

**The Significance of the** [**Number**](nchart.html) **Fifteen**

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[The Mabul 2](#_Toc48894977)

[In Marriage 2](#_Toc48894978)

[In Torah SheBaal Peh 3](#_Toc48894979)

[In Our Blessings 3](#_Toc48894980)

[In The Festivals 7](#_Toc48894981)

[In Pesach 7](#_Toc48894982)

[Fifteen in the Scriptures 10](#_Toc48894983)

[Judges of Israel 12](#_Toc48894984)

[Prophets in Israel 12](#_Toc48894985)

[Tribes 12](#_Toc48894986)

[In The Mishkan 12](#_Toc48894987)

[In The Nazarean Codicil 13](#_Toc48894988)

[In Marriage 14](#_Toc48894989)

[End of Days 14](#_Toc48894990)

[HaShem’s Name 14](#_Toc48894991)



In this [study](study.html) I would like to examine the significance and meaning of the [number](nchart.html) fifteen (15). I have discovered that we always find fifteen in places of holiness and [redemption](redemption.html), but I am getting ahead of myself. Let’s start at the beginning.

Fifteen, in [Hebrew](hebrew.html), can be expressed with the [letters](letters.html) yod (h) and a hey (v):

h = 10

v = 5

Normally we do not use the yod-hey - יה (*Yah*) to express the [number](nchart.html) fifteen (10 + 5) as it is [one](one.html) of the names of [HaShem](hashem.html). Thus, the [world](worlds.html) was created with the concept of fifteen.

***Yeshayahu (Isaiah) 26:4*** *for within Yah- יה is* [*HaShem*](hashem.html)*, the* [*rock*](rock.html) *of the universe.*

Longstanding tradition is to avoid the straightforward way of writing the [number](nchart.html) fifteen. Accordingly, fifteen is written as tet-vav - טו: [Nine](nine.html) + [six](six.html). [HaShem](hashem.html)’s [Name](name.html), as it were, is hidden within the [number](nchart.html) fifteen.

We could also retranslate the above pasuk as:

***Yeshayahu (Isaiah) 26:4*** *With the* [*name*](name.html) *Yah* [*HaShem*](hashem.html) *created the* [*world*](worlds.html)*.*

The word *Yah*, spelled with a yod and a hey, equals in gematria fifteen. Thus, the [world](worlds.html) was created with the concept of fifteen. Yet, the word *Yah* only represents half of [HaShem](hashem.html)’s [Name](name.html). [HaShem](hashem.html)’s kingship will only be fully revealed when [Mashiach](mashiach.html) arrives.

So, if [HaShem](hashem.html) created the [world](worlds.html) with fifteen, then it naturally follows that the [world](worlds.html) was given to us as a way of perceiving [HaShem](hashem.html) from this [world](worlds.html).

Fifteen represents the Gematria for the word Hod meaning glory, splendor, majesty, beauty, grandeur, magnificence and majestic splendor.

15 = ד = 4 + ו =6 + ה = 5

Fifteen always represents the elevation from [physical](physical.html) to [spiritual](physical.html). From this we can understand the Kli Yakar that fifteen is often used to represent the bond between man and wife, as we shall soon see.

The elevation, mentioned in the previous paragraph, has a corollary: The [number](nchart.html) fifteen always signifies the fifteen steps necessary for the attainment of a lofty objective.

The [physical](physical.html) [world](worlds.html) was created in [six](six.html) days and a [spiritual](physical.html) dimension was added to it, the [seventh](seven.html) day. The [number](nchart.html) [eight](eight.html) begins the [spiritual](physical.html) realm beyond this [world](worlds.html). Through the performance of certain [mitzvot](cmds613.html), [one](one.html) can connect the [physical](physical.html) and [spiritual](physical.html) realms and this is symbolized by the [number](nchart.html) 15 [7+8=15] Thus, the [number](nchart.html) 15 represents a synthesis of [heaven](heaven.html) and earth.

# The Mabul

***Bereshit 7:20,24*** *The water rose fifteen Amot (cubits) above the highest of mountains.... The water covered the earth for 150 days.*

The careful reader of the Torah’s account of the great flood is immediately struck by the recurrence of decimal factors of fifteen in the account. The waters of the flood rose fifteen Amot above the ground, and they remained there for 150 days. With regard to Noach’s [Ark](ark.html), we are told that it measured 300 Amot in length and 50 in width (Bereshit 6:15). That would make its floor space 15,000 square Amot. And since the 30 Amot height of the [Ark](ark.html) was divided into [three](three.html) equal compartments, each compartment measured 150,000 cubic Amot in volume. Kli Yakar (Bereshit 6:15), noting this interesting recurrence, explains that the [number](nchart.html) fifteen indeed has in it a symbolism that is related to the [events](feasts.html) surrounding the great flood.

The Kli Yakar adds that the [number](nchart.html) fifteen, and the Holy [Name](name.html) produced by yod-hey - יה, often are used to represent the bond between man and wife. For example, in the [Temple](temple.html) a staircase separated between the Women’s Court and the Men’s Court (Court of the Israelites). This staircase consisted of fifteen steps, upon which the Levite musicians stood and played their musical instruments during the [Succoth](succoth.html) celebrations. According to some, the fifteen “Songs of ascent” (Shir HaMaalot) of Tehillim ([Psalms](psalms1.html). 120-134) were so called because they were sung on these steps.[[1]](#footnote-1) The fifteen Songs of Ascent were sung by the Levites while ascending the fifteen stairs in the [Beit HaMikdash](mikdash.html), the [Temple](temple.html). Thus we see the elevation of fifteen, from [physical](physical.html) to [spiritual](physical.html), in the [physical](physical.html) act of moving, and ascending, closer to [HaShem](hashem.html) in the Holy of Holies, and closer to [HaShem](hashem.html) through the music and the lyrics of the [Psalms](psalms1.html). This is [one](one.html) reason for the fifteen steps between the Women’s court and the court of Israel in the [Beit HaMikdash](mikdash.html).

The waters of the Mabul (great flood) rose above the highest mountain fifteen amot, to signify that mankind’s activities had been anything but holy, and, had pushed the Divine Presence, symbolized by the [letters](letters.html) yod-hey, toward [heaven](heaven.html) and away from man.

The fifteen cubits represented [HaShem](hashem.html)’s presence above the earth the hundred fifty days represents the fifteen permeating all [ten](ten.html) aspects of [creation](bara.html).

# In [Marriage](mashal.html)

The [Talmud](orallaw.html)[[2]](#footnote-2) states that a successful [marriage](mashal.html) depends upon the inclusion of [HaShem](hashem.html) in the relationship, that is, making the [marriage](mashal.html) Torah based. This is symbolized by the fact that the word “Ish” (man: aleph-yod-shin) and “Ishah” (woman: aleph-shin-heh) share common [letters](letters.html): aleph-shin – אש - which spells the word for “[fire](fire.html)” -- but also have [one](one.html) [letter](letters.html) different from each other: a “yod - י” in Ish and a “hey - ה” in Ishah, the [letters](letters.html) of which we have been [speaking](mashal.html).

The message is quite precise: Remove [HaShem](hashem.html) from a [marriage](mashal.html) (i.e., symbolized by fifteen, the yod-hey), and you are left with “[fire](fire.html)” (aleph-shin), unholy passion and a flame that consumes the [marriage](mashal.html).

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Fifteen categories of women exempt their rivals from Yibum (Positive [mitzva](cmds613.html) #216 - levirate [marriage](mashal.html))and chalitzah (the shoe-removal ceremony relieving a brother-in-[law](law.html) of his obligation to marry his widowed sister-in-[law](law.html)).

***Yevamot 2a*** *FIFTEEN [CATEGORIES OF] WOMEN EXEMPT THEIR RIVALS1 AND THE RIVALS OF THEIR RIVALS AND SO ON, AD INFINITUM, FROM THE HALIZAH AND FROM THE LEVIRATE* [*MARRIAGE*](mashal.html)*; AND THESE ARE THEY: HIS DAUGHTER, THE DAUGHTER OF HIS DAUGHTER7 AND THE DAUGHTER OF HIS SON; THE DAUGHTER OF HIS WIFE, THE DAUGHTER OF HER SON AND THE DAUGHTER OF HER DAUGHTER; HIS MOTHER-IN-*[*LAW*](law.html)*, HIS MOTHER-IN-*[*LAW*](law.html)*’S MOTHER,10 AND HIS FATHER-IN-*[*LAW*](law.html)*’S MOTHER; HIS MATERNAL SISTER, HIS MOTHER’S SISTER, HIS WIFE’S SISTER AND HIS MATERNAL BROTHER’S WIFE;*

# In Torah SheBaal Peh

The [Mishna](orallaw.html) in states “a fifteen-year-old begins the [study](study.html) of [Gemara](orallaw.html).”

***Pirke Avot 5:25*** *He [Yehuda ben Taima] used to say: At* [*five*](five.html) *[*[*one*](one.html) *should begin the* [*study*](study.html) *of] Scriptures; at* [*ten*](ten.html)*,* [*Mishna*](orallaw.html)*; at* [*thirteen*](thirteen.html) *[*[*one*](one.html) *becomes obligated in] the* [*commandments*](cmds613.html)*;* ***at fifteen [the*** [***study***](study.html) ***of]*** [***Talmud***](orallaw.html)***;*** *at* [*eighteen*](eighteen.html) *the* [*wedding*](wedding.html) *canopy; at* [*twenty*](twenty.html) *to pursue; at* [*thirty*](thirty.html) *strength; at* [*forty*](forty.html) *understanding; at fifty counsel; at sixty old age; at* [*seventy*](seventy.html) *fullness of years; at eighty* [*spiritual*](physical.html) *strength; at ninety bending over; at* [*one*](one.html) *hundred it is as if he has died and passed on from the* [*world*](worlds.html)*.*

The [Talmud](orallaw.html)[[3]](#footnote-3) gives us fifteen [signs](signs.html) of what the [world](worlds.html) will be like immediately prior to the [coming](coming.html) of the [Mashiach](mashiach.html). This pre-Messianic period is [known](daat.html) as the Ikveta D’meshicah *-* the “footsteps of the [Messiah](mashiach.html)“, the [time](time.html) when we believe the [Mashiach](mashiach.html) is just around the corner and his footsteps can be heard.

Here is the list of the [signs](signs.html) that signal the [Messiah](mashiach.html)’s imminent arrival, as quoted in the [*Talmud*](orallaw.html):

[**Sotah**](hair.html) **49b** *When the footsteps of the* [Messiah](mashiach.html) *can be heard...*

*(1) chutzpah (insolence) will increase;*

*(2) inflation will soar;*

*(3) the vine will yield its fruit, but wine will be expensive;*

*(4) the dominant power in the* [world](worlds.html) *will promote the denial of G-d;*

*(5) no* [*one*](one.html) *will be able to reprove another [for everyone will be guilty of the same transgressions];*

*(6) the* [*meeting place*](settimes.html) *(of Torah scholars) will be used for immorality;*

*(7) the Galilee will be destroyed, and the Gablan will become desolate;*

*(8) the people who live on the border will go around begging from town to town and will not be pitied;*

*(9) the wisdom of the Torah scholars will rot, and those who* [*fear*](fear.html)[sin](sin.html) *will be despised;*

*(10) the truth will be hidden;*

*(11) young people will shame old men, and old men will stand up before youngsters, a son will degrade his father, and a daughter will rebel against her mother, a daughter-in-*[*law*](law.html) *against her mother-in-*[*law*](law.html)*;*

*(12) a man’s enemies will be the members of his* [household](househld.html)*;*

*(13) the* [*face*](body.html) *of the* [*generation*](toldot.html) *will be like the* [*face*](body.html) *of a dog;*

*(14) a son will not be ashamed before his* father*;*

*(15) On whom can we rely? On our Father in* [heaven](heaven.html)*.”*

[Midrash](orallaw.html): Only the living call [HaShem](hashem.html) by the [name](name.html) of yod-hay; the dead are not allowed to do so, as the verse says:

***Tehillim (***[***Psalms***](psalms1.html)***) 115:17*** *The dead do not praise yod-hay.*

It is a rule that the dead never mention [HaShem](hashem.html)’s [two](two.html)-[letter](letters.html) [name](name.html).[[4]](#footnote-4)

# In Our Prayers

Many aspects of our prayers relate to the number fifteen. A few examples:

There are fifteen expressions of praise in the prayer Yishtabach (song, praise, etc.). Text of Yishtabach:

|  |  |  |
| --- | --- | --- |
| **English translation** | **Transliteration** | **Hebrew** |
| May your Name be praised forever our King, | *Yishtabach shimcha la'ad malkeinu* | יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ |
| the God, the great and holy King in heaven and on earth. | *ha'eil hamelech hagadol vehakadosh bashamayim uva'aretz.* | הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ, בַּשָּׁמַיִם וּבָאָרֶץ |
| Because for You is fitting HaShem, our God, and the God of our forefathers | *Ki lecha na'eh adonai eloheinu v'eilohei avoteinu* | כִּי לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ |
| 1 song and 2 praise, 3 lauding and 4 hymns, 5 power and 6 dominion, 7 triumph, 8 greatness and9 strength, 10 praise and11 splendor, 12 holiness and 13 sovereignty, 14 blessings and 15 thanksgivings from this time and forever. | *shir ushvacha halleil vezimra oz umemshalla netzach gedula ugvura tehila vetif'eret kedusha umalchut berachot vehoda'ot mei'atta ve'ad olam.* | שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה נֶצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה, וְתִפְאֶרֶת, קְדֻשָּׁה, וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. |
| Blessed are You, O LORD, God, King exalted through praises, God of thanksgivings, Master of wonders, | *Baruch atta adonai eil melech gadol batishbachot eil hahoda'ot adon hanifla'ot* | בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, |
| Who chooses musical songs of praise King, God, Life-giver of the world. | *habocheir beshirei zimra melech eil, chei ha'olamim.* | הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חֵי הָעוֹלָמִים. |

Most of the prayers in the section of the liturgy called "Verses of Praise" [Pesukei d'Zimrah] begin and end with the word Hallelujah, the last letters of which (yud - י and hei - ה) equal fifteen.

In the prayer Emet v'Yatziv, there are fifteen successive words that begin with the letter vav.

King David recited fifteen songs of ascent (Psalms 120-134) in order to protect the world from the waters of the deep.[[5]](#footnote-5)

Additionally, fifteen is the numerical value of the first half of the Name HaShem, the letters yud and hei. The Torah's passive commandments (the prohibitions) are associated with these two letters. In contrast, the active commandments are associated with the second half of the Name HaShem, the letters vav and hei. Since the people had sinned by transgressing the prohibitions of the Torah, licentiousness, theft, etc., which are associated with the first half of the Name HaShem, the waters surged to a height of fifteen cubits.[[6]](#footnote-6)

Fifteen words in the *bircat* [*kohanim*](priests.html), the priestly blessings.

*bircat* [*kohanim*](priests.html) contain [three](three.html) lines consisting of [three](three.html), [five](five.html) and [seven](seven.html) words, totaling fifteen words and fifteen is the gematria (numerical) equivalent for the Divine Presence (יה). Rabbenu Bachya stated that this sequencing reminds us of the [three](three.html) Patriarchs, the [five](five.html) books of the Torah and the [seven](seven.html) days of the week (or [seven](seven.html) dimensions of [heaven](heaven.html)). The [number](nchart.html) of [letters](letters.html) in each of the [three](three.html) verses of the Priestly Blessing are also structured mathematically in a sequence of fifteen, [twenty](twenty.html) and [twenty](twenty.html)-[five](five.html) words.

Fifteen is the [number](nchart.html) of words in the blessing we say over the Yom Tov candles.

ברוך אתה יהוה אלוהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.‏

1 Baruch 2 atah 3 Adonai 4 Eloheinu, 5 Melech 6 ha’olam, 7 asher 8 kid’shanu 9 b’mitzvotav 10 v’tzivanu 11 l’hadlik 12 ner 13 shel 14 Yom 15 Tov.

Blessed are You, Adonaiour God, King of the universe, Who has sanctified us through the [mitzvot](cmds613.html)and has commanded us to kindle the [festival](festival.html) [lights](lights.html)*.*

When we light these candles, we ascend from the days of work to the day of rest (of the [festival](festival.html)). We ascend from the [physical](physical.html) [world](worlds.html) to the [spiritual](physical.html) [world](worlds.html).

We also begin our ascent every morning when we [pray](prayer.html). [One](one.html) of the very [first](one.html) parts of shacharit (morning [prayers](prayer.html)) are the fifteen Birchot HaShachar (morning blessings). These are the [first](one.html) fifteen of the 100 blessings we will say during the day. With these blessing we begin to transcend this [world](worlds.html) and enter [HaShem](hashem.html)’s [world](worlds.html). The goal of the morning [prayers](prayer.html) is to make ourselves [one](one.html) with [HaShem](hashem.html).

We recite fifteen blessings every morning:

ברוך... אשר נתן לשכוי בינה להבחין בין יום ובין לילה

Blessed... who has given the rooster the ability to discern between light and darkness

ברוך... שלא עשני גוי

Blessed... for not making me a [gentile](gen-jew.html)

ברוך... שלא עשני עבד

Blessed... for not making me a slave

ברוך... שלא עשני אשה/שעשני כרצונו

Blessed... for not making me a woman/ or making me according to His will

ברוך... פוקח עורים

Blessed... who gives sight to the blind

ברוך... מלביש ערמים

Blessed... who dresses the naked

ברוך... מתיר אסורים

Blessed... who frees the incarcerated

ברוך... זוקף כפופים

Blessed... who raises up those who are stooped

ברוך... רוקע הארץ על המים

Blessed... who sets the land upon the waters

ברוך... המכין מצעדי גבר

Blessed... who prepares the footsteps of man

ברוך... שעשה לי כל צרכי

Blessed... who has provided me with my [needs](needs.html)

ברוך... אוזר ישראל בגבורה

Blessed... who girds Israel with heroism

ברוך... עוטר ישראל בתפארה

Blessed... who crowns Israel with glory

ברוך... הנותן ליעף כח

Blessed... who grants strength to the tired

והאחרונה

And the last blessing...

ויהי רצון מלפניך...ברוך המעביר שנה מעיני ותנומה מעפעפי...ברוך את ה' הגומל חסדים טובים לעמו ישראל

Blessed... who withdraws [sleep](mashal.html) from my [eyes](body.html) and slumber from my eye lids... Blessed... who grants benevolence to His [Nation](nations.html) Yisrael...May it be Your will...

When analyzing the blessings, [one](one.html) could get the impression that although they relate to very basic issues - which indeed require the [offering](korbanot) of thanks to the Almighty - there is no common thread joining them nor a discernible intellectual framework which guided the rabbis who instituted the blessings.

In addition to the apparent disconnected content of the blessings, there is another difficulty. At the end of every blessing recited by the chazzan, we must reply with "Amen." The only exception is with the last blessing, "Blessed... who withdraws [sleep](mashal.html) from my [eyes](body.html) and slumber from my eye lids," where the "Amen" is delayed until the end of an additional lengthy blessing which closes with, "Blessed... who grants benevolence to His [Nation](nations.html) Yisrael." Why?

I suggest that there is, indeed, a definite framework within which the rabbis composed these fifteen blessings. It is the episode of the [exodus](exodus.html) [from Egypt](thebirth.html).

With this in mind, the blessings and their order become rational and mandatory:

Paro came to Moshe at midnight of the fifteenth of [Nisan](feasts.html) ([seder](haggada.html) night) to order him and the [Jewish](gen-jew.html) people to immediately leave Egypt. Moshe refused, saying that that we will not leave like "thieves in the night" but in daylight, as a proud people, with heads high, for all to see.

From midnight on, the [Jewish](gen-jew.html) [nation](nations.html) waited impatiently for the [first](one.html) rays of dawn, which would signal daylight. When the roosters crowed, the rabbis [knew](daat.html) that day had come; and they enacted the [first](one.html) blessing, "Blessed... who has given the rooster the ability to discern between light and darkness." This was not to glorify the natural ability of roosters to discern the beginning of morning, but to indelibly set in our national consciousness the glory of that night.

When looking back at what they left, the [Jews](gen-jew.html) saw the condition of the Egyptian people where not a home was without a death. This gave rise to the second bracha, "Blessed... for not making me a [gentile](gen-jew.html)." At the [first](one.html) taste of [freedom](freedom.html) they said, "Blessed... for not making me a slave."

The [first](one.html) [mitzva](cmds613.html) given by [HaShem](hashem.html) to the [nation](nations.html) to [sacrifice](korbanot.html) a lamb or goat and put its [blood](body.html) on the doorposts was directed at the males of the [nation](nations.html). So they recited, "Blessed... for not making me a woman," in order to be obligated to do this [first](one.html) [mitzva](cmds613.html).

The flight [out of Egypt](thebirth.html) came on the wake of the [plague](plagues.html) of darkness, when the Egyptians were blinded but the [Jews](gen-jew.html) were able to see. So they praised [HaShem](hashem.html) with the blessing, "Blessed... who gives sight to the blind."

[HaShem](hashem.html) commanded Moshe to instruct the people to "borrow" vessels and clothing from their Egyptian neighbors. This was to enable the [Jews](gen-jew.html) to shed their tattered clothing of slavery and don the clothing of free men. So they recited the next [two](two.html) blessings, "Blessed... who dresses the naked, Blessed... who frees the incarcerated."

Since a slave is prohibited from [standing](mashal.html) erect, the people now recited, "Blessed... who raises up those who are stooped."

Upon seeing the waters of Yam Suf turned into dry land they said, "Blessed... who sets the land upon the waters."

When the [Jewish](gen-jew.html) [nation](nations.html) saw the might army of Paro running berserk into the death trap of the split waters, they praised [HaShem](hashem.html) with, "Blessed... who prepares the footsteps of man."

While [walking](walking.html) in the [twelve](twelve.html) lanes of the parted waters ([one](one.html) for each [tribe](tribes.html)) that were filled with drinking water, fruit and other luxuries, the [Jews](gen-jew.html) said, "Blessed... who has provided me with my [needs](needs.html)."

Upon being victorious in their battle against [Amalek](amalek.html) in [Rephidim](stages.html), the people said, "Blessed... who girds Israel with heroism."

When receiving the Torah, the people were blessed with "atarim", crowns of glory and they recited, "Blessed... who crowns Israel with glory."

And when the episode of the [Exodus](exodus.html) and all that transpired at that [time](time.html) ended, the [nation](nations.html) took stock of what had happened and praised [HaShem](hashem.html) with the words, "Blessed... who grants strength to the tired."

And the last blessing -

"Blessed... who withdraws [sleep](mashal.html) from my [eyes](body.html) and slumber from my eyelids," after which there is no reply of "Amen."

We were freed by [HaShem](hashem.html) [from Egypt](thebirth.html)ian slavery and were given the Torah at Mount [Sinai](stages.html), followed by over 3000 years of [Jewish](gen-jew.html) history; but despite it all, [HaShem](hashem.html) has yet to fully "withdraw [sleep](mashal.html) from my [eyes](body.html) and slumber from my eyelids." We as a [nation](nations.html) have not yet awoken to the true life which [HaShem](hashem.html) had planned for His "chosen people."

Yehuda Ha’Levi writes in his classic "The Kuzari" that, in the [future](future.html), Am Yisrael will be granted the gift of prophecy. Cognizance of [HaShem](hashem.html), accompanied by the unfolding of the profoundest secrets of the [worlds](worlds.html) within the text of the Torah, are possible only through prophecy. The human intellect was not made with the capacity to disclose these matters nor to comprehend them even when explained. For this we need prophecy.

When that [time](time.html) comes, we will all realize that life - with all its understanding and wisdom until that moment - was only a [dream](dreams.html), a virtual reality.

This is what King David meant when he wrote in Tehillim 126:1

שיר המעלות בשוב ה' את שיבת ציון היינו כחלמים:

"*A song of Ascent*

*When* [*HaShem*](hashem.html) *will return the captives of Zion, we will realize that we were dreaming*"

Therefore the [time](time.html) has not yet arrived to answer "Amen" after "Blessed... who withdraws [sleep](mashal.html) from my [eyes](body.html) and slumber from my eyelids."

However, when the [time](time.html) does arrive, prophecy will be granted only to us who live in Eretz Yisrael (as stated in many sources that prophecy was granted only here).

# In The [Festivals](festivals.html)

The [moon](chodesh.html), an oft used simile for Klal Israel, grows daily until it reaches its apex on the fifteenth day of the month. We have several [festivals](festivals.html) that occur during this climatic period.

[Pesach](passover.html) is on the fifteenth day of [Nisan](feasts.html).

[Succoth](succoth.html) is on the fifteenth day of [Tishri](feasts.html).

[Tu B’Shebat](tubshevt.html) ([Rosh HaShana](teruah.html) for fruit trees) is on the fifteenth day of [Shevat](feasts.html).

[Tu B’Ab](tubav.html) is on the fifteenth day of [Av](feasts.html)

Shushan [Purim](Purim.html) is the fifteenth of the month of [Adar](feasts.html) (or [Adar](feasts.html) bet).

## In [Pesach](passover.html)

There are [two](two.html) [numbers](nchart.html) that play a significant role by the [Pesach](passover.html) [Seder](haggada.html), which occurs on the fifteenth of [Nisan](feasts.html). [One](one.html) [number](nchart.html) is [four](four.html), and the other is fifteen.

The word [Abib](feasts.html), spring, equals fifteen in gematria, and [Pesach](passover.html) is referred to as Chag HaAbib, the spring [festival](festival.html).

We declare our praise to [HaShem](hashem.html) through the [number](nchart.html) fifteen, because [HaShem](hashem.html) [redeemed](redemption.html) us on the fifteenth of the month of Nissan

There are fifteen parts of the [Pesach](passover.html) [seder](haggada.html):1) [Kadesh](stages.html) 6) Ra-chatza 11) Shulchan Orech2) Ur-chatz 7) Motzi 12) Tzafun3) Karpas 8) [Matzah](chametz.html) 13) Barech4) Ya-chatz 9) Maror 14) Hallel5) Magid 10) Korech 15) Nirtzah

As we progress through these fifteen steps of the [haggada](haggada.html), we ascend from this [world](worlds.html) to the next [world](worlds.html) even as the [first](one.html) half of the [seder](haggada.html), before dinner, speaks to the past [redemption](redemption.html) and the second half speaks to the [future](future.html) [redemption](redemption.html).

15 steps in the [seder](haggada.html) song *Dayenu*:

The Maharal writes[[7]](#footnote-7) that all this is to [teach](teacher.html) us that, when Klal Yisroel were at their zenith, they had acquired **fifteen levels of holiness** (as enumerated in the song *"Dayenu,"* which we sing on [Pesach](passover.html) night), the ultimate sphere of holiness as represented in [HaShem](hashem.html)'s [name](name.html) *"Yah".*

Why are there fifteen stanzas of Dayenu? The fifteen lines correspond to [HaShem](hashem.html)’s [name](name.html): Yod and hey - ה + י. Yod represents the next [world](worlds.html), and hey represents this [world](worlds.html). Fifteen always represents the elevation from [physical](physical.html) to [spiritual](physical.html). The Maharal further explains that the [number](nchart.html) 15 represents man’s [connection](connection.html) to [HaShem](hashem.html). Thus we see that when man ([physical](physical.html)) is elevated to [HaShem](hashem.html) ([spiritual](physical.html)), then we will surely see the [number](nchart.html) 15.

[**Five**](five.html) **Stanzas of Leaving Slavery**

1) If He had brought us [out of Egypt](thebirth.html).

2) If He had executed justice upon the Egyptians.

3) If He had executed justice upon their gods.

4) If He had slain their [first](one.html) born.

5) If He had given to us their wealth.

**[Five](five.html) Stanzas of Miracles**

6) If He had split the sea for us.

7) If He had led us through on dry land.

8) If He had drowned our oppressors.

9) If He had provided for our [needs](needs.html) in the wilderness for [forty](forty.html) years.

10) If He had fed us manna.

**[Five](five.html) Stanzas of Being with** [**HaShem**](hashem.html)

11) If He had given us [Shabbat](sabbath.html).

12) If He had led us to Mount [Sinai](stages.html).

13) If He had given us the Torah.

14) If He had brought us into the [Land of Israel](city.html).

15) He built the [Temple](temple.html) for us.

Note that *Dayenu* begins with the words: *kamah* *maalot* *tovot* - how many good favors has [HaShem](hashem.html) bestowed upon us.

The song then lists fifteen generous gifts that [HaShem](hashem.html) has given us. But the word *maalot* may not only mean “good favor,” but may also mean *ascent*, referring to our ascension from the [physical](physical.html) to the [spiritual](physical.html).

|  |  |
| --- | --- |
| [**Hebrew**](hebrew.html) | **English Translation** |
| אִלּוּ הוֹצִיאָנוּ מִמְּצָרִיםוְלֹא עָשָׂה בָּהֶם שְׁפָטִיםדַּיֵּנוּ :‏ | If He had brought us out [from Egypt](thebirth.html),and had not carried out judgments against them— Dayenu, it would have sufficed! |
| אִלּוּ עָשָׂה בָּהֶם שְׁפָטִיםוְלֹא עָשָׂה בֶּאֱלֹהֵיהֶםדַּיֵּנוּ :‏ | If He had carried out judgments against them,and not against their idols— Dayenu, it would have sufficed! |
| אִלּוּ עָשָׂה בֶּאֱלֹהֵיהֶםוְלֹא הָרַג אֶת בְּכוֹרֵיהֶםדַּיֵּנוּ :‏ | If He had destroyed their idols,and had not smitten their [first](one.html)-born— Dayenu, it would have sufficed! |
| אִלּוּ הָרַג אֶת בְּכוֹרֵיהֶםוְלֹא נָתַן לָנוּ אֶת מָמוֹנָםדַּיֵּנוּ :‏ | If He had smitten their [first](one.html)-born,and had not given us their wealth— Dayenu, it would have sufficed! |
| אִלּוּ נָתַן לָנוּ אֶת מָמוֹנָםןלא קָרַע לָנוּ אֶת הַיָּםדַּיֵּנוּ :‏ | If He had given us their wealth,and had not split the sea for us— Dayenu, it would have sufficed! |
| אִלּוּ קָרַע לָנוּ אֶת הַיָּםוְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחָרְבָּהדַּיֵּנוּ :‏ | If He had split the sea for us,and had not taken us through it on dry land— Dayenu, it would have sufficed! |
| אִלּוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחָרְבָּהוְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹדַּיֵּנוּ :‏ | If He had taken us through the sea on dry land,and had not drowned our oppressors in it— Dayenu, it would have sufficed! |
| אִלּוּ שֶׁקַע צָרֵינוּ בְּתוֹכוֹוְלֹא סָפַק צָרַכְנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָהדַּיֵּנוּ :‏ | If He had drowned our oppressors in it,and had not supplied our [needs](needs.html) in the desert for [forty](forty.html) years— Dayenu, it would have sufficed! |
| אִלּוּ סְפֵק צְרָכֵינוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָהוְלֹא הֶאֱכִילָנוּ אֶת הַמָּןדַּיֵּנוּ :‏ | If He had supplied our [needs](needs.html) in the desert for [forty](forty.html) years,and had not fed us the manna— Dayenu, it would have sufficed! |
| אִלּוּ הֶאֱכִילָנוּ אֶת הַמָּןוְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּתדַּיֵּנוּ :‏ | If He had fed us the manna,and had not given us the [Shabbat](sabbath.html)— Dayenu, it would have sufficed! |
| אִלּוּ נָתַן לָנוּ אֶת הַשַּׁבָּתוְלֹא קָרַבְנוּ לִפְנֵי הַר סִינִידַּיֵּנוּ :‏ | If He had given us the [Shabbat](sabbath.html),and had not brought us before Mount [Sinai](stages.html)— Dayenu, it would have sufficed! |
| אִלּוּ קָרַבְנוּ לִפְנֵי הַר סִינִיוְלֹא נָתַן לָנוּ אֶת הַתּוֹרָהדַּיֵּנוּ :‏ | If He had brought us before Mount [Sinai](stages.html),and had not given us the Torah— Dayenu, it would have sufficed! |
| אִלּוּ נָתַן לָנוּ אֶת הַתּוֹרָהוְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵלדַּיֵּנוּ :‏ | If He had given us the Torah,and had not brought us into the [land of Israel](city.html)— Dayenu, it would have sufficed! |
| אִלּוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵלוְלֹא בָּנָה לָנוּ אֶת בֵּית הַמִּקְדָּשׁדַּיֵּנוּ :‏ | If He had brought us into the [land of Israel](city.html),and not built for us the Holy [Temple](temple.html)— Dayenu, it would have sufficed! |

Notice that the praise of Dayenu[[8]](#footnote-8) takes us from abject slavery to the very throne of [HaShem](hashem.html) in the Promised land. We progressed from the [physical](physical.html) to the [spiritual](physical.html). Thus we see that fifteen always represents the elevation from [physical](physical.html) to [spiritual](physical.html).

On the [festivals](festivals.html), we have a requirement is to read a minimum of fifteen verses from the Prophets since fifteen is the minimum [number](nchart.html) of verses that must be read from the Torah for the [five](five.html) persons honored with aliyot.

# Fifteen in the Scriptures

In the Masoretic text of the Bible, fifteen passages are found, in which [one](one.html) or more [letters](letters.html) or even entire words are marked with points that cannot be accounted for by the so-called Masoretic punctuation. These points, for this reason, are [known](daat.html) as the Puncta Extraordinaria, ‘Extraordinary Points’ or more simply, in the [Jewish](gen-jew.html) writings, as the Nequdoth, ‘the Points’1 Of the fifteen passages, [ten](ten.html) occur in the Pentateuch, [four](four.html) in the Prophets, and [one](one.html) in the Hagiographa. They are the following:

Genesis 16:5, Genesis 18:9, Genesis 19:33, Genesis 33:4, Genesis 37:12, [Numbers](nchart.html) 3:39, [Numbers](nchart.html) 9:10, [Numbers](nchart.html) 21:30, [Numbers](nchart.html) 29:15, Deuteronomy 29:28, 2 Samuel 19:20, Isaiah 44:9, Ezekiel 41:20, Ezekiel 46:22, [Psalms](psalms1.html) 27:13.

Without a doubt, transmission of mystical [knowledge](knowledge.html) is central to the meaning of the word *Kabbalah*, but there are numerous other connotations associated with its [Hebrew](hebrew.html) root קבל(pronounced: *kabel*; spelled: *kuf-beit-lamed -* קבל)*,* in addition to the most common “receptivity / acceptance”. In fact, the [Hebrew](hebrew.html) root of *Kabbalah* appears in the Bible fifteen times with various meanings: (This does not include the root קבל as it appears in the Aramaic sections of the Bible).[[9]](#footnote-9)

In each [one](one.html) of the [three](three.html) parts of the Bible, the Torah (the [Five](five.html) Books of Moses), the Prophets, and the Writings–the root קבלpossesses an independent meaning:

* In the Torah (2 appearances), it means “correspondence,”
* in the Prophets (2 appearances) it means “opposition,”
* and in the Writings (11 appearances), it means “receptivity / acceptance.”

[***Galatians***](galatian.html) ***1:18*** *Then after* [*three*](three.html) *years I went up to* [*Jerusalem*](city.html) *to see Peter, and abode with him fifteen days.*

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***Vayikra (Leviticus) 27:1*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying, 2* [*Speak*](mashal.html) *unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for* [*HaShem*](hashem.html) *by thy estimation. 3 And thy estimation shall be of the* [*male*](male%2Bfemale.html) *from* [*twenty*](twenty.html) *years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the* [*sanctuary*](mikdash.html)*. 4 And if it be a* [*female*](male%2Bfemale.html)*, then thy estimation shall be* [*thirty*](thirty.html) *shekels. 5 And if it be from* [*five*](five.html) *years old even unto* [*twenty*](twenty.html) *years old, then thy estimation shall be of the* [*male*](male%2Bfemale.html)[*twenty*](twenty.html) *shekels, and for the* [*female*](male%2Bfemale.html)[*ten*](ten.html) *shekels. 6 And if it be from a month old even unto* [*five*](five.html) *years old, then thy estimation shall be of the* [*male*](male%2Bfemale.html)[*five*](five.html) *shekels of silver, and for the* [*female*](male%2Bfemale.html) *thy estimation shall be* [*three*](three.html) *shekels of silver. 7 And if it be from sixty years old and above; if it be a* [*male*](male%2Bfemale.html)*, then thy estimation shall be fifteen shekels, and for the* [*female*](male%2Bfemale.html)[*ten*](ten.html) *shekels.*

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***Hosea 3:2*** *So I bought her to me for fifteen of silver, and an homer of barley, and an half homer of barley:*

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***Yeshayahu (Isaiah) 38:5*** *Go, and say to Hezekiah, Thus saith* [*HaShem*](hashem.html)*, the God of David thy father, I have heard thy* [*prayer*](prayer.html)*, I have seen thy* [*tears*](mashal.html)*: behold, I will add unto thy days fifteen years.*

[***Midrash***](orallaw.html) ***Rabbah - Leviticus X:5*** *Whence is derived the view of R. Judah b. Rabbi that* [*prayer*](prayer.html) *effects complete pardon?--From the case of Hezekiah. The original term of Hezekiah’s kingship was only* [*fourteen*](fourteen.html) *years, as it is written, Now it came to pass in the* [*fourteenth*](fourteen.html) *year of King Hezekiah, etc. In those days was Hezekiah* [*sick*](illness.html) *unto death (Isa. XXXVI, 1 and XXXVIII, 1), but after he* [*prayed*](prayer.html)*, fifteen years more were given him, as it is said, Then came the word of the Lord... behold I will add unto thy days fifteen years (ib. 5).*

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Shemot ([Exodus](exodus.html)) 27:14 The hangings of [one](one.html) side *of the gate shall be* fifteen cubits: their pillars [three](three.html), and their sockets [three](three.html).

Shemot ([Exodus](exodus.html)) 27:15 And on the other side *shall be* hangings fifteen *cubits*: their pillars [three](three.html), and their sockets [three](three.html).

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Shemot ([Exodus](exodus.html)) 38:14 The hangings of the [one](one.html) side *of the gate were* fifteen cubits; their pillars [three](three.html), and their sockets [three](three.html).

Shemot ([Exodus](exodus.html)) 38:15 And for the other side of the court gate, on this [hand](fourteen.html) and that [hand](fourteen.html), *were* hangings of fifteen cubits; their pillars [three](three.html), and their sockets [three](three.html).

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Fifteen [generations](toldot.html) from [Abraham](avraham.html) to King Solomon; then fifteen [generations](toldot.html) from Solomon until the destruction of the [Beit HaMikdash](mikdash.html).

There were fifteen who ruled Israel as judges:

Judges of Israel**[[10]](#footnote-10)**

|  |  |
| --- | --- |
| Othniel |  (3:7-11) 1st Judge after Joshua’s death |
| Ehud |  (3:12-30) Fought the Moabites |
| Shagmar | (3:31) Led Israelites against the Philistines |
| Deborah | (4-5) Prophetess, guided Barak to victory over the Canaanites, only [female](male%2Bfemale.html) judge |
| Gideon | (6-8) Defeated Midianites with 300 men |
| Abimelech | (9) Only judge to win leadership through treachery |
| Tola | (10:1-5) Judged Israel for 23 years |
| Yair | (10: 1-5) Judged Israel for 22 years |
| Jepthah | (10:17-12:7) Defeated Ammonites |
| Ibzan | (12:8-15) Judged people for [seven](seven.html) years |
| Elon | (12:8-15) Judge for [ten](ten.html) years |
| Abdon | (12:8-15) Ruled for [eight](eight.html) years |
| Samson | (13-16) Fought Philistines singlehandedly |
| Eli | (1 Samuel 1:9) [Priest](priests.html), ruled people from the [sanctuary](mikdash.html) at Gilo |
| Samuel | Last judge before the kingdom came under the rule of Saul |

# Prophets in Israel

Abarbanel and Metzudat David say that the [number](nchart.html) fifteen is a hint of the fifteen prophets who prophesied concerning the [redemption](redemption.html) of Klal Yisrael at the “[end of days](lastdays.html).” The fifteen are:

1. King David in the Book of Tehillim,
2. Yeshayahu,
3. Yirmiyahu,
4. Yehezchel,
5. Hoshea,
6. Yoel,
7. Amos,
8. Ovadiah,
9. Micha,
10. Habakkuk,
11. Zephaniah,
12. Daniel,
13. Chaggai,
14. Zechariah and
15. Malachi.

# [Tribes](tribes.html)

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCVII*** *The* [*tribes*](tribes.html) *are enumerated fifteen times in the Torah [together].*

# In The [Mishkan](mikdash.html)

The Bne Israel brought fifteen things for the building of the [Mishkan](mikdash.html):

***Shemot (***[***Exodus***](exodus.html)***) 25:1*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying, 2* [*Speak*](mashal.html) *unto the children of Israel, that they bring me an* [*offering*](korbanot)*: of every man that giveth it willingly with his* [*heart*](body.html) *ye shall take my* [*offering*](korbanot)*. 3 And this is the* [*offering*](korbanot) *which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats’* [*hair*](hair.html)*, 5 And rams’ skins dyed red, and badgers’ skins, and* [*shittim*](stages.html) *wood, 6 Oil for the light, spices for anointing oil, and for sweet* [*incense*](ketoret.html)*, 7 Onyx stones, and stones to be set in the ephod, and in the breastplate. 8 And let them make me a* [*sanctuary*](mikdash.html)*; that I may* [*dwell*](dwelling.html) *among them.*

There are fifteen steps that led down from the Israelites’ courtyard to the women’s courtyard in the [Temple](temple.html), that correspond to the fifteen ‘Songs of Ascents’ *(shir hamaalot)* found in [Psalms](psalms1.html).

On a more specific level, the [letter](letters.html) *yud* corresponds to the attribute *(sefirah)* of *chochmah* (wisdom), while the [letter](letters.html) *hei* corresponds to the attribute of *binah* (Understanding). The [first](one.html) is the “masculine” aspect within [creation](bara.html), that which bestows, and the second is the “feminine” aspect, that which accepts. In other words: [spiritual](physical.html) and [physical](physical.html), form and matter, or [body](body.html) and soul. It is explained at length in Tanya that all [physical](physical.html) existence is constantly dependent upon its receiving a [spiritual](physical.html) input. Moreover, the very divine [letters](letters.html) with which all [creation](bara.html) came into being are likewise comprised of a “form” that comes from the [letter](letters.html) *yud*, and “matter” that comes from the *hei*. That makes all material substance a recipient, and all [spiritual](physical.html) existence a source of bestowal.

This, then, is the [secret](sod.html) behind the fifteen Songs of Ascents. There cannot be a sixteenth song, for that would reach beyond [creation](bara.html). And likewise, there were fifteen corresponding steps in the [Temple](temple.html) that led a person upwards from the more material, and therefore “feminine,” aspect within [creation](bara.html) (which is the recipient of [spiritual](physical.html) vitality), the women’s courtyard, to the more [spiritual](physical.html) and therefore “masculine” aspect within [creation](bara.html), the Israelites’ courtyard.

And that is also the [secret](sod.html) behind the [priests](priests.html)’ declaration, “We are to G‑d”. The particular [name](name.html) of G‑d that they used on this occasion, as recorded in the above passage from the [Talmud](orallaw.html), is *Yud-Hei*, which equals fifteen.[[11]](#footnote-11)

# In The Nazarean Codicil

***Yochanan (John) 11:17*** *¶ Then when* [*Yeshua*](yeshua.html) *came, he found that he had lain in the grave* [*four*](four.html) *days already. 18 Now Bethany was nigh unto* [*Jerusalem*](city.html)*, about* ***fifteen*** *furlongs off: 19 And many of the* [*Jews*](gen-jew.html) *came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that* [*Yeshua*](yeshua.html) *was* [*coming*](coming.html)*, went and met him: but Mary sat still in the house. 21 Then said Martha unto* [*Yeshua*](yeshua.html)*, Lord, if thou hadst been here, my brother had not died. 22 But I* [*know*](daat.html)*, that even now, whatsoever thou wilt ask of God, God will give it thee. 23* [*Yeshua*](yeshua.html) *saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I* [*know*](daat.html) *that he shall rise again in the* [*resurrection*](techiyat.html) *at the last day. 25* [*Yeshua*](yeshua.html) *said unto her, I am the* [*resurrection*](techiyat.html)*, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the* [*Mashiach*](mashiach.html)*, the Son of God, which should come into the* [*world*](worlds.html)*. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now* [*Yeshua*](yeshua.html) *was not yet come into the town, but was in that place where Martha met him. 31 The* [*Jews*](gen-jew.html) *then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to* [*weep*](mashal.html) *there. 32 Then when Mary was come where* [*Yeshua*](yeshua.html) *was, and saw him, she fell down at his* [*feet*](heel.html)*, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When* [*Yeshua*](yeshua.html) *therefore saw her* [*weeping*](mashal.html)*, and the* [*Jews*](gen-jew.html) *also* [*weeping*](mashal.html) *which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35* [*Yeshua*](yeshua.html) *wept. 36 Then said the* [*Jews*](gen-jew.html)*, Behold how he loved him! 37 And some of them said, Could not this man, which opened the* [*eyes*](body.html) *of the blind, have caused that even this man should not have died? 38* [*Yeshua*](yeshua.html) *therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39* [*Yeshua*](yeshua.html) *said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this* [*time*](time.html) *he stinketh: for he hath been dead* [*four*](four.html) *days. 40* [*Yeshua*](yeshua.html) *saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And* [*Yeshua*](yeshua.html) *lifted up his* [*eyes*](body.html)*, and said, Father, I thank thee that thou hast heard me. 42 And I* [*knew*](daat.html) *that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound* [*hand*](fourteen.html) *and* [*foot*](heel.html) *with graveclothes: and his* [*face*](body.html) *was bound about with a napkin.* [*Yeshua*](yeshua.html) *saith unto them, Loose him, and let him go.*

Notice that Lazarus was in Bethany while [Yeshua](yeshua.html) was in [Jerusalem](city.html) which was fifteen stadia (furlongs) away. This suggests that the distance between these [two](two.html) cities is the distance between the [physical](physical.html) and the [spiritual](physical.html). Bethany representing the [physical](physical.html) (life and death of Lazarus) and [Jerusalem](city.html) representing the [spiritual](physical.html). This is all the more apparent when you realize that it was [Chanukah](chanukah.html) and that [Yeshua](yeshua.html) was in the [Temple](temple.html) while Lazarus was dying:

***Yochanan (John) 10:22*** *And it was at* [*Jerusalem*](city.html) *the feast of the dedication, and it was winter.*

[Chanukah](chanukah.html) is the [festival](festival.html) where we have the light of [creation](bara.html) which is a light which is only [spiritual](physical.html). Thus we see, again, that fifteen represents the ascent from the [physical](physical.html) to the [spiritual](physical.html).

# In [Marriage](mashal.html)

The [Gemara](orallaw.html) in [Sotah](hair.html) tells us the following:

[***Sotah***](hair.html) ***17a*** *Explained Rebbi Akiva: When a man and woman are true to each other,* [*HaShem*](hashem.html) *rests His Divine Presence between them. (This is attested to by the fact that the word for man [Ish] and the word for woman, [Ishah] are identical except for the* [*letter*](letters.html) *“yod” of Ish and the* [*letter*](letters.html) *“hay” of Ishah. Together, these* [*two*](two.html)[*letters*](letters.html) *spell out* [*one*](one.html) *of the Holy Names of* [*HaShem*](hashem.html) *-Rashi.) If, however, they are not true to each other, a* [*fire*](fire.html) *will devour them (since* [*HaShem*](hashem.html) *will remove His Holy* [*Name*](name.html) *from between them, making the words Ish and Ishah each into “Esh,” or* [*fire*](fire.html) *-Rashi).*

# [End of Days](lastdays.html)

Chazal foresaw the [events](feasts.html) that would affect the last [generation](toldot.html) before the arrival of [Mashiach](mashiach.html). Their vision has been transmitted to us with amazing accuracy. [One](one.html) of their visions appears in *Pirke DeRebbi Eliezer* (end of Chapter 30): "Rav Yishmael says: Bne Yishmael will do **fifteen** things in the Land at the [end of days](lastdays.html)... and in their days will spring forth a sprout from David".

Chazal enumerated fifteen levels of degeneration to which Bne Israel may fall in the era of the "footsteps of [Mashiach](mashiach.html)".

The [*Mishna*](orallaw.html) at the end of Tractate [Sotah](hair.html)[[12]](#footnote-12) relates: "In the period which will precede the [coming](coming.html) of [Mashiach](mashiach.html), insolence will increase [those who will act with insolence will gain strength and power]; inflation will persist; the vine will produce fruit yet wine will be expensive [people will be engaged in partying and always looking for additional [events](feasts.html) for self-pleasure]; the government will turn to heresy; there shall be no rebuke; there will be [meeting place](settimes.html)s for harlotry [sinners will be so brazen that they will openly designate places of immorality]; the wisdom of Torah scholars will decay; those who dread [sin](sin.html) will be despised; truth will be absent; and youth will blanch the faces of elders [they will shame them publicly]; elders will stand in the presence of minors [youth will demand honor from elders, as a [physical](physical.html) demonstration of increasing insolence]; the son will deride his father and a daughter will rise against her mother; a man's enemies will be the people of his [household](househld.html); the son will not be embarrassed [in front of] his father; the [face](body.html) of the [generation](toldot.html) will be like the [face](body.html) of a dog [the rich and affluent will have a greater craving for wealth, like dogs that are constantly searching for [food](food.html)]*.*[[13]](#footnote-13)”

The implication is clear: if we do not raise ourselves to these fifteen levels of holiness, then not only will we lose our special status, but we will actually bring upon ourselves a corresponding **fifteen types** of opposing [physical](physical.html) and [spiritual](physical.html) punishments, as delineated in the [*Mishna*](orallaw.html)*.*

# [HaShem](hashem.html)’s [Name](name.html)

Only the living call [HaShem](hashem.html) by the [name](name.html) of yod-hay; the dead are not allowed to do so, as the verse says, “The dead do not praise yod-hay” (Tehillim 115:17). It is a rule that the dead never mention [HaShem](hashem.html)’s [two](two.html)-[letter](letters.html) [name](name.html).[[14]](#footnote-14)

The [name](name.html) of yod-hay represents [HaShem](hashem.html) as He appears to us in this [world](worlds.html), through the veil of nature. This is the *yod* of the man and the *hay* of the woman. Since all creatures eventually expire, the continued existence of the [world](worlds.html) is possible only through reproduction. The bond of man and woman in order to reproduce through [marriage](mashal.html) is symbolic of nature in general. It is through such a bond, and the natural processes that it represents, that [HaShem](hashem.html)’s Presence becomes [known](daat.html) in this [world](worlds.html). As the [Gemara](orallaw.html) said, the Divine Presence of yod-hay rests upon a man and wife who are faithful to each other.

|  |  |  |  |
| --- | --- | --- | --- |
| [**Seder**](haggada.html) | **Dayenu** | **Judges** | **Prophets** |
| [Kadesh](stages.html) - the recitation of Kiddush. | If He had brought us [out of Egypt](thebirth.html). | Othniel | King David in the Book of Tehillim |
| Urchatz - washing the [hands](fourteen.html). | If He had executed justice upon the Egyptians. | Ehud | Yeshayahu |
| Karpas - [eating](eating.html) a vegetable dipped in salt-water. | If He had executed justice upon their gods. | Shagmar | Yirmiyahu |
| Yachatz - breaking of the middle [matza](chametz.html). | If He had slain their [first](one.html) born. | Deborah | Yehezchel |
| Maggid - the recitation of the Haggadah. | If He had given to us their wealth. | Gideon | Hoshea |
| Rachtza - washing of the [hands](fourteen.html) a second [time](time.html). | If He had split the sea for us. | Abimelech | Yoel |
| Motzi - the recitation of the blessing hamotzi. | If He had led us through on dry land. | Tola | Amos |
| [Matza](chametz.html) - the recitation of the blessing al Achilas [matza](chametz.html), [eating](eating.html) the [matza](chametz.html). | If He had drowned our oppressors. | Yair | Ovadiah |
| Maror - [eating](eating.html) the bitter herbs. | If He had provided for our [needs](needs.html) in the wilderness for [forty](forty.html) years. | Jepthah | Micha |
| Korech - [eating](eating.html) a sandwich of matzo and bitter herbs. | If He had fed us manna. | Ibzan | Habakkuk |
| Shulchan Orech -[eating](eating.html) the festive meal. | If He had given us [Shabbat](sabbath.html). | Elon | Zephaniah |
| Tzafun - [eating](eating.html) the afikomen. | If He had led us to Mount [Sinai](stages.html). | Abdon | Daniel |
| Barech - the recitation of [grace](grace.html). | If He had given us the Torah. | Samson | Chaggai |
| Hallel - the recitation of Hallel [psalms](psalms1.html) of praise. | If He had brought us into the [Land of Israel](city.html). | Eli | Zechariah |
| Nirtzah - our [prayer](prayer.html) that G-d accepts our service. | He built the [Temple](temple.html) for us. | Samuel | Malachi |

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1. Tiferet Yisrael, Midot [↑](#footnote-ref-1)
2. Sotah 17a [↑](#footnote-ref-2)
3. Sotah 49b [↑](#footnote-ref-3)
4. Rashi, Yeshayahu 38:11 [↑](#footnote-ref-4)
5. Succah 53a; Or HaTorah Bereshit, vol. 3, p. 1252. [↑](#footnote-ref-5)
6. Ohr HaTorah, Bereshit, vol. 3, p. 1252. [↑](#footnote-ref-6)
7. *Gevurot HaShem,* Chapter 59 [↑](#footnote-ref-7)
8. Pesachim 10:4 [↑](#footnote-ref-8)
9. From Rabbi Ginsburgh. [↑](#footnote-ref-9)
10. Source: *The Shengold Jewish Encyclopedia*. NY: Shengold, 1998. [↑](#footnote-ref-10)
11. The above four paragraphs were written by by [Yaakov Paley](https://www.chabad.org/search/keyword_cdo/kid/8863/jewish/Paley-Yaakov.htm). [↑](#footnote-ref-11)
12. Sotah 49b [↑](#footnote-ref-12)
13. Eitz Yosef [↑](#footnote-ref-13)
14. Rashi, Yeshayahu 38:11 [↑](#footnote-ref-14)