hline

The Significance Of The [Number](nchart.html) Five

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

In this paper I would like to [study](study.html) the meaning and the significance of the [number](nchart.html) five.

The [number](nchart.html) [ten](ten.html) denotes a complete set, because we have [ten](ten.html) [fingers](body.html). Five is therefore representative of half of a set. The following [Mishna](orallaw.html) provides an example of this:

***Ta’anith 26b*** *FIVE MISFORTUNES BEFELL OUR* [*FATHERS*](fathers.html) *ON THE SEVENTEENTH OF* [*TAMMUZ*](feasts.html) *AND FIVE ON THE* [*NINTH*](nine.html) *OF AB. ON THE SEVENTEENTH OF* [*TAMMUZ*](feasts.html) *THE TABLES [OF THE* [*LAW*](law.html)*] WERE SHATTERED, THE DAILY* [*OFFERING*](korbanot) *WAS DISCONTINUED, A BREACH WAS MADE IN THE* [*CITY*](city.html) *AND APOSTOMOS1 BURNED THE SCROLL OF THE* [*LAW*](law.html) *AND PLACED AN* [*IDOL*](idolatry.html) *IN THE* [*TEMPLE*](temple.html)*. ON THE* [*NINTH*](nine.html) *OF AB IT WAS DECREED THAT OUR* [*FATHERS*](fathers.html) *SHOULD NOT ENTER THE [PROMISED] LAND, THE* [*TEMPLE*](temple.html) *WAS DESTROYED THE* [*FIRST*](one.html) *AND SECOND* [*TIME*](time.html)*, BETHAR WAS CAPTURED AND THE* [*CITY*](city.html) *[*[*JERUSALEM*](city.html)*] WAS PLOUGHED UP.*

The [number](nchart.html) five represents the perfection of the natural order (the [number](nchart.html) [four](four.html)), with the addition of [one](one.html): [HaShem](hashem.html) Himself. As the thumb [connects](connection.html) the other [four](four.html) [fingers](body.html), so [HaShem](hashem.html) [connects](connection.html) with the [four](four.html) of this [world](worlds.html) to perfect the natural order.

The [number](nchart.html) [four](four.html) is a [number](nchart.html) of separation, and represents dispersal in all [four](four.html) directions. We see scripture describing division and separation as:

***Zechariah 2:10*** *...for I have scattered you like the* [*four*](four.html) *directions of the* [*heavens*](heaven.html)*.*

Each of the [four](four.html) directions is discreet and independent of the others. But, the “fifth” is the unifier, since it resides in the middle of the [four](four.html) directions, and it is the middle element which always unifies the other elements. For this reason, five is called “agudah,” a group, with the fifth unifying the other [four](four.html). (In order to add a fifth element to the [four](four.html) elements of the plane, that additional [one](one.html) must be placed, conceptually, in the middle. This parallels the structure of the [number](nchart.html) [three](three.html) being the unifier of the [number](nchart.html) [two](two.html), with [two](two.html) representing contrast, and the extremes of a line.) So, the verse “...His group upon the earth” is referring to five, even though no [number](nchart.html) is mentioned explicitly. Five, a unifier, is fundamentally (not simply quantitatively) different than [four](four.html) which represents division. [HaShem](hashem.html) is a unifier and a totality, and the unifying power of five is the reason the Divine presence is more manifest among five people.

[Four](four.html) is the [number](nchart.html) representing [exile](galuyot.html), and five is the [number](nchart.html) representing [redemption](redemption.html). Five is also the [number](nchart.html) of [fingers](body.html) that make up the [hand](fourteen.html).

Five is closely connected with Torah as we have five books which make up the Torah[[1]](#footnote-1) and we have five books of [Psalms](psalms1.html)[[2]](#footnote-2) which are a commentary on those five books of the Torah. The [Mishna](orallaw.html) also [connects](connection.html) five with the Torah:

***Avoth Chapter 5*** [***MISHNA***](orallaw.html) ***21****. HE (JUDAH B. TEMA) USED TO SAY: FIVE YEARS [IS THE AGE][[3]](#footnote-3) FOR [THE* [*STUDY*](study.html) *OF] SCRIPTURE*

The Torah’s five books contain [four](four.html) books and a fifth which retells the story of the [first](one.html) [four](four.html). The [Midrash](orallaw.html) also [connects](connection.html) five with the Torah:

***Leviticus XXX:2*** *R. Judan said: The Holy* [*One*](one.html)*, blessed be He, told David: ‘If you wish for life you need chastisement’; as it is written, Reproofs of instruction are the way of life (Prov. VI, 23). By ‘Fulness of (soba’) joy’ he implied: Satisfy us with five joys; to wit, with Scripture,* [*Mishna*](orallaw.html)*, Tosefta,* [*Talmud*](orallaw.html)*, and Haggadoth.*

[***Midrash***](orallaw.html) ***Rabbah - Deuteronomy VII:3*** *The Torah is compared to five things, water, wine, honey, milk, and oil. Whence to water? [For it is written,] Ho, every* [*one*](one.html) *that thirsteth, come ye for water (Isa. LV, 1). Whence to wine? For it is written, And drink of the wine which I have mingled (Prov. IX, 5). Whence to honey and milk? For it is said, Honey and milk are under thy* [*tongue*](spirit.html) *(S.S. IV, 11). Whence to oil? For it is said, Thy* [*name*](name.html) *as ointment [oil] poured forth (ib. I, 3). Just as oil is at* [*first*](one.html) *bitter but in the end sweet, so too are the words of the Torah; at* [*first*](one.html) *a man has to labour in them, but in the end he benefits by them, as it is said, And though thy beginning was small, yet thy end should greatly increase (Job VIII, 7).*

The song toward the end of the [seder](haggada.html) asks “Who knows [one](one.html)?” and makes its way up to [thirteen](thirteen.html). For five, the answer is “five are the books of the Torah”. Which is why there are five books of the Torah, because with the written text are we dealing with a complete set. This idea, of [two](two.html) halves [crying](mashal.html) out for each other, is what the symbology of five revolves around in Judaism.

Shemot ([Exodus](exodus.html)) 26:1-3 Describe how the curtains used to cover the [Mishkan](mikdash.html), were made. All in all, there were [ten](ten.html) curtains, [two](two.html) sets of five joined by special hooks. The Baal HaTurim writes that the [ten](ten.html) curtains correspond to the [Ten](ten.html) [Commandments](cmds613.html) (the essential picture of the Torah) and the reason they were divided into [two](two.html) sets of five is because they corresponded to the five [commandments](cmds613.html) on each tablet. The purpose of having a symbol of the [ten](ten.html) [commandments](cmds613.html) built into the [Mishkan](mikdash.html) is a reminder of the purpose of the whole system of our worship, the observance of the Torah revelation encapsulated by the [Ten](ten.html) [Commandments](cmds613.html), keeping the image of the giving of the Torah vivid in the people’s minds.

The Maharal indicates that five:

Portrays the five “directions” of this [world](worlds.html), for there is a [spiritual](physical.html) dimension in addition to the [four](four.html) directions of [physical](physical.html) expanse. The fifth dimension is the [spiritual](physical.html) core of existence; it focuses the [four](four.html) diverse sides into a single entity, by infusing the [world](worlds.html) with purpose. Hence the fifth dimension is the intangible [spiritual](physical.html) element of life. The fifth [letter](letters.html) of the [Hebrew](hebrew.html) alphabet is hay ה. Its shape conveys the five dimensions of this [world](worlds.html), for it is composed of the miniscule yod י – which connotes spirituality – inside a dalet ד, symbol of the [four](four.html) directions. The pronunciation of hay ה is just breath, as appropriate to its connotation of spirituality. It is only aspirated, without need of articulation by the throat, [mouth](body.html) or lips.

[Avraham](avraham.html) and the five kings were focused on an existence beyond this [world](worlds.html). This is the [world](worlds.html) view represented by the [number](nchart.html) five. Five in [Hebrew](hebrew.html) is represented by the [letter](letters.html) v *hay*. If you look at the [letter](letters.html) v *hay*, you will see that it is composed of the [letter](letters.html) s *dalet* (which stands for [four](four.html)) plus the [letter](letters.html) h *yod*. h *Yod* is a unique [letter](letters.html). It is the only [letter](letters.html) which doesn’t touch the line on which you write. It is no more than the smallest dot floating above the line, representing intangible, [spiritual](physical.html) existence. The written [letter](letters.html) v *hay*, then, is a pictogram of this [world](worlds.html) focused and revolving around that which is above this [world](worlds.html) — the s *dalet* (the “[four](four.html)” of this [world](worlds.html)) with the h *yod* of spirituality at its axis. [Avraham](avraham.html) fought on behalf of the five kings against the [four](four.html) kings. [Avraham](avraham.html) was the [first](one.html) person to look at this [world](worlds.html) and see an existence beyond. If there was a [creation](bara.html), there had to be a Creator. After [Abram](avraham.html) fought the war against the [four](four.html) kings, [HaShem](hashem.html) added a [letter](letters.html) to his [name](name.html). Not surprisingly, that [letter](letters.html) was the [letter](letters.html) v *hay*. For [Avraham](avraham.html) stood for all that the v *hay* represents — that this [world](worlds.html) revolves around a Higher Existence.

The Maharal explains that the [spiritual](physical.html) soul has five components. These five components are further grouped into [three](three.html) primary categories: the Nefesh (living or animal soul), Ruach (spirit or intellectual soul) and the Neshamah (Divine spark). The Nefesh and Ruach each have [two](two.html) components, for a total of [four](four.html) components. Together with the Neshama we have the five components of the soul. The Maharal states that these five soul[[4]](#footnote-4) components align with the five Books of the Torah. End of Maharal’s comments.

The [connection](connection.html) between the soul of man and the Torah is strengthened when we understand that the personification of the soul of man and the personification of the Torah is [Mashiach](mashiach.html).

Behold!

Hain, “Behold”, consists of [two](two.html) [letters](letters.html) - Hay, and Nun. The gematria of Hay is 5. The gematria of Nun is 50. What do 5 and 50 share in common?

In the mystical sources, the decimal [numbers](nchart.html) symbolize the completion of an entire stage or level. To make the decimal [number](nchart.html) of [ten](ten.html), you could take [one](one.html) and [nine](nine.html), [two](two.html) and [eight](eight.html), [three](three.html) and [seven](seven.html), or [four](four.html) and [six](six.html). However there is only [one](one.html) [number](nchart.html) which when added to itself will make [ten](ten.html). That [number](nchart.html) is 5. Similarly, the only [number](nchart.html) which added to itself will make the decimal [number](nchart.html) of 100 is 50. - Hain.

Hain (behold) symbolizes the [Jewish](gen-jew.html) People.

When the [Jewish](gen-jew.html) People find completion by connecting only with other [Jews](gen-jew.html), they are safe from a hostile [world](worlds.html).

\* \* \*

The [Gemara](orallaw.html) tells us that the expression “*Vayihi b’may -* and it came to pass in the days”is mentioned five times throughout Tanach.[[5]](#footnote-5)The Maharal of Prague in his commentaries on [Purim](Purim.html) explains the significance of the [number](nchart.html) five. He cites the [Gemara](orallaw.html) in Tractate Menachot,[[6]](#footnote-6) which refers to the verse in Tehillim ([Psalms](psalms1.html)),[[7]](#footnote-7) “*B’Ka (*[*Name*](name.html) *of* [*Hashem*](hashem.html)*)* formed the [worlds](worlds.html).” The [Gemara](orallaw.html) explains this to mean that [HaShem](hashem.html) created the [physical](physical.html) [world](worlds.html) with the [letter](letters.html) *hay* from His [Name](name.html) and the [world](futures.html) to come with the [letter](letters.html) *yud* from his [Name](name.html). This existence manifested itself with the spirituality contained within the [letter](letters.html) *hay****.***

The Maharal explains that the [letter](letters.html) *hay,* which has the numerical value of five, represents manifestation and revelation.

Thus, the Maharal concludes that since the [Gemara](orallaw.html) makes a point of telling us that “*Vayihi b’may”* is mentioned five times, it is meant to communicate that these moments of history are true manifestations of suffering and difficulty.

From Gal Einai Institute

…So said [HaShem](hashem.html) to these bones: ‘Behold, I shall bring spirit into you and you shall live. And I shall place [blood](body.html) vessels on you and raise flesh upon you, and cover you with skin. And I shall give spirit into you and you shall live, and you shall [know](daat.html) that I am [HaShem](hashem.html).’

In the above passage from the Ezekiel 37 we find a [four](four.html)-level depiction of the [body](body.html): bones, [blood](body.html) vessels, flesh, and skin, and a fifth, [spiritual](physical.html) level that gives life to the [body](body.html), spirit. The model most fitting for a comparative analysis of this structure is the [four](four.html)-[letter](letters.html) essential [Name](name.html) of [HaShem](hashem.html), with the apex of the yud forming the transcendent fifth level.

Whenever this [four](four.html)-level system is used to contemplate “existence,” there is always a fifth, higher and all-inclusive level that enlivens the other [four](four.html). This fifth level is seen as the source of existence, and in the case of the [body](body.html) is the spirit of life, which comes to enliven all the other levels. As we will see presently, this corresponds to the respiratory system. The following chart summarizes the general model we have now described.

|  |  |  |
| --- | --- | --- |
| **The spirit of life [respiration]** | *keter*--crown | Thorn of *yud* |
| **Bones** | *chochmah*—wisdom | *yud* |
| [**Blood**](body.html) **vessels** | *binah*—understanding | *hei* |
| **Flesh** | *midot*—character attributes | *vav* |
| **Skin** | *malchut*—kingdom | *hei* |

***Berachoth 57b*** *Five things are a sixtieth part of something else: namely,* [*fire*](fire.html)*, honey,* [*Sabbath*](sabbath.html)*,* [*sleep*](mashal.html) *and a* [*dream*](dreams.html)*.* [*Fire*](fire.html) *is* [*one*](one.html)*-sixtieth part of Gehinnom. Honey is* [*one*](one.html)*-sixtieth part of manna.* [*Sabbath*](sabbath.html) *is* [*one*](one.html)*-sixtieth part of the* [*world*](futures.html) *to come.* [*Sleep*](mashal.html) *is* [*one*](one.html)*-sixtieth part of death. A* [*dream*](dreams.html) *is* [*one*](one.html)*-sixtieth part of prophecy.*

\* \* \*

The Torah uses [four](four.html) expressions to describe our [redemption](redemption.html) [from Egypt](thebirth.html): [HaShem](hashem.html) said to the [Jews](gen-jew.html) in Egypt[[8]](#footnote-8):

“I will take you out from under Egypt’s burdens - *Vehotzeiti*”

“And I will [save](salvation.html) you from their servitude - *Vehitzalti*”

“And I will [redeem](redemption.html) you - *Vega’alti*”

“And I will take you as My [nation](nations.html) - *Velakachti*”

We didn’t go from a slave [nation](nations.html) to being the Chosen People at Mount [Sinai](stages.html) overnight. There were different [stages](stages.html) of [redemption](redemption.html). The above phrases described these different [stages](stages.html). Each cup of wine represents [one](one.html) of these levels.

There’s actually a fifth expression of [redemption](redemption.html), “*V*e*heveiti*” (and I will bring you into the [Land of Israel](city.html)). This is seen as a reference to the [future](future.html) [redemption](redemption.html), to be announced by Elijah the Prophet, when [HaShem](hashem.html) will [gather](gather.html) the [Jews](gen-jew.html) from the “[four](four.html) corners of the earth” and return them to their Land. This level of [redemption](redemption.html) is represented by the fifth cup, called “Elijah’s cup,” which we pour but we do not drink. The other [four](four.html) cups are drunk as part of the [seder](haggada.html).

\* \* \*

This revelation of the *yechida* is directly connected with [Tishri](feasts.html), which contains [Yom Kippur](kippur.html), the day of five [prayers](prayer.html) (including *Ne’ila*) on which the fifth level of the soul (the *yechida*) is revealed.

\* \* \*

The altar was five cubits long and five cubits wide. The [Hebrew](hebrew.html) numeral for five is the [letter](letters.html) *hay*. The *hay* has [two](two.html) vertical lines and [one](one.html) horizontal line that extends above them with a slight gap in the upper left corner between the horizontal and vertical lines. This shape holds relevance to the altar.

\* \* \*

**Me’iri (R. Menahem HaMei’ri, Provence (France), 1249 – 1316),** referring to the five who are expected to engage in [spiritual](physical.html) [intercourse](marriageact.html), disagrees with Rambam relative to the source. For him, the concept of the five is based on simple arithmetic: [Three](three.html) judges and [two](two.html) litigants involved in a din Torah.

\* \* \*

the [Gemara](orallaw.html) says further that the earth was created with the five [fingers](body.html) of [HaShem](hashem.html). This might allude to the [four](four.html) “Yesodot,” or states of [physical](physical.html) being[[9]](#footnote-9) -- earth (solid), water (liquid), air (gas), and [fire](fire.html) (energy) -- as well as the fifth Yesod, Nefesh (the [spiritual](physical.html) element), which together describe all

\* \* \*

The [number](nchart.html) five is also associated with the corners of the [head](body.html). Lets [first](one.html) look at what the Torah has to say:

***Vayikra (Leviticus) 19:27*** *You shall not round the corners of your heads, nor mar the edges of your beards.*

Rashi, on Vayikra (Leviticus) 19:27 tells us about the corners:

***the edge of your*** [***beard***](hair.html)*[meaning:] The end of the* [*beard*](hair.html) *and its borders. And these are five:* [*two*](two.html) *on each cheek at the top [edge of the cheek] near the* [*head*](body.html)*, where [the cheek] is broad and has* [*two*](two.html) *“corners” [i.e., extremities,* [*one*](one.html) *near the* [*temple*](temple.html) *and the other at the end of the cheek bone towards the center of the* [*face*](body.html)*]—and* [*one*](one.html) *below, on the chin, at the point where the* [*two*](two.html) *cheeks join together.*[[10]](#footnote-10)

Rashi tells us that there are five (5) corners to the [head](body.html).

\* \* \*

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.

# Chumash

Torah is in five books.

Torah is the prescription, or cause, for the appearance of the earth.

Bereshit – The Book of the [Fathers](fathers.html)

[Yosef](joseph.html) is the transitional character between Bereshit, the book of the [Fathers](fathers.html) (Patriarchs), and the book of Shemot, the book of the sons, because he was both a father and a son. He was a father because his sons were also [two](two.html) of the [twelve](twelve.html) [tribes](tribes.html), he was also [one](one.html) of the [twelve](twelve.html) [tribes](tribes.html) and thus a son as well.

Shemot – The book of the Sons

Vayikra – The Book of the [Mishkan](mikdash.html)

Devarim – Ariving at the Borders of Israel

*As an aside*, Each book of the Torah deals with particular millennium, thousand year periods. They prophecy to that millennium as follows:

The story of Creation in Sefer *Bereshit* represents the **first millennium** of the world’s existence;

the rest of *Bereshit* refers to the **second millennium**;

Sefer *Shemot* tells of the **third millennium**;

Sefer *Vayikra*, the **fourth millennium**;

Sefer *Bamidbar*, the **fifth millennium** and

Sefer *Debarim*, the **sixth millennium**. Each of the ten parshiyot in Debarim (with Netzavim[[11]](#footnote-11) and Vayelech[[12]](#footnote-12) counted as one) represents one century of the sixth millennium.

Five layers of the [world](worlds.html). All structures in Torah have five layers:

The יהוה [name](name.html) consists of five parts. The [four](four.html) [letters](letters.html) plus the transition from no [letters](letters.html) to the [first](one.html) [letter](letters.html).

[One](one.html) of the [first](one.html) obstacles to understanding the [fourth](four.html) book of the Chumash,[[13]](#footnote-13) Bamidbar,[[14]](#footnote-14) is thinking of it as a book. Bamidbar literally means “in the desert”.[[15]](#footnote-15) But, the root of *midbar*, desert, is “MiDibur - מדיבור”[[16]](#footnote-16) which means literally means “from speech”, but used with the prefix bet, means a “place of speech or [speaking](mashal.html)”,[[17]](#footnote-17) a place where thought is translated into action. Dibur is [speaking](mashal.html) to someone with articulate, verbal communication.

When the [Jewish](gen-jew.html) People left Egypt, they went straight into the desert. There’s something special about the desert. It’s very difficult to give directions there. “Turn left at the [third](three.html) cactus” will not get you very far. In [Hebrew](hebrew.html), the word for desert is “midbar”, which is from the root mi’dibur, “from speech”. The desert is the place that is removed from speech. Since the desert is the maximum place of non-speech, of non-direction, it is the ideal place to rebuild the power of speech from the ground up.

And that’s what the [Jewish](gen-jew.html) People were to do in the desert. When the [Jewish](gen-jew.html) People left Egypt, they had to rebuild this power of speech that had been in [exile](galuyot.html) with them. The [Zohar](orallaw.html)[[18]](#footnote-18) says that the Divine Word (*dibur*) went into [exile](galuyot.html) during the period of Egyptian slavery and was not totally liberated until the Giving of the Torah when G-d [spoke](mashal.html) directly to every [Jew](gen-jew.html).

To help us rebuild the power of speech, after the [exile](galuyot.html), [HaShem](hashem.html) gave us the [mitzvot](cmds613.html) of the [Pesach](passover.html) [seder](haggada.html).

The fifth stage of the [seder](haggada.html) is called *maggid* (storytelling) and it is [one](one.html) of [two](two.html) Torah-level [mitzvot](cmds613.html) that are fulfilled by the evening’s ritual. (The second is [eating](eating.html) [matzah](chametz.html).) And *maggid* is further distinguished as [one](one.html) of the [two](two.html) [mitzvot](cmds613.html) *(*out of 613) that are fulfilled by reciting a story. (The second being the tithe of bikkurim). The *maggid* portion of the [Haggada](haggada.html) actually combines both of these “[speaking](mashal.html)” [mitzvot](cmds613.html). It begins with several short passages that are directed toward the children who might not stay awake for the whole [seder](haggada.html). And then it segues into a Torah portion that was to be spoken aloud when we offered our [first](one.html) fruits to the [kohanim](priests.html) ([Temple](temple.html) [priests](priests.html)).[[19]](#footnote-19) The *maggid* is a brief narrative of our [exile](galuyot.html) in Egypt, our [redemption](redemption.html), and the source of our obligation to fulfill the [*mitzvah*](cmds613.html) of *bikkurim*. In the [Passover](passover.html) [haggada](haggada.html), every word of this script is unpacked and elaborated.[[20]](#footnote-20) This is true dibur, true speech.

The whole point of the telling is to take dibur us, and speech, out of [exile](galuyot.html) and use us in [HaShem](hashem.html)’s service.

The [Zohar](orallaw.html) tells us that [one](one.html) of the [first](one.html) reforms inaugurated by the newly emergent conscience was to institute [freedom](freedom.html) of speech. Actually, it was more organic than that. As soon as the balance of power inverted, the gates of inspiration opened and speech emerged from [exile](galuyot.html).

The ultimate [liberation](freedom.html) of *dibur*, called [Oral Torah](orallaw.html), is when a person speaks personal truth with such authenticity that it also conveys precisely what [Hashem](hashem.html) sought to reveal through them.  The [Talmud](orallaw.html) declares: “[HaShem](hashem.html)’s seal is truth”[[21]](#footnote-21) meaning that “Where you find truth, [you find [HaShem](hashem.html), and] there you find Torah”.[[22]](#footnote-22) Now let’s return to that [time](time.html) just after dibur, and us slaves, were freed. Let’s see the desert [experience](experience.html) and the effects it had on dibur, speech.

# Bamidbar – The Desert Book

If we look back over the Book of Bamidbar, the book of “In the desert”, we will notice all of the [events](feasts.html) dealt with speech. Let me say that again: **Every** [**event**](feasts.html) **is Sefer Bamidbar deals with speech, for the most part it deals with the misuse of speech**. Consider the following examples:

**Chapter 1: The** [**first**](one.html) **census where the** [**eleven**](eleven.html)[**tribes**](tribes.html) **were counted** (the Levites were NOT counted, which is a story unto itself). It is well [known](daat.html) that a “teller” counts money and [one](one.html) who retells a story is said to “recount” it. Thus we understand that counting is another way of telling a story.

**Chapter 2: The camping order**. We all understand that there is non-verbal speech that has no sound. The order of the [tribes](tribes.html) in the desert was [one](one.html) such speech. Note that each [tribe](tribes.html) had a place and each [tribe](tribes.html) had its own banner. The story of chapter [one](one.html) continued with a precise count for each of the [eleven](eleven.html) [tribes](tribes.html).

**Chapter 3 & 4:** [**HaShem**](hashem.html)**’s speech and plans** regarding the [tribe](tribes.html) of Levi and their service. The Levites count is now included as part of their speech. As part of this census, money is used to give a silent speech about the [redemption](redemption.html) of the remainder of the firstborn Levites.

**Chapter 5: Speaks of leprosy**, the mis-use of speech for lashon HaRa, evil speech. This pasuk also contains the speech of a sinner when he confesses his [sin](sin.html), and the testimony of the woman suspected of adultery (sota).

**Chapter 6: Speaks of the nazirite vow**, another form of speech. This pasuk also details the Aaronic blessing given to the Bne Israel, another form of speech.

**Chapter 7: Speaks of the dedication of the offerings** of the [tribes](tribes.html). These non-verbal speeches each [spoke](mashal.html) to the uniqueness of their [tribe](tribes.html) (despite the fact that they were all the same). This pasuk concludes with [HaShem](hashem.html) [speaking](mashal.html) with Moshe.

**Chapter 8: Details the lighting of the menorah, the purification of the Levites,** with their offerings. This chapter contains [HaShem](hashem.html)’s speech in the form of instructions.

**Chapter 9: Continues** [**HaShem**](hashem.html)**’s speech regards** [**Pesach**](passover.html) **observance**. This pasuk also details the marching instruction speech that [HaShem](hashem.html) gave to Moshe. These detailed instructions also told their own story.

**Chapter 10: Finds the Bne Israel making** [**two**](two.html) **silver trumpets** to be used to instruct the Bne Israel on marching and camping. Unlike a plain blast, or a [crying](mashal.html) blast, these blasts were instructive and carried a specific message. This pasuk also details the marching order, another non-verbal speech that was spoken with all of the [bodies](body.html) of every man, woman, and child.

**Chapter 11: Murmuring,** [**speaking**](mashal.html) **evil**. [HaShem](hashem.html)’s [fire](fire.html) devoured the evil-speakers. This pasuk also speaks of the lust for meat and its murmuring. This murmuring was complaining about manna. This pasuk also speaks of the 70 elders becoming prophets.

**Chapter 12: Miriam** [**speaking**](mashal.html) **negatively** about Moshe because of the Cushite. Miriam is afflicted with Tzaraat, leprosy.

**Chapter 13: The spies** [**speaking**](mashal.html) **against the** [**Land of Israel**](city.html).

**Chapter 14: The people all** [**crying**](mashal.html) **and maligning the land**. The people are all murmuring.

**Chapter 15: Offerings and** [**atonement**](atonemen.html). Man collecting firewood on the [Sabbath](sabbath.html) is stoned. This pasuk also contains the [command](cmds613.html) of [tzitzith](tzitzith.html).

**Chapter 16 & 17: The rebellion of** [**Korach**](qorach.html) (a rebellion about who should lead the [Jewish](gen-jew.html) People; who should be its “speaker”).

**Chapter 18: Aharon and his sons get the priesthood**. This soliloquy is by [HaShem](hashem.html).

**Chapter 19: The red** [**heifer**](heifer.html). She, too, has a non-verbal message.

**Chapter 20: Murmuring over the lack of water** because Miriam’s well has disappeared. [Edom](edom.html) denied passage. Moshe striking the [rock](rock.html) instead of [speaking](mashal.html) to it. Aharon dies and the people wail for him for 30 days.

**Chapter 21: The Bne Israel make a vow to destroy their enemy**. The people murmured against [HaShem](hashem.html) regarding the manna. They also complained that there was no water. [HaShem](hashem.html) will send fiery serpents with a pole serpent for the cure. Sihon and Og are defeated.

**Chapter 22, 23, & 24: Bilaam and Balak to curse the** [**Jewish**](gen-jew.html) **people**. Here we see a [donkey](chamor.html)’s speech, a [Gentile](gen-jew.html) prophet’s speech, and the evil speech of Balak.

**Chapter 25: False worship of Peor**. Phineas kills Zimri and Cosbi.

**Chapter 26: A second census**. Thus we understand that counting is another way of telling a story. Nadab and Abihu die after [offering](korbanot) strange [fire](fire.html).

**Chapter 27: The daughters of Tzelofchad want land**. Women always have a greater love for the land.[[23]](#footnote-23) Yehoshua is anointed as the [future](future.html) leader of the Bne Israel.

**Chapter 28 & 29: Offerings made by** [**fire**](fire.html), and [festivals](festivals.html).

**Chapter 30: Vows**. Here we see the proper and the improper use of vows.

**Chapter 31: Midianites are avenged**. All the men and married women are killed. Spoil is divided, part for [HaShem](hashem.html) (Levites).

**Chapter 32: Reuben and Gad want the land** [**east**](east.html) **of the** [**Jordan**](stages.html). There is a back and forth between them and Moshe. Reuben and Gad put animals before the children, in priority. Moshe, rearranges the order to put the children [first](one.html).

**Chapter 33: The story of the** [**journey**](stages.html). [From Egypt](thebirth.html) to the Promised land and all the stops in-between.

**Chapter 34:** [**HaShem**](hashem.html) **defines the borders of the land**.

**Chapter 35: The** [**cities of refuge**](elul.html).

**Chapter 36: Moshe allots the daughters of Tzelofchad their** [**inheritance**](inherit.html) **in the land**. It is no accident that the Chumash finishes this [fourth](four.html) book with five females who have a great love for the [land of Israel](city.html). This love is greatest in females and this [fourth](four.html) book is translating from thought to action. All the [physical](physical.html) processes are found in the [fourth](four.html) of five. The [fourth](four.html) is the action in this [world](worlds.html).

Even if we might otherwise have missed the centrality of this notion, the book’s ‘*orality’* is brought to our attention right from the start: “These are the words that Moshe [spoke](mashal.html).” The text clues us in to the fact that, as opposed to the other [four](four.html) books, Bamidbar, to its very core, is an oral work.

The [fourth](four.html) of the five layers upon which the [world](worlds.html) is built, is the layer of speech. The [fourth](four.html) part of any structure is where all of the action is taking place. Consider the Chumash, the five books of the Torah.

**Beresheet** – [**Ratzon**](needs.html) ([desire](needs.html)) - something from nothing. This is the point of origin. This is a [male](male+female.html) process. This sefer represents the maximal [male](male+female.html) process.

**Shemot** – **Machshavah**, a thought with no form. by which the soul is revealed inwardly. It will be revealed externally in Bamidbar as “speech” (*dibur*) and “deed”. A flash of inspiration.

**Vayikra** – **Hirhur** – imagination. The thoughts become explicit. The plan becomes complete. The [Mishna](orallaw.html) [teaches](teacher.html) that Hirhur (thought) is k'dibur (like speech). If not, there would be no reason to have Hirhur! Hirhur is not like Dibur. If it were, he should say the words![[24]](#footnote-24)

**Bamidbar** – **Dibur** also means a place of [speaking](mashal.html), a thought translated into action – Speech - Any translation of plan into action. This is where the potential is turned into the actual. Whenever you have a series of five, in the Torah, the [fourth](four.html) in the series is where all the actios of this [world](worlds.html) are found. The whole book speaks to speech and the misuse of speech, every incident. And where do we go after the rebuilding, the [tikkun](tikkun.html), of the power of speech? To the “Book of Devarim”, literally, “The Book of Words”.

**Devarim** – **Maaseh** – action – kol and dibur (voice and speech). - The words that were spoken. All of this sefer’s **duplicated** [**commands**](cmds613.html) are the [commands](cmds613.html) needed in [eretz Israel](city.html). This sefer represents the maximal [female](male+female.html) process.

The recipient, this sefer, gives back what she has received from the [male](male+female.html) (Beresheet). Debarim represents the maximal [female](male+female.html) level. That is why the words are repeated, or doubled, which is the job of a woman (to double herself, i.e. childbirth). This is the root of the oral [law](law.html).

Hopefully, we have a greater appreciation of the difference between kol (voice) and dibur (speech). Both of these things pull on our hearts and move us. David looked into our Torah [seder](haggada.html) and was inspired by the wise hearted and used this as a springboard to [speak](mashal.html) of the [future](future.html) in Daniel’s day and to [teach](teacher.html) us about the works of our [mouth](body.html).

| **Maximal** [**Female**](male+female.html) **Process** | The [**fourth**](four.html) is always the most important. This is where the action takes place. – Vilna Gaon | **Connections** |  | **Maximal** [**Male**](male+female.html) **Process** |
| --- | --- | --- | --- | --- |
| Hay - ה | Vav - ו | Hay - ה | Yod - י | The [Name](name.html)  Point of origin of the yod. Something from nothing. |
| **Nukvah** | **Zeir Anpin**  (Small [Face](body.html)) | **Imma**  (Mother) | **Abba**  (Father) | Partzufim  **Arich Anpin**  (Long [Face](body.html)) |
| Malchut | Chesed  Gevurah  Tiferet  Netzach  Hod  Yesod | Bina | Chakmah | Sephirot  Keter |
| Debarim | Bamidbar | Vayikra | Shemot | Torah  Bereshit |
| **Thumb** | **Index finger** | **Middle finger** | **Ring finger** | [Fingers](body.html)  **Pinkie finger** |
| Nefesh | Ruach | Neshama | Chaya | Soul levels  Yachid |
| Assiyah  [World](worlds.html) of ‘Making’ | Yetzirah  [World](worlds.html) of ‘Formation’. | Beri'ah  [World](worlds.html) of ‘[Creation](bara.html)’ | Atziluth  [World](worlds.html) of ‘Emanation’, also "Close". | [Worlds](worlds.html)  [Adam](adam.html) Kadmon Primordial Man |
| Maser  Action | Dibur  Thought translated into action | Hirhur  Imagination with an image. Doubled word for the [female](male+female.html). | Machshavah  A thought with no form. | [Ratzon](needs.html)  [desire](needs.html) |
| [Dreams](dreams.html) are 1/60 of prophecy. | [Sleep](mashal.html) is 1/60 of death. | [Shabbat](sabbath.html) is 1/60 of the [world](futures.html) to come. | Honey, is 1/60 of manna. | A Taste  [Fire](fire.html) is 1/60 of Gehenna.[[25]](#footnote-25) |
| [Esther](esther.html) | Lamentations | Song of Songs | Ecclesiastes | Five Scrolls  [Ruth](ruth.html) |
| The stickleback is a terror to the leviathan. | The flycatcher is a terror to the eagle. | The ichneumon-fly is a terror to the scorpion. | The gnat is a terror to the elephant. | Terrors  The mosquito is a terror to the lion.[[26]](#footnote-26) |
| The walls of [Jerusalem](city.html) were breached. | An [idol](idolatry.html) was placed in the Holy [Temple](temple.html). | A breach was made in the [city](city.html) and Apostomos burned the [Torah scroll](letters.html). | Daily [offering](korbanot) was discontinued. | [Tammuz](tamuz17.html) 17  Moses broke the tablets.[[27]](#footnote-27) |
| The [Temple](temple.html) area was plowed under. | Betar was captured. | The Second [Temple](temple.html) was destroyed. | The [First](one.html) [Temple](temple.html) was destroyed. | Tisha B’[Av](tishabav.html)  Decreed that our [Fathers](fathers.html) should not enter the Promised land. |
| No wearing of leather shoes. | No sexual intimacy. | No applying oils and creams. | No washing. | [Yom Kippur](kippur.html)  No [eating](eating.html) or drinking. |
| No smoke arose from outside the [Temple](temple.html). | It devoured wet wood like dry wood. | Its flame was of solid substance. | It was clear as sunlight. | [Temple](temple.html) [Fire](fire.html)  [Fire](fire.html) was lying like a lion.[[28]](#footnote-28) |
| The Urim and the Thumim. | The Holy Spirit of Prophecy. | The visible presense. | The [fire](fire.html) from, [heaven](heaven.html) upon the altar. | Missing from the 2nd [Temple](temple.html) The [ark](ark.html). |
| The plate itself, is the Nukva Malchut. | 1) Z’roa / Shank bone in Chesed, [reminder of having been spared the killing of the [first](one.html) born],  2) Beitzah / Egg in Gevurah [recalling the churban, our punishment],  3) Maror / Bitter herbs in Tiferet [stirring compassion],  4) Karpas / Celery in Netzach [reminder of the labor],  5) Charoset / [Pesach](passover.html) Mixture in Hod [mortar, mud, apple, sweetness],  6) Chazeret / Horseradish  in Yesod [slavery]- | [Matza](chametz.html) | [Matza](chametz.html) | [Seder](haggada.html) Plate  [Matza](chametz.html) |
| **Respect for Parents and Teachers** | **Observance of Sacred Times** | **Prohibition of False Oaths** | **Prohibition of Improper Worship** | **Aseret HaDibrot**  **Belief in G-d** |
| **Prohibition of** [**Physically**](physical.html) **Harming a Person** | **Prohibition of Sexual Immorality** | **Prohibition of Theft (kidnapping)** | **Prohibition of Harming a Person through Speech** | **Aseret HaDibrot**  **Prohibition of Coveting** |
| Naphtali | [Benyamin](benyamin.html) | Reuben | Yehudah | Camps  Levi |
| Eliyahu’s Cup | Cup of Hallel | Cup of [Redemption](redemption.html) | Cup of [Plagues](plagues.html) | [Seder](haggada.html) Cups  Sanctification |
| Knows Not How to Ask | Simple | [Wicked](wicked.html) | Wise | [Haggada](haggada.html) Sons  Father |
| Lore | Supplements | [Talmud](orallaw.html) | [Mishna](orallaw.html) | Five Joy in His Presence  Tanach |
| Dentals | Linguals | Palatals | Labials | Gutterals |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

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: <https://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](https://www.betemunah.org/) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Bereshit, Shemot, Vayikra, Bamidbar, and Devarim. [↑](#footnote-ref-1)
2. <http://www.betemunah.org/tehillim.html> [↑](#footnote-ref-2)
3. Five years is, thus, an accepted period for the first phase of education. Commencing Scripture at five, one is ready for Mishna at ten. [↑](#footnote-ref-3)
4. Nephesh, Ruach, Neshama, Chaya, Yachida. [↑](#footnote-ref-4)
5. The so called Old Testament. [↑](#footnote-ref-5)
6. Menachoth 29b [↑](#footnote-ref-6)
7. Tehillim (Psalms) 90:2. [↑](#footnote-ref-7)
8. Exodus 6:6-8 [↑](#footnote-ref-8)
9. Bamidbar Rabbah 14:12, Zohar 2:24a [↑](#footnote-ref-9)
10. Torath Kohanim 19:74; Mak. 20b [↑](#footnote-ref-10)
11. Debarim (Deuteronomy) 29:9-30:20 [↑](#footnote-ref-11)
12. Debarim (Deuteronomy) 31:1-31:30 [↑](#footnote-ref-12)
13. AKA Torah [↑](#footnote-ref-13)
14. AKA Numbers [↑](#footnote-ref-14)
15. A desert is a place where no speech is possible. A desert is like an ocean with no landmarks. [↑](#footnote-ref-15)
16. So midbar is exchangeable with midaber, meaning speech that comes forth automatically, of its own accord. [↑](#footnote-ref-16)
17. Speech (dibur) also means leadership in Hebrew, the king rules with his word. [↑](#footnote-ref-17)
18. Vaeira 25b [↑](#footnote-ref-18)
19. Debarim (Deuteronomy) 26:5-8 [↑](#footnote-ref-19)
20. The Haggada itself states: “To elaborate on these ideas is praiseworthy”. [↑](#footnote-ref-20)
21. Shabbat 55a; Yoma 69b, Sanhedrin. 64a. [↑](#footnote-ref-21)
22. Rosh HaShana 18a [↑](#footnote-ref-22)
23. **Eretz** (land) means running towards, while **Shamayim** (heavens) are the endpoints that we were running towards. Thus we understand that women have a greater connection to the lower world, the land, while men have a greater connection to the upper worlds, the spiritual realms. Never the less, we always want what we don’t have. That is why men seek the lower world and its pleasures, while women seek the spiritual world and its pleasures. [↑](#footnote-ref-23)
24. Sotah 32, Rav Chisda [↑](#footnote-ref-24)
25. Brachot 57b [↑](#footnote-ref-25)
26. Shabbath 77b? [↑](#footnote-ref-26)
27. Taanot 4:6 [↑](#footnote-ref-27)
28. Yoma 21b [↑](#footnote-ref-28)