three, Three, Three, and one.

| **Earth**  **“five opposite five”** | | | | | **Heaven**  **“five opposite five”** | | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **The seven which are revealed (Revelation of Power)** | | | | | | | **The three 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) | |
| **HaShem's Existence** | | | **HaShem’s Providence** | | | **A universal G-d** | | | | | **This was brought on by G-d** |
| **Maximal Female Process** |  |  |  |  |  |  |  | |  | | **Maximal Male Process** |
| **Malchut**  Kingdom | **Yesod**  Foundation | **Hod**  Majesty | **Netzach**  Eternity | **Teferet**  Beauty  (Balance of Chesed and Gevurah) | **Din / Gevurah**  Judgment / Limitation | **Chesed**  Giving | **Binah**  Understanding | | **Chachmah** Wisdom | | Sephirot  **Keter**  crown |
| **Left Thumb** | **Left Index finger** | **Left middle finger** | **Left Ring**  **finger** | **Left Pinkie finger** | **Right Thumb** | **Right Index finger** | **Right middle finger** | | **Right Ring finger** | | **Right Pinkie finger** |
| **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** |
| **Seder Plate** | **Chazeret**  Horseradish  Lettuce | **Karpas**  Celery | **Charoset**  Date nut mix | **Maror**  Bitter Herbs | **Beitzah**  Egg | **Zeroa**  Shank Bone | **Matza**  Unleavened Bread | | **Matza**  Unleavened Bread | | Seder Plate  **Matza**  Unleavened Bread |
| **Israel**  sings the redemption 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 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** | | Songs  **Adam**  composed the Sabbath song:  **Tehillim 92** |
| **Measure of Night** | **Measure of Day** | **Water** | **Wind** | **Darkness** | **Light** | **Bohu [desolation]** | **Tohu [chaos]** | | **Earth** | | **Heaven** |
| 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 and keep it holy. | Thou shalt not take the name of the Lord thy G-d in vain | | Thou shalt have no other gods before Me. | | Tablets of the Testimony  I am HaShem 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. Praise HaShem. | Praise him with the clash of cymbals, praise him with resounding cymbals | Praise him with the strings and flute | Praise him with tambourine and dancing | Praise him with the harp and lyre | Praise him with the sounding of the shofar | Praise him for his surpassing greatness | Praise him for his acts of power | | Praise him in his mighty heavens | | Psalm 150:1-6  Praise HaShem. Praise G-d in his sanctuary |
| **Jebusites** | **Girgashites** | **Canaanites** | **Amorites** | **Rephaites** | **Perizzites** | **Hittites** | **Kadmonites** | | **Kenizzites** | | Lands Promised to Avraham  **Kenites** |
| **Ishim**  the humanlike angels who appear to mankind as human beings | **Keruvim**  the childlike angels | **Bne Elohim**  the workers for the Elohim angels | **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**  the great, exalted ones | | **Ofanim**  the wheel angels | | Ranks of Angels  **The holy Hayot**  who are above all others |
| **The shamir** | **The mouth of Moshe’s grave** | **The mouth of Balaam’s donkey** | **Miriam’s well** | **The manna** | **The stylus** | **The tablets** | **Aaron’s rod** | | **The rainbow** | | Created on the Eve of the Sixth Day  **The ram substituted for Isaac** |
| Passover **Matthew 26:1-5** | Passover  **John 6:3-13** | Passover  **John 2:13-19** | Passover  **Luke 2:41-43** | Passover  **Ezra 6:19-22** | Passover  **2 Chronicles 35:17-19** | Passover  **2 Chronicles 30:1-2** | Passover  **Joshua 5:10-12** | | Passover **Numbers 9:1-5** | | Passover  **Exodus 12:1-3** |
| Adam was stripped of his heavenly garments | His food would be the grasses of the field | He was to earn his daily food in sorrow | His children were condemned to wander from land to land | His body would sweat | Animals would have the power to kill him | He would no longer live forever | 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 | | Rainbow Colors  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 shall serve you | Plenty of wine | Plenty of grain | | The fat of the land | | G-d give you the dew of heaven |
| **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” | Never did a serpent or scorpion do harm in Jerusalem | The people stood pressed together yet bowed themselves at ease | There was never a defect found in the omer, in the two loaves, or in the showbread | No one prevailed over the column of smoke that arose from the altar | The rain never quenched the fire on the altar | No unclean accident ever happened to the High Priest on the Day of Atonement | No fly was seen in the slaughterhouse | | The holy meat never turned putrid | | Constant Miracles in the Temple  No woman miscarried from the scent of the holy meat |
| 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 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-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds."  Bereshit 1:11 | And **G-d said**, "Let the water under the sky be gathered to one 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 | | Sayings of Creation  In the beginning **G-d created** the heavens and the earth.  Bereshit 1:1 |
| Adam - Shem: Bold breakout and conquest. | Seth - Arpachshad: Commercial expansion. | Enosh - Shelah: Splendid buildings. | Kenan - Eber: Widespread affluence. | Mahalalel - Peleg: Zenith and the best of days. | Jared - Reu: Extending influence beyond borders with money instead of military. | Enoch - Serug: Rising political power of women and of the intellectual and academic elite. | Methuselah - Nahor: Influx of foreigners. | | Lamech - Terah: Eat, drink and be merry. | | Gen. 5&11 names & meanings  Noach - Abram: Internal political and civic fracture. |
| **Water is turned into blood.**  **Pharaoh** hardened his own heart.  Shemot 7:20 | **Frogs**  **Pharaoh** hardened his own heart.  Shemot 8:5 | **Dust becomes gnats.**  **Pharaoh** hardened his own heart.  Shemot 8:17 | **Beasts**  **Pharaoh** hardened his own heart.  Shemot 8:24 | **Livestock all dies.**  **Pharaoh** hardened his own heart.  Shemot 9:6 | **Festering boils.**  **HaShem** hardened Pharaoh's heart.  Shemot 9:10 | **Hail mixed with fire.**  **HaShem** hardened Pharaoh's heart.  Shemot 9:23 | **Locusts everywhere.**  **HaShem** hardened Pharaoh's heart.  Shemot 10:13 | | **Darkness.**  **HaShem** hardened Pharaoh's heart.  Shemot 10:22 | | Plagues  **Death of the firstborn.**  **HaShem** hardened Pharaoh's heart.  Shemot 12:29 |
| Avraham had to sacrifice his son Isaac.  Bereshit 22 | Avraham had to send away his son Ishmael.  Bereshit 21:10-12 | Abimelech takes Avraham’s wife.  Bereshit 20:2 | At 99 Avraham was circumcised.  Bereshit 17:11 | At the “Covenant between the Parts”, Avraham had to choose between purgatory and exile for his descendants.  Bereshit 15 | Avraham went to war against the four kings.  Bereshit 14:13-16 | Sarah, Avraham’s wife, was kidnapped and brought to Pharaoh’s palace.  Bereshit 12:15 | Avraham suffered hunger during the famine in Canaan.  Bereshit 12:10 | | G-d made Avraham leave his father’s house.  Bereshit 12:1 | | Avraham’s Tests  Nimrod casts Avraham into a fiery furnace.  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 was split |
| Eretz Yisrael | Walled towns | Within the walls of Yerushalayim | Har HaBayit (Temple Mount) | The Chil (a walled area within the Har HaBayit) | The Ezrat Nashim | The Ezrat Kohanim | 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** is that there will be no more death in the world | The **eighth** is that there will be no more weeping or wailing in the world | The **seventh** is that He will bring all the wild beasts, birds and creeping things and make a covenant with them and with all Israel | The **sixth** is that The cow and bear shall feed | The **fifth** is that He will rebuild Jerusalem with sapphire stones | The **fourth** is that they will rebuild all the waste cities so that there shall not be one waste place left in the world | The **third** is that He will make trees yield their fruit each month, and when a man eats of them he will be healed | | The **second** thing is that He will bring out living water from Jerusalem and heal therewith all those who have a disease | | The **first** is that He will illumine the whole world |
| **Meturgeman / Moreh / Zaqen** | **Masoret** | **Sheliach** | **Darshan or Magid** | **Parnas** | **Parnas** | **Parnas** | **3rd of the bench of three** | | **2nd of the bench of three** | | Synagogue Men  **Chief Hakham of the bench of three** |
| Famine in the days of  **Adam** | Famine in the days of  **Lamech** | Famine in the days of **Abraham** | Famine in the days of  **Isaac** | Famine in the days of  **Jacob** | Famine in the days of  **Elijah** | Famine in the days of  **Elisha** | Famine in the days of  **David** | | Famine in the days of  **Ruth** | | Famine in the days before **Mashiach** |
| Behold, when it was whole, it was meet for no work; surely it is logical to argue, How much less, when the fire hath devoured it, and it is singed, etc.  Yehezchel 15:5 | And the king said unto Esther the queen: The Jews have slain and destroyed five hundred men in Shushan the castle; it stands to reason, What then have they done in the rest of the king's provinces  Esther 9:12 | Behold, the righteous shall be requited in the earth; does it not follow, How much more the wicked and the sinner  Mishle 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?  Yirmiyahu 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  Yirmiyahu 12:5 | And the Lord said unto Moshe: If her father had but spit in her face; surely it would stand to reason, Should she not hide in shame seven 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  Debarim 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, 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 to come when He will appear to execute judgment upon Gog. | To make the Shechinah dwell in the Temple Yehezchel 44:21 | To make His spirit rest upon the seventy elders  Bamidbar 11:5 | To reveal the Torah  Shemot19:20 | To drown the Egyptians in the Red Sea  2 Shmuel 22:10 | To deliver Israel from Egypt  Shemot 3:8 | To convince Himself of the wickedness of the sinful cities  Bereshit 18:21 | To look at the tower  Bereshit 11:5 | | He descended to punish Adam Bereshit 3:8 | | The first was in the Garden of Eden |
| Counted in the future era of **Mashiach** | 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’s**  Red Heifer | **Ishmael ben Piabi**  Red Heifer | **Hanamel**  the Egyptian  Red Heifer | **Eliehoenai** the son of Hokkof (Caiaphas)  Red Heifer | **Johanan**  the High priest’s Red Heifer | **Johanan**  the High priest’s Red Heifer | **Simeon the Just’s**  Red Heifer | **Simeon the Just’s**  Red Heifer | | **Ezra’s**  Red Heifer | | **Moshe’s**  Red Heifer |
| Shechinah went from the wilderness it ascended and abode in its own place | Shechinah went from the mountain to the wilderness | Shechinah went from the town to the mountain | Shechinah went from the wall to the town | Shechinah went from the roof to the wall | Shechinah went from the altar to the roof | Shechinah went from the court to the altar | Shechinah went from the threshold to the court | | Shechinah went from the Cherub to the threshold [of the Holy of Holies] | | Ascent of the Shechinah  Shechinah went from the Ark-cover to the Cherub |
| **Dates** | **Olives** | **Pomegranates** | **Figs** | **Grapes** | **Barley** | **Wheat** | **Spelt** | | **Oats** | | **Rye** |
| **Not to plough with an ox and a donkey**  Mitzvot that are performed with the grain until it becomes bread | **Not to sow Kil'ayim**  Mitzvot that are performed with the grain until it becomes bread | **Leket**  Mitzvot that are performed with the grain until it becomes bread | **Shikchah**  Mitzvot that are performed with the grain until it becomes bread | **Pei'ah**  Mitzvot that are performed with the grain until it becomes bread | **Not to muzzle an ox while it is threshing**  Mitzvot that are performed with the grain until it becomes bread | **Terumah**  Mitzvot that are performed with the grain until it becomes bread | **Ma'aser Rishon**  Mitzvot that are performed with the grain until it becomes bread | | **Ma'aser Sheini**  Mitzvot that are performed with the grain until it becomes bread | | **Challah**  Mitzvot that are performed with the grain until it becomes bread |
| **Organ of Brit Mila** | **Left Foot** | **Right Foot** | **Left Hand** | **Right Hand** | **Tongue** | **Left Ear** | **Right Ear** | | **Left Eye** | | **Right Eye** |
| **Hallelujah**  [Praise HaShem] | **Hodayah**  [thanksgiving] | **Tefillah**  [prayer] | **Tehillah**  [praise] | **Ashre**  [happy] | **Shir**  [song] | **Mizmor**  [psalm] | **Maskil**  [a psalm giving instruction] | | **Niggun**  [melody] | | Synonym of Praise  **Nizzuah**  [victory] |
| Adam | Malchizedek | Abraham | Moses | David | Solomon | Asaph | Qorach’s sons | | Qorach’s sons | | The 10 men who composed the below Psalms[[1]](#footnote-1)  Qorach’s sons |
| Conducting  (leading ‘For the Leader’) | With Melody  (Instrumental Music - niggun) | With Musical Accompaniment  (Psalm - mizmor) | With Song  (Shir - **שיר**) | With Praise  (Hallel) | With Prayer  (Tefilah) | With Blessing  (Berakah) | With Thanksgiving  (Hodaah) | | With Praises  (Laudattions - ashre) | | Expressions of Song[[2]](#footnote-2)  With “Praise God”  (Halleluyah) |
| **Yom Hakippurim** | **Tishri 9** | **Tishri 8** | **Tishri 7** | **Tishri 6** | **Tishri 5** | **Tishri 4** | **Fast of Gedaliyah** | | **Yom Teruah** | | The days of Awe  **Yom Teruah** |
| **Zebulon** | **Issachar** | **Asher** | **Gad** | **Naptali** | **Dan** | **Judah** | **Levi** | | **Simeon** | | Ten brothers  **Reuben** |
| **Gad**, Geuel the son of Machi | **Naphtali**, Nahbi the son of Vophsi | **Asher**, Sethur the son of Michael | **Dan**, Ammiel the son of Gemalli | **Joseph**, of the tribe of Manasseh, Gaddi the son of Susi | **Zebulun**, Gaddiel the son of Sodi | **Benjamin**, Palti the son of Raphu | **Issachar**, Igal the son of Joseph | | **Simeon**, Shaphat the son of Hori | | Evil congregation  **Reuben**, Shammua the son of Zaccur |
| The sin of the Ten Spies (who returned from spying the Land of Israel with a negative report) Bamidbar 14  Eirchin 15a | Complaining for meat  Bamidbar 11:4-6 | The sin 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  Shemot 16:27 | Leaving over Manna -- in defiance of the command not to leave Manna overnight  Shemot 16:20 | Complaining for food at the Desert of Sean Shemot 16:2-3 | Complaining for water at Marah 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.**  Tehillim 137:5-6 | **The command, “You shall remember HaShem 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 so that we may know the righteousness of HaShem.**  Micah 6:5 | **That our fathers angered Hashem in the desert, especially with the golden calf.**  Devarim 9:8 | **The assembly at Mount Sinai.**  Devarim 4:9-10 | **The incident involving Amalek.**  Devarim 25:17-19 | **The manna**  Devarim 8:2-3 | | **The Shabbat**  Shemot 20:8 | | Daily Remembrances  **The Exodus from Egypt**.  Shemot 13:3 |
| **Moon**  Lavanah | **Mercury**  Kokav | **Venus**  Nogah | **Sun**  Chamah | **Mar**  Madim | **Jupiter**  Zedek | **Saturn**  Shabbtai | **Neptune** | | **Uranus** | | **Pluto** |
| Water Carriers | Wood choppers | The Convert | Women | Your Infants | Each man in Israel | Your Officers | Your Elders | | Tribal Chiefs | | Your Heads[[3]](#footnote-3)  Debarim 29:9 |
| **And behind it.** | **Brit Kodesh** | **On the left knee** | **On the right knee** | **On the throat** | **Armpit on the left** | **Armpit on the right** | **Hair on the left cheek** | | **Hair on the right cheek** | | 10 places in the body that have hair  **Hair on head** |
| Seventh Shabbat of consolation.  “I will surely delight in HaShem, …”  Isaiah 61:10 – 63:9 | Sixth Shabbat of consolation.  “Arise, Shine forth …”  Isaiah 60:1-22 | Fifth Shabbat of consolation.  “Sing out, you who were barren, …”  Isaiah 54:1-10 | Fourth Shabbat of consolation.  “I, even I, am the One Who comforts you…” Isaiah 51:12 – 52:12 | Third Shabbat of consolation.  “Impoverished one, one who has endured storms…”  Isaiah 54:11 – 55:5 | Second Shabbat of consolation.  “But Zion said, ‘HaShem has left me, and HaShem has forgotten me’ ”  Isaiah 49:14 – 51:3 | First Shabbat of consolation.  “Be comforted, Be comforted, My People…,” Isaiah 40:1-26 | Third Shabbat of rebuke.  “The Vision of Isaiah ben Amoz,” on the Shabbat preceding Tisha B’Ab, from the First Chapter of Yeshayahu. | | Second Shabbat of rebuke.  “Hear the Words of HaShem,” beginning with Yirmiyahu, Chapter 2, Verse 4 | | This is the reverse of the Omer Midot.  First Shabbat of rebuke.  “Divrei Yirmiyahu,” “The Words of Yirmiyahu,” from the beginning of Sefer Yirmiyahu through the Second Chapter, Verse 3 |
| **Malchut**  Kingdom | **Yesod**  Foundation | **Hod**  Majesty  Submission | **Netzach**  Eternity  Dominance | **Tiferet**  Beauty / Rachamim  (Balance of Chesed and Gevurah) | **Din / Gevurah**  Judgment / Limitation | **Chesed**  Boundless Giving | **Binah**  Understanding | | **Chachmah** Wisdom | | Sephirot  **Keter**  crown |
| **Malchut**  Kingdom | **Yesod**  Foundation | **Hod**  Majesty | **Netzach**  Eternity | **Tiferet**  Beauty  (Balance of Chesed and Gevurah) | **Din / Gevurah**  Judgment / Limitation | **Chesed**  Giving | **Daat**  Knowledge | | **Binah**  Understanding | | Sephirot  **Chachmah** Wisdom |
|  |  |  |  |  |  |  |  | | Shimon | | Reuben |
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1. Bava Bathra 14b [↑](#footnote-ref-1)
2. Rashi from Midrash Psalms 1:6 [↑](#footnote-ref-2)
3. Ten levels are said here, five against five, and all as one are included among Israel. “Your head,” means those possessing Chachma (wisdom) are placed in juxtaposition to the infants (also small children), for in­fant, taf in Hebrew, is connected to the word for “drop,” tipah in He­brew, meaning that they possess only a small amount of consciousness (da at, also “knowledge”). Then accordingly, when any mistake happens even to the youngest children, it affects even the heads, for the taf pos­sessed a little consciousness from the head. “Your tribes,” meaning ex­pansion, for all of Israel were hidden in the root ofYaakov Avinu, and there they were as one soul. Thus when they were divided into tribes certain souls in different generations experienced expansion. This is placed in juxtaposition to the women, because all expansion comes from birth, for when the child is hidden and included in the soul of the father then there is no expansion; only when the child is bom does it begin to expand. “Your elders” means the one who has acquired wisdom.

   This is juxtaposed to “your convert,” for according to the original in­sights into the Torah made among Israel, so will the converts come to and increase in Israel. The more we increase in the words of Torah, and thus experience more expansion, then the holiness of Israel extends even to the souls of the nations, and they will be gathered among Israel. “Your officers” meaning those possessing the fear of God, and they are placed in juxtaposition to the “wood choppers,” for “chopping” repre­sents anger, and on this the Holy One, blessed be He, testifies that within all the anger in Israel there is the fear of God. “Every man of Israel” means the attribute of the love of God, and this is placed against the “water carriers,” for water is compared to desire, as said in various places,3® and all desire and love in Israel comes from the blessed God. [↑](#footnote-ref-3)