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The Meaning Of The [Number](nchart.html) Nine (Tet - ט)

By Rabbi Dr. Hillel ben [David](fathers.html) (Greg Killian)

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

The ninth [letter](letters.html) in the [Hebrew](hebrew.html) alefbet is tet - **ט**. The [letter](letters.html) tet - **ט** has the numerical value of nine. The least common [letter](letters.html) in the Torah is a Tet. Tet **ט**, represents the 9th sefirah, yesod - יסוד (meaning foundation).

The [first](one.html) tet - **ט** that appears in the Torah is in the word *tov* ofGenesis 1:4, normally translated as *good*, but a better meaning is *beneficial*. When it appears in the Torah for the [first](one.html) [time](time.html), the [first](one.html) [letter](letters.html) *tet* of *tov* has a very unusual feature. The [letter](letters.html) *tet*, like many other [letters](letters.html) in a [Torah scroll](letters.html) have tiny crowns (tagin) extending from them (which kabbalists [teach](teacher.html) is a hidden language of its own). What is unusual about this [letter](letters.html) here is that it has [four](four.html) crowns instead of the usual [three](three.html).

According to the Kabbalist, the B’nei Yissachar, when the [four](four.html) is multiplied by the [number](nchart.html) nine (the value of the “tet” itself), the total is [thirty-six](thirtysix.html). The word in the Torah used to describe the Hidden or Primordial [Light](file:///D:\Word\Numbers\lights.html) is *tov* meaning beneficial or good. This demonstrates that the [letter](letters.html) nine and the tet - ט represent beneficence. Tov is like the pain of [child birth](birth.html). No [one](one.html) believes that it is good. But everyone believes that it was beneficial because through that pain we receive a [new](new.html) life.

**The tet – ט - nine represents hidden, inverted beneficence.[[1]](#footnote-1)**

The [secret](sod.html) of the *tet* (numerically equivalent to **nine** (**9**), the nine months of pregnancy) is the power of the mother to carry her inner, concealed good – the fetus – throughout the period of pregnancy.

The [Talmud](orallaw.html) [teaches](teacher.html) that [one](one.html) who sees the [letter](letters.html) tet - ט in a [dream](dreams.html), it is a beneficial [sign](signs.html):

***Baba Kama 55a*** *R. Joshua said: He who sees [the* [*letter*](letters.html)*] teth in a* [*dream*](dreams.html) *[may regard it as] a good omen for himself. Why so? If because it is the initial* [*letter*](letters.html) *of [the word] ‘Tob’ [‘good’] written in Scripture, why not say [on the contrary that it is also the initial* [*letter*](letters.html) *of the verb ‘ta'atea’ commencing the Scriptural verse] And I will sweep it with the besom of destruction?[[2]](#footnote-2) — We are* [*speaking*](mashal.html) *[here of where he saw in a* [*dream*](dreams.html) *only]* [*one*](one.html) *teth [whereas ta'atea contains* [*two*](two.html) *such* [*letters*](letters.html)*]. But still why not say [that it might have referred to the word ‘tum'ah’ as in the verse] Her filthiness is in her skirts?[[3]](#footnote-3) — We are* [*speaking*](mashal.html) *of [where he saw in a* [*dream*](dreams.html) *the* [*letters*](letters.html)*] ‘teth’ and ‘beth’. But again why not say [that it might have referred to the verb tabe'u as in the verse], Her gates were sunk in to the ground?[[4]](#footnote-4) — The real reason is that Scripture used this* [*letter*](letters.html) *on the very* [*first*](one.html) *occasion to express something good, for from the beginning of Genesis up to [the verse] And God saw the light[[5]](#footnote-5) no teth occurs.[[6]](#footnote-6) R. Joshua b. Levi similarly said: He who sees [the word] hesped[[7]](#footnote-7) in a* [*dream*](dreams.html) *[may take it as a* [*sign*](signs.html) *that] mercy has been exercised towards him in* [*Heaven*](heaven.html)*, and that he will be released [from trouble].[[8]](#footnote-8) provided, however, [he saw it] in script.*

The [first](one.html) use of the [Hebrew](hebrew.html) word for nine - תשע, *tesha*, is found in:

***Bereshit (Genesis) 5:5*** *And all the days that* [*Adam*](adam.html) *lived were nine* (תשע) *hundred and* [*thirty*](thirty.html) *years: and he died.*

Tisha - תשע is defined by Strong’s as:

08672 תשע tesha` *tay'- shah* or (masc.) תשעה tish`ah *tish-aw'*

perhaps from 08159 through the idea of a turn to the next or full [number](nchart.html) [ten](ten.html); TWOT-2550; n m/f

[AV](feasts.html)-nine 45, ninth 6, nineteenth + 06240 4, nineteen + 06240 3; 58

1) nine, nonad

1a) nine (as cardinal [number](nchart.html))

1b) ninth (as ordinal [number](nchart.html))

1c) in combination with other [numbers](nchart.html)

The fact that we see the [number](nchart.html) nine associated with the [creation](bara.html) of [Adam](adam.html) (man) suggests more than just a passing relationship.

*Mispar katan[[9]](#footnote-9)* is a form of gematria that pursues the "root" of an idea by reducing a gematria to a [number](nchart.html) less than [ten](ten.html). This form of gematria is called *small values*; with all tens and hundreds reduced to 1 - 9 by summing the digits.

Consider that the summing the digits of the [numbers](nchart.html) represented by the [Hebrew](hebrew.html) [letters](letters.html) of the [name](name.html) “[Adam](adam.html)” (אדם), results in the [number](nchart.html) nine. Nine is called the mispar katan (literally, "small [number](nchart.html)") of [Adam](adam.html), which alludes to the essential quality of man:

א = 1

ד = 4

ם = 40

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Total: 9

The [Gemara](orallaw.html)[[10]](#footnote-10) [teaches](teacher.html) us that whoever [prays](file:///D:\Word\Numbers\prayer.html) on the eve of [Shabbat](sabbath.html) and recites *vayechulu*, it is as if he is a partner with [HaShem](hashem.html) in the act of [creation](bara.html). It is noteworthy that the word *vayechulu* in mispar katan equals nine. [Shabbat](sabbath.html) in mispar katan equals nine, and the word *emet*, truth, in mispar katan equals nine.

In maths, quite extraordinarily, a [number](nchart.html) can only be divided by nine if its digits add up to nine, or a multiple of nine. For example, in the [number](nchart.html) 459, 4+5+9 = 18 which is a multiple of 9, and therefore we [know](daat.html) it is divisible by 9.

The [number](nchart.html) nine (9) in kabbalah represents the truths contained in the Torah.

The [number](nchart.html) 9 is a basic [number](nchart.html), and stands for truth. How so?

Take any [number](nchart.html), say **347**.

Now add up the digits: **3+4+7=14**.

Now take away 14 from **347**. **347-14 = 333**.

Now add up the digits of the answer. **3+3+3 = 9**!

Pick a [number](nchart.html) and try it yourself. The answer is always **9**!

# FALSEHOOD

The word for falsehood (Sheker) Shin-Kuf-Reish is 300, 100, 200 respectively, which equals 600 = 6 in gematria katana) What is the opposite of falsehood? Truth. Which [number](nchart.html) is opposite of 6? - 9. (6 flipped over. not a coincidence). We learned that the word falsehood has value 6.

# TRUTH

9 = Truth in [Hebrew](hebrew.html).

The word for truth in [Hebrew](hebrew.html) is Emet אמת The numerical value of each [letter](letters.html):

1 = א

40 = מ

400 = ת

Add the [numbers](nchart.html) 1+4+0+4+0+0=9

Thus, [one](one.html) who recites vayechulu is testifying to the truth that [HaShem](hashem.html) [created](bara.html) [Adam](adam.html) and the [world](worlds.html) in [six](six.html) days and that [HaShem](hashem.html) rested on [Shabbat](sabbath.html).

Unbelievably, we find that any [number](nchart.html) *times* nine equals nine (18, 27, 36, 45, 54, 63 etc), in mispar katan. For example, 9 x 3 = 27 = 2+7 = 9. Likewise, 9 x 7 = 63 = 6+3 = 9

For bigger [numbers](nchart.html), 9 x 5552 = 49968 = 4+9+9+6+8 = 36 = 3+6 = 9 in gematria katana. Whatever [number](nchart.html) you give, the result will always be nine.

The reason being that the pasuk says

***Mishlei (Proverbs) 12:19*** *The lip of truth (Emet) shall be established for ever; but a lying* [*tongue*](spirit.html) *is but for a moment.*

Emet, truth, lasts for ever. Therefore every multiple of nine remains a nine. Truth always remains the same and can never be altered. Similarly, [HaShem](hashem.html) is true from beginning to end.

[Adam](adam.html) is also in *mispar katan gematira* nine, for he alone from the entire universe was [graced](file:///D:\Word\Numbers\grace.html) with the seal of truth from his Creator.

[Adam](adam.html) was crowned with glory and honour ([Psalms](psalms1.html) 8). Which could be interpreted as [tefillin](tefillin.html) (which are imprinted with the Shin)--[convert](aliens.html) the word "Shin" to its mispar katan and you also get nine! (shin=300 yud=10 nun=50 combined sum is 360 = sum of the digits is 9!). [tefillin](tefillin.html) are kept in the form of the faithful and loyal dove, symbolic of emet=441 sum of digits is nine!

According to the [Talmud](orallaw.html), Truth is the "seal of [HaShem](hashem.html)". For it contains the [first](one.html), middle, and last [letter](letters.html) of the [Hebrew](hebrew.html) alphabet (of the 27 [Hebrew](hebrew.html) [letters](letters.html), Mem is the exact midpoint). So too, [HaShem](hashem.html) "was, is, and always will be" (R.Moshe Shapiro).

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| אמת=Truth | | | | | | | | | | | | | | | | | | | | | | | | | | |
| ת | ש | ר | ק | ץ | צ | ף | פ | ע | ס | ן | נ | ם | מ | ל | ך | כ | י | ט | ח | ז | ו | ה | ד | ג | ב | א |
| אמת spans entire [Hebrew](hebrew.html) alphabet like the foundation of a building which spans the whole building | | | | | | | | | | | | | | | | | | | | | | | | | | |

The [Talmud](orallaw.html) also brings that each [letter](letters.html) stands on a firm base like bricks unlike the word falsehood whose [letters](letters.html) all stand on [one](one.html) leg (Shab.104a).



Merkaba (3-Dimensional [star](star.html) of [David](fathers.html))

**Why did the Torah start with a Beit instead of Aleph?**  Certainly, there are many other reasons but here is an amazing answer. On 3 things the [world](worlds.html) stands (Pirkei Avot 1:2) - if we take the [first](one.html) 3 [letters](letters.html) of the [Hebrew](hebrew.html) alphabet whereby the Torah started with aleph:

aleph, beit, gimmel (אבג) = 1 + 2 + 3 = 6

dalet, hei, vav (דהו) = 4 + 5 + 6 = 15 = 6 in gematria katana.

zayin, chet, tet (זחט) = 7 + 8 + 9 = 24 = 6

yud, kuf, lamed (יכל) = 10 + 20 +30 = 60 = 6

Thus until the end of the alphabet. Every 3 [letters](letters.html) = 6 = sheker (falsehood).

Now, if you take the [letters](letters.html) Beit-Gimel-Dalet and you do an At-bash reversal, which means, you take the [letters](letters.html) of Aleph-Beit-Gimel and you look at the corresponding [letters](letters.html) at the other end of the Alef Bet, the [letters](letters.html) that you get, are Shin-Kuf-Reish=Sheker= Falsehood. When you don't look at the [world](worlds.html) from the perspective of Alef, Alufo Shel Olam, when you do not see the [world](worlds.html) as a Beged, as a "[garment](garment.html)" concealing [HaShem](hashem.html), you are living a [world](worlds.html) of Sheker (falsehood). When you look at Nature as an independent thing in and of itself (like most scientists), independent of Alef, you are seeing Sheker.

**But as is** [**known**](daat.html)**, the Torah starts with the** [**letter**](letters.html) **Beit.** Let us examine now the 3 [letter](letters.html) groups:

beit, gimmel, dalet (בגד) = 2 + 3 + 4 = 9.

[Beit-Gimel-Dalet=Beged. The [letters](letters.html) that spell the word "[garment](garment.html)" in [Hebrew](hebrew.html). The reason why [HaShem](hashem.html) wanted the Aleph-Beit in this order was because it serves to [teach](teacher.html) us that [HaShem](hashem.html), Master of the [World](worlds.html), is always hiding behind a [garment](garment.html) in the [world](worlds.html). Everything we see, everything we [experience](experience.html), is just [HaShem](hashem.html)'s [garment](garment.html). [HaShem](hashem.html) is hiding everywhere, behind everything. Every noun, every verb that you can come up with in the Aleph Bet, every person, place or thing, every action, every [law](law.html) of physics, is just [HaShem](hashem.html) hiding behind a [garment](garment.html). The [garment](garment.html) of [HaShem](hashem.html), the [world](worlds.html) we see, is the way [HaShem](hashem.html) portrays Himself to the [World](worlds.html).]

hei, vav, zayin (הוז) = 5 + 6 + 7 = 18 = 9 in gematria katana.

Thus it is until the end of the alphabet. When we start with Beit (ב) we always get 9.

The Torah is truth!

# [AVRAHAM](avraham.html)

In chapter 17 of the Book of Genesis we are given the story of the circumcism of [Abraham](avraham.html). [First](one.html) off, we are told that he was 99 years old, but the Torah prefers to reverse the [numbers](nchart.html) and say he was 90 and 9….Why? Furthermore, is it really important whether or not he was 99 or 98?

[Abram](avraham.html) was 99 when [HaShem](hashem.html) changed his [name](name.html) to [Abraham](avraham.html). At that moment, [HaShem](hashem.html) also gave him the [covenant](covenant.html) of [circumcision](circumcz.html), and predicted [Isaac](isaac.html)’s [birth](birth.html). (Gen. 17)

Sarai was 90 when [HaShem](hashem.html) changed her [name](name.html) to Sarah; this was the moment when she was promised a son ([Isaac](isaac.html)). (Gen. 17)

\* \* \*

According to [Jewish law](law.html), once something is done [three](three.html) times it is considered a permanent thing. This is called a *chazakah*. Once we have done something [three](three.html) times, we have [connected](file:///D:\Word\Numbers\connection.html) to it and connected it to this [world](worlds.html). A threefold sequence associated with strength and permanence[[11]](#footnote-11) as in the continuum of [three](three.html) holy days ([Rosh HaShanah](teruah.html) and [Shabbat](sabbath.html)) with which some years began. Nine is [**three**](three.html) **times** [**three**](three.html), i.e., a *chazakah* in regard to this *chazakah.*

\* \* \*

In the ninth blessing of the [amida](amida.html) we ask [HaShem](hashem.html) to bestow upon us the goodness He invested in [creation](bara.html):

*Bless us, our Father, in all the work of our* [*hands*](fourteen.html)*, and bless our year with gracious, blessed, and kindly dews: be its outcome life, plenty, and peace as in the good years, for Thou,* [*HaShem*](hashem.html)*, are good and does good and blesses the years. Blessed be Thou,* [*HaShem*](hashem.html)*, who blesses the years.*

\* \* \*

The clear Torah demarcation that marks nearly every [seder](haggada.html) in Torah is nine spaces, or more. I am unable to see any exceptions in the sederim for the [septennial](shmita.html) [cycle](cycles.html) ([two](two.html) [triennial](shmita.html) Torah [cycles](cycles.html) of [three](three.html) and half years.)

ATBASH:

|  |  |
| --- | --- |
| **Maximal**  [**MALE**](male+female.html) | **Maximal**  [**FEMALE**](male+female.html) |
| א - Alef | ת - tav |
| ב - Beit | ש - shin |
| ג - Gimmel | ר - reish |
| ד - Dalet | ק - kuf |
| ה - Hei | צ - tzadik |
| ו - Vav | פ - pei |
| ז - Zayin | ע - ayin |
| ח - Chet | ס - samech |
| ט - Tet | נ - nun |
| י - Yud | מ - mem |
| כ - Kaf | ל - lamed |
| **Minimal**  [**MALE**](male+female.html) | **Minimal**  [**FEMALE**](male+female.html) |

נפש ([nephesh](http://www.betemunah.org/connection.html) - soul) is an ATBASH of תוב (tov - good). So, in [HaShem’s](hashem.html) [world](worlds.html), the [male](male+female.html) [world](worlds.html) of [creation](bara.html), you have tov, good. This intangible [male](male+female.html) word is given concrete, [female](male+female.html), reality in the nephesh, the soul of man. A nephesh, a soul, is the ability to [connect](file:///D:\Word\Numbers\connection.html), as we have seen before. That nephesh which [connects](connection.html) with [HaShem](hashem.html) is tov, is good. That soul which burns and makes the [connection](connection.html), is tov, is good. This נר, this ner – this flame, this nephesh ruach, when it becomes lit up, it becomes tov, good. Where does the [flame](http://www.betemunah.org/fire.html) of [connection](connection.html) between us and [HaShem](hashem.html) burn? It burns in the [Beit HaMikdash](mikdash.html), HaMakom, The Place of [connection](connection.html). Thus our nephesh [connects](connection.html) with [HaShem](hashem.html) in The Place of [Daat](daat.html), the place of [connection](connection.html), the place of [knowledge](knowledge.html). That is what the menorah signifies!

To transform the oceans of [blood](body.html) and [tears](mashal.html) into joy and elevation is surely an innermost [desire](needs.html) of every *Yid*. Nevertheless, when the proposed solution is a [Beit HaMikdash](mikdash.html), we immediately disconnect, unable to comprehend the slightest notion of such a reality. The actual date of [Tisha B’Av](tishabav.html) subtly hints at this idea. *Tisha*, the [number](nchart.html) nine, represents [birth](birth.html) (as we [know](daat.html) from the [Pesach](passover.html) [Seder](haggada.html) —“*Tisha mi yodeia?…tisha yarchei leidah*” – Who knows nine? Nine are the months of child-bearing.). The concept of [birth](birth.html) is a recurring theme on Tisha B’[Av](tishabav.html). The chantfor Shacharit begins: When you give [birth](birth.html) to children and grandchildren…” In fact, *Chazal* tell us that [Mashiach’s](mashiach.html) [birth](birth.html) will take place on [Tisha B’Av](tishabav.html). Furthermore, the pains of [exile](galuyot.html) are constantly compared to the painful pangs of [childbirth](file:///D:\Word\Numbers\thebirth.html). It is, thus, fitting for this day to be on the ninth of the month.

The [first](one.html) nine days of the [Hebrew](hebrew.html) month of [Av](feasts.html) are collectively [known](daat.html) as "The Nine Days" (Tisha HaYamim), and are a period of semi-[mourning](mourning.html) leading up to Tisha B'[Av](tishabav.html), the ninth day of [Av](feasts.html) on which both Temples in [Jerusalem](city.html) were destroyed.

\* \* \*

***Bamidbar (***[***Numbers***](nchart.html)***) 34:13*** *And Moses commanded the* [*children of Israel*](gen-jew.html)*, saying, This is* [*the land*](file:///D:\Word\Numbers\city.html) *which ye shall* [*inherit*](inherit.html) *by lot, which* [*HaShem*](hashem.html) *commanded to give unto the nine* [*tribes*](tribes.html)*, and to the half* [*tribe*](tribes.html)*: 14 For the* [*tribe*](tribes.html) *of the children of Reuben according to the house of their* [*fathers*](fathers.html)*, and the* [*tribe*](tribes.html) *of the children of Gad according to the house of their* [*fathers*](fathers.html)*, have received their* [*inheritance*](inherit.html)*; and half the* [*tribe*](tribes.html) *of Manasseh have received their* [*inheritance*](inherit.html)*: 15 The* [*two*](two.html)[*tribes*](tribes.html) *and the half* [*tribe*](tribes.html) *have received their* [*inheritance*](inherit.html) *on this side* [*Jordan*](stages.html) *near* [*Jericho*](stages.html)[*eastward*](east.html)*, toward the sunrising.*

# [Shofar](shofar.html) Blasts

The original Torah requirement calls for blowing only nine blasts - [three](three.html) *Teruot*, each of which is preceded and followed by a *Tekiah* for a total of nine blasts. The [number](nchart.html) 9 is derived from the fact that the Torah has [three](three.html) verses that mention *teruah* and another verse that indicates that each *teru'ah* [needs](needs.html) to be preceded and followed by a *tekiah* blast - this makes for a total of 9 blasts.[[12]](#footnote-12) Though some of the Sages indicate that the requirement of nine blasts is of rabbinical origin, the halakha indicates that this requirement is Biblical.[[13]](#footnote-13)

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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.

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

Rabbi Dr. Hillel ben [David](fathers.html)

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

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

(360) 918-2905

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

1. Zohar: “its good is hidden within it.”  [↑](#footnote-ref-1)
2. Isa. XIV, 23 [↑](#footnote-ref-2)
3. Lam. I, 9 [↑](#footnote-ref-3)
4. Lam. II, 9 [↑](#footnote-ref-4)
5. Gen. I, 4 [↑](#footnote-ref-5)
6. And since the first teth in Scriptures commences the word denoting ‘good’ it is a good omen to see it in a dream. [↑](#footnote-ref-6)
7. Which denotes an elegy and a lamentation. [↑](#footnote-ref-7)
8. As the word hesped could be divided thus: has pad [ah]. i.e. mercy has been exercised and release granted. [↑](#footnote-ref-8)
9. HaMeugal Gematria [↑](#footnote-ref-9)
10. Shabbat 119b [↑](#footnote-ref-10)
11. Bava Metzia 106b [↑](#footnote-ref-11)
12. Rosh Hashana 33b-34a [↑](#footnote-ref-12)
13. Rambam, Hilkhot Shofar 3:1, Tur OC 590, and Shulchan Arukh OC590:1 [↑](#footnote-ref-13)