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The Significance of The [Number](nchart.html) Seven

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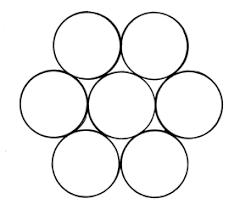
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In this [study](study.html) I would like to examine the meaning and significance of the [number](nchart.html) seven.

Nachmanides (12th century Spain) explains a beautiful kabbalistic concept: Seven is the [number](nchart.html) of the natural [world](worlds.html). There are 7 days in the week, 7 notes on the musical scale and 7 directions (left, right, up, down, forward, back and center). “Seven” - represented by the 7 days of Sukkot, is the [world](worlds.html) of nature. “[Eight](eight.html)“, represented by [Shemini Atzeret](shemini.html), is that which is beyond nature.

The Sages [teach](teacher.html) that seven are the attributes of [physicality](physical.html):

1. Height
2. Width
3. Depth
4. Top and bottom (limits height)
5. Front and back (limits width)
6. Left and right (limits depth)
7. The connecting of the other [six](six.html)

The Maharal finds that the week itself is based on a primary idea. He attributes the symbolism of [six](six.html) and seven to the structure of space: When you look closely you will find that the [physical](physical.html) has [six](six.html) opposing sides, which are: top and bottom, right and left, front and back. All these [six](six.html) sides are related to the [physical](physical.html), because each side has extent, and limits [physical](physical.html) objects. But, it also has in it a seventh, and this is the middle, which has no exposure on any side. Because it is not related to any side it is like the non-[physical](physical.html), which has no extension [takes up no volume of space].[[1]](#footnote-1)

The cube, as a geometric shape, readily shows these attributes:



[Six](six.html) things of equal size, for example circles or apples, exactly fit around a seventh circle (in the center) of the same size. So, if you draw a circle of any particular size, you can draw exactly [six](six.html) circles of the same size around that central circle, no more and no less (if you want them all to touch). This idea relates to the concept that the seventh is actually at the center and is the focus of the other [six](six.html).

The connecting of the [six](six.html) attributes at the center of the shape fundamentally reveals the nature of seven. It is used for [connection](connection.html). This leads naturally to the meaning of ‘[seventy](seventy.html)’ which is an elevated [connection](connection.html).

Nothing can exist in the [physical](physical.html) [world](worlds.html) without these seven attributes, *nothing*.

Every item in the [physical](physical.html) [world](worlds.html) must have these seven attributes and each of these seven must also exhibit the same seven attributes.

“If [six](six.html) stands for the [physical](physical.html) [creation](bara.html) and seven for the [spiritual](physical.html) in the midst of the [physical](physical.html) ([Shabbat](sabbath.html)), then [eight](eight.html) stands for that which is completely outside our [world](worlds.html). It stands for the [World](futures.html) to Come.”[[2]](#footnote-2)

ז, *zayin*, is the seventh [letter](letters.html) in the [Hebrew](hebrew.html) aleph-bet. The gematria, the numerical equivalent, of the [letter](letters.html) *zayin* is seven. The [name](name.html) *zayin* means “crown.” There are actually crowns, called *zayenin*,[[3]](#footnote-3) on many of the [letters](letters.html) of the *aleph-bet*. For example, a zayin with it’s tagin, it’s crowns, looks like this:



49 is 7 times 7. **When you square a** [**number**](nchart.html)**, it reaches its ultimate expression**. It is the thing times itself; Nothing can be a greater revelation of essence than that. Thus, 49 is the furthest reach of seven-*ness* in this [world](worlds.html). And seven *is* this [world](worlds.html)!

This is the meaning of the [number](nchart.html) [forty](forty.html)-[nine](nine.html) (49). Therefore, [forty](forty.html)-[nine](nine.html), that is seven times seven, is a statement that seven defines [physical](physical.html) reality.

From this we can understand that music that affects the [body](body.html) has seven notes in an octave (the [eighth](eight.html) is a repeat of the [first](one.html)):

Do, Re, Mi, Fa, So, La Ti, Do

This diatonic scale, in the [hands](fourteen.html) of a skilled musician, will affect the [body](body.html). In fact, if it is done correctly the [body](body.html) will find it nearly impossible to resist such music.

The frequencies of such music have a correspondence in the [world](worlds.html) of color:

|  |  |
| --- | --- |
| Royal blue | Do |
| Scarlet Red | Re |
| Yellow | Mi |
| Emerald green | Fa |
| Orange | So |
| Violet | La |
| Purple | Ti |

Just as the seven notes in the octave can be combined into chords which makes harmonious music, so too can the corresponding colors be combined to form harmonious colors.

When the colors of light are combined they form a white light. When the same colors in pigment are combined they form an earth color – brown. This [teaches](teacher.html) us that the ethereal dimension of light produces white while the [physical](physical.html) colors of pigment returns to the [physical](physical.html) color of earth.

Now that we understand a bit about the nature of seven as it relates to this [physical](physical.html) [world](worlds.html), lets explore how [Shabbat](sabbath.html) is related to the [number](nchart.html) seven.

# I. Seven In [Time](time.html)

[Shabbat](sabbath.html) is the seventh day of the week. This is no accident. [Shabbat](sabbath.html) [connects](connection.html) the [six](six.html) days of the week. All of the other days revolve around it. It serves as the center for the [three](three.html) days before it and the [three](three.html) days after it.[[4]](#footnote-4) Even though the seventh appears to be the final element in a linear progression, it is actually the core around which everything else revolves.

When the Torah wishes to give a [name](name.html) to the [first](one.html) day of the week, it gives it a [name](name.html) that describes it’s relationship to [Shabbat](sabbath.html), “the [first](one.html) day of [Shabbat](sabbath.html)”, “the second day of [Shabbat](sabbath.html)”, etc. And so it goes for the other [six](six.html) days. The [sixth](six.html) day is called “Erev [Shabbat](sabbath.html)”, the eve of the [Sabbath](sabbath.html). Thus [Shabbat](sabbath.html) [connects](connection.html) the [six](six.html) days of the week. (The chart at the end of this paper illustrates how the days revolve around [Shabbat](sabbath.html).)

When we[[5]](#footnote-5) are called “the [nation](nations.html) that sanctifies the Seventh”, we can understand this to refer to the [Jewish](gen-jew.html) people sanctifying that which is at the core, the [Shabbat](sabbath.html). [Shabbat](sabbath.html) (as well as other “[time](time.html)-sevens” such as the [Sabbatical](shmita.html) year of [Shmita](shmita.html)) are about resting and relying on [HaShem](hashem.html). This hints to us that the core is about reliance on [HaShem](hashem.html), but that the other [six](six.html), be they days of the week, the [six](six.html) years prior to [Shmita](shmita.html), etc. are about a struggle that stays centered on the core.  [Working the [six](six.html) days of the week with an eye toward [Shabbat](sabbath.html) in a way that is holy and [spiritual](physical.html) even though it is “ordinary”; working the fields in compliance with Torah, leaving the gleanings, the corners, etc. for [six](six.html) years with the central realization that [HaShem](hashem.html) is the ultimate Provider not only during the [Shmita](shmita.html) year, but all of the other years as well]. Zayin seems to [speak](mashal.html) to us about the tension and paradox between struggle and letting go, finding  balance between our effort, active trust in [HaShem](hashem.html) and our passive trust in [HaShem](hashem.html) to provide our [needs](needs.html).

The Sages [teach](teacher.html) us that there are [five](five.html) things that we should strive to accomplish on [Shabbat](sabbath.html):

1. [Eat](eating.html) the best [food](food.html) of the week.
2. Engage in [marital relations](marriageact.html)
3. Rest
4. [Pray](prayer.html)
5. [Study](study.html) Torah

Each of these seven is used for [connection](connection.html):

1. [Food](food.html) [connects](connection.html) the soul to the [body](body.html)
2. [Sex](marriageact.html) [connects](connection.html) [two](two.html) [physical](physical.html) [bodies](body.html)
3. Rest allows us to connect with the [six](six.html) days of work
4. [Prayer](prayer.html) allows us to connect with [HaShem](hashem.html)
5. Torah [study](study.html) allows us to connect with a transcendent [world](worlds.html).

Seven is also a part of [ten](ten.html) (10). Often [one](one.html) will find the [number](nchart.html) seven juxtaposed with the [number](nchart.html) [ten](ten.html).

Armed with this understanding, lets look in the Torah to begin to see how the Torah uses the [number](nchart.html) seven. The [number](nchart.html) seven is [first](one.html) found in:

***Bereshit (Genesis) 5:7*** *And Seth lived after he begat Enos* [*eight*](eight.html) *hundred and seven years, and begat sons and daughters:*

This is where the concept of the [number](nchart.html) seven, was [created](bara.html).

Strong’s defines the [Hebrew](hebrew.html), sheva (seven), as:

7651 sheba`, sheh’-bah; or (masc.) shib`ah, shib-aw’; from 7650; a prim. cardinal [number](nchart.html); seven (as the sacred full [one](one.html)); also (adv.) seven times; by impl. a week; by extens. an indefinite [number](nchart.html):-(+ by) seven ([- fold], -s, [-teen, -teenth], -th, times). Comp. 7658.

----------------- Dictionary Trace ---------------

7650 shaba`, shaw-bah’; a prim. root; prop. to be complete, but used only as a denom. from 7651; to seven oneself, i.e. swear (as if by repeating a declaration seven times):-adjure, charge (by an oath, with an oath), feed to the full [by mistake for 7646], take an oath, x straightly, (cause to, make to) swear.

7658 shib`anah, shib-aw-naw’; prol. for the masc. of 7651; seven:-seven.

So, sheva, the [Hebrew](hebrew.html) word for seven, comes from a root which means *complete*. The [number](nchart.html) seven represents [physical](physical.html) completion.

In the Tanach[[6]](#footnote-6) and the Nazarean Codicil, we find the [number](nchart.html) *seven*, 463 times in 391 verses.

Seven times seven is 'forever' which is why the slave with the awl in his ear serves forever (seven times seven) until the [Jubilee](yovel.html) year.

***Shemot (***[***Exodus***](exodus.html)***) 21:5*** *And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.*

***Kiddushin 21b*** *AND ACQUIRES HIMSELF BY* [*JUBILEE*](yovel.html) *OR BY HIS MASTER'S DEATH. For it is written: ‘and he shall serve’ him[[7]](#footnote-7) — but not his son or daughter; for ever’ — until the eternity of* [*jubilee*](yovel.html)*.*

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

In the story of [creation](bara.html), found in Genesis, we find that the [creation](bara.html) of the [physical](physical.html) [world](worlds.html) was *markedly* formed with seven and its multiples. Even the [time](time.html) of [creation](bara.html) is marked by seven:

7 days of [Creation](bara.html).

In the [creation](bara.html) story “God saw” is repeated seven times. Sefer Yetzira explains that these seven repetitions parallel the seven double [letters](letters.html) – c d s f p r , ([letters](letters.html) which can be pronounced hard or soft) and the seven days of the week. The following is a list of the sevens and their multiples in the [creation](bara.html) story of Bereshit (Genesis):

35 times God (Elohim) is found.

7 times “On the Earth ([Hebrew](hebrew.html) only)” is found.

21 times “Earth, earth, or land” are found.

7 times “[heaven](heaven.html)(s), sky (excluding “heavenly sky”)” are found.

7 times “Good” is found.

7 times “Water(s) (beneath the [heavens](heaven.html))” are found.

7 times “flying, fly, or birds” are found.

7 times “crawls, walks, land animals” are found.

14 times “day or days” are found.

**Thus, writes Nachmanides:**

*The* [*first*](one.html) *day of* [*creation*](bara.html)*, which saw the* [*creation*](bara.html) *of light, embodies the* [*first*](one.html)[*millennium*](millenium.html) *of history--the* [*millennium*](millenium.html) *of* [*Adam*](adam.html)*, whom the* [*Midrash*](orallaw.html) *Tanchuma calls the light of the* [*world*](worlds.html)*, when the* [*world*](worlds.html) *was still saturated with* [*knowledge*](knowledge.html) *of its Creator and was sustained by the indiscriminate benevolence of G-d; the second day, on which the Creator distinguished between the* [*spiritual*](physical.html) *and the* [*physical*](physical.html) *elements of His* [*creation*](bara.html)*, yielded a second* [*millennium*](millenium.html) *of judgment and discrimination--as reflected in the* [*Flood*](noach.html) *which wiped out a corrupt humanity and spared only the righteous* [*Noah*](noach.html) *and his family; the* [*third*](three.html) *day, on which the land emerged from the sea and sprouted forth greenery and fruit-bearing trees, encapsulates the* [*third*](three.html)[*millennium*](millenium.html)*, in which* [*Abraham*](avraham.html) *began* [*teaching*](teacher.html) *the truth of the* [*One*](one.html) *G-d and the Torah was given on Mount* [*Sinai*](stages.html)*; the* [*fourth*](four.html) *day, on which G-d* [*created*](bara.html) *the* [*sun*](hachama.html) *and the* [*moon*](chodesh.html)*, the* [*two*](two.html) *great luminaries: the greater luminary... and the lesser luminary, corresponds to the* [*fourth*](four.html)[*millennium*](millenium.html)*, in which the* [*First*](one.html)[*Temple*](temple.html) *(2928-3338) and the Second* [*Temple*](temple.html) *(3408-3829) in* [*Jerusalem*](city.html) *served as the divine abode from which light emanated to the entire* [*world*](worlds.html)*; the* [*fifth*](five.html) *day, the day of fish, birds and reptiles, unfolded into the lawless and predatory Dark Ages of the* [*fifth*](five.html)[*millennium*](millenium.html) *(240-1240 CE. in the secular* [*calendar*](calendar.html)*); the* [*sixth*](six.html) *day, whose early hours saw the* [*creation*](bara.html) *of the beasts of the land, followed by the* [*creation*](bara.html) *of man, is our* [*millennium*](millenium.html)*--a* [*millennium*](millenium.html) *marked by strong, forceful empires, whose beastly rule will be followed by the emergence of* [*Mashiach*](mashiach.html)*, the perfect man who brings to realization the divine purpose in* [*creation*](bara.html) *and ushers in the seventh* [*millennium*](millenium.html)*--the* [*World*](futures.html) *to Come--a* [*time*](time.html) *of perfect peace and tranquility.*

I have written more on this subject in a paper titled: [Redemption](redemption.html).

There were seven blessings given to [Avraham](avraham.html).

There were seven blessings given to [Yitzchak](isaac.html).

There were seven blessings given to [Yaaqov](jacob.html).

# III. Seven In The [Body](body.html)

The [body](body.html), according to our Sages, is composed of seven major parts, namely: [head](body.html), torso, right arm, left arm, right leg, left leg, and the [Brit Mila](circumcz.html) (the organ of [circumcision](circumcz.html)).

It is also obvious that there are seven openings in the [head](body.html). Like the menorah, the [head](body.html) has [three](three.html) openings on either side of the centerline of the [head](body.html), with the [mouth](body.html) in the center.



The [body](body.html) is bounded by [six](six.html) sides, yet the spirit [connects](connection.html) to, and animates, all of them.

# IV. Seven In Sound

Music speaks to the soul and to the [body](body.html). When the music is done correctly it “moves” us. The Torah talks about how proper music can make an evil spirit depart:

***1 Shmuel (Samuel) 16:14-23*** *But the spirit of* [*HaShem*](hashem.html) *departed from Saul, and an evil spirit from* [*HaShem*](hashem.html) *troubled him. And Saul’s servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now* [*command*](cmds613.html) *thy servants, [which are] before thee, to seek out a man, [who is] a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall p*[*lay with*](marriageact.html) *his* [*hand*](fourteen.html)*, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring [him] to me. Then answered* [*one*](one.html) *of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, [that is] cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and* [*HaShem*](hashem.html) *[is] with him. Wherefore Saul sent messengers unto Jesse, and said, Send me* [*David*](fathers.html) *thy son, which [is] with the sheep. And Jesse took an* [*ass*](chamor.html) *[laden] with bread, and a bottle of* [*wine*](wine.html)*, and a kid, and sent [them] by* [*David*](fathers.html) *his son unto Saul. And* [*David*](fathers.html) *came to Saul, and stood before him: and he loved him greatly; and he became his armor bearer. And Saul sent to Jesse, saying, Let* [*David*](fathers.html)*, I* [*pray*](prayer.html) *thee, stand before me; for he hath found favor in my sight. And it came to pass, when the [evil] spirit from God was upon Saul, that* [*David*](fathers.html) *took an harp, and played with his* [*hand*](fourteen.html)*: so Saul was refreshed, and was well, and the evil spirit departed from him.*

Music that “moves” us is music which is based on a seven tone scale. The 1997 [World](worlds.html) Book Encyclopedia details this for us:

Tone is any musical sound of definite pitch. Most music is based on a scale, a particular set of tones arranged according to rising or falling pitch. Western musicians [name](name.html) the tones, or notes, of a scale with the [first](one.html) seven [letters](letters.html) of the alphabet--A, B, C, D, E, F, and G (do re mi fa so la ti). The [letters](letters.html) are repeated every [eight](eight.html) notes. The distance between a note and the next highest note with the same [name](name.html), such as C to C, is called an octave. The higher note has twice as many vibrations per second as the lower note, and the [two](two.html) notes sound very similar. A note may be raised or lowered slightly in pitch to produce a tone halfway between it and the note next to it. The half tone above a note is called its sharp, and the half tone below a note is called its flat.

A chromatic scale consists entirely of half steps. It has [twelve](twelve.html) notes to an octave, rather than [eight](eight.html). You can [hear](mashal.html) the chromatic scale if you play all the white and black keys from [one](one.html) C to the next C on a piano. **After 1850**, composers increasingly used notes from the chromatic scale to make their music more colorful. During the **1920’s**, the Austrian composer Arnold Schoenberg developed a [type](types.html) of music based on this scale. This music, called 12-tone music, has no tonal center.

The [twelve](twelve.html) tone scale was originally a seven tone scale, attributed[[8]](#footnote-8) to Pythagoras and later to Plato. Pythagoras felt that whole [number](nchart.html) ratios were universally important, and that musical scales reflected aspects of the universe in important ways.

Why were these whole [number](nchart.html) ratios used? Why couldn’t any old intervals be used? Because they sounded good; they felt good. Musically, such intervals are called consonant. A perfect [fifth](five.html), the interval from C to G, for example, evokes a very pleasant sensation in our [bodies](body.html). Other intervals, especially those that cannot be represented by the ratios of [two](two.html) integers, sound dissonant, unpleasing or at least unfinished. Composers use more or less dissonant harmonies in music today to heighten suspense or discomfort. This is especially noticeable in movie soundtracks; If you don’t get the sense of danger or suspense from the visuals, you certainly will get it from the music.

Remnants of the seven tone scale still exist today, they are the white keys on a piano. The other [five](five.html) tones were added later, and in fact there was never common agreement about their tuning; there were several “Just” scales, which varied primarily in the intervals of the black keys. The exact ratios were selected by the composer to fit the [needs](needs.html) or the mood of the piece being performed.

So, music in the past was always based on seven tones. Music based on this seven note scale “moves” the [body](body.html) and the soul. It feels good. Modern music is not always based on this scale. This degradation of music is a reflection of the degradation of the spirit of man, caused by [sin](sin.html). This degradation is found in all of the arts because the arts accurately reflect the soul!

# V. Seven In Light



The rainbow with its seven colors reflected the beauty and divinity of the seven [commandments](cmds613.html) of the Children of [Noah](noach.html) ([Noachide](noachide.html)):

1. Belief in G-d – do not worship idols.
2. Respect G-d and praise Him – do not blaspheme His [name](name.html).
3. Respect human life – do not murder.
4. Respect the family – do not commit immoral acts.
5. Respect for others’ rights and property – do not steal.
6. Respect all creatures - do not [eat](eating.html) the flesh of an animal while it is still alive.
7. [Creation](bara.html) of a judicial system – pursue justice.



The [sign](signs.html) of the [covenant](covenant.html) was the rainbow and it would serve as a permanent symbol of Divine Benevolence. It was the [first](one.html) [time](time.html) the rainbow had ever been seen in the [world](worlds.html), although it had been [created](bara.html) and readied for this moment at twilight after the [sixth](six.html) day of [creation](bara.html), between the [time](time.html) [Adam](adam.html) transgressed and the [Sabbath](sabbath.html), when G-d rested from all He had made:

***Avot Chapter 5*** [***MISHNAH***](orallaw.html) ***6****.* [*TEN*](ten.html) *THINGS WERE* [*CREATED*](bara.html) *ON THE EVE OF THE* [*SABBATH*](sabbath.html) *AT TWILIGHT, AND THESE ARE THEY: [i] THE* [*MOUTH*](body.html) *OF THE EARTH,[[9]](#footnote-9) [ii] THE* [*MOUTH*](body.html) *OF THE WELL,[[10]](#footnote-10) [iii] THE* [*MOUTH*](body.html) *OF THE SHE-*[*ASS*](chamor.html)*,[[11]](#footnote-11) [iv] THE RAINBOW,[[12]](#footnote-12) [v] THE MANNA, [vi]* [*THE ROD [OF MOSES*](staff.html)*],[[13]](#footnote-13) [vii] THE SHAMIR,[[14]](#footnote-14) [viii] THE TEXT,[[15]](#footnote-15) [ix] THE WRITING,[[16]](#footnote-16) AND [x] THE TABLES.[[17]](#footnote-17) AND SOME SAY: ALSO THE SEPULCHRE OF MOSES, OUR* [*TEACHER*](teacher.html)*,[[18]](#footnote-18) AND THE RAM OF* [*ABRAHAM*](avraham.html)*, OUR FATHER,[[19]](#footnote-19) AND SOME SAY: ALSO THE DESTROYING [SPIRITS],[[20]](#footnote-20) AND TONGS TOO, MADE WITH TONGS.[[21]](#footnote-21)*

After the [flood](noach.html), [Noah](noach.html) was given [seven commandments](cmds613.html) to observe:

***Sanhedrin 56a*** *Our Rabbis* [*taught*](teacher.html)*: seven precepts were the sons of* [*Noah*](noach.html) *commanded: social* [*laws*](law.html)*;[[22]](#footnote-22) to refrain from blasphemy,* [*idolatry*](idolatry.html)*; adultery; bloodshed; robbery; and* [*eating*](eating.html) *flesh cut from a living animal.[[23]](#footnote-23)*

# VI. Miscellaneous Sevens

**Pesikta deRab Kahana, Midrashic Homilies for** [**Shabbat**](sabbath.html)[**Parah Adumah**](heifer.html):[[24]](#footnote-24) R. Hanan bar Pazzi interpreted the cited verse [*The sayings of the Lord are pure sayings[[25]](#footnote-25)*] to apply to the pericope of the [Red Cow](heifer.html), which contains seven times seven [references to matters of purification, thus:]

seven times is the [red cow](heifer.html) mentioned,

seven times the burning,

seven times the sprinkling,

seven times the laundering of garments,

seven times the matter of uncleanness,

seven times the matter of cleanness,

seven times the matter of [priests](priests.html).

And if someone should say to you that in fact they are lacking [in not mentioning the [priests](priests.html) seven times,] say to him, “Moses and Aaron count.” *Now the Lord said to Moses and to Aaron, ‘This is the statute of the* [*law*](law.html) *which the Lord has commanded*.[[26]](#footnote-26)

Seven seas is an ancient term describing all the seas and oceans of the [world](worlds.html). Many people believe the seven seas referred to are the Arctic, Antarctic, North and South Pacific, North and South Atlantic, and Indian oceans.

**\* \* \***

There are seven visible moving [celestial objects](celestal.html): Mercury, Venus, Mars, Saturn, Jupiter, [Moon](chodesh.html), and [Sun](hachama.html).

**\* \* \***

The [land of Israel](city.html) is noted for seven species of fruit. It was from these seven that the Bikkurim, the [first](one.html) fruits, were brought:

***Devarim (Deuteronomy) 8:6-9*** *Observe the* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *your God,* [*walking*](walking.html) *in his ways and revering him. For* [*HaShem*](hashem.html) *your God is bringing you into a good land--a land with streams and pools of water, with springs flowing in the valleys and hills; A land with wheat and barley, vines and* [*fig*](bethphag.html) *trees, pomegranates, olive oil and honey; A land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills.*

The seven are:

**Wheat**

**Barley**

**Grapes**

[**Figs**](bethphag.html)

**Pomegranates**

**Olives**

**Dates**

|  |  |  |  |
| --- | --- | --- | --- |
| **Gender** | **transliteration** | **Transcription** | [**Hebrew**](hebrew.html) |
| Feminine | Chita | Wheat | חתה |
| Feminine | Seora | Barley | שערה |
| Feminine | Gefen | Vine | גפן |
| Feminine | Te’ena | [Fig](bethphag.html) | תאנה |
| Feminine | Rimon | Pomegranate | רמון |
| Feminine | Zeit Shemen | Olive oil | שמןׄ זית |
| Feminine | D’vash | Date Honey | דבש |

**\* \* \***

The Golden Gate is [one](one.html) of **seven** entrances to the [Old City](city.html) that is currently blocked but will be opened when the [Mashiach](mashiach.html) arrives.

**\* \* \***

[Noah](noach.html) brought seven of each [clean](purity.html) [male](male+female.html) animal and seven of each [clean](purity.html) [female](male+female.html) animal:

***Bereshit (Genesis) 7:1-2*** *And* [*HaShem*](hashem.html) *said unto* [*Noah*](noach.html)*, Come thou and all thy house into the* [*ark*](ark.html)*; for thee have I seen righteous before me in this* [*generation*](toldot.html)*. Of every* [*clean*](purity.html) *beast thou shalt take to thee by sevens, the* [*male*](male+female.html) *and his* [*female*](male+female.html)*: and of beasts that [are] not* [*clean*](purity.html) *by* [*two*](two.html)*, the* [*male*](male+female.html) *and his* [*female*](male+female.html)*.*

**\* \* \***

“The *shiva*, the seven day period of [mourning](mourning.html) following a relative’s [burial](burial.html) was also observed by [Jacob’s](israelja.html) family:

***Bereshit (Genesis) 50:7-10*** *And* [*Joseph*](joseph.html) *went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of* [*Joseph*](joseph.html)*, and his brethren, and his father’s house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both* [*chariots*](merkava.html) *and horsemen: and it was a very great company. And they came to the* [*threshing floor of Atad*](temple.html)*, which [is] beyond* [*Jordan*](stages.html)*, and there they mourned with a great and very sore lamentation: and he made a* [*mourning*](mourning.html) *for his father seven days.*

Strikingly, though common sense (and modern psychology) supports this notion of devoting seven days to deep [mourning](mourning.html) after a great personal loss, [Jewish tradition](gen-jew.html) does not see the mourners as the primary beneficiaries of the shiva period. Instead, the [Talmud](orallaw.html) explains that the soul of the deceased hovers over the [body](body.html) for seven days, and the specter of people [mourning](mourning.html) over the [body](body.html) it formerly inhabited helps ease the soul’s pain”:

[***Talmud***](orallaw.html) ***- Shabbath 152a*** *R.* [*Isaac*](isaac.html) *also said: Worms are as painful to the dead as a needle in the flesh of the living, for it is said, But his flesh upon him hath pain.[[27]](#footnote-27) R. Hisda said: A man’s soul mourns for him [after death] seven whole [days]. for it is said, And his soul mourneth for him;[[28]](#footnote-28) and it is written, and he made a* [*mourning*](mourning.html) *for his father seven days.[[29]](#footnote-29)*

*Rab Judah said: If there are none to be comforted for a dead person.[[30]](#footnote-30)* [*ten*](ten.html) *people go and sit in his place.[[31]](#footnote-31) A certain man died in the neighborhood of Rab Judah. As there were none to be comforted, Rab Judah assembled* [*ten*](ten.html) *men every day and they sat in his place. After seven days he [the dead man] appeared to him in a* [*dream*](dreams.html) *and said to him, ‘Thy mind be at rest, for thou hast set my mind at rest.’ R. Abbahu said: The dead man knows all that is said in his presence until the top-stone [golel] closes [the grave].[[32]](#footnote-32) R. Hiyya and R. Simeon b. Rabbi differ therein:* [*one*](one.html) *maintains, until the top-stone closes [the grave]; whilst the other says, until the flesh rots away. He who says, until the flesh rots away. — because it is written, But his flesh upon him hath pain and his soul within him mourneth.[[33]](#footnote-33) He who says, until the top-stone closes [the grave]. — because it is written, and the* [*dust*](rock.html) *return to the earth as it was, and the spirit return unto God.[[34]](#footnote-34)*

And why was [Noah](noach.html) in the [ark](ark.html) for seven days before it rained?

***Bereshit (Genesis) 7:1-5***[*HaShem*](hashem.html) *then said to* [*Noah*](noach.html)*, “Go into the* [*ark*](ark.html)*, you and your whole family, because I have found you righteous in this* [*generation*](toldot.html)*. Take with you seven of every kind of* [*clean*](purity.html) *animal, a* [*male*](male+female.html) *and its mate, and* [*two*](two.html) *of every kind of unclean animal, a* [*male*](male+female.html) *and its mate, And also seven of every kind of bird,* [*male and female*](male+female.html)*, to keep their various kinds alive throughout the earth. Seven days from now I will send* [*rain*](file:///D:\Word\Numbers\rains.html) *on the earth for* [*forty*](forty.html) *days and* [*forty*](forty.html) *nights, and I will wipe from the* [*face*](body.html) *of the earth every living creature I have made.” And* [*Noah*](noach.html) *did all that* [*HaShem*](hashem.html) *commanded him.*

[***Midrash Rabbah***](orallaw.html) ***- Bereshit (Genesis) XXXII:7****. AND IT CAME TO PASS AFTER THE SEVEN DAYS (VII, 10). This* [*teaches*](teacher.html) *that the Holy* [*One*](one.html)*, blessed be He, gave them a respite during the seven days’* [*mourning*](mourning.html) *for the righteous Methusaleh, so that they might repent, yet they did not.*

**\* \* \***

There are [two](two.html) [festivals](festivals.html) which are celebrated for seven days: [Pesach](passover.html)[[35]](#footnote-35) and Hag HaSuccoth:[[36]](#footnote-36)

***Shemot (***[***Exodus***](exodus.html)***) 23:15*** *“Celebrate the* [*Feast of Unleavened Bread*](chametz.html)*; for seven days* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*, as I commanded you. Do this at the* [*appointed*](settimes.html)[*time*](time.html) *in the* [*month of Abib*](feasts.html)*, for in that month you came* [*out of Egypt*](thebirth.html)*. “No* [*one*](one.html) *is to appear before me empty-handed.*

***Vayikra (Leviticus) 23:34*** *“Say to the Israelites: ‘On the* [*fifteenth*](fifteen.html) *day of the seventh month* [*HaShem*](hashem.html)*’s* [*Feast of Tabernacles*](succoth.html) *begins, and it lasts for seven days.*

[Tisha B’Av](tishabav.html) will also become a seven day [festival](festival.html). The Prophet Zechariah said:

***Zechariah 8:19*** *Thus says the Lord of hosts: The* [*fast of the fourth month*](four.html)*, and* [*the fast of the fifth*](five.html)*, and the* [*fast of the seventh*](gedaliah.html)*, and the* [*fast of the tenth*](tevet10.html)*, shall become times of joy and gladness, and cheerful* [*feasts*](feasts.html) *to the house of Judah; ...*

Rav Tzadok haKohen of Lublin made a very brief but important comment on this idea, explaining that when [Mashiach](mashiach.html) comes the [Ninth of Av](nine.html) will indeed become a [holiday](festival.html) like [Pesach](passover.html) and [Succoth](succoth.html), a seven-day [festival](festival.html) ending on the [Fifteenth](fifteen.html) of [Av](feasts.html).[[37]](#footnote-37)

If the [first](one.html) day of [Pesach](passover.html) is parallel to Tisha B’[Av](tishabav.html), perhaps the [Fifteenth of Av](fifteen.html) may be paralleled with the [Seventh Day of Pesach](seventh.html). On the Seventh Day of [Pesach](seventh.html), the [Jews](gen-jew.html) stood between the Sea and an army of Egyptians.

**\* \* \***

In Vayikra (Leviticus) 12:1-13:59 we read: “And [HaShem](hashem.html) said to Moshe saying: [Speak](mashal.html) to the children of [Israel](gen-jew.html) saying: When a woman conceives and gives [birth](birth.html) to a [male](male+female.html), she shall be t’me’ah for seven days, like by the days of niddah (menstruation)[[38]](#footnote-38). The Baal haTurim comments that the separation for seven days which is like niddah (the Torah calls for seven days of separation, as evidenced by this verse; current observance of the niddah [laws](law.html) follows Rabbinic injunction which calls for an additional [five](five.html) days) is comparable to the seven days of [mourning](mourning.html). This idea has its origin in the [Zohar](orallaw.html), and is understandable regarding niddah: The concept of [mourning](mourning.html) for seven days is man’s response to death, and the period of [mourning](mourning.html) is [one](one.html) of separation from society. The reference to the [number](nchart.html) seven should alert us to a possible [connection](connection.html) with the seven days of [creation](bara.html). Karhah said: Only [two](two.html) entered the bed, and seven left it: Cain and his twin sister, Abel and his [two](two.html) twin sisters[[39]](#footnote-39). We may now understand why the separation period following the [birth](thebirth.html) of a daughter is twice as long as the seven-day period described thus far: After the [birth](thebirth.html) of a girl, the [mourning](mourning.html) for our mortality and pain is that much greater, for the child born is not only the victim of mortality but also the transmitter, as it were. And [HaShem](hashem.html) said to Moshe saying: ‘[Speak](mashal.html) to the children of [Israel](gen-jew.html) saying: When a woman conceives and gives [birth](birth.html) to a [male](male+female.html), she shall be t’me’ah for seven days, like by the days of niddah (menstruation)... The [number](nchart.html) [eight](eight.html) represents that which is beyond the [physical](physical.html), beyond the seven days of “nature”. The [laws](law.html) of niddah detail the counting of seven “[clean](purity.html) days” prior to immersion in the [mikveh](forty.html), which is referred to as “mayim hayim,” literally, ‘living water’ or ‘water of life’. The [Zohar](orallaw.html)[[40]](#footnote-40) compares the counting of the seven [clean](purity.html) days with this counting of the seven weeks of the [omer](omer.html). Just as a woman then has to count seven days, so now [HaShem](hashem.html) bade the Israelites count days for [purity](purity.html). The woman had to count seven days, the people seven weeks. Why seven weeks? That they might be worthy to be cleansed by the waters of that stream which is called “living waters,” and from which issue seven [Sabbaths](sabbath.html). Observe that any man who does not count those seven complete weeks so as to qualify himself for [purity](purity.html) is not called “pure” and is not in the class of “pure”, nor is he worthy to have a portion in the Torah. “

We count seven complete [cycles](cycles.html) of seven for both the [omer](omer.html) and the [yovel](yovel.html) ([jubilee](yovel.html)) year:

***Vayikra (Leviticus) 23:15*** *And ye shall count unto you from the morrow after the* [*sabbath*](sabbath.html)*, from the day that ye brought the sheaf of* [*the wave offering*](korbanot.html)*; seven* [*sabbaths*](sabbath.html) *shall be complete:*

Here, we are instructed to count seven complete weeks between [Pesach](passover.html) and [Shavuot](shavuot.html). Unlike the counting of [Sabbatical years](shmita.html), which is the obligation exclusively of the Beit Din Gadol (Sanhedrin), the counting of these seven weeks applies to the entire [nation](nations.html):

***Vayikra (Leviticus) 25:8-10*** *“‘Count off seven* [*sabbaths*](sabbath.html) *of years--seven times seven years--so that the seven* [*sabbaths*](sabbath.html) *of years amount to a period of* [*forty*](forty.html)*-*[*nine*](nine.html) *years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the* [*Day of Atonement*](kippur.html) *sound the* [*trumpet*](file:///D:\Word\Numbers\shofar.html) *throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a* [*jubilee*](yovel.html) *for you; each* [*one*](one.html) *of you is to return to his family property and each to his own clan.*

Most of this parsha is dedicated to a discussion of the [Shmita](shmita.html) [laws](law.html), a bulwark of legislation that demanded that all soil in the [land of Israel](city.html) lie fallow once every seven years. In addition to this seven year [Shmita cycle](shmita.html), there was also a 49 year, seven [Shmita](shmita.html) [cycle](cycles.html), which culminated in the [yovel year](yovel.html).

**\* \* \***

Vayikra (Leviticus) 26, reveals [one](one.html) word which is repeated [time](time.html) after [time](time.html) to describe the [type](types.html) of behavior which would lead to destruction: “If you [walk](walking.html) after me “b’keri”, and not listen to Me...(26:21) The term “b’keri” is used no less than **seven** times within a short span of text in this portion (21, 23, 24, 27, 28, 40, 41), and never mentioned again in the entire Torah. “

***Vayikra (Leviticus) 26:21*** *And if ye* [*walk*](walking.html) *contrary unto me, and will not hearken unto me; I will bring seven times more* [*plagues*](plagues.html) *upon you according to your* [*sins*](sin.html)*.*

***Vayikra (Leviticus) 26:23*** *And if ye will not be reformed by me by these things, but will* [*walk*](walking.html) *contrary unto me;*

***Vayikra (Leviticus) 26:24*** *Then will I also* [*walk*](walking.html) *contrary unto you, and will punish you yet seven times for your* [*sins*](sin.html)*.*

***Vayikra (Leviticus) 26:27*** *And if ye will not for all this hearken unto me, but* [*walk*](walking.html) *contrary unto me;*

***Vayikra (Leviticus) 26:28*** *Then I will* [*walk*](walking.html) *contrary unto you also in fury; and I, even I, will chastise you seven times for your* [*sins*](sin.html)*.*

***Vayikra (Leviticus) 26:40*** *If they shall confess their iniquity, and the iniquity of their* [*fathers*](fathers.html)*, with their trespass which they trespassed against me, and that also they have walked contrary unto me;*

***Vayikra (Leviticus) 26:41*** *And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:*

**\* \* \***

There is an opinion that the Torah consists of seven books:

[***Talmud***](orallaw.html) ***Shabbath 116a*** *“Nahmani, in R. Jonathan’s* [*name*](name.html)*, agrees: She [Wisdom] hath hewn out her seven pillars: this refers to the seven Books of the Torah.*

The seven “pillars of wisdom” in the book of Proverbs refer to the seven books of the Torah.[[41]](#footnote-41) This corresponds to Bamidbar ([Numbers](nchart.html)), which makes up the seven Books of the [Law](law.html).[[42]](#footnote-42)

**Bamidbar 10:35-36** These [two](two.html) *pasukim* are surrounded with upside down *nuns* (׆). Chazal explain that these upside down *nuns* serve to mark off these [two](two.html) *pasukim* as a separate book onto itself.

The [Midrash](orallaw.html) explains that there are, indeed, seven books: 1-B’reishit, 2-Shmot, 3-Vayikara, 4-Bamidbar - up to but not including these [two](two.html) verses, 5-these [two](two.html) verse, 6-the rest of Bamidbar, 7-D’varim.

**\* \* \***

[***Zohar***](orallaw.html) ***Vayikra 34b****: When R. Hizkiah was once studying with R. Eleazar, he asked him: ‘How many* [*lights*](lights.html) *were* [*created*](bara.html) *before the* [*world*](worlds.html) *was* [*created*](bara.html)*?’ He answered: ‘Seven: namely, the light of the Torah, the light of Gehenna, the light of the* [*Garden of Eden*](eden.html)*, the light of the Throne of Glory, the light of the* [*Temple*](temple.html)*, the light of repentance, the light of the* [*Messiah*](mashiach.html)*.*

[**Hakhel**](hakhel.html)

Once every seven years the entire [Jewish people](gen-jew.html), every man, woman, and child as well as resident [aliens](aliens.html) were commanded to go up to [Jerusalem](city.html). There the king would read from portions of Deuteronomy that focused primarily on the relationship and [covenant](covenant.html) between [HaShem](hashem.html) and the [nation](nations.html). The purpose of all this was so that the people “will [hear](mashal.html) and so that they will learn and they shall [fear](fear.html) the [HaShem](hashem.html) your G-d.”:

***Devarim (Deuteronomy) 31:10-13*** *Then Moses commanded them: “At the end of every seven years, in the year for canceling debts, during the* [*Feast of Tabernacles*](succoth.html)*, When all* [*Israel*](gen-jew.html) *comes to appear before* [*HaShem*](hashem.html) *your God at the place he will choose, you shall read this* [*law*](law.html) *before them in their* [*hearing*](mashal.html)*. Assemble the people--men, women and children, and the* [*aliens*](aliens.html) *living in your towns--so they can listen and learn to* [*fear*](fear.html)[*HaShem*](hashem.html) *your God and follow carefully all the words of this* [*law*](law.html)*. Their children, who do not* [*know*](daat.html) *this* [*law*](law.html)*, must* [*hear*](mashal.html) *it and learn to* [*fear*](fear.html)[*HaShem*](hashem.html) *your God as long as you live in the land you are crossing the* [*Jordan*](stages.html) *to possess.”*

**\* \* \***

**“All sevens are dear.” – (The Sages)**

Seven [heavens](heaven.html).

Seven shepherds: [Abraham](avraham.html), [Isaac](isaac.html), [Jacob](israelja.html), Moses, Aaron, [Joseph](joseph.html), and [David](fathers.html).

The seventh day of [Creation](bara.html) - [Shabbat](sabbath.html).

Seven consecutive months in which fall the [three](three.html) [Festivals](festivals.html).

The seventh [millennium](millenium.html).

Seven chambers of Paradise.

Seven lamps of the menorah

Seven categories of [Jewish](gen-jew.html) souls.

Seven circuits, seven blessings, and seven days of

celebration of groom and bride.

Seven “[eyes](body.html)” of G-d watch over all [Creation](bara.html).

Seven lower sefirot.

Tishrei, the seventh month

Sukkot Seven clouds of glory

[Simchat Torah](simchat.html) - Seven Hakafot.

# VII. The Seven Rabbinic [Commandments](cmds613.html)

1. Saying a blessing before experiencing any worldly pleasure.

2. Washing [hands](fourteen.html) before a meal

3. Lighting [Sabbath](sabbath.html) and [Festival](festival.html) candles

4. Saying the Hallel [psalms](psalms1.html) of praise

5. Lighting [Chanukah](chanukah.html) candles

6. Reading the Megillah on [Purim](purim.html)

7. Establishing [Sabbath](sabbath.html) [travel](mashal.html) boundaries

**\* \* \***

***Berachoth 29a*** *To what do the seven blessings said on* [*Sabbath*](sabbath.html)*[[43]](#footnote-43) correspond? — R. Halefta b. Saul said: To the seven voices mentioned by* [*David*](fathers.html) *[commencing with] ‘on the waters’.[[44]](#footnote-44)*

**THE MAGNIFICENT SEVENS!**

1. [Shabbat](sabbath.html) is the 7th day of the week.
2. There are 7 weeks in the counting of the [Omer](omer.html) before [Shavuot](shavuot.html). (Leviticus 23:15)
3. In [Israel](gen-jew.html), there are 7 days of [Passover](passover.html) and [Succoth](succoth.html). (Leviticus 23:6, 34)
4. Every 7th year, the land lays fallow during [*Shmita*](shmita.html) ([Sabbatical](shmita.html) year). (Leviticus 25:4)
5. After 7 [cycles](cycles.html) of [Shmita](shmita.html), we have a [Jubilee](yovel.html) year *(*[*Yovel*](yovel.html)*)*. (Leviticus 25:8)
6. When a close relative dies, we sit Shiva for 7 days.
7. On [Succoth](succoth.html) we shake 7 species - 1 Lulav, 1 Etrog, 2 willows, and 3 myrtles.
8. Yitro (Jethro), the [first](one.html) real [convert](aliens.html) to Judaism, had 7 different names, and 7 daughters ([one](one.html) who married Moses).
9. Moses was born and died on the same day - the 7th of [Adar](feasts.html).
10. Our [Succah](succoth.html) huts are “visited” by 7 guests - [Abraham](avraham.html), [Isaac](isaac.html), [Jacob](israelja.html), Moses, Aaron, [Joseph](joseph.html) and [David](fathers.html).
11. The Menorah in the [Temple](temple.html) had 7 branches.
12. Achashverosh, King of Persia during the miracle of [Purim](purim.html), held a party for 7 days. ([Esther](esther.html) 1:5)
13. There are 7 holidays in the [Jewish](gen-jew.html) year: [Yom Teruah](teruah.html), [Yom HaKippurim](file:///D:\Word\Numbers\kippur.html), [Succoth](succoth.html), [Chanukah](chanukah.html), [Purim](purim.html), [Passover](passover.html), and [Shavuot](shavuot.html).
14. In addition to the 613 [Commandments](cmds613.html), the Sages added 7 more.
15. There are 7 [Noachide Laws](noachide.html) pertaining to all humanity.
16. At every [Jewish](gen-jew.html) [wedding](wedding.html), 7 blessings are recited *(Sheva Brachot)*.
17. Each [Shabbat](sabbath.html), 7 people are called to the Torah reading *(Aliyot)*.
18. The [first](one.html) verse in the Torah contains 7 words (and 28 [letters](letters.html)).
19. Our Matriarch Leah had 7 children - [six](six.html) sons and [one](one.html) daughter.
20. There were 7 days of preparation for the construction of the [Tabernacle](mikdash.html) in the desert. (Leviticus 8:35)
21. Traditionally, the bride circles the groom 7 times under the Chuppah ([wedding](wedding.html) canopy).
22. We wind the [Tefillin](tefillin.html) straps around the arm 7 times.
23. Moses was the 7th [generation](toldot.html) after [Abraham](avraham.html).
24. Each [plague](plagues.html) in Egypt lasted 7 days.
25. In Pharaoh’s [dreams](dreams.html) there were 7 cows and 7 stalks of grain. (Genesis 41)
26. The Biblical contamination period typically lasts 7 days. (Leviticus 13:4)
27. God [created](bara.html) 7 levels of [heaven](heaven.html). (Hence the expression, “I’m in 7th [heaven](heaven.html)!”)
28. On [Shabbat](sabbath.html) and holidays, we recite 7 blessings in the silent [Amida](amida.html).
29. There are 7 special species of produce by which the [Land of Israel](city.html) is praised: wheat, barley, grapes, pomegranates, [figs](bethphag.html), olives, and dates. (Deut. 8:8)
30. The [world](worlds.html) has 7 continents.
31. The 7 weeks of the [Omer](omer.html) correspond to the 7 “sefirot,” the 7 behavior traits in which we serve God: kindness, strength, beauty, triumph, splendor, foundation, and kingship.
32. [Noah](noach.html) sent the dove and the raven out of the [Ark](ark.html) for 7 days to inspect the weather conditions. (Genesis 8:10)
33. 7 [nations](nations.html) warred with [Israel](gen-jew.html): Canaanites, Hittites, Hivites, Amorites, Perizzites, Jebusites, and Girgashites.
34. On [Yom Kippur](kippur.html), the [High Priest](priests.html) sprinkled the [blood](body.html) in the [Temple](temple.html) 7 times. (Leviticus 16)
35. The [Jewish](gen-jew.html) [New](teruah.html) Year of [Rosh HaShana](teruah.html) occurs, surprisingly, in the 7th month -- Tishrei. (Leviticus 23:24)
36. The [Jewish](gen-jew.html) [calendar](calendar.html) has a [cycle](cycles.html) of intercalation that contains 7 leap years during each 19-year period.
37. There are 7 notes on the musical scale.
38. A [Kohen](priests.html) ([priest](priests.html)) should participate in the [burial](burial.html) of 7 relatives: father, mother, sister, brother, son, daughter, and spouse. (Leviticus 21:2)
39. We dance 7 circles *(Hakafot)* on the [holiday](festival.html) of [Simchat Torah](simchat.html).
40. The smallest allowable dimension of a [Succah](succoth.html) is 7 cubits by 7 cubits.
41. The [world](worlds.html) has 7 seas.
42. Joshua led the [Jewish](gen-jew.html) People around the walls of [Jericho](stages.html) 7 times before the walls fell. (Joshua 6:15)
43. [Jacob](israelja.html) worked for Laban for 7 years (twice) in order to marry his daughters. (Genesis 29:27)
44. The Holy [Temple](temple.html) contained 7 gates of entry.
45. We recite 7 blessings every day before and after the “[Shema](shema.html)” -- 3 in the morning and 4 at night.
46. The [Talmud](orallaw.html) lists 7 [female](male+female.html) prophets: Sarah, Miriam, Deborah, Hannah, Avigail, Chuldah, and [Esther](esther.html).
47. A [Jewish](gen-jew.html) servant regains [freedom](freedom.html) after working for 7 years. ([Exodus](exodus.html) 21:2)
48. We conclude our [Yom HaKippurim](file:///D:\Word\Numbers\kippur.html) [prayers](prayer.html) by proclaiming7 times, “The Lord is God!”
49. A [Jewish](gen-jew.html) [wedding](wedding.html) is followed by 7 days of celebration *(Sheva Brachot)*.

**THE YEAR**

#### The [sun](hachama.html) swings across the horizon as a pendulum through [twelve](twelve.html) gates and seven [annual](annual.html) doors

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| Tuesday 3rd day | Monday 2nd day | Sunday 1st day | [Shabbat](sabbath.html) 7th day | Friday 6th day | Thursday 5th day | Wednesday 4th day |
| **Gate 4 – South**  Summer Solstice Sartan – crab [**Tammuz**](feasts.html) **-**  Judah (Reuben) | **Gate 3** Teomaim – twins [**Sivan**](feasts.html) **-**  Levi (Zebulon)  **Gate 5** Aryeh – lion [**Av**](feasts.html) **-**  Issachar (Simeon) | **Gate 2** Shaur – bull[**Iyar**](feasts.html) **-**  Simeon (Issachar)  **Gate 6** Bethulah – [virgin](virgin.html) [**Elul**](elul.html) **-**  Zebulon (Gad) | **Gate 1 –** [**East**](east.html)  Spring Equinox Toleh – ram [**Nisan**](feasts.html) **-**  Reuben (Judah)  **Gate 7 – West**  Fall Equinox Meoznaim – scales **Tishrei -**  [Benjamin](benyamin.html) (Ephraim) | **Gate 12** Dagim – fishes [**Adar**](feasts.html) **-**  [Joseph](joseph.html) (Naftali)  **Gate 8** Aqurav – scorpion **Cheshvan -**  Dan (Manasseh) | **Gate 11**  Deli– water bearer  [**Shevat**](feasts.html) **-**  Asher (Asher)  **Gate 9**  Keshet – rainbow  [**Kislev**](feasts.html) **-**  Naftali ([Benjamin](benyamin.html)) | **Gate 10 – North**  Winter Solstice Ghedi – goat **Tevet -**  Gad (Dan) |
| Mars  **מאדים**  Madim | [Moon](chodesh.html)  **לבנה**  Lavanah | [Sun](hachama.html)  **חמה**  Chamah | Saturn  **שבתאי**  Shabbtai | Venus  **נוגה**  Nogah | Jupiter  **צדק**  Zedek | Mercury  **כוכב**  Kokah |
| God [created](bara.html) dry **land**  [Hashem](hashem.html) [created](bara.html) **plants.** | God separated **waters** **above** from **waters** **below**. | God [created](bara.html) the [heavens](heaven.html) and earth and separated **light** from darkness. | God **Rest**ed. | God [created](bara.html) **animals**.  God [created](bara.html) **men**. | God [created](bara.html) **birds** and **fishes**. | God [created](bara.html) the [**sun**](hachama.html), [**moon**](chodesh.html), and [**stars**](mazaroth.html). |
| The brass laver | The [Mishkan](mikdash.html)’s veil. | The [Mishkan](mikdash.html)’s covering. | The [world](worlds.html) is finished and so is the [Mishkan](mikdash.html). | Aaron. | The [cherubim](angels.html). | The Menorah. |
| **Year 3**  Rishon was given to the Levites and [Priests](priests.html)  And ani was given to the poor.  **rishon & ani** | **Year 2**  Rishon was given to the Levites and [Priests](priests.html)  [Sheni](sheni.html) was taken to [Jerusalem](city.html) and [eaten](eating.html).  **rishon &** [**sheni**](sheni.html) | **Year 1**  Rishon was given to the Levites and [Priests](priests.html)  [Sheni](sheni.html) was taken to [Jerusalem](city.html) and [eaten](eating.html).  **rishon &** [**sheni**](sheni.html) | **Year 7**  [**Sabbatical**](shmita.html)  The tithe was not collected from agricultural products on the SEVENTH YEAR because the land was to lay fallow | **Year 6**  Rishon was given to the Levites and [Priests](priests.html)  And ani was given to the poor.  **rishon & ani** | **Year 5**  Rishon was given to the Levites and [Priests](priests.html)  [Sheni](sheni.html) was taken to [Jerusalem](city.html) and [eaten](eating.html).  **rishon &** [**sheni**](sheni.html) | **Year 4**  Rishon was given to the Levites and [Priests](priests.html)  [Sheni](sheni.html) was taken to [Jerusalem](city.html) and [eaten](eating.html).  **rishon &** [**sheni**](sheni.html) |
| Darshan / Maggid | Sheliach Bet Din / Sheliach Tzibur | Baal [Masorah](mishna1.html) / Masoret | Moreh / Meturgeman | Parnas / Shamash | Parnas / Shamash | Parnas / Shamash |
| Tiferet  (Beauty) | Din  (Judgment) | Hesed  (Kindness) | Shekinah  (Presence) | Yesod  (Foundation) | Hod  (Glory) | Netzach  (Victory) |

**It all hinges on the** [**number**](nchart.html) **seven.**

The [tribes](tribes.html) and their months are taken from the Sefer Yetzira, by Aryeh Kaplan. Without parenthesis are according to [Exodus](exodus.html). Those [tribe](tribes.html) with parenthesis are from [Numbers](nchart.html).

For a chart of sevens, please refer to: [7chart](file:///D:\Word\Numbers\7chart.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.

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1. Gevurot [HaShem](file:///D:\Word\Numbers\hashem.html) 46 [↑](#footnote-ref-1)
2. **Strive for Truth**, by Rabbi Eliyahu E. Dessler, volume II, page 151. [↑](#footnote-ref-2)
3. According to Torah [law](file:///D:\Word\Numbers\law.html), the following seven [letters](file:///D:\Word\Numbers\letters.html) ([known](file:///D:\Word\Numbers\daat.html) by the acronym *shatnez getz* שעטזגץ) must be written with crowns: shin - ש, ayin - ע, tet - ט, nun - נ, zayin - ז, gimmel - ג, tzaddik - צ. [↑](#footnote-ref-3)
4. That is [one](file:///D:\Word\Numbers\one.html) reason why a person can make Habdalah up until Tuesday night, the Sunday, Monday and Tuesday following that [Shabbat](file:///D:\Word\Numbers\sabbath.html) are still connected to it. [↑](#footnote-ref-4)
5. Am Israel [↑](#footnote-ref-5)
6. An acronym for Torah, Neviim, and Ketuvim. This is how [Jews](file:///D:\Word\Numbers\gen-jew.html) call the collection of books [known](file:///D:\Word\Numbers\daat.html) as the Old Testament. [↑](#footnote-ref-6)
7. Shemot (Exodus) 21:6 [↑](#footnote-ref-7)
8. In the historical record. [↑](#footnote-ref-8)
9. Bamidbar (Numbers) 16:30, And if the Lord shall (be found to) have created a (special) [creation](file:///D:\Word\Numbers\bara.html) and the ground open her [mouth](file:///D:\Word\Numbers\body.html), and swallow them (i.e. [Qorach](file:///D:\Word\Numbers\qorach.html) and his confederates) up, with all that appertain unto them . . ‘ . [↑](#footnote-ref-9)
10. Either the [mouth](file:///D:\Word\Numbers\body.html) of the well in the rock which Moses opened by striking the rock - Bamidbar (Numbers) 20:7-11), or the [mouth](file:///D:\Word\Numbers\body.html) of the Well of Miriam which followed the Israelites in the wilderness and which halted when they encamped, and which is taken by some to be the well referred to in Namidbar (Numbers) 21:16-18. [↑](#footnote-ref-10)
11. V. Bamidbar (Numbers) 22:28, And the Lord opened the [mouth](file:///D:\Word\Numbers\body.html) of the [ass](file:///D:\Word\Numbers\chamor.html), and she said unto Balaam . . . [↑](#footnote-ref-11)
12. V. Bereshit (Genesis) 9:13ff. [↑](#footnote-ref-12)
13. V. Shemot (Exodus) 4:17. [↑](#footnote-ref-13)
14. In Bibl. Heb. thorn, also flint used for engraving. In Rabbinic literature it also denotes a legendary worm or insect which by passing over stones could make an incision for an engraving or split them through completely. Such an assumption was deemed necessary in view of the [command](file:///D:\Word\Numbers\cmds613.html) that no iron tool be lifted at the building of an altar to God (Ex. 20:22) and, of the report in I Kings VI, 7, that in fact no such tool was heard during the building of Solomon’s [Temple](file:///D:\Word\Numbers\temple.html). [↑](#footnote-ref-14)
15. So M. and R. Jonah. And the Lord said unto Moses: Come up to Me into the mount, and be there; and I will give thee the tables of stone, and the [law](file:///D:\Word\Numbers\law.html) and the [commandment](file:///D:\Word\Numbers\cmds613.html) which I have written. . — (Ex. 24:12.) i.e., God had already once written the [Law](file:///D:\Word\Numbers\law.html) before he called Moses into the mount. B. and others, ‘the shape of the written characters’ on the Tables which were held to have been of an unique nature in that the [letters](file:///D:\Word\Numbers\letters.html) having been cut right through the stone, were not only equally readable on both sides, but a [letter](file:///D:\Word\Numbers\letters.html) such as the ancient ‘Ayin which was O-shaped-could, in such circumstances, have been possible only by miracle (v. Shabbat 104a). This belief was based on Ex. 32:15: tables that were written on both their sides; on the [one](file:///D:\Word\Numbers\one.html) side and on the other were they written. [↑](#footnote-ref-15)
16. Ex. 32:16, and the writing was the writing of God. Others (e.g. Rashi) vocalize, here in the Mishnah, the writing or engraving instrument. [↑](#footnote-ref-16)
17. Ibid. And the tables were the work of God. [↑](#footnote-ref-17)
18. Deut. 34: 6. [↑](#footnote-ref-18)
19. I.e., It was ordained on the eve of the [First](file:///D:\Word\Numbers\one.html) [Sabbath](file:///D:\Word\Numbers\sabbath.html) at twilight that a certain ram in [Abraham](file:///D:\Word\Numbers\avraham.html)’s [time](file:///D:\Word\Numbers\time.html) should be ‘ownerless’ (hefker), so that when [Abraham](file:///D:\Word\Numbers\avraham.html) should require [one](file:///D:\Word\Numbers\one.html) as a [surprise-substitute](file:///D:\Word\Numbers\merit.html) for [Isaac](file:///D:\Word\Numbers\isaac.html), he might find [one](file:///D:\Word\Numbers\one.html) ready at [hand](file:///D:\Word\Numbers\fourteen.html) which he could rightfully (i.e, without robbing anyone) appropriate for a [sacrifice](file:///D:\Word\Numbers\korbanot.html) (L.). [↑](#footnote-ref-19)
20. Est. 7:4 (also Dan, 6:3; Ezra 4:13, 15, 22, Aramaic) i.e., those who cause injury, do harm, destroy. [Demons](file:///D:\Word\Numbers\demons.html). Souls unfinished before the [First](file:///D:\Word\Numbers\one.html) [Sabbath](file:///D:\Word\Numbers\sabbath.html) set in. [↑](#footnote-ref-20)
21. The idea is: There must have been tongs to hold the iron from which the [first](file:///D:\Word\Numbers\one.html) man-made tongs were forged. V. Pes. 54a, where it is suggested that the [first](file:///D:\Word\Numbers\one.html) tongs could have been cast in a mold. The parallels mention some other [Sabbath](file:///D:\Word\Numbers\sabbath.html)-eve creations such as the [rod](file:///D:\Word\Numbers\staff.html) of Aaron (Num. 17:16 ff), the garment of [Adam](file:///D:\Word\Numbers\adam.html) (Gen. 3:21), the cave in which Moses and Elijah stood when God revealed himself to them. (Ex. 33:22; I Kings 19:9 ff.) With reference to the things enumerated in the [Mishnah](file:///D:\Word\Numbers\orallaw.html), Singer (P.B. p. 200) remarks: ‘All phenomena that seemed to partake at once of the natural and the supernatural were conceived as having had their origin in the interval between the close of the work of [creation](file:///D:\Word\Numbers\bara.html) and the commencement of the [Sabbath](file:///D:\Word\Numbers\sabbath.html).’ It is generally held that what is meant is that these things were created on the [Sabbath](file:///D:\Word\Numbers\sabbath.html) eve at twilight, in posse, to become available in esse when the right [time](file:///D:\Word\Numbers\time.html) for their use would arrive. [↑](#footnote-ref-21)
22. I.e., to establish courts of justice, or, perhaps, to observe social justice (Nachmanides on Gen. 34:13): Hast. Dict. (s.v. Noachian precepts) translates ‘obedience to [authority](file:///D:\Word\Numbers\authority.html)’. [↑](#footnote-ref-22)
23. These [commandments](file:///D:\Word\Numbers\cmds613.html) may be regarded as the foundations of all human and moral progress. Judaism has both a national and a universal outlook in life. In the former sense it is particularistic, setting up a people distinct and separate from others by its peculiar religious [law](file:///D:\Word\Numbers\law.html). But in the latter, it recognizes that moral progress and its concomitant Divine love and approval are the privilege and obligation of all mankind. And hence the [Talmud](file:///D:\Word\Numbers\orallaw.html) lays down the seven Noachian precepts, by the observance of which all mankind may attain [spiritual](file:///D:\Word\Numbers\physical.html) perfection, and without which moral death must inevitably ensue. That perhaps is the idea underlying the assertion (passim) that a heathen is liable to death for the neglect of any of these. The last mentioned is particularly instructive as showing the great importance attached to the humane treatment of animals; so much so, that it is declared to be fundamental to human righteousness. [↑](#footnote-ref-23)
24. Bamidbar ([Numbers](file:///D:\Word\Numbers\nchart.html)) 19:1 – 20:13 [↑](#footnote-ref-24)
25. Tehillim (Psalms) 12:7 [↑](#footnote-ref-25)
26. Bamidbar (Numbers) 19:1-13, pass. [↑](#footnote-ref-26)
27. Iyov (Job) 14:22. [↑](#footnote-ref-27)
28. Iyov (Job) 14:22. [↑](#footnote-ref-28)
29. Gen. 50:10. [↑](#footnote-ref-29)
30. I.e., there are no mourners. Lit., ‘a dead person for whom there are no comforters’. [↑](#footnote-ref-30)
31. Where he died, and engage in religious exercises such as [prayer](file:///D:\Word\Numbers\prayer.html) and [study](file:///D:\Word\Numbers\study.html). [↑](#footnote-ref-31)
32. R. Tam. Rashi: until the coffin-lid is closed, v. Nazir, Sonc. ed., p. 302, n. 5’ [↑](#footnote-ref-32)
33. I.e., he suffers pain and grief — a [sign](file:///D:\Word\Numbers\signs.html) of consciousness — as long as his flesh is upon him. [↑](#footnote-ref-33)
34. Eccl. 12:7. I.e., immediately the dust — sc. the [body](file:///D:\Word\Numbers\body.html) — returns to the earth, the spirit returns to God, and there is no further consciousness of earthly matters. [↑](#footnote-ref-34)
35. [Passover](file:///F:\Word\Numbers\passover.html) [↑](#footnote-ref-35)
36. The [Feast of Tabernacles](file:///D:\Word\Numbers\succoth.html) [↑](#footnote-ref-36)
37. Pri Zaddik, Devarim 20b [↑](#footnote-ref-37)
38. Niddah 31b [↑](#footnote-ref-38)
39. [Bereshit Rabbah](orallaw.html) 22:2 [↑](#footnote-ref-39)
40. Vayikra 97 a-b [↑](#footnote-ref-40)
41. [Bereshit Rabbah](orallaw.html) 64:8 [↑](#footnote-ref-41)
42. [Midrash](file:///D:\Word\Numbers\orallaw.html) Rabbah, Bereshit (Genesis) 64:8 [↑](#footnote-ref-42)
43. In the Tefilah, instead of the [eighteen](file:///D:\Word\Numbers\eighteen.html) on week-days. V. P.B. 136-142. [↑](#footnote-ref-43)
44. Ps. 29:3. [↑](#footnote-ref-44)