



In search of GMs (Gimatriya matches)

The term refers to two (or more) p'sukim (or neat partial p'sukim, a phrase, and even a word, sometimes) in Torah and Nach whose numeric values are the same. Sometimes the p'sukim that match make a meaningful point together; usually, they don't. Here is the growing file of GMs and will be IYH - added to for each sedra.*

** A neat partial pasuk is understandable on its own, without any dangling or missing words.*

LO T'VASHEIL G'DI BACHALEV IMO is an NPP

LO T'VASHEIL G'DI is not.

Neither is ELOKECHA LO T'VASHEIL G'DI BACHALEV IMO

Hidden in the sand is an English translation of US-FUNEI T'MUNEI CHOL from D'varim 33:19 in V'ZOT HAB'RACHA. Specifically from the bracha for Zevulun and Yissachar -

עַבְרִים הֲרִיקָאוּ שָׁם יִבְנוּ וּבְנוּי־צֶדֶק כִּי שִׁפְעַת יָמִים יִזְקֶה וּשְׁפָנֵי טְבוּנֵי הַיָּם:

They shall summon nations to the mountain, and there they shall offer righteous sacrifice. They will be nourished by the bounty of the sea, and by what is hidden in the secret treasures of the sands.

With no connection to Zevulun or Yissachar, the expression "...hidden in the secret treasures of the sands" - which I have shortened to "Hidden in the Sand" - struck me as a perfect description of my searches for GMs. Using Bible Gimatriya, a program by Torah Education Software (TES), I choose a pasuk I'm interested in finding a GM with, and see what comes of the search. The results can be any number of other p'sukim in Tanach, words (if the gimatriya is low enough), and phrases (can be several hundreds sometimes).

I first look through the p'sukim that match and see if there is anything for me to say

about the two (or more) p'sukim. Sometimes there is; often there is not.

*It makes me think of walking on the beach barefoot. Your toe hits something. You bend down and see what it is. It could be nothing special, like a pop-top of a soda can (they actually don't have those anymore). But it also might be a beautiful shell or rock. So too, I think of someone on that same beach with a metal detector. He finds many things, most of which are not of interest. But once in a while, he finds something special, something **HIDDEN IN THE SAND**.*

Regular Gimatriya

The most popular of Numeric Value of the Hebrew ALEF-BET - here is the chrt and one variation thereon.

1	א	ALEF
2	ב	BET
3	ג	GIMEL
4	ד	DALET
5	ה	HEI
6	ו	VAV
7	ז	ZAYIT
8	ח	CHET
9	ט	TET
10	י	YUD
20	כ,ך	KAF
30	ל	LAMED
40	מ,ם	MEM
50	נ,ן	NUN
60	ס	SAMACH
70	ע	AYIN
80	פ,ף	PEI
90	צ,ץ	TZADI
100	ק	KUF
200	ר	REISH
300	ש	SHIN
400	ת	TAV

There is a variation of the regular Gimatriya which assigns a different value to the five letters that have a SOFIT form.

ך	500
ם	600
ן	700
ף	800
ץ	900

FYI, these letters that we call KAF-SOFIT, MEM-SOFIT, NUN-SOFIT, FEI-SOFIT, and TZADI-SOFIT, are actually called each regular form and ending form, as follows:

- KAF-K'FUFA (bent KAF) and KAF-P'SHUTA (straight KAF)
- MEM-P'TUCHA (open MEM) and MEM-S'TUMA (closed MEM)
- NUN-K'FUFA (bent NUN) and NUN-P'SHUTA (straight NUN)
- PEI-K'FUFA (bent PEI) and PEI-P'SHUTA (straight PEI)
- TZADI-K'FUFA (bent KAF) and TZADI-P'SHUTA (straight TZADI)
- ANYK (and now you know)

AT-BASH and AL-BAM Gimatriya

AT-BASH		AL-BAM
400	א	30
300	ב	40
200	ג	50
100	ד	60
90	ה	70
80	ו	80
70	ז	90
60	ח	100
50	ט	200
40	י	300
30	כ,ך	400
20	ל	1
10	מ,ם	2
9	נ,ן	3
8	ס	4
7	ע	5
6	פ,ף	6
5	צ,ץ	7
4	ק	8
3	ר	9
2	ש	10
1	ת	20

AT-BASH (the more well-known of the two on this page)

is a coded version of Gimatriya, formed by splitting the ALEF-BET in two, and lining up the first half with the

second half written in reverse order

כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת

The name AT-BASH comes from the ALEF matched to the TAV (AT) and the BET matched to the SHIN (BASH)

AL-BAM also cuts the ALF-BET in half, but the second half is matched up with the first half, without reversing the

the order of the second half - as follows:

כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל

The name comes from the match up of ALEF with LAMED and BET with MEM

The word SHALOM, for example, SHIN-LAMED-VAV-MEM

has a regular gimatriya of $300+30+6+40 = 376$.

SHALOM in AT-BASH is BET-KAF-PEI-YUD

The AT-BASH gimatriya is $2+20+80+10 = 112$.

SHALOM in AL-BAM is YUD-ALEF-PEI-BET

The AL-BAM gimatriya is $10+1+80+2 = 93$.

Take the first pasuk of the Torah (B'reishit 1:1) -

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Its regular gimatriya is 2701. Its AT-BASH is 3541. Its AL-BAM is 1571.

MILUI and NISTAR gimatriyas

MILUI	full spell	let.	NISTAR
111	אלף	א	110
412	בית	ב	410
83	גימל	ג	80
434	דלת	ד	430
6	הא	ה	1
12	וּ	ו	6
67	זין	ז	60
418	חית	ח	410
419	טית	ט	410
20	יוד	י	10
100	כף	כ,ך	80
74	למד	ל	44
80	מם	מ,ם	40
106	נון	נ,ן	56
120	סמך	ס	60
130	עין	ע	60
81	פא	פ,ף	1
104	צדי	צ,ץ	14
186	קוף	ק	86
510	ריש	ר	310
360	שין	ש	60
406	תו	ת	6

For MILUI, think of each letter being FILLED OUT - that is, spelled out. ALEF, then, is ALEF-LAMED-FEI - add them up: $1+30+80 = 111$. The MILUI value of ALEF is 111. LAMED is 30, but its MILUI value comes from the spelling out of the letter's name: LAMED-MEM-DALET. That's $30+40+4 = 74$.

Let's take the word SHALOM again and find its MILUI gimatriya.

SHIN-LAMED-VAV-MEM = $360+74+12+80 = 526$

Now let's look at the spelling of each letter as having two parts: the GALUI (revealed) part and the NISTAR (hidden) part. For ALEF, the ALEF itself is the revealed part of the spelled out name of the letter. The LAMED and the PEI are the hidden parts.

The NISTAR gimatriya counts the hidden parts of the letter's name only. For ALEF, that means that we add the LAMED and the PEI and get a NISTAR value of 110. So too for all the letters.

For SHALOM, the NISTAR gimatriya would be $60+44+6+40 = 150$.

Take the first pasuk of the Torah (B'reishit 1:1) -

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Its MILUI gimatriya is 5466 and its NISTAR is 2765.

Searching for regular Gimatriya Matches for this first pasuk of the Torah, yielded a total of seven other p'sukim in Tanach with a gimatriya of 2701. Among those seven p'sukim, one in particular

jumps out and says "Match me!" You can find that GM as the first one for Parshat No'ach.

If we look for a hidden message in a NISTAR match for B'reishit 1:1, perhaps it is this pasuk - Vayikra 19:32 in Parshat K'doshim -

בּוֹפְנֵי שִׂיבָה תִּקְוֹם וְהִדַּרְתָּ פָּנֶי זָקֵן וְיִרְאַתָּ בְּאַלְטֵיִר אֲנִי ה':

You shall rise before a venerable person and you shall respect the elderly, and you shall fear your God. I am the Lord.

Creation might have begun as TOHU VAVOHU, chaos, but that was not G-d's Plan. Neither was the creation of people meant to summed up as, "And G-d saw that the evil of man was great in the earth, and every imagination of his heart was only evil all the time. And G-d regretted that He had made man upon the earth, and He became grieved in His heart. And G-D said, 'I will blot out man, whom I created, from upon the face of the earth, from man to cattle to creeping thing, to the fowl of the heavens, for I regret that I made them.'"

The hidden message can be that G-d created Heavens and Earth so that people would be the kind that show respect to the elderly and the scholarly, and that people would have proper reverence for G-d.

This pasuk has a gimatriya of 2765, the NISTAR gimatriya of B'reishit Bara...

That's the way these GM searches work. Sometimes you find something that says something - most often, not.

The regular gimatriya of B'REISHIT BARA... matched 6 other p'sukim; one of them said, "pick me!" The MILUI matched 2 p'sukim in Tanach; neither spoke out. Seven p'sukim matched the NISTAR gimatriya; one of them said something.

Five matches for AT-BASH, 4 for AL-BAM. None spoke up. That's the way it works. Sometimes, nothing. That's the way it works, too.

GMs do not prove anything. They just point out something nice, something to think about. Something to comment on.

It should be obvious, that the numeric matches using whichever gimatriya, are totally objective. The numbers match or they don't. But the comments about a match are totally subjective, and in the case of this book, they are my ideas and my wording. Others who would search for gimatriya matches (and there are others who have done so), might find different p'sukim that speak to them, and therefore, their comments would be different from mine.

On another note, if I find a good GM with regular gimatriya, I don't usually look at the other gimatriyas. But sometimes, I do. I will go for the other gimatriyas if I don't find a regular GM.

SIDURI gimatriyas

1	א
2	ב
3	ג
4	ד
5	ה
6	ו
7	ז
8	ח
9	ט
10	י
11	כ,ך
12	ל
13	מ,ם
14	נ,ן
15	ס
16	ע
17	פ,ף
18	צ,ץ
19	ק
20	ר
21	ש
22	ת

Here's another gimatriya which I have yet to use. It simply numbers the 22 letters of the ALEF-BET from 1 to 22.

B'REISHIT

GM The highlight of Creation from our somewhat subjective perspective is the creation of the human race, with the creation of HAADAM, Adam & Chava.

וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

"God [thus] created man in His image. In the image of God, He created him, male and female He created them."

When one does a search for p'sukim with the same numeric value as this one, he is hoping to find something that makes a meaningful statement. He's what I found - Bamidbar 28:15 -

וּשְׂעִיר עִזִּים אֶחָד לְזֹבֵחַ אֵת לַיהוָה' עַל־עֹלֹת הַתְּמִיד יַעֲשֶׂה וְנִסְכּוֹ:

"There shall also be one goat [presented] as a sin offering to God. [All this] shall be presented in addition to the regular daily burnt offering and its libation."

Until the creation of Man, there was no need for a sin offering or even a daily Olah. When a lion attacks a young zebra that was separated from its herd, he is not sinning. He's not doing a bad thing. He is doing what he was "wired" to do. That's how HaShem created the world. Until Adam (and Chava). From that moment, the rules of creation changed. With the creation of a being to whom HaShem was to give Free Will, the SA'IR IZIM and the OLAH TAMID come into the picture. GMs at 2816.

GM There are differences between Shabbat and Chagim, halachic differences, and different origins. But there are more things that connect Shabbat and Chag. Yom Tov is called SHABBATON, a Shabbat with some permitted melacha. A Shabbat with a lesser punishment for violation. The major concept that unites Shabbat with Yom Tov is the concept of K'DUSHAT Z'MAN - the sanctity of time. The mitzva of ZACHOR ET YOM HASHABBAT, extends to Yom Tov in several ways. The concluding pasuk of our introduction to Shabbat after the Six Days of Creation, is B'reishit 2:3 -

וַיְבָרֶךְ אֱלֹהִים אֶת-יְוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

"God blessed the seventh day, and He declared it to be holy, for it was on this day that God ceased from all the work that He had been creating [so that it would continue] to function."

And the pasuk that first introduces us to Yom Tov is Sh'mot 12:16 -

וּבְיוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבְיוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלַאכָה לֹא־יַעֲשֶׂה בָהֶם אִךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם:

"The first day shall be a sacred holiday, and the seventh day shall [also] be a sacred holiday. No work may be done on these [days]. The only [work] that you may do is that which is needed so that everyone will be able to eat."

These two p'sukim are gimatriya matches at 4928.

GM Kiddush on Friday night declares that the Shabbat is both ZIKARON L'MAASEI V'REISHIT and ZEICHER LITZIYAT MITZRAYIM - a reminder of G-d's Creation of the World and of His having taken us out of Egypt.

I found a Gimatriya Match that links Creation and the Exodus based on plant life - the third day of Creation.

In B'reishit 1:11 we have -

וַיֹּאמֶר אֱלֹהִים תְּדַשְׁא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵוֹ אֲשֶׁר זֶרְעוֹ-בּוֹ
עַל-הָאָרֶץ וַיְהִי-כֵן:

God said, 'The earth shall send forth vegetation. Seedbearing plants and fruit trees that produce their own kinds of fruits with seeds shall be on the earth.' And so it happened.

What in the story of the Exodus from Egypt is most related to the plant world? **MATZA.**

Take a look at Sh'mot 12:39 -

וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם מִמִּצְרַיִם עֲלֹת מִצּוֹת כִּי לֹא זָמַץ כִּי-אֶרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ
לְהִתְמַהֵמֶה וְגַם-צָדָה לֹא-עָשׂוּ לָהֶם:

[The Israelites] baked the dough that they had brought out of Egypt into unleavened (matza) cakes, since it had not risen. They had been driven out of Egypt and could not delay, and they had not prepared any other provisions.

Simply stated, these two p'sukim have the same numeric value - 5165. It doesn't prove anything, but it results in a nice observation.

GM In B'reishit 1:16 we have -

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמִשְׁכַּל הַיּוֹם
וְאֶת־הַמָּאֹר הַקָּטָן לְמִשְׁכַּל הַלַּיְלָה וְאֶת הַכּוֹכָבִים:

And God made the two great luminaries: the great luminary to rule the day and the lesser luminary to rule the night, and the stars.

The gimatriya of this pasuk is 5820. Its NISTAR GIMATRIYA (see page that explains NISTAR gimatriya) is 5309. One of the p'sukim with a regular gimatriya of 5309 is Yehoshua 10:12 -

אָז יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם הַהוּא אֶת־הָאֱמֹרִי לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר |
לְעֵינֵי יִשְׂרָאֵל שָׁמַשׁ בְּגִבְעוֹן הַיּוֹם וַיְרֻחַ בְּעֵמֶק אַיָּלוֹן:

Then Yehoshua spoke to G-d on the day when G-d delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand still upon Giv'on, and Moon in the valley of Ayalon."

We can say that hidden (NISTAR) in the verse that speaks of G-d's creation of the Sun and the Moon, is the call of Yehoshua to G-d to suspend the laws of nature that govern the two great luminaries and perform an unprecedented miracle with them.

NO'ACH

GM This GM belongs to Parshat B'reishit as well as to No'ach. But we're putting it under No'ach.

As we are all well-aware, the Torah starts with this pasuk (B'reishit 1:1) -

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

"In the beginning God created Heaven and Earth." (most standard translation)

From that point, the Torah describes Creation in two different ways, Gan Eden, the expulsion therefrom of Adam and Chava, the sad story of Kayin and Hevel, the decline of subsequent generations, and G-d's 'decision' to destroy the world except for No'ach, his family, and the animals he brought with him into the TEIVA. The Torah, in Parshat No'ach, continues with the description of the MABUL and the ultimate settling of the Ark on Hararei Ararat.

At that point, the Torah describes the end of the MABUL, the end of the previous world, except for those on the TEIVA.

B'reishit 8:14 is the 'cap' on the first era of this world, with the words:

וּבִזְדֵּשׁ הַשָּׁנָיִם בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לִזְדֵּשׁ יִבְשֶׁה הָאָרֶץ:

"By the second month, on the 27th day of the month, the land was completely dry."

From that point, the Torah tells us of the start of the new world, with No'ach and family being told to leave the Teiva, to be fruitful and multiply and repopulate the world. The world is starting again, almost from scratch. The two p'sukim above frame a period of a bit over 1650 years. These two p'sukim have the same gimatriya (2701).

GM Earlier (in 7:1), the Torah tells us No'ach's age at the MABUL.

וּנְחָ בֶן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְבּוּל הָיָה מִיָּמָיו עַל-הָאָרֶץ:

"No'ach was 600 years old when the flood occurred; water was on the earth."

This WATER on the Earth, we can classify as destructive water.

In contrast, there is a pasuk in Yeshayahu (12:3) which speaks of good blessed water:

וּשְׁאַבְתֶּם-מַיִם בְּשִׂשׂוֹן מִמְעֵיֵנִי הַיְשׁוּעָה:

"And you shall draw water with joy from the fountains of the salvation."

Water definitely comes in two major flavors - good and bad, beneficial and destructive, pleasant, needed rain and hurricanes... These two p'sukim are GMed at 2113.

The MABUL began and ended in Marcheshvan. We, in Israel, start asking G-d for TAL UMATAR LIVRACHA, blessed rainfall, in Marcheshvan. According to the Mishna Taanit, if rain does not fall by 17 Marcheshvan, individuals would fast and prayer that we shouldn't suffer a drought. MARCHESHVAN has the potential for good rain, bad rain, no rain. May we be blessed with plentiful and beneficial rain this winter. V'TEIN TAL UMATAR LIVRACHA!

GM The Flood is over, the ark rests on Mt. Ararat, and the world is about to do a reset.

B'reishit 8:6 -

לֹא מִן־הַתֵּבָה אָתָּה וְאִשְׁתֶּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתְּךָ:

'Leave the ark - you, along with your wife, your sons, and your son's wives.

2683. That's the pasuk's numeric value. And here is a nice GM to it. Vayikra 25:17

וְלֹא תוֹנֵוּ אִישׁ אֶת־עֲמִיתוֹ וְיִרְאַתָּ מִיָּאֵל לְהִירָא כִּי אֲנִי ה' אֱלֹהֵיכֶם:

You will then not be cheating one another. You shall fear your God, since it is I who am God your Lord.

Not a bad representation of how to begin life anew. Especially in light of the sins and corruption that brought about the near total destruction of the world. This pasuk covers the BEIN ADAM L'CHAVEIRO (interpersonal) mitzvot - ONA'A (cheating and deceiving others - and the BEIN ADAM LAMAKOV (between a person and G-d) - YIR'AT HASHEM, fear of G-d. That is the formula for the new life that human-kind was offered. Unfortunately, it was many generations to come.

And, unrelated, what was doing in the year 2683? D'VORAH HAN'VI'A and Barak were the leaders of the People at that time.

TAL UMATAR

GM In Israel, we begin asking for rainfall in the Maariv Amida of the eve of the 7th of Marcheshvan - this year, 5784, that is on Motza'ei Shabbat Parshat No'ach - with these words -

וַיְתֵן טַל וַיִּמְטֹר לְבִרְכָה עַל פְּנֵי הָאֲדָמָה

And give dew and rain as a blessing on the face of the land

Looking for a pasuk in Tanach to match the gimatriya of that phrase, yielded two verses, neither of which gave anything to say about our prayer for rain.

But regular gimatriya is not the only numeric value of Hebrew letters and words.

There is also Gimatriya MILUI, full gimatriya, which we get by spelling out each letter. If the letter LAMED, for example, is spelled LAMED-MEM-DALET, the MILUI gimatriya of a LAMED is $30+40+4 = 74$. And so on, with all letters.

The regular gimatriya of the words we are focusing on is 1302. As just mentioned, that search gave us nothing interesting to comment on.

The MILUI gimatriya of the phrase totaled 4188. That matched one pasuk - but with nothing to say about it.

Then comes the NISTAR gimatriya. The hidden gimatriya. Spell out each letter and look only at the hidden part of the word. With LAMED, it is the MEM and DALET that comprise the NISTAR value. The LAMED is revealed. The MEM and the DALET are hidden. ALEF, spelled ALEF-LAMED-PEI, the ALEF itself is part of the MILUI, but the NISTAR is the LAMED and PEI, which total 110. And so on.

The NISTAR gimatriya of our phrase is 2886. This number yields 8 p'sukim in Tanach whose regular gimatriyas match the NISTAR of V'TEIN TAL...

And one of them, definitely speaks to us - Vayikra 22:31 (in Parshat Emor) -

וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי ה'

You shall keep My commandments and perform them. I am HaShem.

Rainfall is not a given. It is not just a meteorological phenomenon. It is a Judgment of G-d and is dependent upon our behavior. Just look in the second passage of the Sh'ma. ...if you will hearken diligently to My commandments... that I will give the rain of your land in its season... And let's not even mention the other side of the coin.

And here is an AT-BASH Gimatriya Match to V'TEIN TAL UMATAR AL P'NEI HA'ADAMA. It is the well-known pasuk - Mishlei 3:18 -

עֵצֵי חַיִּים הֵיא לַמְּוֹזְקִים בָּהּ וְתִמְכֶּיָהּ בְּאִשֶּׁר:

It is a tree of life for those who grasp it, and those who draw near it are fortunate.

This verse is, of course, about Torah. But water (as in TAL UMATAR) is often considered analogous to Torah. The straight forward Gimatriya 1302 and the AT-BASH Gimatriya of 1518, put WATER and TORAH on opposite sides of the same coin. A nice match.

LECH L'CHA

GM Avraham Avinu (still as Avram) has arrived in the future Eretz Yisrael, and HaShem makes several promises to him about the Land. One such promise is in B'reishit 13:17 -

קוּם הִתְהַלֵּךְ בְּאֶרֶץ לְאָרְכָּהּ וּלְרֵזֻזָּהּ כִּי לְךָ אֶתְנֶנָּהּ:

"Rise, walk the land, through its length and breadth, for I will give it [all] to you."

We do not keep the Land without a commitment to Torah and Mitzvot. Here is a GM (1992) of the above pasuk - Sh'mot 21:1

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁיִם לִפְנֵיהֶם:

"These are the laws that you must set before them [the Israelites]."

The fact is that HaShem allows us to stay in the Land with the hopeful expectations of our changing for the better. But without Torah and Mitzvot, we aren't doing our share to deserve the fulfillment of the promises.

GM The very first Rashi in the Torah quotes a midrash: Rabbi Yitzchak said: The Torah which is the Law book of Israel should have commenced with the verse (Sh'mot 12:2) HACHODESH HAZEH LACHEM..., which is the first commandment given to Israel. What is the reason, then, that it commences with the account of the Creation? Because of the thought expressed in the text (T'hilim 111:6) "He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order that He might give them the heritage of the nations." For should the peoples of the world say to Israel, "You are robbers, because you took by force the lands of the seven nations of Canaan", Israel may reply to them, "All the earth belongs to the Holy One, blessed be He; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us" (Yalkut Shimoni on Torah 187).

We can say that Creation took place so that in the future, B'nei Yisrael would get Eretz Yisrael. This idea is expressed nicely by a pair of p'sukim that are Gimatriya Matches.

וַיִּצְרֶה' אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפְחֵז בְּאַפָּיו נְשֻׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

"Hashem, God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Then we move to Parshat Lech L'cha, where we find 13:15 -

כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְנַנָּה וְלְזַרְעֶךָ עַד־עוֹלָם:

"For all the land which you see, I will give to you, and to your offspring forever."

Both p'sukim have the gimatriya of 2999, and together they convey Rabbi Yitzchak's point as to why the Torah begins with Creation.

GM The opening pasuk of Lech L'cha is the beginning of the Jew's long journey to Eretz Yisrael. B'reishit 12:2 -

וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֹמַר:

"God said to Avram, 'Go away from your land, from your birthplace, and from your father's house, to the land that I will show you.'"

We've had a lot of ups and downs in our Nation's fulfillment of G-d's command to Avra(ha)m and his command to us of Yishuv Eretz Yisrael. As mentioned, it all started with Lech L'cha. Sadly, here is a GM (3095) of that pasuk, but one that has us pointing in the wrong direction.

אֵיכָּה הָיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּה מִלְּאֵתִי מִשְׁפָּט צְדָק יָלִין בָּהּ וְעַתָּה מְרַצְחִים:

"How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers."

May we be zocheh to the continuing Ingathering and of the building of the Beit Hamikdash...

GM Avraham Avinu rediscovered belief in One G-d. One of the p'sukim that tells us about Avraham's belief is B'reishit 15:6 -

וַיֵּאמֶן בְּה' וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה:

[Avram] believed in God, and He counted it as righteousness.

The belief in One G-d is the major foundation stone of Judaism. It is formalized in the first two statements of the Aseret HaDibrot, the two that we heard directly from G-d - MIPI HAG'VURA. The second of the statements, Sh'mot 20:3 (in Yitro) is a GM of the pasuk above, at 696 (that's a low gimatriya for a whole pasuk).

לֹא-יְהִי־לְךָ אֱלֹהִים אֲחֵרִים עִלַּי-פָּנָי:

Do not have any other gods before Me.

Belief in One G-d started with the first of our Avot. Formalized to the People of Israel at Sinai, and continues through the generations - forever.

VAYEIRA

GM G-d promised that he will be the progenitor of a great nation. One of the p'sukim that marks the beginning of the fulfillment of the promise, is B'reishit 21:3 from Parshat Vayeira -

וַיִּקְרָא אֲבֹרָהִם אֶת־שֵׁם־בְּנֵוֹ הַזֶּוֹלֵד־לּוֹ אֶשְׂרָיִלְדָּה־לוֹ שָׂרָה יִצְחָק:

"Avraham gave the name Yitzchak to the son he had, to whom Sarah had just given birth."

Notice that the pasuk contains the names of Avraham, Sara, and Yitzchak. That's how it all began. Further on in B'reishit, specifically in 47:27 of Parshat Vayigash, we find:

וַיֵּשְׁבּוּ יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיִּשְׂאוּ אֲשֶׁר וַיֵּאֱמָנוּוּ בָהּ וַיִּפְרּוּ וַיִּרְבּוּ מְאֹד:

"Meanwhile, [the fledgling nation of] Israel lived in Egypt, in the Goshen district. They acquired property there, and were fertile, with their population increasing very rapidly."

Significant progress! More to come. These two p'sukim are GMs at 2794.

GM One of the nail-biting p'sukim in the parsha of the Akeida (even if you already know how it ends) is B'reishit 22:9 in Parshat Vayeira -

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיָּבֶן שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנֵוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

"When they finally came to the place designated by God, Avraham built the altar there, and arranged the wood. He then bound his son Yitzchak, and placed him on the altar on top of the wood."

Don't try that at home - as the expression goes. It was a one-time episode in the lives of Avraham and Yitzchak - never to be repeated. The pasuk does have an interesting GM at 5359 - which relates to korbanot that we are commanded to bring, over and over again - Vayikra 2:13 -

וְכָל-קֹרְבַן מִמִּנְחֹתַי בַּמִּזְבֵּחַ תִּמְלֹחַ וְלֹא תִשְׁכַּח מִלְּחֵי בְרִית אֱלֹהֶיךָ מִעַל מִנְחֹתַי עַל כָּל-קֹרְבָנֶךָ תִּקְרִיב מִלֶּחֶם:

"Moreover, you must salt every meal offering. Do not leave out the salt of your God's covenant from your meal offerings. [Furthermore,] you must [also] offer salt with your animal sacrifices."

That's more like it. Which is why the Akeida was a supreme test of Avraham's faith.

GM A few p'sukim earlier, we find Avraham and Yitzchak setting out to do G-d's bidding. B'reishit 22:6 says -

וַיִּקְחוּ אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֵוֹ וַיִּקְחוּ בְיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמִּזְבֵּחַ וַיֵּלְכוּ שְׁנֵיהֶם יוֹדְדִים:

"Avraham took the offering wood and placed it on [the shoulders of] his son Yitzchak. He himself took the fire and the slaughter knife, and the two of them went together."

The gimatriya of this pasuk is 4036. Here is another pasuk with that same gimatriya, which we can see as being so, only because of the way Avraham was and the way he brought up Yitzchak. They (with Yaakov and the Imahot) set the ball rolling, which was able to reach this point, in Sh'mot 19:6 -

וְאַתֶּם תִּהְיוּ־לִי מְמֻלְכֹת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל־בְּנֵי יִשְׂרָאֵל:

"You will be a kingdom of kohanim and a holy nation to Me.' These are the words that you must relate to the Israelites."

We owe a lot (make that, everything) to our Avot and Imahot.

GM Here's a fake d'var Torah based on a Gimatriya Match. I call it fake because it is only the GM that links the two p'sukim; no indication in any commentaries that I'm aware of, that there is a "real" connection. Check out B'reishit 14:21 from Lech L'cha -

וַיֹּאמֶר מֶלֶךְ-סֹדֶם אֶל-אַבְרָם תֵּן-לִי הַעָפָר וְהָרֶכֶשׁ קְוִו-לָּךְ:

The king of Sodom said to Abram, 'Give me the people. You can keep the goods.'

The king of S'dom offered Avra(ha)m the spoils of war for his help in saving and freeing the people of S'dom - including Avram's nephew, Lot. True, Avraham refused the offer, but the offer was made.

Is it possible that Avraham acted partly in gratitude - HAKARAT HATOV to the king of S'dom, when he pleaded with G-d for them to be spared G-d's decree of destruction?

Again, I say, no evidence of that, no indication in Chazal to that. Only the following Gimatriya Match. B'reishit 18:23 in Vayeira -

וַיֵּשֶׁ אַבְרָהָם וַיֹּאמֶר הֲאֵל תִּסְפֶּה לְהָדִיק עִם-רָשָׁע:

He came forward and said, 'Will You actually wipe out the innocent together with the guilty?'

These two p'sukim share the same Gimatriya - 2339.

Remember, I never suggest proving anything with Gimatriya. But the idea of HAKARAT HATOV being part of Avraham's motivation, crossed my mind when I searched for Gimatriya matches to the pasuk in Vayeira and the TES Gimatriya program found the Lech L'cha pasuk, among others.

In fact, there are 11 p'sukim in Tanach with 2339 as their gimatriya, but none of the others "spoke to me".

GM I usually go for whole-p'sukim matches, but occasionally, I find some partial-p'sukim matches of interest. Take B'reishit 22:9 in Vayeira, for instance -

וַיִּבְאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אֲבִרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הַעֲלִיִּם
וַיַּעֲקֹד אֶת-יִצְחָק בְּנֵוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֹלֹתִים:

Just focus on the following phrase:

וַיַּעֲקֹד אֶת-יִצְחָק בְּנֵוֹ

...and he bound Yitzchak his son...

The gimatriya of that partial pasuk is 857.

And so is the numeric value of this partial pasuk from Bamidbar 29:1, in Parshat Pinchas -

וּבַיּוֹדֵשׁ הַשְּׁבִיעִי בְּאַנְוָד לְזוֹדֵשׁ מִקְרָא-קֹדֵשׁ יִהְיֶה לָכֶם כָּל-מִלְאכַת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם
תְּרוּעָה יִהְיֶה לָכֶם:

Focus on the following phrase:

יוֹם תְּרוּעָה יִהְיֶה לָכֶם:

...it shall be a day of shofar sounding for you.

The connection between Akeidat Yitzchak and the Shofar on Rosh HaShana is well-known.

GM Take a look at B'reishit 21:1 in Vayeira -

וַיִּזְכֹּר אֱלֹהִים אֶת-שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:

And HaShem remembered Sarah as He had said, and HaShem did to Sarah as He had spoken.

The gimatriya of this pasuk is 3558. There are 7 other p'sukim in Tanach with the same gimatriya - but none of them jumps up and says "connect me to the pasuk in Vayeira.

But, if we take the NISTAR Gimatriya of V'HASHEM PAKAD ET SARA... we get 4327. That number is the regular gimatriya of 4 p'sukim in Tanach. The one that speaks up is B'reishit 24:45 in Parshat Chayei Sara -

אֲנִי טָרַם אֲכַלֶּה לְדַבֵּר אֶל-לִבִּי וְהִנֵּה רִבְקָה יֹצֵאת וְכַדָּה עַל-שִׁכְמָהּ וְתַרְדּוּ הַעֵינָהּ וְהִשְׁאֵב וְאָמַר אֵלֶיהָ הַשְׁקִינִי נָא:

I had not yet finished speaking thus in my heart, and behold, Rivka came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.'

Parshat Vayeira ends with the family names of Nachor, Avraham's brother. Among the reasons for following the AKEIDA parsha with Nachor's family, is to introduce us to Rivka. Yitzchak and Rivka will continue the legacy of Avraham and Sara.

This GM numerically makes the statement that Yitzchak, by himself, will not be the link - the crucial second link in the Chain of Tradition - unbroken until today - and forever. Rivka is in the picture as Sara becomes pregnant with Yitzchak.

CHAYEI SARA

GM The opening pasuk of Chayei Sara (B'reishit 23:1) is

וַיְהִי זִמְי שָׂרָה בִּמְאֵה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַ שָׁנִים שָׁנֵי זִמְי שָׂרָה:

"Sara had lived to be 100+20+7 (127) years old. [These were] the years of Sarah's life."

When doing a GM search, I never know in advance if some other pasuk of interest will show up. When such a pasuk does, I try to be able to say something about the match.

Before I tell you what I found, let's take a look at a Rashi quoting the Midrash B'reishit Rabba that describes Sara Imeinu's special life. That Rashi is on the pasuk at the end of perek 24, when Yitzchak brings Rivka into his mother's tent, and the midrash says that when Sara died, the specialness of her tent disappeared; but when Rivka came there, they returned.

...שָׁפַל זְמַן שְׁשָׂרָה קִיּוּמָת הָיָה גַר דְּלוּק מִמְעַרְב שָׁצַת לְעָרְב שָׁצַת וּבִרְכָה מְלוּוִיָה צָטְסָה וְעָנָן קָשׁוּר עַל הָאָהָל...

"...For while Sara was living, a light had been burning in the tent from one Shabbat eve to the next, there was always a blessing in the dough (a miraculous increase) and a cloud was always hanging over the tent (as a divine protection)..."

That's a pretty nice summary of Sara's life, with the association with Shabbat and the Mikdash - Shabbat atmosphere, tent, cloud, light (Menora), special bread (Lechem HaPanim).

Here are both Vayikra 19:30 and Vayikra 26:2 - two identical p'sukim - the gimatriya of each (3623) matches Chayei Sara's opener

אֶת־שַׁבְּוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה':

"Keep My Sabbaths and revere My sanctuary. I am God."

Sara's life was a prototype of the Shabbat and Mikdash, making her truly IMEINU.

GM At the end of the Rivka for Yitzchak portion, we find B'reishit 24:66 -

וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה:

"The servant told Yitzchak all that had happened."

We can be sure that Yitzchak was excited and happy about what Eliezer told him. Just

as it says in Mishlei (25:25) -

בַּיָּמִים קָרִים עַל-גִּפְשׁוֹ עֵינָהּ וְשִׂמוּעָה טוֹבָה מֵאַרְצֵי מְרוֹזָק:

"As cold waters to a faint soul, so is good news from a far country."

The two p'sukim are Gimatriya Matches at 2263

GM After Eliezer is sure he has found the right person for Yitzchak, he expresses his thanks to G-d in B'reishit 24:27 -

וַיֹּאמֶר בְּרוּךְ ה' אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר לֹא-עָזַב נַסְדּוֹ וְנֶאֱמְתוּ מִעַם אֲדֹנָי אָנֹכִי בַדֶּרֶךְ וְנִנְנִי ה' בֵּית אֲנֹנִי אֲדֹנָי:

He said, 'Blessed be God, Lord of my master Avraham, who has not withdrawn the kindness and truth that He grants to my master. Here I am, still on the road, and God has led me to the house of my master's close relatives!'

The way these GM searches work, as I said often, is that you never know if a pasuk will show up that has a connection to comment about, or not. Here is a pasuk from Mishlei - 31:15, to be specific; one of the verses of the well-known EISHET CHAYIL -

וַתִּקָּם בַּעוֹד לַיְלָה וַתִּתֵּן טַרַף לְבֵיתָהּ וְזֶזַק לְצִעֲרֹתֶיהָ:

She rises when it is still night; she gives food to her household and an allotted share to her maidens.

Any of the EISHET CHAYIL p'sukim would be a suitable match for Eliezer's expression of joy and thanks for his success in finding the future Rivka Imeinu.

TO-L'DOT

GM When Rivka felt turmoil in her womb, what did she do? B'reishit 25:22 -

וַיִּתְרַצְצוּ הַבָּנִים בְּקֶרְבָּהּ וַתֹּאמֶר אִם־כֵּן לָמָּה לָּאֵלֹהִים אֲנִי וַתֵּלֶךְ לְדַרְשׁ אֶת־ה':

"But the children clashed inside her, and when this occurred, she asked, 'Why is this happening to me?' She went to seek a message from God."

Look what T'hilim 53:3 says about this -

אֲלֹהִים מְשַׁמֵּימִים הַשְּׁקִיף עַל־בְּנֵי אָדָם לְרֹאוֹת הֲיֵשׁ מִשְׁפִּיל הַיָּד אֶת־אֲלֹהִים:

"God looked down from heaven upon the children of men to see whether there is a person of understanding, who seeks God."

That person was Rivka Imeinu. The two p'sukim are GMs at 3561.

GM At the end of the sedra, Yitzchak, at Rivka's prodding, sends Yaakov out of town. B'reishit 28:7 tells us

וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ וַיֵּלֶךְ פָּדָן אַרָם:

And Yaakov listened to his father and his mother, and he went to Padan Aram.

Perhaps we can suggest that in the merit of Yaakov's listening to his parents, two of his great-great-grand-sons were priveleged to being spoken to by HaShem (9 different p'sukim in Vayikra and Bamidbar) -

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:

And G-d spoke to Moshe and to Aharon, saying:

We'll informally call this one a Light Gimatriya Match (LGM).

1188 is the gimatriya of both p'sukim.

Let's check out the year. In 1188 from Creation, the main named person of the first three generations were gone - Adam, Sheit, and Enosh. Keinan, M'halal-el, and Yered were still alive. Chanoch was gone. M'tushelach and Lemech were alive, as was No'ach the 62 year old young man.

L'havdil, in the year 1188 of the common era, the Rambam was 53 years old, the Radak was 28 years old, the Rambam's son was two years old.

And, as long as we are on a roll, in the year 1188BCE, Israel was under the rule of the EIHUD BEN GEIRA.

GM In Parshat To-l'dot, we find that Yaakov acquired the B'CHORA (Birthright) from Eisav, and that he, under the guidance of Rivka Imeinu, acquired the B'RACHA that Yitzchak had intended to give to Eisav. Note that B'CHORA and B'RACHA are anagrams of each other.

In searching for GMs, we found the following pair of p'sukim in To-l'dot. Start with B'reishit 25:31 -

וַיֹּאמֶר יַעֲקֹב מִכְרָה כְּיּוֹם אֶת־בְּכֹרְתֶךָ לִי:

And Yaakov said, "Sell me as of this day your birthright."

The gimatriya of this pasuk is 1863. Its NISTAR gimatriya is 2665. Searching for p'sukim that have a regular gimatriya of 2665, we found B'reishit 27:38 -

וַיֹּאמֶר יַעֲשֵׂוֹ אֶל־אָבִיו הַבְּרָכָה אֲחֻזַּת הִוא־לְךָ אָבִי בְּרַכְתִּי גַם־אֲנִי אָבִי וַיֵּשֶׂא יַעֲשֵׂוֹ קוֹלוֹ וַיִּבְךְ:

And Eisav said to his father, "Have you [but] one blessing, my father? Bless me too, my father." And Eisav raised his voice and wept.

Hidden is the first pasuk that deals with Yaakov's acquiring the B'CHORA is one of the p'sukim that deals with Yaakov's having received the B'RACHA.

VAYEITZEI

GM At the end of the sedra, Yaakov on his journey back home is met by angels who will be with him and protect him as he enters Eretz Yisrael. The angels are changing with the ones who had accompanied him in Chutz LaAretz. (The pasuk that follows this one, refers to MACHANAYIM, two camps or groups of angels.) B'reishit 32:2 -

וַיֵּלֶקֶב הַלֵּל לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:

"Jacob also continued on his way. He encountered angels of God."

In the style of MAASEI AVOT SIMAN LABANIM, the deeds of our AVOT & IMAHOT are indicators for their descendants, we find in B'haalot'cha, that Bnei Yisrael are also protected on their journeys by a different agent of G-d, so to speak - Bamidbar 10:34 -

וַעֲלֶנּוּ ה' עִלְיָהֶם יוֹמָם בְּנִסְעֵם מִן-הַמִּצְוֵנָה:

"When they began traveling from the camp by day, God's cloud remained over them."

The two p'sukim are GMs at 873.

GM We come from Avraham and Sara, Yitzchak and Rivka, Yaakov and Rachel & Leah (with help from Bilha & Zilpa). One pasuk we can point to, though, as the beginning of Bnei Yisrael is B'reishit 29:32 -

וַתֵּהָר לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי-רָאָה ה' בְּעֲנָיִי כִּי עָלְתָה יְאֻהַבְנִי אִשְׁי:

"Leah became pregnant and gave birth to a son. She named him Reuven. 'God has seen my troubles,' she said. 'Now my husband will love me.'"

That's the first little shoot from the ground. Here is a pasuk that shows us the tree which bloomed from it - Bamidbar 7:2 -

וַיִּקְרְיבוּ נְשִׂאֵי יִשְׂרָאֵל רְאֵשֵׁי בֵּית אֲבוֹתָם הֵם נְשִׂאֵי הַמִּטָּוֹת הֵם הָעֹמְדִים עַל-הַפְּקָדִים:

"The princes of Israel, who were the heads of their paternal lines, then came forward. They were the leaders of the tribes and the ones who had directed the census."

The two p'sukim are GMs at 4035.

GM Okay, we're experimenting with Gimatriyot other than the 'regular one'. Found something. Get there in a moment.

ALEF has a value of 1. The word ALEF is spelled ALEF-LAMED-PEI. The MILUI gimatriya of ALEF is 111 (by adding up its full name's spelling).

Related is the NISTAR gimatriya, which is the MILUI without the first letter. For ALEF, the first letter of its spelling is not hidden. So the NISTAR gimatriya of ALEF is LAMED+PEI = 110. That's the 'hidden' value of an ALEF. And so on for all the letters.

The program that I use for gimatriya searches, gives me the MILUI and NISTAR values of words, phrases, and p'sukim. It allows me to get GMs (gimatriya matches), but only with the regular gimatriya of the matching pasuk. Got that? So here goes.

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֵׁבַע וַיֵּלֶךְ יוֹרְדָּה:

And Yaakov left Be'er Sheva, and he went to Charan.

Regular gimatriya is 1233. Did not yield anything interesting in the search for a match. The MILUI - spelling out each letter - totalled 4256. Nothing I could use. The NISTAR gimatriya is 3023, which matched T'hilim 102:18.

פָּנָה אֶל־תְּפִלַּת הַעֲרֵר וְלֹא־בָזָה אֶת־תְּפִלָּתָם:

He has turned to the prayer of those who cried out, and He did not despise their prayer.

Works for me. Yaakov was out of the comfort zone of the home of Yitzchak and Rivka. He was attacked by Eisav's son Elifaz, who stole all his possessions rather than kill him (as he was instructed to do). And Yaakov turned to HaShem with prayer... and was answered favorably.

P.S. I just discovered part of the difficulty with both the MILUI and NISTAR gimatriyot: the spelling of the letters. For example, how would you spell VAV? The TES program I use, spells it VAV-VAV, which gives it a MILUI value of 12 and a NISTAR value of 6. The above GM is based upon that spelling. However, I have a different Gimatriya program, and it spells VAV as VAV-ALEF-VAV. MILUI of 13 and NISTAR of 7. Since in the first pasuk of the sedra, there are two VAVs, the NISTAR comes out to 3025 rather than 3023. So the GM doesn't work. Oh well. It's still nice.

P.P.S. If you are reading these words, please let me know - I have no idea if anyone is interested in the GMs.

Thanks - philch@013.net

GM One type of Gimatriya Match that we have found is the Bookend GM. Obviously, a made-up name, it is the match of two p'sukim from the beginning and the end of a particular story or portion in the Torah. Take a look at B'reishit 28:12 in Vayeitzei -

וַיִּזְוֹלֶם וַהֲגִיָּה סֹכֶל מִצָּב אֶרֶצָה וְרֵאשִׁי מִגֵּיעַ הַשָּׁמַיְמָה וַהֲגִיָּה מִלְאכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ:

And he (Yaakov) dreamed, and behold! a ladder set up on the ground and its top reached to heaven; and behold, angels of God were ascending and descending upon it.

That's one of the p'sukim that describes the beginning of Yaakov's journey from Eretz Yisrael to Chutz LaAretz and back again - which is Parshat Vayeitzei. And one of the p'sukim that describes Yaakov on his way back to Eretz Yisrael is B'reishit 31:14 -

וַתֵּעַן רָחֵל וְלֵאָה וַתֹּאמְרָה לָּו הָעוֹד לָנוּ זֶכֶק וְזִוּזָה בְּבַיִת אָבִינוּ:

And Rachel and Leah replied and said to him, "Do we still have a share or an inheritance in our father's house?"

The two p'sukim are GMs at 2435. Not a perfect set of Bookends, but close enough.

GM Here's another Bookend Gimatriya Match in Vayeitzei. First, B'reishit 30:2 -

וַיִּזְרֶ-אֶף יַעֲקֹב בְּרִזְוֹל וַיֹּאמֶר הֲתִנּוּת אֱלֹהִים אֲנֹכִי אֲשֶׁר-מִנְעַ מִמֶּנּוּ פְרִי-בֶטֶן:

And Yaakov became angry with Rachel, and he said, "Am I instead of God, Who has withheld from you the fruit of the womb?"

Rachel's inability to have children has "gotten to her". Yaakov's reaction is harsh. But now look at B'reishit 30:23 -

וַתֵּהָר וַתֵּלֵד בֶּן וַתֹּאמֶר אֵסָף אֱלֹהִים אֶת-זִוּרָפְתִּי:

And she (Rachel) conceived and bore a son, and she said, "God has taken away my reproach."

The two p'sukim are GMs at 3076. From barren to giving birth.

Haftara of Vayeitzei (and of Shabbat Shuva)

גמג A key pasuk read on both occasions, is Hoshei'a 14:2 -

שׁוּבוּהָ יִשְׂרָאֵל אֶל־יְהוָה אֱלֹהֵיךָ כִּי כָשַׁלְתָּ בְּעֲוֹנוֹתֶיךָ:

Return, O Israel, to the Lord your God, for you have stumbled in your iniquity.

The gimatriya of the pasuk is 1948, a number that represents a major step in Israel's return to Eretz Yisrael, and hopefully, to HaShem. We're not there yet, but we are - Baruch HaShem - headed in the right direction.

But look what other pasuk in Tanach has a matching gimatriya - Mishlei 3:17. Familiar? Maybe not the source, but the pasuk is definitely familiar.

דְּרָכֶיהָ דְרָכֵי־נֶעְמָם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹמִים:

Its (the Torah's) ways are ways of pleasantness, and all its paths are peace.

This is a key component in the struggle for T'shuva - individual and communal. It is the pleasantness of Torah and a Torah way of Life, that we must help our fellow Jews see, experience, and accept - with love.

Remember too, the pasuk in Parshat Nitzavim, D'varim 30:11 -

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם לֹא־נִסְתָּרָה הִיא מִפְּנֶיךָ וְלֹא־רְחוֹקָה הִיא:

For this commandment which I command you this day, is not concealed from you, nor is it far away.

It is not clear whether this pasuk is speaking about the mitzva of T'shuva - which was the mitzva presented immediately before the pasuk KOL HAMITZVA. Or is it speaking of the whole body of mitzvot, that is, the whole Torah. Without a numeric connector, these two possibilities for what the Torah means by KOL HAMITZVA, there certainly is a connection between the specific mitzva of T'shuva and the whole Torah - because T'shuva is not really its own mitzva, but rather it is a component of each and every mitzva of the Torah. Hence, the original GM of SHUVA YISRAEL and D'RACHEHA certainly confirms numerically, the connection between the two p'sukim and their subjects.

VAYISHLACH

GM As part of his preparation for his encounter with his brother Eisav, Yaakov prays to G-d for help. Hence, B'reishit 32:12

הצילני נא מיד אחי מיד עשו כי ירא אנכי אתו פן יבוא והכני אם על בניי:

Rescue me, I pray, from the hand of my brother - from the hand of Eisav. I am afraid of him, for he can come and kill us all - mothers and children alike..

In searching for Gimatriya Matches for this pasuk, we found that T'hilim 86:15 tells us to Whom Yaakov prayed -

ואתה אלהי אלהי אלהים ורחום ונזוף ארך אפים ורב חסד ואמת:

But You, HaShem, are a compassionate and gracious God, slow to anger and with much kindness and truth.

The two p'sukim are GMs at 1961.

1961, you say? Interesting number. Rotate the number 180° and you get 1961. Such numbers are called strobogrammatic numbers. 1961 is one of There are only 20 four-digit numbers that are strobogrammatic. (There are 9000 four-digit numbers.)

In the year 1961 to Creation, Avraham Avinu was 13 years old. All 10 generations from No'ach to Terach were still alive. (That is the individuals of each generation named in the Torah - No'ach, Sheim, Arpachshad, Shelach, Eiver, Peleg, R'u, S'rug, Nachor, and Terech.)

GM HaShem reiterates His promise the the Avot in B'reishit 35:12 -

ואת הארץ אשר נתתי לאבותי וליצחק לך איתנה וליצחק אתן את הארץ:

And the land that I gave to Avraham and to Yitzchak, I will give to you and to your seed after you will I give the land."

In searching for Gimatriya Matches, one often finds several other p'sukim in Tanach that share a Gimatriya. Sometimes none of the results say something to be shared. Sometimes one. And that's the 'meat' of these GM searches.

But sometimes, a pasuk matches just one other pasuk and when that lends itself to make a connection, the GM becomes stronger.

With a gimatriya of 4862, the only other pasuk in Tanach with that numeric value is Nechemia 1:8 -

זכרנא את הדבר אשר צוית את משה עבדך לאמר אתם תמטלו אני אפיץ אתכם בעמים:

Remember now the word that You commanded Moshe, Your servant, saying, 'If you deal treacherously, I shall scatter you among the nations.'

What an important reminder and a poignant counterpoint to our pasuk from this week's sedra.

In the year 4862, Rashi was 62 years old. He died at age 65. The RIF was 88, and died the following year. Rashbam was 17 years old. Rabbeinu Tam was 2 years old.

GM B'reishit 35:1 in Parshat Vayishlach -

וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵּית־אֵל וְשִׁבְשָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ
לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבָרְנֶהָ מִפְּנֵי עֲשׂוֹ אָזְוִיךָ:

And God said to Yaakov, "Arise and go up to Beit El and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Eisav."

This pasuk tells us of when Yaakov was done with the Lavan experience, the encounter with Eisav, and the Sh'chem fiasco. This happened when Yaakov received his new name from G-d - YISRAEL. At the time of this pasuk, Yaakov had 11 sons - Binyamin was about to be born and Rachel was about to die in childbirth. This pasuk in Vayishlach marks a beginning of sorts of the family that was to grow into a nation that numbered over 600,000 men of military age plus women and children - a nation of two to three million people.

The census at the beginning of the Book of Bamidbar, took place on the first of Iyar in the year 2449, about 242½ years after the events in Vayishlach. Bamidbar 1:46 (in Parshat Bamidbar) -

וַיְהִי כָל־הַפְּקָדִים שֵׁשׁ־מֵאוֹת אָלֶף וּשְׁלֹשֶׁת אֲלָפִים וָחֲמִישׁ מֵאוֹת וָחֲמִשִּׁים:

The sum of all those who were counted: six hundred and three thousand, five hundred and fifty.

The pasuk in Vayishlach marks a beginning of sorts of the family that was to grow into a nation that numbered over 600,000 men of military age plus women and children - a nation of two to three million people.

These two p'sukim share the same gimatriya - 3886.

VAYEISHEV

GM Yosef has just arrived in Mitzrayim and is a servant (slave) of Potifar. The Torah tells us of Yosef's successes there - B'reishit 39:2 -

וַיְהִי ה' אֶת-יוֹסֵף וַיְהִי אִישׁ מְצַלְחִים וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרָיִם:

God was with Yosef, and He made him very successful. Soon he was working in his master's own house.

Gimatriya of the pasuk is 1995. So, we search for p'sukim in Tanach with the same gimatriya and we find (among other p'sukim) T'hilim 146:5 -

אֲשֶׁר־יֵשׂא לַיְעֲקֹב בְּעֲזָרוֹ שְׂבָרוֹ עַל־ה' אֱלֹהָיו:

Fortunate (or happy) is he in whose help is the God of Yaakov; his hope is in HaShem his God.

Yosef was profoundly influenced and inspired by his father, Yaakov. That this pasuk from T'hilim refers specifically to the G-d of Yaakov, makes it a nice GM for our pasuk above.

Unrelated to the GM, let's look at 1995. Avraham Avinu was 47 years old and was fairly new to belief in One G-d. He was 28 years away from his Aliya. No'ach and the main name of each generation from him until Avraham were all still alive. Peleg was to die a year later; and Nachor the year after that.

Meanwhile, in 1995 of the common era, we got Windows 95, eBay was founded, Sony PlayStation was released, the Rabin assassination, Jonas Salk died, so did Mickey Mantle.

As to the number 1995 - Its prime factorization is $3 \times 5 \times 7 \times 19$.

GM What led to Yosef's descent into Mitzrayim, which resulted in Yaakov and family going down to Mitzrayim, which led to the enslavement and oppression of Bnei Yisrael in Mitzrayim? Not just this, but a significant contributory factor was the K'TONET PASSIM that Yaakov gave Yosef, which fanned the jealousy and hatred of the brothers against Yosef. B'reishit 37:3 from the beginning of Parshat Vayeishev -

וַיִּשְׂרָאֵל אֶהָב אֶת-יוֹסֵף מִכָּל-בָּנָיו כִּי-בֶן־זְקֵנִים הוּא לוֹ וַיַּעֲשֵׂה לוֹ כְּתֹנֶת עֲסִים:

And Yisrael loved Yosef more than all his sons, because he was a son of his old age; and he made him a fine woolen coat.

The Gimatriya of this pasuk is 3084. Our searches found a significant match to the AT-BASH Gimatriya of the pasuk in Vayeishev. Its AT-BASH Gimatriya is 3925. The regular gimatriya of D'varim 26:7 in Parshat Ki Tavo is 3925 -

וּנְצַעַק אֶל־ה' אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע ה' אֶת־קוֹלֵנוּ וַיִּרְא אֶת־עֲמָלֵנוּ וְאֶת־לְוִצֵּנוּ:

So we cried out to HaShem, God of our fathers, and HaShem heard our voice and saw our affliction, our toil, and our oppression.

This is sort of a Bookend type of Gimatriya Match.

MIKEITZ

GM The following pasuk is the turning point between Yosef's being a slave and his becoming the viceroy of Egypt - B'reishit 41:16 -

וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בְּלֹעֲדֵי אֲלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה:

Yosef answered Pharaoh, 'It is not by my own power. But God may provide an answer concerning Pharaoh's fortune.'

But what's he doing in Egypt in the first place - slave or high-ranking official. The answer can be seen in a pasuk from Vayeitzei - B'reishit 29:30 -

וַיָּבֵא אִם אֶל־רָחֵל וַיֵּאָהֵב אִם־אֶת־רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שִׁבְע־שָׁנִים אַחֲרָיו:

[Yaakov] thus also married Rachel, and he loved Rachel more than Leah. He worked for [Lavan] another seven years.

"he loved Rachel more than Leah"

That's where it started. That's what eventually brought Yosef to Mitzrayim. And that's what eventually brought us all down to Egypt. And that is why we say AVADIM HAYINU L'FAR'O B'MITZRAYIM, every single year.

The two p'sukim are GMs at 2788.

Unrelated... The year 2788 marked 300 years since our entry into Eretz Yisrael. Yiftach HaGiladi was the SHOFET at the time.

VAYIGASH

GM My Gimatriya Match searches mostly involve my choosing a pasuk or a good partial pasuk and seeing what comes up. I've said this before. Sometimes something interesting comes from the search and a D'var Torah forms around the GM. Sometimes (more often), not. And sometimes a match comes of obvious interest, but without shaping it into a D'var Torah - yet.

Here's what happened when I used this pasuk from Vayigash (B'reishit 45:3) in a search:

וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הָעֹלֹד אָבִי נָי וְלֹא־יָכְלוּ אָחָיו לְעֹנֹת אֹתוֹ כִּי זָבְהָלוּ מִפָּנָיו:

"Yosef said to his brothers, 'I am Yosef! Is my father still alive?' His brothers were so startled, they could not respond."

The gimatriya of the whole pasuk is 2202. Six other p'sukim in Tanach matched. One had promise for the GMs. T'hilim 33:3 -

שִׁירוּ לּוֹ שִׁיר חֲדָשׁ הִיטִיבוּ נְיָן בְּתְרוּעָה:

"Sing to Him a new song; play well with joyful shouting."

Not bad as a reaction to the reuniting of the brothers. But I wasn't satisfied. Before I went to another pasuk, I cut the pasuk to a NPP (neat partial pasuk) -

וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הָעֹלֹד אָבִי נָי ...

"Yosef said to his brothers, 'I am Yosef! Is my father still alive?' ..."

This part of the pasuk can stand on its own (that's the criterion for a NPP), and its gimatriya was only 802. That's on the low side for whole p'sukim, and I wasn't expecting much from the search. 22 different words in Tanach have an 802 gimatriya. I didn't find anything I could use. 951 phrases in Tanach. Phrases always have a high number of finds (most of which are not NPPs), but before I look through them, I check the p'sukim that match. In this case, two. One was from Divrei HaYamim Alef and consisted of three names. But the other one was T'hilim 118:25 - and that one caught my attention:

אָנָּה ה' הוֹשִׁיעָה נָּא אָנָּה ה' הַצְּלִינָּה נָּא:

Please, HaShem, save now! Please, HaShem, make prosperous now!

To me, this was a significant GM; I'm just not sure how to express the connection. You give it a try.

I will add, on a TILDE note, that HOSHI'A seems to be accented MILEIL (ho-SHI-a),

whereas HATZLICHA is definitely MILRA (hatz-li-CHA)

GM See Parshat D'varim for the full presentation of this GM

וַיִּפֹּל עַל-צוּאֲרֵי בְנֵימִן אָזְנוֹ וַיִּבֶךְ וּבְנֵימִן בָּכָה עַל-צוּאֲרָיו:

"And he (Yosef) fell on his brother Binyamin's neck and wept, and Binyamin wept on his neck."

אִיכָה אֶשָּׂא לְבָבִי טְרַחְטְכֶם וּמִשְׁאָכֶם וְרִיבְכֶם:

"But how can I bear the burden, responsibility and conflict that you present if I am all by myself?"

GM Here is a very special pasuk - the one that tells us about Yosef revealing his identity to his brothers. (613 Torah Avenue made this pasuk well-known to a generation of listeners, when Serach played on her kinor... I am Yosef; is my father still alive...) - B'reishit 45:3 -

וַיֹּאמֶר יוֹסֵף אֶל-אָזְנוֹ אֲנִי יוֹסֵף הֲעוֹד אָבִי חַי וְלֹא-יָכְלוּ אָזְנוֹ לְעֹנֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנָיו:

Yosef said to his brothers, 'I am Yosef! Is my father still alive?' His brothers were so startled, they could not respond.

No doubt about the mixed emotions triggered by Yosef's announcement, but one would hope that joy was right up there at the top of the list.

T'hilim 33:3

שִׁירוּ לּוֹ שִׁיר זָדָשׁ הִיטִיבוּ נָגִן בְּתִרוּעָה:

Sing to Him a new song; play well with joyful shouting.

The p'sukim are a GM at 2202.

Bonus: T'hilim 33:3 - drop the colon and you have 333, the gimatriya of

אֲנִי יוֹסֵף הֲעוֹד אָבִי חַי

What's with 2202?

Yitzchak Avinu was 154 years old. Yaakov was close to the end of his stay at Lavan's place. Reuven was 10 years old. Yosef was 3. Binyamin was not yet born.

2202 is a sphenic number, having exactly three distinct prime factors.

The smallest sphenic number is 30, with is $2 \times 3 \times 5$.

2202 is $2 \times 3 \times 367$.

VAYCHI

GM Yaakov Avinu was born in the land that was to become Eretz Yisrael. At age 63 he got the brachot which angered Eisav. He 'fled' to the Yeshiva of Eiver, where he learned for 14 years. At 77, he went to Charan to continue distancing himself from Eisav and to find a wife (wives) there. He remained in Chutz LaAretz for 20 years and returned to the Land at 97. Yosef was 6 years old at the time. Yosef was taken to Mitzrayim at age 17, when Yaakov was 108. 22 years later, Yaakov and family went down to Mitzrayim to be reunited with Yosef. Yaakov lived the last 17 years of his life in Egypt. Yaakov was brought back to the Land for burial, as we read in B'reishit 50:7 -

וַיַּעַל יוֹסֵף לְקַבֵּר אֶת־אָבִיו וַיַּעַלְו אִתּוֹ כָּל־עַבְדֵי פַרְעֹה זְקֵנֵי בֵיתוֹ וְכָל זְקֵנֵי אֶרֶץ־מִצְרָיִם:

"Yosef headed north to bury his father, and with him went all of Pharaoh's courtiers who were his palace elders, as well as all the [other] elders of Egypt."

Yaakov spent 37 of his 147 years outside of Eretz Yisrael, and/but he died in Chutz LaAretz and return to the Land posthumously. In somewhat of a contrast, we have his descendants poised at the threshold of Eretz Yisrael 193 years after Yaakov 'returned', not after death, but as a new nation ready to put its Egyptian exile experience behind them and to LIVE in Eretz Yisrael. Bamidbar 34:17 is a GM (3523) to the above pasuk -

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִנְזְלוּ לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן־נֹון:

"These are the names of the men who shall parcel out the land. [First, there shall be] Eliezer the kohen and Yehoshua son of Nun."

It would be nice to say, and finally, Yaakov's children lived happily ever after in Eretz Yisrael. It would be nice, but we are still waiting, hoping, praying, and working towards that happily ever after.

GM In Parshat Vayigash, Yehuda faces the leader of Egypt and pleads for the safe return of Binyamin to his father - and to take him (Yehuda) as a slave, instead of Binyamin. B'reishit 44:32 states -

כִּי עָבַדְךָ עָרַב אֶת־הַנְּעָר מֵעַם אָבִי לְאֹמֶר אִם־לֹא אָבִיאָנֹו אֵלֶיךָ וַיִּזְטְאֵתִי לְאָבִי כָּל־הַיָּמִים:

Besides, I offered myself to my father as a guarantee for the lad, and I said, 'If I do not bring him back to you, I will have sinned to my father for all time.'

Years passed, Binyamin was returned to Yaakov, Yosef revealed his identity to his brothers, Yaakov and his whole household went down to Mitzrayim, and Yaakov was reunited with Yosef.

And then, Yaakov was on his deathbed and Yosef came to him - B'reishit 48:2 -

וַיִּגְדַּל לְיַעֲקֹב וַיֹּאמֶר הֲגַה בְּנֵךְ יוֹסֵף בָּא אֵלָיָה וַיִּתְנוּזֵק יִשְׂרָאֵל וַיֵּשֶׁב עַל־הַמִּטָּה:

When Yaakov was told that Yosef was coming to him, Israel summoned his strength and sat up in bed.

I sometimes look at Gimatriya Matches as extra threads that link two things. In this case, two points in the continuing story of Yosef. These two p'sukim share the numeric value of 2393.

As GM searches result in more than you look for, sometimes, another pasuk in the Torah showed up as matching these two. Without anything to say or any observation to make, the other pasuk is D'varim 22:11, the prohibition of wearing SHAATNEZ.

Unrelated, in the year 2393 from Creation, the future Moshe Rabeinu was 25 years old.

And as long as we're playing with numbers, 2393 is a prime number. Further, it is a right-truncatable prime, since 2, 23, and 239 are also prime. And now you know!

GM Yaakov Avinu was born (keeps) a name that connotes his holding onto Eisav's heel - literally and figuratively. Finally, after successfully battling the guardian angel of Eisav (one major opinion), he is given the additional name of YISRAEL. This name is later confirmed (so to speak) by HaShem. This new name has aloftier connotation, and it is used in context of events that go beyond the individual to Yaakov's role as the progenitor of B'nei Yisrael. We can suggest that Yaakov's 'career' as the father of Am Yisrael begins with B'reishit 35:10 in Parshat Vayishlach. The gimatriya of this pasuk is 4492. Its AT-BASH gimatriya is 2148 -

וַיֹּאמֶר־לוֹ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

God said to him, "Your name is Yaakov. Your name shall no longer be called Yaakov, but Yisrael shall be your name." And He named him Yisrael.

And we might view B'reishit 49:33 in Vaychi as the end of Yaakov's personal involvement in shaping the future nation of B'nei Yisrael. -

וַיִּכְלֵ יַעֲקֹב לְצַוֹּת אֶת־בָּנָיו וַיִּאֲסֹף רַגְלָיו אֶל־הַמִּטָּה וַיִּגְוַע וַיִּאֲסֹף אֶל־עַמּוּיוֹ:

And Yaakov concluded commanding his sons, and he drew his legs [up] into the bed, and expired and was brought in to his people.

These two p'sukim are Bookend Gimatriya Matches of a sort.

SH'MOT

GM Sh'mot 1:6 sounds very abrupt and final:

וַיָּמָת יוֹסֵף וְכָל-אָחָיו וְכָל-הַדּוֹר הַהוּא:

"And Yosef and all his brothers and all that generation, died."

Yosef and his brothers were the main personalities in the last four sedras of B'reishit. Sh'mot begins with a reiteration of B'reishit 46:8, which tells us of the family of Yaakov that went down to Mitzrayim. In Vayigash, the sons and grandsons of Yaakov are enumerated. Here at the beginning of Sh'mot, only the sons' names are recounted. And then comes that pasuk above. They all died. That's it. Finished.

Not quite!

D'varim 4:4 is a well-know pasuk, because it is part of the initial call-up to the Torah every time the Torah is read -

וְאַתֶּם הַדְּבָרִים בָּה' אֵלֹהֵיכֶם הַיּוֹם כִּלְכֶם הַיּוֹם:

"But you who cleave to HaShem your God every one of you is alive this day"

There are many different comments made by M'forshim about what this pasuk is telling us. Among them is the Torah T'mima who quotes the gemara in Sanhedrin 90b, which is discussing different sources in the Torah for T'CHIYAT HAMEITIM, the revival of the dead. "And there are those who say that it is from this following verse that he said to them his ultimate proof: V'ATEM HAD'VEIKIM... (D'varim 4:4). Wasn't it obvious with regard to the children of Israel whom God was addressing, that "every one of you is alive this day"? Rather, the meaning of the verse is: Even on the day when everyone is dead you will live; just as today every one of you is alive, so too, in the World-to-Come every one of you will be alive.

Additionally, there is a well-known maxim that TZADIKIM B'MITATAM K'RU'IM CHAYIM - righteous people in their death are called alive. The Sh'vatim (sons of Yaakov) certainly lived on beyond their deaths.

These two p'sukim are GMs at 981.

GM Parshat Sh'mot begins with B'nei Yisrael in Egypt, and when Yosef and his brothers died, our sojourn there was about to segue into slavery. Sh'mot 1:13 sums up things very well:

וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפֶרֶךְ:

"The Egyptians started to make the Israelites do labor designated to break their bodies."

Slavery and oppression continue throughout the sedra and into Va'eira, when the MAKOT begin. Although we read it in a sedra and a half, that slavery and oppression took place over a period of 117 years. The plagues put an end to the actual slavery, but we didn't leave Mitzrayim until the middle of Parshat Bo (about half year from MAKAT DAM to Y'tzi'at Mitzrayim).

T'hilim 105 is one of the p'rakim that praises and thanks HKB"H for taking us out of Egypt. Pasuk 30 is part of the description of the MAKOT that led to the Exodus

שָׂרֵץ אֲרָצָם צְפַרְדֵּיִם בְּחוֹדְרֵי מַלְכֵיהֶם:

"Their land swarmed with frogs in the rooms of their monarchs."

Yes, it is only part of the story. But this pasuk from T'hilim gimatriya matches the pasuk in Sh'mot, at 1784.

GM In all that transpired between HaShem and Moshe at the S'NEH, Sh'mot 3:12 is a powerful pasuk that sums up G-d's Plan for B'nei Yisrael.

וְאָרַד לְהַצִּילוֹ | מִיַּד מִצְרַיִם וְלְהַעֲלֵתוֹ מִן־הָאָרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבֶת
זָקָב וְדָבֶשׂ אֶל־מְקוֹם הַכְּנָעַנִי וְהַחִיטִי וְהָאֱמֹרִי וְהַפְּרִזִי וְהַחִוִּי וְהַיְבוּסִי:

"I have come down to rescue them from Egypt's power. I will bring them out of that land, to a good, spacious land, to a land flowing with milk and honey, the territory of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Yebusites."

You can almost say that all the rest is commentary (as the expression goes). Looking forward to being taken out of Egypt AND being brought to Eretz Yisrael says it all.

With a gimatriya of 4969 - that's high - the expectation of finding a good GM is not promising. Yet, look at what pasuk matches ours from the sedra. Yishayahu 61:10 -

שׁוֹשׁ אֲשִׁישׁ בָּהּ תִּגָּל נִפְשִׁי בְּאִלֹּהֵי כִי הִלְבִּישׁנִי בְּגָדֵי־יִשׁוּעַ מֵעִל׃ צְדָקָה יַעֲטֵנִי כְּנֹתָן׃ יִכְתֹּן
פָּאֵר וְכִפְלָה תַעֲלֶה כְּלִיהָ׃

"I will rejoice with HaShem; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, kohen-like, dons garments of glory, and like a bride, who adorns herself with her jewelry."

That is an expression of great joy - an appropriate GM for Sh'mot 3:8.

GM Let's start from the beginning of the Book and Sedra of Sh'mot - Sh'mot 1:1 -

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

And these are the names of the sons of Israel who came to Egypt; with Yaakov, each man and his household came:

Gimatriya of this pasuk is 3161. There are four other p'sukim in Tanach (three in the Torah and one in the Book of Ezra) - none of them speak out as meaningful Gimatriya Matches.

But the AT-BASH gimatriya of our first pasuk in Sh'mot (4970) finds us some interesting matches. Out of eight p'sukim with a regular gimatriya of 4970, the following fit nicely as GMs.

B'reishit 47:30 -

וְשָׁכַבְתִּי עִם־אֲבוֹתַי וַיִּשְׂאֵאתָנִי מִמִּצְרָיִם וַיִּקְבְּרֵתָנִי בְּקַבְרֵתָם וַיֹּאמֶר אָנֹכִי אֶעֱשֶׂה כְּדַבְרְךָ:

I will lie with my forefathers, and you shall carry me out of Egypt, and you shall bury me in their grave." And he said, "I will do as you say."

Technically, Yaakov was the first of the people and nation he fathered, to leave Mitzrayim. So we can say that the AT-BASH gimatriya of the pasuk that describes the beginning of our descent into Mitzrayim, gives us the seed of the eventual Exodus from there.

Now look at an earlier pasuk - B'reishit 15:7 -

וַיֹּאמֶר אֵלָיו אֱלֹהֵי ה' אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:

And He (God) said to him, "I am HaShem, Who brought you forth from Ur of the Chaldees, to give you this land to inherit it."

As God stated to Moshe at the Burning Bush, the Plan was to take the people out of Egypt in order to bring them to the future Eretz Yisrael. This pasuk speaks of God taking Avraham out of UR KASDIM in order to give him the future Land of Israel. Yes, our premier pasuk of Sh'mot sees us going down into Egypt; but one of its AT-BASH matches tells us of the promise - to be fulfilled - after the Egyptian experience.

Now look at D'varim 10:11 -

וַיֹּאמֶר ה' אֵלָי קוּם לֶךְ לְמִסְעֵ לְפָנַי הַעַם וַיָּבֹאוּ וַיִּירָשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נְשָׁבַעְתִּי לְאֲבוֹתָם לָתֶת לָהֶם:

And HaShem said to me, "Arise, go to lead the travels before the people, so that they may come and possess the land I promised their forefathers to give them."

Another AT-BASH GM from a different angle - Moshe telling the People about their intended destination following the Exodus.

VA'EIRA

GM Va'eira starts with an unusual pasuk (Sh'mot 6:2)

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה':

"God spoke to Moshe, and said to him, "I am Hashem."

VAYDABEIR is considered speaking strickly. ELOKIM is G-d's name when MIDAT HADIN, G-d's strick justice, is called for. VAYOMER is a softer, And He said. HaShem is the name of G-d that represents mercy.

In one short pasuk, we have two different modes of communication and two different connotations to His names.

One way of understanding the pasuk, is that G-d was preparing to sharply reproach Moshe for saying to G-d, Why did You make things worse for the People. Then, He reconsidered (so to speak) and said to Moshe, in a softer tone that He is HaShem.

G-d switched from a stern reproach to a more sympathetic tone, taking into account Moshe's desire to make things better for the People.

The implication is that G-d's quality of Mercy and forgiveness is more conducive to Yir'at HaShem, fear or reverence of G-d, than harsh judgment would be.

This idea is succinctly summed up in T'hilim 130:4 -

כִּי-עִמָּךְ הַסְּלִיחוֹת לְמַעַן תִּירָא:

"But there is forgiveness with You, that You may be feared."

This pasuk is preceded by, "If you, G-d, should mark iniquities, HaShem, who could stand?"

So, we can say that T'hilim 130:4 echoes one understanding of Va'eira's first pasuk.

These two p'sukim share the same gimatriya (1075), and what makes this point even stronger, is that they are the only two p'sukim that have a numeric value of 1075. (For most GMs, there are other p'sukim that we just ignore, but here there are no other p'sukim.)

GM The famous prophecy that G-d sent Moshe to deliver to the People, consists of three p'sukim - the first concerns the Exodus, the second the Sinai experience, and the third - Eretz Yisrael. Here is Sh'mot 6:7, the middle part -

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לַאֲלֹהִים וַיִּדְעֻתֶם כִּי אֲנִי ה' אֱלֹהֵיכֶם הַמּוֹצֵא אֶתְכֶם מִמִּצְרַיִם מִתַּחַת סִבְלֹת מִצְרַיִם:

I will take you to Myself as a nation, and I will be to you as a God. You will know that I am HaShem your G-d, the One who is bringing you out from under the Egyptian subjugation.

That's the prophecy and here is the beginning of the fulfillment of that prophecy - Sh'mot 19:4 -

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֵשָׂא אֶתְכֶם עַל-פְּנֵי נְשָׁרִים וָאֵבָא אֶתְכֶם אֵלַי:

'You saw what I did in Egypt, carrying you on eagles' wings and bringing you to Me.

The p'sukim are a GM at 4934.

What else is with 4934?

The RASHBAM passed away.

Rambam was 39 years old (just like Jack Benny).

4934 is a semiprime being the product of 2 and 2467.

GM G-d promised to bring us to Eretz Yisrael and to give the Land to us. Sh'mot 6:8 -

וְהֵבֵאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נְשָׂאתִי אֶת-יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מְוָרְשָׁה אֲנִי ה'.

I will bring you to the land regarding which I raised My hand, [swearing] that I would give it to Avraham, Yitzchak, and Yaakov. I will give it to you as a heritage. I am God.

As I've written often, the search for Gimatriya Matches is blind - meaning the TES program I use allows me to highlight from the text, use its numeric value as the search parameter, and receive, in response, words, p'sukim, and phrases that have the same gimatriya. Most significant results are full p'sukim. Second to that are Neat Partial P'sukim (NPP), which read as a complete statement. In the case of the above pasuk from Va'eira, with a gimatriya of 6869, only one other pasuk in Tanach matched. Yehoshua 22:9 -

וַיָּשׁוּבוּ וַיֵּלְכוּ בְנֵי-רְאוּבֵן וּבְנֵי-גָד וְנֹזְעִי | שָׁבַט הַמְנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשִּׁלֹּה אֲשֶׁר-בְּאֶרֶץ כְּנָעַן לְלִקְחַת אֶל-אֶרֶץ הַגִּלְעָד אֶל-אֶרֶץ אֲחֻזַּתֵם אֲשֶׁר נְאֻמָּה-בָּהּ עַל-פִּי ה' בְּיַד-מֹשֶׁה:

And the children of Reuven and the children of Gad and the half-tribe of Menashe returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gil'ad, to the land of their possession, of which they were possessed, according to the word of HaShem through Moshe.

With only these two p'sukim sharing 6869 as their gimatriya, it is extra (don't know the right word) nice that there is something significant to point out.

The pasuk from our sedra speaks of our being brought to the Land of Israel. The pasuk from Yehoshua includes in Eretz Israel, not only K'naan, but also the territories of Gil'ad, the area giving to the two and a half tribes to settle.

6869 is too large a number to treat it as a year - neither from Creation, nor of the common era - to give some trivia, as we have done on other occasions.

Mathematically, 6869 is a prime number. Since 6871 is also prime, 6869 and 6871 are Twin Primes.

GM Here's a NPP (neat partial pasuk) which consists of the three L'SHONOT GE'ULA concerning our being taken out of Egypt - Y'TZI'AT MITZRAYIM. Sh'mot 6:6 -

וַיֹּאמֶר לְבְנֵי־יִשְׂרָאֵל אֲנִי ה' (וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבֻלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מִעֲבָדֵתָם וְגָאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבְשׁוֹפְטִים אֲדָכִים:

(Therefore, say to the children of Israel, 'I am HaShem,) and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments.

The NPP starts with V'HOTZEITI and continues to the end of the pasuk. Its gimatriya is 6067. Three p'sukim in Tanach have that gimatriya; we are looking at D'varim 34:4 -

וַיֹּאמֶר ה' אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁפַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזֶרַעְךָ אֶתְנַתְּנָהּ הָרְאִיתִךָ בְּעֵינַיִךָ וְשָׂמָּה לֹא תַעֲבֹר:

And HaShem said to him, "This is the Land I swore to Avraham, to Yitzchak, and to Yaakov, saying, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not cross over there."

In Va'eira, HaShem speaks to Moshe and commands him to convey to B'nei Yisrael that He (HaShem) will take them out of Egypt. That's basically the beginning of Moshe's career as the leader of Am Yisrael. At the end of V'zot HaB'racha, HaShem speaks to Moshe at the end of his career, shortly before Moshe dies at age 120, about the goal of the Exodus - namely, to give the Land of Israel to B'nei Yisrael.

6067 is too large a number to treat it as a year - neither from Creation, nor of the common era - to give some trivia, as we have done on other occasions.

Mathematically, 6067 is a prime number. It is a magnanimous prime because if you insert a plus sign anywhere among its digits, the resulting sum will be prime.

6+067=73 - prime. 60+67=127 - prime. 606+7=613 - prime (an significant to us).

BO

GM Sh'mot 12:5 tells us of the beginning of our festivals -

שֶׁהָ תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָּכֶם מִן־הַכֹּבְשִׁים וּמִן־הָעִזִּים תִּקְחוּ:

"You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats."

That's when it all started. Get ready for your first Korban Pesach. Male lamb or kid, from 8 days old until the end of its first year.

And here is the pasuk that begins the full list... Vayikra 23:4 in Parshat Emor -

אֵלֶּה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

"These are HaShem's appointed [holy days], holy occasions, which you shall designate in their appointed time."

These p'sukim are Gimatriya Twins at 2758.

Side point, totally unrelated: In the year 2758 from Creation, Tola ben Puah of Shevet Yissachar was the SHOFET of Israel. He was the 7th of 15 SHO-F'TIM.

GM There are differences between Shabbat and Chagim, halachic differences, and different origins. But there are more things that connect Shabbat and Chag. Yom Tov is called SHABBATON, a Shabbat with some permitted melacha. A Shabbat with a lesser punishment for violation. The major concept that unites Shabbat with Yom Tov is the concept of K'DUSHAT Z'MAN - the sanctity of time. The mitzva of ZACHOR ET YOM HASHABBAT, extends to Yom Tov in several ways. The concluding pasuk of our introduction to Shabbat after the Six Days of Creation, is B'reishit 2:3 -

וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֲתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

"God blessed the seventh day, and He declared it to be holy, for it was on this day that God ceased from all the work that He had been creating [so that it would continue] to function."

And the pasuk that first introduces us to Yom Tov is Sh'mot 12:16 -

וּבַיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלַאכְתּוֹ לֹא-יַעֲשֶׂה בָהֶם אִךְ אֲשֶׁר יֹאכַל לְכָל-נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם:

"The first day shall be a sacred holiday, and the seventh day shall [also] be a sacred holiday. No work may be done on these [days]. The only [work] that you may do is that which is needed so that everyone will be able to eat."

These two p'sukim are gimatriya matches at 4928.

Side point, totally unrelated: In the year 4928 from Creation,

RABBEINU TAM was 68 years old. He lived until age 71.

The RASHBAM was 83 years old. He lived until age 89.

The RAMBAM was 33 years old. He lived until 70 yrs.

The RASHBA was 18. He lived to be 80.

The RADAK was 8 years old. He lived 75 yrs.

GM Sh'mot 12:2 consists of the famous first mitzva commanded to the People of Israel - to set up our own National Calendar.

הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁוֹן וְהָאֵשׁ וְהַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁוֹן הוּא לָכֶם לְחֹדֶשׁ הַשָּׁנָה:

This month shall be the head month to you. It shall be for you the first month of the year.

This mitzva serves as the declaration by G-d that we are on the cusp of redemption from Egyptian slavery to freedom of Nationhood.

Back up 173 p'sukim to Sh'mot 5:9 and we find a pasuk that describes our plunge into deeper enslavement and oppression.

תַּכְבֵּד הָעֲבֹדָה עַל־הָאֲנָשִׁים וַיַּעֲשׂוּ־בָהּ וְאֶל־יִשְׂרָאֵל בְּדַבְרֵי־שָׂקָר:

Make the work heavier for the people, and make sure they do it. Then they will stop paying attention to false ideas.

GM Sh'mot 13:8 contains the mitzva of SIPUR Y'TZI'AT MITZRAYIM, the mitzva of HAGADA on Seder night.

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבוּר יְהוָה עָשָׂה ה' לִי בְיָצְאוֹתִי מִמִּצְרָיִם:

And you shall tell your child on that day, saying, "Because of this, HaShem did [this] for me when I went out of Egypt."

The gimatriya of that pasuk is 2522.

The four other p'sukim in Tanach that have the same gimatriya, did not lend themselves to comment.

But this phrase from our davening did:

יוֹם חַג הַשְּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתְנוּ

(G-d gave us, with love) the day of CHAG SHAVUOT, the time of the giving of the Torah.

At first, the match seems - almost but no cigar. But think about it. Shavuot is the Atzeret of Pesach. The culmination of what began with the Exodus and continued to Har Sinai for the Giving of the Torah and then, entrance into Eretz Yisrael (Yom HaBikurim). Although the main emphasis of HAGADA is the telling of the Exodus, the story is not complete without the purpose of God's taking us out of Egypt and making us into a Nation - Receiving of the Torah and living a Torah life in Eretz Yisrael. Look at DAYEINU and other passages in the Hagada for the inclusion of the Shavuot culmination of what the Exodus only began.

Side point, totally unrelated: In the year 2758 from Creation, Tola ben Puah of Shevet Yissachar was the SHOFET of Israel. He was the 7th of 15 SHO-F'TIM.

GM The first words which all of B'nei Yisrael heard directly from G-d are presented in Sh'mot 20:2

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am HaShem your G-d, who brought you out of Egypt, from the place of slavery.

The gimatriya of this pasuk is 2495. The AT-BASH gimatriya is 2231.

וְהָשִׁיב לֵב-אֲבוֹת עַל-בָּנִים וְלֵב בָּנִים וְלֵב-בָּנִים עַל-אֲבוֹתָם פֶּן-אָבוּא וְהִפֵּיתִי אֶת-הָאָרֶץ נִוָּרָם:

“that he (Eliyahu HaNavi) may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction.”

The next to the last pasuk - HINEI ANOCHI SHOLEI'CH LACHEM... is repeated after this last pasuk, because of the harsh ending. But V'HEISHIV LEIV AVOT... is part of the pointer to the days of MASHI'ACH. We started as a Nation with ANOCHI HASHEM ELOKECHA and the GEULA SH'LEIMA which is pointed to by the end of the NEVI'IM section of TANACH marks a major milestone in our long journey through Jewish History.

GM Perek 12 of Sh'mot - in Parshat Bo - is basically the perek that deals with the Korban Pesach. The main concluding and summary pasuk of the mitzva and details of Korban Pesach is 12:50 -

וַיַּעֲשׂוּ כָל-בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן כִּן עָשׂוּ:

All the children of Israel did; as HaShem had commanded Moshe and Aharon, so they did.

The gimatriya of this pasuk is 3548. One other pasuk in the Torah has that same gimatriya - B'reishit 17:24 -

וְאַבְרָהָם בֶּן-תְּשׁוּעִים וְתִשְׁעֵ שָׁנָה בְּהַמְלִיךְ בְּשׂוֹר עָרְלָתוֹ:

And Avraham was ninety-nine years old, when he was circumcised of the flesh of his foreskin.

This pasuk is a good "final" verse for the mitzva of Brit Mila. And the connection between Brit Mila and Korban Pesach is well-known - even legendary. They are the only two positive mitzvot, the punishment for non-observance being KAREIT. Both have a significant blood factor. Mila is the individual's Jewish membership rite; Korban Pesach is the communal membership rite. And so, this Gimatriya Match is a significant one.

B'SHALACH

GM The sedra starts with Sh'mot 13:17 -

וַיְהִי בְשַׁלְּחֹוֹ פְרַעֲהַ אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִישְׁתִּים כִּי קָרוֹב הוּא...

"When Par'o send the people out, God did not lead them along the P'lishtim Highway, although it was the shorter route..."

This is a partial pasuk, but one that I call a NPP, a neat partial pasuk. The sedra begins with Par'o thinking that he magnanimously let the Israelites leave. You think? See the SDT on page 4, the second page of the Sedra Summary. G-d soon showed Par'o and the Egyptians who took Bnei Yisrael out of Mitzrayim. It wasn't Par'o.

Bamidbar 9:23 gives a more accurate picture of who is in charge.

עַל־פִּי ה' יִנְחָזּוּ וְעַל־פִּי ה' יִסָּעוּ אֶת־מִשְׁמַרְתִּי ה' שְׁמָרוּ עַל־פִּי ה' בְּיַד־מוֹשֶׁה:

"They thus camped at God's word and moved on at God's word, keeping their trust in God. [It was all done] according to God's word through Moshe."

These p'sukim are Gimatriya Twins at 3188.

Side point, totally unrelated: In the year 3188 from Creation, ACHAZ b. YOTAM was king of Yehuda, in his 5th year of a 16 year reign. Meanwhile, PEKACH b. R'MALYAHU was king of Israel. The first Beit HaMikdash was 260 years into its 410 year existence.

GM Here's a short and sweet GM. Sh'mot 15:18, in Shirat HaYam states:

ה' | יְמֵלֶךְ לְעֹלָם וָעֶד:

"God will reign forever and ever."

One of the features of the world when all will recognize that HaShem is the only King of the Universe, will be PEACE. Internal and external. The word **SHALOM** shares a gimatria (376) with that pasuk, which is so important that we repeat in in the davening and we repeat it again in its Aramaic translation.

In the year 376 from Creation, Adam's great-grandson was 51 years old. He lived until 910 years.

One in each Book

In searching for GMs in Parshat B'shalach, I found an unusual set of matches.

I don't know if this is unique, but it certainly is uncommon, very rare.

And what does it mean? I have no idea. But it is unusual enough to show it to you.

The gimatriya is 3016 and it is shared by five p'sukim in Tanach - all in the Torah, one in each Book of the Chumash.

First comes B'reishit 28:2 (To-l'dot) -

קוּם לך פַּדְנָה אֲרָם בֵּיתָהּ בְּתוּאֵל אָבִי אִמְךָ וְקוּז־לָךְ מִשֵּׁם אִשָּׁה מִבְּנוֹת לְבָן אִמִּי אִמְךָ:

Arise, go to Padan Aram, to the house of Betu'el, your mother's father, and take yourself from there a wife of the daughters of Lavan, your mother's brother.

If we can try to weave these p'sukim together, let's start by saying this pasuk represents the beginning of Bnei Yisrael. A very early point in the timeline of the future Nation - when Yaakov Avinu sets out to find a wife...

Next comes Sh'mot 16:5 (B'shalach) -

וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהַכִּינּוּ אֶת אֲשֶׁר-יָבִיאוּ וְהָיָה מִשְׁנֵה עַל אֲשֶׁר-יִקְלְטוּ יוֹם | יוֹם:

And it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day.

We've come a long way from Yaakov's journey to find a wife and begin a family...

We recognize this pasuk as part of the Shabbat we were given at Mara - before Matan Torah at Har Sinai.

Then comes Vayikra 4:29 (Vayikra) -

וְסָמַךְ אֶת-יָדוֹ עַל רֹאשׁ הַזֹּזֵטָאֵת וְשִׁנּוּט אֶת-הַזֹּזֵטָאֵת בַּמָּקוֹם הַהוּא:

And he shall lean his hand on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering.

Let's just say that this is one of many p'sukim that show us the centrality and significance of AVODA in the Mikdash to our lives as Jews and as Am Yisrael.

And then, Bamidbar 9:18 (B'haalot'cha) -

עַל-פִּי ה' יִסְעוּ בְנֵי יִשְׂרָאֵל וְעַל-פִּי ה' יִנּוּזוּ כָּל-יְמֵי אֲשֶׁר יִשְׁכַּן הָעָלְמָן עַל-הַמִּשְׁכָּן יִנּוּזוּ:

At the bidding of G-d, the children of Israel traveled, and at the bidding of G-d, they encamped; as long as the cloud hovered above the Mishkan, they encamped.

That's how we were to behave in the Midbar - and that is how we are to behave throughout our lives, as we wander through the Midbar of Life, so to speak.

And finally, D'varim 28:7 (Ki Tavo) -

יִתֵּן ה' אֶת-אֹיְבֵיךָ הַקּוֹמִים עֲלֶיךָ נִגְפִים לְפָנֶיךָ בְּדֶרֶךְ אֲנֹדֶל יֵצְאוּ אֹיְבֵיךָ וּבְשֵׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ:

G-d will cause your enemies who rise up against you, to be beaten before you; they will come out against you in one direction, but they will flee from you in seven directions.

Part of the promise of what will be IF we remain loyal to G-d, keep His Torah and His Mitzvot.

I doubt that there is another set of exactly five GMs, one from each Chumash.

YITRO

GM The first two p'sukim of the ASERET HADIBROT are ANOCHI and LO YIHYEH L'CHA. That's p'sukim. If you count DIBROT, the first one is ANOCHI and the second one is four p'sukim long: LO YIHYEH... LO TAASEH L'CHA FESEL... LO TISHTACHAVEH LAHEM... and V'OSEH CHESED... When read with TAAMEI ELYON, ANOCHI and LO YIHYEH L'CHA (and the other p'sukim) are fused into one pasuk. Then there is the issue of what we heard from HaShem Himself and not just via Moshe Rabeinu. One school of thought says that the first two p'sukim were from HaShem directly, then the people withdrew and asked Moshe to tell them what HaShem wants of them, but that they didn't want direct communication, because they were too afraid. With all that as introduction, let's take these two first p'sukim, combine them, and search for GMs.

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים
עַל-פָּנָי:

"I am HaShem your G-d, who brought you out of Egypt, from the place of slavery. Do not have any other gods before Me."

This pair of p'sukim, which are the flip side of each other, combine for a gimatriya of 3191. A pasuk with the same gimatriya is the last pasuk in Malachi, the last pasuk of Trei Asor, and the last pasuk of N'VI'IM. Malachi 3:24 -

וְהֵשִׁיב לִב־אֲבוֹת עַל-בָּנִים וְלִב־בָּנִים עַל-אֲבוֹתָם כִּי-אָבֹא וְהִפֵּיתִי אֶת-הָאָרֶץ נִגְרָם:

"that he (Eliyahu HaNavi) may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction."

The next to the last pasuk - HINEI ANOCHI SHOLEI'CH LACHEM... is repeated after this last pasuk, because of the harsh ending. But V'HEISHIV LEIV AVOT... is part of the pointer to the days of MASHI'ACH. We started as a Nation with ANOCHI HASHEM ELOKECHA and the GEULA SH'LEIMA which is pointed to by the end of the NEVI'IM section of TANACH marks a major milestone in our long journey through Jewish History.

GM Our commitment to G-d as a Nation is expressed by the neat partial pasuk (NPP) in this week's sedra, Sh'mot 19:6 -

וְאַתֶּם הִתְקַדְּשׁוּ לִי מִמְּלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ

"You (plural) will be a kingdom of kohanim and a holy nation to Me."

In Hoshei'a 2:22, there is an expression of our commitment to G-d as individuals.

וְאֶרְשָׁתִּיךָ לִי בְּאֵמוּנָה וְיָדַעְתָּ אֶת־ה':

"And I (says HaShem) will betroth you (singular) to Me with faith, and you (singular) shall know G-d."

Each and every Jew must be committed to G-d and His Torah and Mitzvot on two different levels: As part of Klal Yisrael and as individuals. See the PT-DT for more on this. The NPP from Yitro and the pasuk from Hoshei'a are GMs at 1998.

Unrelated, but... In the year 1998 from Creation, Avraham Avinu was 50 years old and Sara Imeinu was 40. He wasn't Avinu yet, nor was she, Imeinu. They were still Avram and Sarai. Among the 10 generations from No'ach to Avraham, all were still alive except for Peleg who had died in 1996 and Nachor (Avraham's grandfather) who had died in 1997. In 1998, Hammurabi was king of Babylon (Bavel).

GM In preparation to receive the Torah and enter into a mutual covenant with HaShem, one of the promises from G-d is contained in Sh'mot 19:6 -

וְאַתֶּם תִּהְיוּ־לִי מְמַלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל־בְּנֵי יִשְׂרָאֵל:

'You will be a kingdom of kohanim and a holy nation to Me.' These are the words that you must relate to the Israelites.

Avraham Avinu and Yitzchak went to the Akeida together and one of the p'sukim that we might suggest describes the behavior of our fathers, that earned us the honor, privilege, and merit to become HaShem's nation - as in the pasuk above. B'reishit 22:6 -

וַיִּקְחוּ אַבְרָהָם אֶת־עֵצֵי הַעֹלָה וַיִּשֶׂם לְעַלְיָנָהּ בְּנֵוֹ וַיִּקְחוּ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלִת וַיֵּלְכוּ שְׁנֵיהֶם יוֹדְדִים:

Avraham took the offering wood and placed it on [the shoulders of] his son Yitzchak. He himself took the fire and the slaughter knife, and the two of them went together.

The p'sukim are a GM at 4036.

What else is with 4036?

That year was in the middle of the period of the AMORA'IM (chachmei Ha-Gemara). Rav and Sh'muel had passed away years before; Rabi Yochanan was towards the end of his life.

Marcus Claudius Tacitus, Roman Emperor, died after a short 2-year reign.

GM As explained previously, there are many different gimatriyas - not just the 'regular' one with ALEF=1, BET=2... TAV=400. Among the many, is one called MILUI, a filled out gimatriya in which a letter is valued based on the regular gimatriya of the spelled out name of the letter. ALEF, which is spelled ALEF-LAMED-PEI has a GIMATRIYA B'MILUI of 1+30+80, which is 111. BET, spelled BET-YUD-TAV = 2+10+400 = 412. And so on.

Another gimatriya, based on MILUI is called NISTAR, hidden. This gimatriya also counts the spelling of the letter, but does not include the open, revealed part of the letter - only the other letters that are 'behind the scene', so to speak. The Gimatriya NISTAR of ALEF, for example, is the total of the other letters of the spelling of the letter in question. The LAMED and the PEI, but not the ALEF itself. The ALEF is NIGLEH and the LAMED & PEI are NISTAR. Another example - SHIN, spelled SHIN-YUD-NUN. Regular gimatriya of SHIN is 300. The MILUI of SHIN is 300+10+50 = 360. The NISTAR is YUD-NUN, 10+50 = 60. And so on.

Now I'm ready to show you what I think is a real treasure of a find.

Sh'mot 20:2, the first pasuk of the ASERET HADIBROT, the first words that HaShem spoke to ALL OF BNEI YISRAEL, is

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am HaShem your God, who brought you out of Egypt, from the place of slavery.

This pasuk epitomizes DIVINE REVELATION - as open a manifestation as G-d has ever allowed His Chosen People (or any people) to witness.

The regular gimatriya of this pasuk is 2495. There happen to be 9 other p'sukim in Tanach (including the identical pasuk in the Aseret HaDibrot in Va'etchanan) that have a gimatriya of 2495.

The MILUI gimatriya of the pasuk is 6025. There are two p'sukim in Tanach whose regular gimatriyas match the MILUI of the pasuk.

The NISTAR gimatriya of ANOCHI... is 3530. Six p'sukim in Tanach have a regular gimatriya of 3530. And one of them stands out as a Gimatriya Match with a point to make.

D'varim 32:20 (in Parshat Haazinu) -

וַיֹּאמֶר אֱסִתִּירָה פָנַי מֵהֶם אֲרָאָה מִה אֲנֻזְרִיתֶם כִּי דֹר וַתִּהְפְּכֹת הָפִיָּה בְנֵיהֶם לֹא־אֱמֵן בָּם:

HaShem said: I will hide My face from them, and see what will be their end. They are a generation which reverses itself and cannot be trusted.

At Har Sinai, HaShem was directly addressing the People who had arrived at Sinai and camped at the foot of the Mount - as one person with one heart. Sadly, we often stray from the NAASEH V'NISHMA commitment that we made at Har Sinai. But even when we stray, HaShem remains with us - albeit, often with HESTER PANIM, hiding - so to speak - in the

background, watching over us and continuing to help us.

The hidden gimatriya of ANOCHI HASHEM ELOKECHA... (3530) is a match to the regular gimatriya of the pasuk that assures us that HaShem Who said ANOCHI HASHEM is always with us.

GM Sh'mot 20:8 in the Aseret HaDibrot in Parshat Yitro, is the well-known command to sanctify the Shabbat -

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the Shabbat day to sanctify it.

This is the mitzva to make Kiddush on Friday night - with words in the davening and over wine at the Shabbat table. So too, to escort the Shabbat out with Havdala - again, with words in davening and with wine, spices, and candle, as well. Many other facets of behavior related to our remembering and sanctifying Shabbat, stem from this mitzva - including some things we do during the week that acknowledge the upcoming Shabbat and prepare for it.

The gimatriya of this pasuk is 1837. There are seven other p'sukim in Tanach that have this same numeric value - four of them are in T'hilim. Of those four p'sukim, two of them call out as significant Gimatriya Matches to our ZACHOR verse.

T'hilim 28:7 -

ה' | עָזְרִי וּמִגֹּדְלִי בּוֹ בָטַח לִבִּי וְנִצַּחְתִּי וַיִּעֲלֶה לִבִּי וּמְשִׁירֵי אֹהֲלָדָו:

HaShem is my strength and my shield; my heart trusted in Him and I was helped; my heart rejoiced and I will thank Him with my song.

Shabbat is a covenant between HaShem and B'nei Yisrael. This pasuk speaks to the relationship between HKBH and his people - which proper observance of Shabbat engenders.

So too, T'hilim 115:15 -

בְּרוּכִים אַתֶּם לַיהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Blessed are you to HaShem, the Maker of heaven and earth.

This pasuk can surely be seen as pointing to the reward for our Shabbat observance. OSEI SHAMAYIM VA'ARETZ is certainly an appropriate description of HaShem in the context of the Shabbat.

GM The Aseret HaDibrot are contained in 13 p'sukim in Parshat Yitro, Sh'mot 20:2-14. The pasuk immediately before the Aseret HaDibrot introduces them (Sh'mot 20:1) -

וַיְדַבֵּר אֲלֵהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

God spoke1 all of these words saying:

"All these words" - we can say that this one pasuk is the summary of the Aseret HaDibrot, and perhaps the introductory pasuk to the whole Torah (since Moshe remained on Har Sinai for the 40 day and 40 night "follow up" to the Ten).

The gimatriya of this pasuk is 1332. There are four other p'sukim in Tanach that have this same numeric value - the one that says "pick me!" is T'hilim 119:88 -

כְּנוֹסֶהָ נִזְיָנִי וְאֲשַׁמְרָה עֲדֵית פִּי:

According to Your kindness, sustain me, and I shall keep the testimony of Your mouth.

With this pasuk, we can be saying to HaShem - "Yes, we heard ALL THESE WORDS, and we are committed to abide by them, and to love them and live by them - but we ask for Your help. Please sustain us with Your kindness, so that we will be able to keep Your words..."

Numberwise, 1332 is 36×37 as well as being $11^3 + 1$. Nice.

MISHPATIM

GM See Lech L'cha for the GM of these two p'sukim -

קוּם הַתְּהַלֵּךְ בְּאֶרֶץ לְאֶרְצָה וּלְרִזְזוּבָה כִּי לָךְ אֶתְנַנֶּה:
וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁיִם לִפְנֵיהֶם:

GM We have a number of mitzvot that are said to be equal to the whole Torah. ... K'NEGED KOL HATORAH KULA. They include, to name just a few - Shabbat, Brit Mila, Talmud Torah, Tzitzit... I come not to add to the list, but to give a numeric version of the notion of equating a mitzva with all of the Torah.

In Parshat Mishpatim, specifically Sh'mot 22:24, we find:

אִם-כֶּסֶף | תִּלְוֶה אֶת-עַמִּי אֶת-הָעֶבֶד עִפְוֹן לֹא-תִהְיֶה לוֹ כִּבְשָׁה לֹא-תִשְׁיָמוּן עָלָיו זָשָׁף:

"When you lend money to My people, to the poor man among you, do not press him for repayment. [Also] do not take interest from him."

Although the pasuk begins with the word IM, which usually means IF, in this case, Rashi teaches us, that this is one of three IMs that are commands, not optional, not the usual IF-THEN language. It is a mitzva and imperative to lend money to a poor fellow to help him improve his lot. And not only does this pasuk command us to lend, it also forbids us to demand repayment if we know that the borrower cannot pay at this time (he still owes the money), and we may not take interest from him for a personal loan. This pasuk contains a MITZVAT ASEI and two prohibitions - 3 of the 53 mitzvot in Mishpatim and of the 613 mitzvot in the Torah.

Is it said that lending properly to a poor person is equivalent to the whole Torah? I don't think so. But one can make a case for a connection on a numerical level. Because D'varim 4:8 (Va'etchanan) has the same gimatriya (4014) as the above pasuk from Mishpatim -

וּמִי גֹי גָדוֹל אֲשֶׁר-לוֹ זֻקִים וּמִשְׁפָּטִים צְדִיקִים כָּכֵל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם:

"What nation is so great that they have such righteous rules and laws, like this entire Torah that I am presenting before you today?"

For your information: There are 17 p'sukim in Mishpatim that start with IM and 7 p'sukim that start with V'IM. That's a lot. There are a further 9 IMs, that are not the first words of a pasuk. As the expression goes, That's a lot of ifs. But IM KESEF TALVEH ET AMI is not one of the ifs. No ifs ands or buts about it! It's a mitzva (if you can afford to lend).

GM The well-known pasuk in Parshat K'doshim, Vayikra 19:3, states -

אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי ה' אֵלֵיכֶם:

Every man (person) shall fear his mother and his father, and you shall observe My Shabbats - I am HaShem, your God.

It is learned from this pasuk, that although one must listen to his parents, if they say to do something that is not permitted by halacha (even Rabbinic law), then the child may not listen to his parents.

In my searches for Gimatriya Matches, I came across a GM that supports the same idea as the pasuk from K'doshim does.

Here is a NPP (neat partial pasuk) from Parshat Mishpatim, Sh'mot 23:12 -

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְעֻשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת (לְמַעַן יִנָּחוּ שׁוֹרְךָ וְחֻמְלֹךָ וְיִנְפְּשׁ בֶּן־אִמְתֶּךָ וְהַגֵּר:)

Six days you may do your work, but on the seventh day you shall rest, (in order that your ox and your donkey shall rest, and your maidservant's son and the stranger shall be refreshed.)

Just looking at the first half of the pasuk, we find the Mitzvat Asei (positive commandment) to abstain from Melacha on Shabbat. This mitzva is the other side of the coin of the prohibition of Melacha on Shabbat from Sh'mot 20:10 - LO TAASEH KOL MELACHA...

The Gimatriya of this neat partial pasuk is 3878. None of the seven p'sukim in Tanach with a matching gimatriya, says "Pick me!" Nor do any of the four p'sukim that match the Nistar Gimatriya (2108), nor either of the two Milui Matches (5986). Nor any of the five matches of the AT-BASH gimatriya (1587). Rather than give up and search elsewhere for GMs, I looked at the AL-BAM gimatriya (2783). Four p'sukim in Tanach had gimatriyas of 2783, including this one from Parshat Yitro, in the Aseret HaDibrot, Sh'mot 20:12 -

כִּבְדוּ אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכוּ יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר־ה' אֵלֵיךָ נָתַן לָךְ:

Honor your father and your mother, in order that your days be lengthened on the land that HaShem, your God, is giving you.

A long search, resulting in a match between the AL-BAM gimatriya of a neat partial pasuk and the regular gimatriya of a whole pasuk. Still, this match echoes the K'doshim pasuk above. Abstain from Melacha on Shabbat even if respect for your parents would suggest otherwise.

GM Three times in the Torah - Mishpatim, Ki Tisa, and R'ei - we find the Neat Partial Pasuk -

לֹא-תֵבֶשֶׁל גְּדִי בְּחֵיבֵל אִמּוֹ:

Literally, Do not cook a G'DI in the milk of its mother.

These words epitomize the need for the Oral Torah to tell us what HaShem is asking of us.

What's a G'DI? What does "cook" mean? Only in its own mother's milk?

Perhaps there is no better example of the inseparable nature of TORAH SHEBICHTAV and TORAH SHE-B'AL PEH, as these five words.

The gimatriya of this phrase is 896.

NISTAR gimatriya is the hidden value of the words, based on spelling out each letter's name and calculating the part of the name besides the letter itself - which is the revealed part. For example: LAMED is spelled LAMED-MEM-DALET. Its revealed (regular) gimatriya is 30. Its hidden gimatriya is MEM-DALET, 44. ALEF is spelled ALEF-LAMED-PEI. Its NISTAR value is 110. And so on.

The NISTAR gimatriya of LO T'VASHEIL... is 2624. Six p'sukim in Tanach have 2624 as their gimatriya. Including Mishlei 1:8 -

שָׁמַע בְּנִי מוּסָר אָבִיךָ וְאַל-תִּטְּשׁ תּוֹרַת אִמְךָ:

Hearken, my son, to the discipline of your father, and do not forsake the instruction of your mother.

Rashi defines MUSAR AVICHA as "What the Holy One, blessed be He, gave Moshe in

writing and orally."

If you want to understand LO T'VASHEIL the way G-d meant it to be understood, then this pasuk in Mishlei guides to way to that understanding.

T'RUMA

GM In preparation of the building of the Mishkan, the people were commanded to donate (voluntarily) many materials for the task. Sh'mot 25:3 is a good example -

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וְכֶסֶף וְנְזֶזֶת:

The offering that you take from them shall consist of the following: Gold, silver, copper...

Many other materials follow in the next number of p'sukim - and 'giving to G-d' is a holy endeavor.

But G-d gives us more than a hint as to what kind of 'giving' he wants from us. Take a look at Vayikra 19:10 (K'doshim) -

וְכִרְמֶךָ לֹא תַעֲוִלֵל וַיִּפְרֹט פְּרִמֹךָ לֹא תִלְקֹט לְעַנְי וְלִגְר תַּעֲזֹב אֹתָם אֲנִי ה' אֱלֹהֵיכֶם:

[Furthermore,] do not pick the incompletely formed grape clusters in your vineyards. [Also] do not pick up individual [fallen grapes] in your vineyards. [All the above] must be left for the poor and the stranger. I am HaShem your G-d.

The p'sukim are a GM at 3510.

GM

Here's (part of) the story with my searches for Gimatriya Matches. I've been doing it for years and have collected many GMs, some of which I have written up in an ever-increasing file. I still have a way to go before I'm ready to make it all into a book. Most of the searches have been with the regular gimatriya - ALEF=1, BET=2... TAV=400. Recently, I have been checking out some of the other gimatriyas and have found two nice GMs using the NISTAR value of the ALEF-BET. This one here uses AT-BASH, which is sort of like a mirror image of the regular gimatriya, with ALEF=400, BET=300... TAV=1.

In preparation of the building of the Mishkan, the people were commanded to donate (voluntarily) many materials for the task. Sh'mot 25:2 is the beginning of the whole Mishkan Project (if we can call it that).

דִּבֶּר אֱלֹהֵי יִשְׂרָאֵל וַיִּקְחוּ-לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבַּע לְבָבוֹ תִקְחוּ אֶת-תְּרוּמָתִי:

(G-d tells Moshe to) Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

This pasuk has a regular gimatriya of 5045 and an AT-BASH gimatriya of 5063. (Side point - regular and AT-BASH of words, phrases, or p'sukim can be far apart or close; neither should be a surprise. For this pasuk, the values are close.)

It has been said that the MIKDASH - the Mishkan and Beit HaMikdash to follow - is the continuation (for all time) of the one-time experience we had at Har Sinai.

The search found a pasuk whose regular gimatriya is 5063, making it sort of a mirror image of our pasuk, above. We go back to Parshat Yitro for Sh'mot 20:5 -

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־הַלַּפְיִדִּים וְאֵת קוֹל הַשּׁוֹפָר וְאֶת־הַהָר עֹשֵׂן וַיֵּרָא הָעָם וַיִּזְעוּ וַיַּעֲמֵדוּ מֵרֵזֶק:

And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar.

As I mention often, this GM does not prove anything; it just points in a numeric way to the connection between Revelation at Har Sinai and the MIKDASH that we are commanded to build for HaShem...

GM The key pasuk in Parshat T'ruma - and T'tzveh, and the beginning of Ki Tisa, and all of Vayahel and P'kudei... and much of the the Book of Vayikra - is Sh'mot 25:8 -

וַיַּעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And they shall make for Me a sanctuary and I will dwell in their midst.

The regular Gimatriya of this pasuk is 2120. Five other p'sukim in Tanach have the same numeric value - including a pasuk that occurs twice - Sh'muel Bet 22:31 and T'hilim 18:31 -

הָאֵל לֹא תִמְיָם דְרָכּוֹ אִמְרַת ה' צְרוּפָה מִגֵּן הוּא לְכָל הַיּוֹזְגִים בּוֹ:

As for God, His way is perfect; the word of Hashem is tried. He is a shield to all those who take refuge in Him.

There are other p'sukim in Torah and Nach that express the idea that the purpose of our building the Mikdash is to help develop our relationship with G-d. This pasuk - from Shirat David - is a GM that touches upon that theme.

T'TZAVEH

GM When Carl Reiner asked Mel Brooks - in the 2000 year old man routine - what was the greatest thing mankind ever devised, he answered that in his humble opinion, it was Saran Wrap. And as he was extolling the qualities of Saran Wrap, the interviewer tried to interject with - You equate this with man's discovery of space. The 2000 year old man answered calmly - That was good.

The command by G-d to (the unnamed) Moshe concerning the making of the kohein's garments is stated in Sh'mot 28:3 -

וְאָתָּה תְּדַבֵּר אֶל-כָּל-זֹכְמֵי-לֵב אֲשֶׁר מִלְּאֲתֵי רִיזוֹ זֹכְמָה וְעָשׂוּ אֶת-בְּגָדֵי אַהֲרֹן לְקֹדֶשׁוֹ לְכַהֲנֹתִי לִי:

Speak to everyone who is naturally talented, to whom I have granted a spirit of wisdom, and let them make Aharon's vestments. These [vestments] will then be used to consecrate him and make him a kohein to Me.

In my searches for Gimatriya Matches, I highlight a pasuk in the program and ask it for other p'sukim in Tanach with the same gimatriya. Then I look at the found p'sukim and see if there is something to say about the match.

One of the p'sukim that match is D'varim 22:4 -

לֹא-תִרְאֶה אֶת-זַמְבוֹר אֲזִיָּדָה אוֹ שׂוֹרוֹ נָפְלִים בַּדֶּרֶךְ וְהִתְעַלְּמִתָּ מֵהֶם הֲקָם יִתְקִים עִמּוֹ:

If you see your brother's donkey or ox fallen [under its load] on the road, you must not ignore it. You must help him pick up [the load].

The p'sukim are a GM at 4133. And the observation - Bigdei Kehuna (and all of the Mishkan/Mikdash components) are the discovery of space from the 2000 year old man routine. But what does he see as the greatest thing? This interpersonal 'mundane' mitzva - a Saran Wrap mitzva.

The Torah's mitzvot are not in competition - they are all equal in a significant way. They are all G-d's commands. And our attention to them should be with the best enthusiasm and purest kavana that is part and parcel of all mitzvot.

T'TZAVEH

GM Found an interesting match between the NISTAR gimatriya of a pasuk from our sedra and the regular gimatriya of a pasuk in Parshat Chukat.

Sh'mot 28:2 tells us of the launch of Aharon's career as the first Kohen Gadol.

וַעֲשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶזְוִיךָ לְכֹבֹד וּלְתִפְאָרֹת:

You shall make holy garments for your brother Aharon, for honor and glory.

The regular gimatriya of 2713 matched two other p'sukim in Tanach - with nothing exciting to say.

But the NISTAR (if you don't know what that is, check out the explanation on the gms.pdf - the whole file link - it's at the end of the YITRO entries) of this pasuk is 4232. This number found 7 p'sukim in Tanach whose regular gimatriyas were 4342 -

including Bamidbar 20:26 (in Chukat) -

וַיַּשְׁטֵם מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיִּלְבַּשׁ אֹתָם אֶת־אַלְעָזָר בְּנוֹ וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הַהָר וַיֵּרַד מֹשֶׁה וְאַלְעָזָר מִן־הַהָר:

Moshe then stripped Aharon of his garments and dressed Elazar his son in them, and Aharon died there on the top of the mountain. [Then] Moshe and Elazar descended from the mountain.

This pasuk marks the end of Aharon's life and the end of his tenure as Kohein Gadol. Hidden (so to speak) in the pasuk from T'tzaveh, where Aharon became Kohein Gadol, is this pasuk from Chukat, telling us of his death.

GM Searching for Gimatriya Matches will most often not result in a meaningful connection to note. Sometimes there is a positive result connecting two p'sukim, and disregarding a number of other p'sukim with the same numeric value, but nothing of significance to speak of.

And once in a while, there will be only two p'sukim with matching gimatriyas that will have a connection worthy of comment. Those GMs are a little bit more special. Here's one such GM. Take the pasuk from T'tzaveh, Sh'mot 29:45 -

וְשֹׁכְנֹתַי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם
לֵאלֹהִים:

I will dwell in the midst of the children of Israel and I will be their God.

The regular Gimatriya of this pasuk is 2449. Only one other pasuk in Tanach has that same gimatriya - T'hilim 44:8 -

כִּי הוֹשַׁעְתָּנוּ מִצָּרֵינוּ וּבִשְׁנֵאֵינוּ הִבִּישׁוּתָּ:

For You saved us from our adversaries and You put our enemies to shame.

I think the p'sukim speak for themselves - HaShem in our midst results in His saving us from our enemies...

KI TISA

GM Most of the Gimatriya Matches in this column, match whole p'sukim with each other - and then figure out if there is something significant to say about the relationship (besides numeric) between the two p'sukim.

And sometimes, a NPP - neat partial pasuk - works nicely. Let's take as an example, a pasuk in Ki Tisa, Sh'mot 31:17 - a pasuk with which we should all be very familiar.

בֵּינִי וּבֵינְךָ יְשׁוּרָאֵל אֹתוֹת הוּא לְעֹלָם...

Between Me and the children of Israel, it is forever a sign...

This NPP is talking about the Shabbat and how it is an eternal sign between G-d and the People of Israel.

And take a look at one of the p'sukim that it matched - Sh'mot 20:1 - the introductory verse to the ASERET HADIBROT

וַיְדַבֵּר אֲלֵהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

God spoke all these words, saying:

There are a number of items and mitzvot that are considered equivalent to the whole Torah. Shabbat is one of them. An important one of them.

What we have in this match is the Shabbat being a sign of the covenant that G-d and the People entered into at Har Sinai, when they heard all of the words that G-d spoke.

GM Here is another Gimatriya Match between the NISTAR gimatriya of a pasuk and the regular gimatriya of a different pasuk.

For an explanation of NISTAR, go to the whole file and search for the word NISTAR.

Sh'mot 30:13, from the beginning of Ki Tisa, which is also from Parshat Sh'kalim, we find the mitzva of the MACHATZIT HASHEKEL.

וְהָיָה | יְתֵנוּ כָּל-הָעֵבֶר עַל-הַפְּקוּדִים מִן-זָכָיִת הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מִן-זָכָיִת הַשֶּׁקֶל תְּרוּמָה לַיהוָה:

Everyone included in the census must give a half shekel. This shall be by the sanctuary standard, where a shekel is 20 gera. It is half of such a shekel that must be given as an offering to God.

Longish pasuk with a relatively high gimatriya - 5921.

Searches with large gimatriyas do not usually return many other p'sukim that match. In fact, 5921 showed only one match, a pasuk in Melachim Bet that did not lend itself to a nice comment.

But the NISTAR gimatriya of the above pasuk did result in an interesting match.

The NISTAR gimatriya of Sh'mot 30:13 is 5722. Two p'sukim in Tanach have that gimatriya. The one from Yirmiyahu did not present a usable match. But the other one did!

Divrei HaYamim Alef 21:17 -

First, the context.

The perek tells of David HaMelech who ordered a census of the people be taken. It was a direct count - not with a half-shekel or other means of indirect counting. G-d got angry (so to speak) and a plague cost thousands of lives. David admitted that he had sinned and begged G-d to punish him but not the people. The pasuk in question -

וַיֹּאמֶר דָּוִד אֶל-יְהוָה לְהִים הֲלֵא אָנִי אָמַרְתִּי לְמִנּוֹת בָּעָם וְאֲנִי-הוּא אֲשֶׁר-חָטָאתִי וְהִרַע הָרַעוּתִי וְאֵלֶּה הַצֹּאֵן מִהַ עָשִׂי ה' אֵלֹהֵי יְהוָה זֶה יָדֶךָ בִּי וּבְבֵית אָבִי וּבְעַמֶּךָ לֹא לְמִנְעָה:

And David said to God, "Did I not say to count the people? Then I am the one who has sinned, and I have committed evil, but these sheep, what have they done? O Lord, my God, I beg that Your hand be against me and against my father's house, but not against Your people for a plague."

We are not just dealing with a match of gimatriyas (two different kinds), but specifically, with a Torah pasuk that states the mitzva, and a match to its NISTAR value that shows the dark side of the mitzva - the tragedy that occurred when it was disregarded.

VAYAKHEL

P'KUDEI

GM A summary of many many p'sukim dedicated to the Mishkan is found on Sh'mot 39:17

וַתִּכָּל כָּל-עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה בְּן עֲשׂוֹ:

All the work on the MISHKAN OHEL MO'ED was thus completed. The Israelites did exactly as God had commanded Moshe.

Not only was the work on the Mishkan completed, but most significantly - the people did exactly as G-d had commanded Moshe.

Part of the reward for doing all that G-d commands - and with great enthusiasm - is expressed in Micha 4:4 -

וַיָּשֻׁבוּ אִישׁ תְּנוּתָהּ לְפָנָיו וְתְנוּת תְּאֵנָתוֹ וְאֵין מִנוּגִיד כִּי-פִי ה' לֹא בָאֹת דְבַר:

And they shall dwell each man under his vine and under his fig tree, and no one shall make them move, for the mouth of the Lord of Hosts has spoken.

May we all be privileged to full Torah and Mitzvot observance - with the best of attitudes - and may we thereby merit peace and tranquility in our Land (and many other good things, as well).

VAYIKRA

GM One of the nail-biting p'sukim in the parsha of the Akeida (even if you already know how it ends) is B'reishit 22:9 in Parshat Vayeira -

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אֲבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

"When they finally came to the place designated by God, Avraham built the altar there, and arranged the wood. He then bound his son Yitzchak, and placed him on the altar on top of the wood."

Don't try that at home - as the expression goes. It was a one-time episode in the lives of Avraham and Yitzchak - never to be repeated. The pasuk does have an interesting GM at 5359 - which relates to korbanot that we are commanded to bring, over and over again -

וְכָל-קָרְבָּן מִמִּנְחֹתֶיךָ בַּמִּלּוּחַ תִּמְלֹחֵהוּ וְלֹא תִשְׁאַבֵּית מִלּוּחַ בְּרִית אֱלֹהֶיךָ מִמַּעַל מִנְחֹתֶיךָ עַל כָּל-קָרְבָּנֶיךָ תִּקְרִיב מִלּוּחַ:

"Moreover, you must salt every meal offering. Do not leave out the salt of your God's covenant from your meal offerings. [Furthermore,] you must [also] offer salt with your animal sacrifices."

That's more like it. Which is why the Akeida was a supreme test of Avraham's faith.

Shabbat HaGadol

ממ In this haftara that prophesies the coming of Eliyahu HaNavi as the harbinger of the Geula, we find sort of a condition for the coming of Y'MOT HAMASHI'ACH. That is remembering and following the Torah. Malachi 3:22 -

זְכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּזוֹרֵב עַל-כָּל-יִשְׂרָאֵל וּמִשְׁפָּטִים:

"Keep in remembrance the teaching of Moshe, My servant - the laws and ordinances which I commanded him in Chorev for all Israel."

This pasuk shares its gimatriya of 4646 with D'varim 12:14, which speaks about the Beit HaMikdash, which is the goal towards which the haftara of Shabbat HaGadol points.

כִּי אִם-בְּמָקוֹם אֲשֶׁר-יִבְחַר ה' בְּאַחַד שְׁבַטֵיךָ שָׁם תַּעֲלֶה עֹלֹתֶיךָ וְשָׁם תַּעֲשֶׂה כֹּל אֲשֶׁר אֶנְכִּי מְצַוֶּה:

"It must be done only in the place that God shall choose in [the territory of] one of your tribes. Only there shall you sacrifice burnt offerings, and only there shall you prepare all [the offerings] that I am prescribing to you."

Pesach is the reliving of the first Geula as a nation. Malachi points us towards to Geula Sh'leima. It will come - whether or not we are ready for it or whether or not we are worthy of it. But the best case scenario is our Remembering Torat Moshe, making its values our values, learning and teaching it, keeping its mitzvot, loving it, and engendering that love and commitment within our fellow Jews.

ממ The Shabbat HaGadol is from Malachi, specifically, 3:4-24. Malachi is the 12th booklet of Trei Asar, which is the last book of the Nevi'im section of Tanach. The haftara opens with Malachi 3:4 -

וְעָרְבָה לָהּ מִנְחֹת יְהוּדָה וִירוּשָׁלַם בְּיָמַי עוֹלָם וּכְשֵׁנִים קִדְמוֹנִיּוֹת:

And then the offerings of Yehuda and Yerushalayim shall be pleasant to G-d, as in the days of old and former years.

This pasuk should be very familiar to those who daven regularly, it is the last pasuk of the Amida, at the end of the Y'HI RATZON we say after ELOKAI, N'TZOR L'SHONI MEI'RA... and YIHYU L'RATZON...

The last pasuk of the Amida. And what is the first pasuk of the Amida? HASHEM S'FATAI TIFTACH... which is T'hilim 51:17 -

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

O G-d, You shall open my lips, and my mouth will recite Your praise.

The Amida during the week consists of text composed by the ANSHEI K'NESET HAG'DOLA. The Amida of Shabbat and Chagim as some p'sukim which are quoted along with the text of

the brachot. But the two above p'sukim stand out as the "bookends" of the Amida. The two p'sukim are OEGMs, opposite ends gimatriya matches, in that they share the same numeric value - 2721.

SH'MINI

כמו The concept of HAVDALA - separating, distinguishing between one thing and another, is very significant to the Jewish people. The examples of HAVDALA are varied. Between KODESH and CHOL, Shabbat and the rest of the week, the Jewish Nation and others...

Parshat Sh'mini ends with a statement of havdala, summing up the presentations of the animals we may and may not eat (Vayikra 11:47).

לְהַבְדִּיל בֵּין הַטְּבֵיִם וּבֵין הַטְּהוֹרִים וּבֵין הַנְּאֻכָּלֹת וּבֵין הַטְּהוֹרִים אֲשֶׁר
לֹא תֹאכְלוּ:

"[With this law, you will be able] to distinguish between the unclean and the clean, between edible animals and animals which may not be eaten."

This pasuk shares its gimatriya of 2166 with only one other pasuk in the Torah - Bamidbar 8:14. Though a very different kind of HAVDALA, the fact tht there is a GM of two p'sukim that speak of HAVDALA, is at least interesting.

וְהַבְדַּלְתָּ אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:

"In this manner you will separate the Levites from the other Israelites, and the Levites shall become Mine."

ZACHOR

GM The first pasuk and first mitzva of Parshat Zachor (D'varim 25:17) -

זְכוֹר אֵת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק בְּדַרְךָ בְּצֵאתְכֶם מִמִּצְרַיִם:

"Remember what Amalek did to you on your way out of Egypt."

This pasuk has a gimatriya of 2999, as does 13 other p'sukim in Tanach. One of those p'sukim is Bamidbar 21:28 -

כִּי-אֵשׁ יֵצְאָה מִן־שִׁיחֹן לַהֲבֵה מִקַּרְיַת סִיחֹן אֲכָלָה עַר מוֹאָב בְּעַלְי בְּמוֹת אֲרָנֹן:

"For a fire has come out of Cheshbon;

a flame from Sichon's capital,

And it has consumed Ar of Moav,

the masters of the Arnon's altars"

This pasuk is part of that which spoken about by the MOSHLIM (Rashi says, Bil'am and B'or) of the destruction of two Amalek-like nations who rejected the request of passage through their land and who confronted Israel with an aggressive, war-like display. Amalek has always worn many different faces, as it does today.

GM Parshat Zachor consists of three mitzvot: the command to remember what Amalek did... by voice and hearing. This is the mitzva we fulfill on Shabbat Parshat Zachor, with the reading of the 3-pasuk portion from the end of Ki Teizei. The third mitzva of the Amalek-set (so to speak) is LO TISHKACH, not to forget Amalek and its types, in one's heart and mind. These are two sides of the same coin. Sandwiched between these two mitzvot is the command to destroy Amalek - D'varim 25:19 states:

וְהָיָה בְּהִנָּיֵן ה' אֵלֶיךָ | לֹךְ מִכָּל-אֹיְבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה
לְרִשְׁתָּהּ תִּמְחוּהָ אֶת-זְכוֹר עַמְלֵק מִתְּנוֹת הַשָּׁמַיִם (לֹא תִשְׁכַּח):

"Therefore, when God gives you peace from all the enemies around you in the land that HaShem your G-d is giving you to occupy as a heritage, you must obliterate the memory of Amalek from under the heavens. (You must not forget.)"

LO TISHKACH is in parentheses because this GM uses the NPP (neat partial pasuk) that contains the command to wipe out Amalek.

The search for a GM of 5518, returned a pasuk in Megilat Eshter (9:25), which tells of a partial fulfillment of the mitzva of TIMCHEH:

וּבָבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם-הַסֵּפֶר יָשׁוּב מִן־שִׁבְתּוֹ הָרָעָה אֲשֶׁר-נִזְעַב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ
וְתָלוּ אֹתוֹ וְאֶת־בָּגְדָיו עַל־הָעֵץ:

"And when she (Esther) came before the king, he commanded through letters that his evil

device that he had devised against the Jews return upon his own head, and to destroy him and his sons on the gallows."

May we be privileged to not only fulfill the mitzvot of ZACHOR & LO TISHKACH - but also TIMCHEH by doing our share to fight the heirs of Amalek that abound in our time - anti-Semitism, anti-Jewish, and anti-Israel that sadly fills much of the world.

PURIM

גמג The Torah reading for Purim is found at the end of Parshat B'shalach, Sh'mot 17:8-16. Nine p'sukim. The shortest Torah reading of them all. Since three people to the Torah is a minimum, and three p'sukim to an Aliya is a minimum, the shortest possible reading is nine p'sukim.

The opening pasuk is

וַיָּבֹא עָמְלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרֵפִידִם:

"Amalek arrived and attacked Israel there in Refidim."

In searching for p'sukim in Tanach, 8 other results (for 1340) popped up. Two of them are identical p'sukim - B'reishit 36:42 and Divrei HaYamim Alef 1:53 -

אֶלְיָהוּ קֶנָז אֶלְיָהוּ תֵימָן אֶלְיָהוּ מִיבְצָר:

"Chief (or the tribe of) Kenaz, Chief (or the tribe of) Teman, Chief (or the tribe of) Mivtzar"

Eisav's firstborn was ELIFAZ. He had 5 sons from his wife (not named) - Teiman, Omar, Tz'fo, Ga'tam, and K'naz - and a son from his pilegish TIMNA (named) - AMALEK. In the pasuk above, we find two of Amalek's brothers, K'naz and Teiman, and a third relative (not sure exactly how), Mivtzar. Perhaps Amalek had help in his attack from some of his relatives.

גמג Was searching for GMs with various p'sukim in the Megila. Found this pasuk in Mishlei (11:10), which matched a pasuk in Esther that is basically an example of the fulfillment of the pasuk from Mishlei.

בְּטוֹב צְדִיקִים תִּשְׂכַּח עִיר וּבְאַבְדַּר רְשָׁעִים רָגָה:

"When it goes well with the righteous, the city rejoices, and when the wicked perish, there is song."

Which pasuk, you ask. Esther 8:16 -

לְיְהוּדִים הָיְתָה אֹרֶחַ וְשִׂמְחָה וְשִׂשׂוֹן וְיָקָר:

"The Jews had light and joy, and gladness and honor."

A match at 2068, this pasuk from Megila is one of the ones that the KAHAL says out loud and the BK then reads. It is also said in the introductory p'sukim to havdala on Motza'ei Shabbat, every week (almost). BTW, the KEIN TIHYEH LANU is a mini-prayer that we add to the pasuk in havdala, and we should pause before saying it so that it doesn't appear to be a continuation of the pasuk.

HACHODESH

גמ There are differences between Shabbat and Chagim, halachic differences, and different origins. But there are more things that connect Shabbat and Chag. Yom Tov is called SHABBATON, a Shabbat with some permitted melacha. A Shabbat with a lesser punishment for violation. The major concept that unites Shabbat with Yom Tov is the concept of K'DUSHAT Z'MAN - the sanctity of time. The mitzva of ZACHOR ET YOM HASHABBAT, extends to Yom Tov in several ways. The concluding pasuk of our introduction to Shabbat after the Six Days of Creation, is B'reishit 2:3 -

וַיְבָרֶךְ אֱלֹהִים אֶת-יְוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

"God blessed the seventh day, and He declared it to be holy, for it was on this day that God ceased from all the work that He had been creating [so that it would continue] to function."

And the pasuk that first introduces us to Yom Tov is Sh'mot 12:16 -

וּבַיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלַאכָה לֹא-יַעֲשֶׂה בָהֶם אִךְ אֲשֶׁר יֹאכַל לְכַל-נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם:

"The first day shall be a sacred holiday, and the seventh day shall [also] be a sacred holiday. No work may be done on these [days]. The only [work] that you may do is that which is needed so that everyone will be able to eat."

These two p'sukim are gimatriya matches at 4928.

HACHODESH

One type of Gimatriya Match that I have found over the years of searching, I am just now naming OPPOSITE ENDS GMs. You'll see what I mean in a moment.

We are soon to celebrate of transition from Egyptian Slavery to Freedom.

Sh'mot 5:9, towards the end of Parshat Sh'mot, exemplifies the deepest moment of our Slavery - when Moshe and Aharon first went to Par'o to "ask" him to Let the People Go -

תַּכְבֵּד הָעֲבָדָה עַל-הָאֲזָשִׁים וַיַּעֲשׂוּ-בָהּ וְאֵל-יִשְׂרָאֵל בְּדַבְרֵי-שִׁקְרָה:

'Make the work heavier for the men, and make sure they do it. Then they will stop paying attention to false ideas.'

In Parshat HaChodesh - Sh'mot 12:2 in Parshat Bo - we find the statement that represents to Redemption to come shortly. A well-known pasuk which is the first mitzva to the not yet, but very soon to be, freed People of Israel.

הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁוֹן וְהַחֹדֶשׁ הַרִאשׁוֹן הוּא לָכֶם לְחֹדֶשׁ הַשָּׁנָה:

This month shall be the head month to you. It shall be the first month of the year.

These two p'sukim are gimatriya matches at 2658. Specifically, they are OEGMs.

TAZRI'A

ממ In searching for Gimatriya Matches, I occasionally come across two p'sukim that reflect totally opposite themes or ideas.

Take Vayikra 13:47 -

וְהַפָּגַד כִּי־יְהִיֶּנָּה בּוֹ נֹגַע צָרַעַת בְּבִגְדוֹ זָבָר אֹו בְּבִגְדוֹ פְּשִׁיתִים:

[And as for] the garment that has the lesion of tzara'at upon it, on a woolen garment, or on a linen garment,

The Gimatriya of this pasuk is 2160. Five other p'sukim in Tanach had the same gimatriya, but nothing interesting to comment on. But using the NISTAR* gimatriya of that pasuk - 5298 - resulted in four other p'sukim, one of which deals with a garment of wool - not one afflicted with a NEGA, but rather an exemplary garment on the opposite end of the spectrum of garments - the Kohen Gadol's M'IL.

וְעָשִׂיתָ עַל־שׁוּלְיֹו רִמּוֹנֵי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלְעַת שָׁנִי עַל־שׁוּלְיֹו סָבִיב וּפָעֲמוֹנֵי זָהָב בְּתוֹכָם סָבִיב:

And on its bottom hem you shall make pomegranates of blue, purple, and crimson wool, on its bottom hem all around, and golden bells in their midst all around.

It struck me as startling that the pasuk about afflicted and defiled garments should have a hidden match with one of the Kohen Gadol's garments.

*NISTAR GIMATRIYA (review)

There are many different gimatriyas - not just the 'regular' one with ALEF=1, BET=2... TAV=400. Among the many, is one called MILUI, a filled out gimatriya in which a letter is valued based on the regular gimatriya of the spelled out name of the letter. ALEF, which is spelled ALEF-LAMED-PEI has a GIMATRIYA B'MILUI of $1+30+80$, which is 111. BET, spelled BET-YUD-TAV = $2+10+400 = 412$. And so on.

Another gimatriya, based on MILUI is called NISTAR, hidden. This gimatriya also counts the spelling of the letter, but does not include the open, revealed part of the letter - only the other letters that are 'behind the scene', so to speak. The Gimatriya NISTAR of ALEF, for example, is the total of the other letters of the spelling of the letter in question. The LAMED and the PEI, but not the ALEF itself. The ALEF is NIGLEH and the LAMED & PEI are NISTAR. Another example - SHIN, spelled SHIN-YUD-NUN. Regular gimatriya of SHIN is 300. The MILUI of SHIN is $300+10+50 = 360$. The NISTAR is YUD-NUN, $10+50 = 60$. And so on.

YOM HAATZMAUT

ממ Let's take the traditional greeting for Yom Haatzmaut. One says to his fellow: MOADIM L'SIMCHA. The response is LIG-ULA SH'LEIMA

מועדים לשמחה - לגאולה שלימה

'Good Yom Tov' - To the Final Redemption

The gimatriya of this phrase is 1013.

Two identical p'sukim in T'hilim matched that gimatriya - 60:14 and 108:14

בְּאֵלֹהִים נַעֲשֶׂה-חַיִּיל וְהוּא יִבּוֹס צָרֵינוּ:

Through God we shall gather might, and He will trample our adversaries.

May we suggest - without detracting at all from TZAHAL - that this twice-repeated pasuk speaks to the victories Israel has had, BARUCH HASHEM, and will continue to have until the GEULA SH'LEIMA when we will not be subjected to wars.

EMOR

גמג The idyllic life of Adam and Chava was broken by their eating from the EITZ HADAAT TOV VARA, violating G-d's command.

As a result, the world became a place of difficult work and labor. This is epitomized by B'reishit 3:18 -

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה:

"It [the earth] will bring forth thorns and thistles for you, and you will eat the grass of the field."

This worldwide situation is made easier for the Jewish people who are commanded in all aspects of Shabbat. It is further alleviated by our other days of rest - The Yamim Tovim. The summary pasuk of those Yamim Tovim is Vayikra 23:4 -

אֵלֶּה בְּמוֹעֲדֵי ה' בְּמִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

"These are God's festivals that you must celebrate as sacred holidays at their appropriate times:"

These two p'sukim share a gimatriya of 2758.

Unrelated (except by number) - the year 2758 was during the period of the SHO-F'TIM, specifically, when TOLA ben PUAH of Yissachar, the 7th Shofeit, who rules for 23 years.

B'HAR

• Vayikra 26:2 (last pasuk in B'har), and previously, Vayikra 19:30 (in Parshat K'doshim), are two identical p'sukim -

אֶת־שַׁבְּוֹתַי תִּשְׁמְרוּ וּבִמְקוֹדְשִׁי תִירְאוּ אֲנִי ה':

"Keep My Sabbaths and revere My sanctuary. I am God."

The gimatriya of each (3623) matches Chayei Sara's opening pasuk (B'reishit 23:1)

וַיְהִי זִמְנֵי שָׂרָה בְּמֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים שִׁנְי זִמְנֵי שָׂרָה:

"Sara had lived to be 100+20+7 (127) years old. [These were] the years of Sarah's life."

Let's take a look at a Rashi quoting the Midrash B'reishit Rabba that describes Sara Imeinu's special life. That Rashi is on the pasuk at the end of perek 24, when Yitzchak brings Rivka into his mother's tent, and the midrash says that when Sara died, the specialness of her tent disappeared; but when Rivka came there, they returned.

...שָׁפַל זְמַן שְׁשָׁרָה קִיּוּמָתָהּ כִּי גַר דְּלוּק מִמְעַרְבַּ שְׂצָתָה לְעַרְבַּ שְׂצָתָה וּבְרָכָה מְלוּוֶיהָ צָעֲפָה וְעֹנֵן קָשׁוּר עַל הָאֶהָל...

"...For while Sara was living, a light had been burning in the tent from one Shabbat eve to the next, there was always a blessing in the dough (a miraculous increase) and a cloud was always hanging over the tent (as a divine protection)..."

That's a pretty nice summary of Sara's life, with the association with Shabbat and the Mikdash - Shabbat atmosphere, tent, cloud, light (Menora), special bread (Lechem HaPanim).

The life of SRA IMEINU was a prototype for both Shabbat and Mikdash - which brings us back to our pasuk from our sedra.

• Take a look at Vayikra 26:6 (B'chukotai) -

וְנָתַתִּי שָׁלוֹם בְּאֶרֶץ וְשִׁכְבַתְּם וְאִין מִזְרִיד וְהִשְׁבַּתִּי זִמְנָה רָעָה מִן־הָאָרֶץ וְיִזְרַב לֹא־תֵשֶׁבֶר בְּאֶרְצְכֶם:

And I will grant peace in the Land, and you will lie down with no one to frighten [you]; I will remove wild beasts from the Land, and no army will pass through your land;

This pasuk is one of the promises from G-d for our keeping and observing His Mitzvot.

The gimatriya of this pasuk is 5311.

Now let's look at its AT-BASH gimatriya. AT-BASH values each letter in reverse order. ALEF is 400 (as TAV is in regular gimatriya), BET is 300 (as SHIN is)... TAV is 1 (as ALEF is in regular gimatriya).

The AT-BASH gimatriya of our pasuk is 5358. In a search of Tanach for p'sukim with a gimatriya of 5358, we get one hit. A pasuk from Mal-achi (2:9), which represents quite the opposite of our B'chukotai pasuk - the kind of fate we face if we do NOT keep the Torah. (As AT-BASH is the opposite of regular gimatriya).

וְגַם־אֲנִי זָתַתִּי אֶתְכֶם זְבָזִים וְשִׁפְלִים לְכָל־הָעָם כְּפִי אֲשֶׁר אֵינְכֶם שׂוֹמְרִים אֶת־דִּרְכֵי וְנִשְׂאִים
פְּנֵים בַּתּוֹרָה:

And now I, too, have made you contemptible and low to the entire people according to how you do not keep My ways and [how] you show favoritism in the Torah.

הדבר מתבטא בעצמו - RES IPSA LOQUITUR

B'CHUKOTAI

כמו There is the 'big' TOCHACHA in B'chukotai and another 'big' one in Ki Tavo. There are other passages in the Torah that are in the style of Tochacha, only not as extensive or intensive. One such passage is the very familiar second parsha of the SH'MA - V'HAYA IM SHAMO'A...

Technically, a Tochacha begins with something like: If you don't do such-and-such. However, we can suggest that the real beginnings of the various Tochacha passages are found by backing up a number of p'sukim to the positive side of the 'deal' presented by G-d. As an example, here is the first pasuk of Parshat B'chukotai (Vayikra 26:3) -

אם־בְּוֹקֵתִי תֵלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם:

"If you follow My laws and are careful to keep My commandments..."

Before the Torah tells us the flip side - If you do not do... - there is an implied flip side in the promises for compliance to G-d's commands. You can almost hear the "and if you don't follow..." even before the Torah actually says it.

With that said, here is a double-pointed Gimatriya Match (4183) of the above pasuk - D'varim 11:16 - from Parshat Eikev and the second parsha of the SH'MA -

הִשְׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּוְּוִיתֶם לָהֶם:

"Be careful that your heart not be tempted to go astray and worship other gods, bowing down to them."

The GM is a numeric equivalence of both sides of HaShem's deals - If yes, then good; if not, then...

And there is also a numeric equivalence between the super-harsh and painful warnings of one of the TOCHACHA, with the quieter, but no less severe warnings of V'HAYA IM

SHAMO'A...

Unrelated (except by number) - the year 4183 Finds us in the time of the last AMORA'IM (sixth generation thereof), the authors of the Gemara.

BAMIDBAR

גמ Sometimes, you find a Gimatriya Match that's - what's the word? Interesting? Noteworthy? Curious? Whatever. Here's Bamidbar 1:7 -

לְיְהוּדָה נַחֲשֹׁן בֶּן־עֲמִינדָב:

For (the tribe of) Yehuda, (the representative for the taking of the census is) Nachshon the son of Aminadav.

Short pasuk, low gimatriya - 702. No other pasuk in Tanach has the same gimatriya. But there are 21 words and 844 phrases that match. One of the words is

SHABBAT (300+2+400) is 702.

Something to say here? Who knows.

גמ Here's an interesting match that is a mismatch. Look at Bamidbar 1:10 -

לְבִנֵי יוֹסֵף לְאֶפְרַיִם אֶלְיָשָׁמָע בֶּן־עַמִּיהוּד לְמִנַּשֶּׁה גַמְלִיֵּאל בֶּן־פְּדָתְצוּר:

For the children of Yosef - for Efrayim, Elishama the son of Amihud; for Menashe, Gamliel the son of Pedatzur.

Gimatriya of 2223. Five other p'sukim in Tanach have the same gimatriya, including a close-by Torah pasuk, Bamidbar 1:27 -

פָּקְדֵיהֶם לְמִטַּה יְהוּדָה אַרְבַּעַת וְשִׁבְעִים אָלֶף וְשֵׁשׁ מֵאוֹת:

Those counted from the tribe of Yehuda: seventy four thousand, six hundred.

It would have been real cool if the tribes matched, but they didn't. But the match of the representatives of Yosef's tribes to the count of Yehuda, led me to add up the counts of Efrayim and Menashe.

Efrayim: 40,500 (1:33)

Menashe: 32,200 (1:35)

Add them together and you get 72,700.

Not quite the same as Yehuda's total, but a close second.

גמ The census at the beginning of the Book of Bamidbar, took place on the first of Iyar in the year 2449. Here is the total number of the males of military age. Bamidbar 1:46 -

וַיְהִי כָּל־הַפְּקָדִים שֵׁשׁ־מֵאוֹת אָלֶף וּשְׁלֹשֶׁת אֲלָפִים וְנֹזְבֵי מֵאוֹת וְנֹזְבֵי שָׁמַיִם:

The sum of all those who were counted: six hundred and three thousand, five hundred and fifty.

The Gimatriya of that pasuk is 3886. Four other p'sukim in Tanach have the same gimatriya - the one we are interested is B'reishit 35:1 in Parshat Vayishlach.

וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵּית־אֵל וְשֹׁב־שָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבָרְנֹךָ מִפְּנֵי עֲשׂוֹ אָזְוִיךָ:

And God said to Yaakov, "Arise and go up to Beit El and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Eisav."

This happened 242½ years earlier than the first pasuk, when Yaakov was done with the Lavan experience, the encounter with Eisav, and the Sh'chem fiasco. This happened when Yaakov received his new name from G-d - YISRAEL. At the time of this pasuk, Yaakov had 11 sons - Binyamin was about to be born and Rachel was about to die in childbirth. This pasuk in Vayishlach marks a beginning of sorts of the family that was to grow into a nation that numbered over 600,000 men of military age plus women and children - a nation of two to three million people.

These two p'sukim share the same gimatriya.

NASO

גמ In my various searches for Gimatriya Matches, over the years, I have found several interesting GMs between p'sukim from Parshat Balak (specifically, from the story of Bil'am and Balak), and p'sukim in various places around the Torah.

The common theme of these particular GMs has been to observe the different antidotes and vaccines that protect us from the plot of Bil'am-Balak.

For example, let's take Bamidbar 22:41 -

וַיְהִי בַבֹּקֶר וַיִּקְרָא בָלָק אֶת־בִּלְעָם וַיַּעֲלֵהוּ בְּמוֹת בְּעַל וַיֵּרָא מִשָּׁם קְצֵה הָעָם:

"In the morning, Balak took Bil'am, and brought him to the High Altars of Baal, where he could see [as far as] the outer edges of the [Israelite] people."

And it is in Parshat Naso that we find one of the things that protect us from the unusual plan that Balak hired Bil'am for.

Bamidbar 6:24-26 (three very familiar) p'sukim:

יְבָרֶכֶךָ ה' וַיְשַׁמְרֶכָּהּ:
יְאָר ה' | פָּנָיו אֵלֶיךָ וַיִּזְנֶנְךָ:
יִשָּׂא ה' | פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שָׁלוֹם:

"May God bless you and keep watch over you. May God make His presence enlighten you and grant you grace. May God direct His providence toward you and grant you peace."

With the triple bracha from G-d via the kohanim, the Bil'ams and the Balaks are doomed to fail.

Birkat Kohanim and the pasuk from Balak share 2718 as their gimatriya.

Unrelated (except by number) - the year 2718 finds us at the very end of the 40 years tenure of GID'ON ben Y'HO'ASH, the fifth SHOFEIT of Israel.

B'HA-ALO-T'CHA

גמ Gimatriya Matches are rarely perfect. But, you take what you get. I'm sort of apologizing in advance; maybe I shouldn't. I just feel that this GM makes a statement, but...

וַיַּעֲשׂוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעָדוֹ:

"he Israelites shall prepare the Pesach offering at its proper time."

Almost a year out of Egypt, HaShem 'reminds' Moshe that it is soon the time for the first annual Korban Pesach. This one, as it turns out, is the only Korban Pesach brought in the Midbar.

And so it happens - B'nei Yisrael do bring the Korban Pesach on the 14th of Nissan 2449, in the afternoon.

In a way, then, this marks the end of an era - the next one beginning in Eretz Yisrael, under the leadership of Yehoshua.

When did it all start?

One of its starting points (that's why I apologized - there are other p'sukim that can be seen as the beginning - but their g'matriyas don't match; this one does).

B'reishit 41:11 states -

וַנִּזְלַמְנָה וְזֻלְמָה בְּלַיְלָה אֶחָד אֲנִי וְהוּא אִישׁ כְּפַתְרוֹן וְזֻלְמֹו וְזֻלְמֵנוּ:

"We dreamed one night - he and I each had a dream that seemed to have its own special meaning."

It's the beginning of Mikeitz with Par'o and his dreams. Yosef is languishing in prison. But the Wine Steward remembers (after forgetting for two years) Yosef and he tells Par'o what happened.

It's sort of a beginning. Par'o takes Yosef out of prison. Yosef interprets Par'o's dreams to Par'o's satisfaction... Many other things happen... slavery and oppression... the miraculous plagues and events of the Exodus... And here we are in the Midbar, officially connecting the commemoration of the Exodus to all future generations.

Works for me...

גמ Every once in a rare while, I find two p'sukim with the same gimatriya that are plar opposites of each other. This time, I found the two p'sukim in the same sedra. Let's start with Bamidbar 8:2 -

דִּבַּר אֱלֹהִים אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּזֶרֶת אֶל־בִּמּוֹלִי פָנָי הַמִּנּוֹרָה יֵאָמְרוּ שִׁבְעַת הַנֵּזֶרוֹת:

Speak to Aharon and say to him: "When you light the lamps, the seven lamps shall cast their light toward the face of the Menorah."

I would suggest that this pasuk describes a high point in our sojourn in the Midbar. AVODA in the Mishkan. Gimatriya 4983.

Also weighing in at 4983 is Bamidbar 11:5 -

וְכִרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נָאֵכַל בְּמִצְרַיִם וְזֶמֶן אֶת הַקִּשְׁאִים וְאֶת הָאֲבִטְחוֹנִים וְאֶת־הַחוּצִיר
וְאֶת־הַבָּצְלִים וְאֶת־הַשּׁוּמְיִם:

We remember the fish that we ate in Egypt free of charge, the cucumbers, the watermelons, the leeks, the onions, and the garlic.

Definitely, a pasuk representing a very low point in the Midbar. Gimatriya Matches - but polar opposites.

SH'LACH

גמג I have always considered my searches for GMs to be like walking on the beach with a metal detector in hand. It beeps and I eagerly sift through the sand to see what was found. Sometimes it is the pop-tab of a can of soda (remember them from before the companies made them stay attached?). Not exciting. Many other not exciting finds. But sometimes, things get interesting.

The theme (if you can call it that) of several GMs that I have found over the years, deals with the threat from Bil'am (and Balak) and what we can call our antidote, vaccination, or words to that effect.

There are five such GMs under Parshat Balak - you can find them at the end of the whole GMs file, since the file was started last year in the week of Parshat Balak.

Here's another one, connected to Parshat Tzitzit, from the end of Parshat Sh'lach.

Let's start with the threat. Bamidbar 23:4 (in Parshat Balak) -

וַיִּקַּר אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחוֹת עָרַכְתִּי וְאָעַל פָּר וְאֵיל בְּמִזְבְּחוֹ:
וַיִּקַּר אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחוֹת עָרַכְתִּי וְאָעַל פָּר וְאֵיל בְּמִזְבְּחוֹ:

"God appeared to Bil'am. 'I have set up seven altars,' said [Bil'am] to [God], 'and I have sacrificed a bull and ram as a burnt offering on each altar.'"

Bil'am and Balak did this more than once, with the goal of gaining G-d's okay for them to 'bless' the People of Israel.

What is our greatest protection for those who seek to harm us - physically or spiritually? Take a look at Bamidbar 15:40 - a pasuk and concept which we are well acquainted.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדָשִׁים לֵאלֹהֵיכֶם:

"You will thus remember and keep all My commandments, and be holy to your God."

There is no stronger protection that Bnei Yisrael as a people and each of us as members of Klal Yisrael, can have than Torah and Mitzvot.

In the p'sukim that the scouts are named, we find Bamidbar 13:8 -

לְמִטָּה אֶפְרַיִם הוֹשֵׁעַ בֶּן־נּוּן:

From the tribe of Efrayim - Hoshei'a bin Nun.

Short pasuk with a low gimatriya - 954.

The only pasuk with that gimatriya. Two words and 845 phrases have that gimatriya.

Among the phrases are:

איש מבני ישראל & ושמעת בקלו

Maybe there is something to say about Yehoshua from each phrase. I leave it to the reader to come up with his/her own idea.

Here's an almost but no cigar match: Bamidbar 13:8 -

לְמִטָּה יְהוּדָה כָּלֵב בֶּן־יִפְנֵה:

From the tribe of Yehuda - Kalev ben Yefuneh.

Very low gimatriya - 363. Only pasuk, 45 words and 611 phrases match.

including טובת הארץ מאד - close.

KORACH

גמ 2879 is an interesting gimatriya because there are five p'sukim in the Torah with that gimatriya - four of which point in one direction and the other one sadly points the wrong way.

We start with B'rieshit 9:9 -

וְאֲנִי הַנִּנְנִי בְמִקְיָם אֶת־בְּרִיתִי אִתְּכֶם וְאִת־זַרְעֲכֶם אַחֲרַיְכֶם:

"I Myself am making a covenant with you and with your offspring after you."

G-d is starting the world over again, after the devastation of the Mabul. Not that the ten generations from No'ach to Avraham took this covenant seriously and positively, but at least G-d was pointing No'ach in the right direction.

Then the focus switches to Bnei Yisrael. Vayikra 1:14 is one of many p'sukim that focus us on Avoda in the Mikdash -

וְאִם בְּזֶה־עֹלֹת עֹלָה קָרְבָּנוֹ לָהּ וְהִקְרִיב בְּזֵה־הַתָּרִים אֹו בְּזֵה־בְנֵי הַיּוֹנָה אֶת־קָרְבָּנוֹ:

"If one's burnt offering is a bird, he must bring a turtle dove or a young common dove."

And Bamidbar 29:19 reinforces the role of communal korbanot in keeping us in that proper direction.

וּשְׂעִיר־עִזִּים אֶחָד וּטְּאֵת מִלְּבָד עֹלֹת הַתְּמִיד וּבִנְזוֹתָהּ וְנִסְכֵיהֶם:

"There shall also be one goat as a sin offering. [These offerings] and their libations shall be in addition to the regular daily burnt offering and its grain offering."

D'varim 5:11 makes it clear that it isn't only Temple service that is meant to keep us on the right path, mitvot, in general, and Shabbat in particular - Shabbat being K'NEGED KOL HAMITZVOT -

שָׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ:

"Observe (and preserve) the Shabbat to keep it holy, as HaShem your G-d commanded you."

And then comes Bamidbar 16:33 to show us what happens when the covenant and 'deal' we have with HKB"H is broken and stepped on -

וַיִּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם וְזֵימִם שְׂאֵלָה וְחֶכֶס עֲלֵיהֶם הָאָרֶץ וַיִּאֱבְדוּ מִתּוֹךְ הַקָּהָל:

"They fell into the depths along with all that was theirs. The earth then covered them over, and they were lost to the community."

The p'sukim say it without numbers, but the extra look at these GMs calls us to pay further attention.

No connection except numerically, but what was going on in the year 2879 from Creation?

David was 25, to become king, four years later.

Korach has gathered his gang and is challenging Moshe and claiming that he (Korach) should have been appointed Kohen Gadol, rather than Moshe's brother, Aharon. In Bamidbar 16:10, Moshe stated things this way -

וַיִּקְרַב אֶתְךָ וְאֶת־כָּל־אֲנֹשֶׁיךָ בְּנֵי־לֵוִי אִתָּךְ וּבִקְשִׁיתֶם גַּם־כְּהֻנָּה:

He (G-d) drew you near, and all your brothers, the sons of Levi with you, and now you seek the kehunah as well?

The gimatriya of that pasuk is 2735. Three other p'sukim in Tanach have the same gimatriya, including Sh'mot 31:10 -

וְאֵת בְּגָדֵי הַשָּׂרָד וְאֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן:

And the meshwork garments, the holy garments for Aharon the kohen, the garments of his sons [in which] to serve [as kohanim]

This is what Korach sought for himself.

CHUKAT

ממ This week's sedra's name comes from the phrase ZOT CHUKAT HATORAH, in Bamidbar 19:2 -

וְזֹאת הַחֻקַּת הַתּוֹרָה...

"the following is declared to be the Torah's decree"

The gimatriya of this phrase is 1532. Store that fact for later.

On this phrase, Rashi quotes the Midrash Tanchuma as saying:

Because the Satan and the nations of the world (and, sadly, many Jews, as well) scoff at Israel saying, What is this mitzva and what reason does it have, therefore it (Para Aduma, in this case) is called a CHOK, (and we say) it is a decree (from G-d) to me, and we do not question it.

T'hilim 49:2 -

שְׁמַעוּ-נָא כָּל-הָעַמִּים
הָאָזִינוּ כָּל-יֹשְׁבֵי וְזָכָר:

"Hear this, all you peoples; hearken, all You inhabitants of the earth."

The gimatriya of this pasuk is 1532. Our statement to the scoffers - ZOT CHUKAT HATORAH...

No connection except numerically, but what was going on in the year 1532 from Creation?

No'ach was 476 years old. In another four years, G-d would command him to build the Ark...

L'havdil, in 1532 l'minyanam (CE), Sir Thomas More resigns as Lord Chancellor of England.

ממ This week's sedra's name comes from the phrase ZOT CHUKAT HATORAH, in Bamidbar 19:2 -

וַיִּדָּר יִשְׂרָאֵל נְדָר כָּהֵן וַיֹּאמֶר אִם-נָתַן תִּתֵּן אֶת-הָעָם הַזֶּה בְּיָדִי וְהִזְרַמְתִּי אֶת-עָרֵיהֶם:

Israel made a vow to the Lord, and said, "If You deliver this people into my hand, I shall consecrate their cities."

The gimatriya of this phrase is 4673.

Here's a Gimatriya Match -

בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאִלְיוֹ הוּא זָשֵׁא
אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֱלֹהֵי וְהָיָה בְּךָ וַיִּטָּא:

You shall give him his wage on his day and not let the sun set over it, for he is poor, and he risks his life for it, so that he should not cry out to the Lord against you, so that there should be sin upon you.

We might suggest that this GM points to the condition for G-d's compliance (so to speak) with Israel's request for success in battle - namely, our commitment to mitzvot in general and those that are BEIN ADAM LACHAVEIRO, in particular.

BALAK

The theme (if you can call it that) of several GMs that I have found over the years, deals with the threat from Bil'am (and Balak) and what we can call our antidote, vaccination, or words to that effect.

GM Let's start with the threat. Bamidbar 23:4 (in Parshat Balak) -

וַיִּקַּר אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבֹּחוֹת עָרַכְתִּי וְאָעַל פָּר וְאֵיל בְּמִזְבֵּוֹ:
וַיִּקַּר אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבֹּחוֹת עָרַכְתִּי וְאָעַל פָּר וְאֵיל בְּמִזְבֵּוֹ:

"God appeared to Bil'am. 'I have set up seven altars,' said [Bil'am] to [God], 'and I have sacrificed a bull and ram as a burnt offering on each altar.'"

Bil'am and Balak did this more than once, with the goal of gaining G-d's okay for them to 'bless' the People of Israel.

What is our greatest protection for those who seek to harm us - physically or spiritually? Take a look at Bamidbar 15:40 - a pasuk and concept which we are well acquainted.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדָשִׁים לֵאלֹהֵיכֶם:

"You will thus remember and keep all My commandments, and be holy to your God."

There is no stronger protection that Bnei Yisrael as a people and each of us as members of Klal Yisrael, can have than Torah and Mitzvot.

GM One of many p'sukim that describe steps in B&B's plan to curse the People (Bamidbar 22:41) -

וַיְהִי בַבֹּקֶר וַיִּקְחוּ בָלַק אֶת־בַּלְעָם וַיַּעֲלֵהוּ בְּמִוֹת בָּעַל וַיֵּרָא מִשָּׁם קֶצֶה הָעָם:

"In the morning, Balak took Bilaam, and brought him to the High Altars of Baal, where he could see [as far as] the outer edges of the [Israelite] people."

One can say that the vaccine against their plans is Birkat Kohanim, the vehicle through which HaShem blesses us - every day (Bamidbar 6:24-26).

יְבָרֶכֶךָ ה' וַיְשַׁמְרֶךָ: יֵאָר ה' | פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ: יֵשָׂא ה' | פָּנָיו אֵלֶיךָ וַיִּשְׂם לְךָ שָׂכוֹם:

May God bless you and keep watch over you.

May God make His presence enlighten you and grant you grace.

May God direct His providence toward you and grant you peace.

The three-pasuk b'racha from Naso and the earlier pasuk from Balak are GMs (2718).

GM Similar point to the first one.

וַיֹּאמֶר בְּלָעָם אֶל-בָּלָק בְּנֵה-לִי בָזֶה שִׁבְעָה מִזְבֹּחוֹת וְהִבֵּן לִי בָזֶה שִׁבְעָה פָרִים וְשִׁבְעָה אִילִים:

Bil'am said to Balak: 'Build seven altars for me here and prepare for me seven bulls and seven rams.

This pasuk (23:1) follows the first pasuk mentioned. It is Bil'am's response to Balak's taking him to a new vantage point. Bil'am tells Balak to build 7 altars and prepare 7 bulls and 7 rams to be sacrificed. Those sacrifices were to get G-d's permission for what B&B were trying to do. But, as in the first GM, we have the antidote:

וְשִׁעִיר-עִזִּים אֶחָד נִזְטָאת מִלֶּבֶד עֹלֶת הַתְּמִיד מִנְזוֹתָהּ וְנִסְכָּהּ:

There shall also be one goat as a sin offering. This is in addition to the regular daily burnt offering, its grain offering and its libation.

Our communal sin offerings and daily T'midim protect us from B&B and their offerings. GM (2823).

Of further interest - each of these two p'sukim occur twice: Bamidbar 23:1,29 and 29:16,25.

GM A bit different (23:26) -

וַיַּעַן בְּלָעָם וַיֹּאמֶר אֶל-בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כֹּל אֲשֶׁר-יִדְבַּר ה' אֵתוֹ אֶעֱשֶׂה:

Bil'am answered and said to Balak, 'My exact words to you were, 'I will do precisely what God declares,' weren't they?'

Bil'am makes this declaration very reluctantly. In contrast, this is how we made our declaration: (Sh'mot 19:8) -

וַיַּעֲנוּ כָל-הָעָם יוֹזְדוֹ וַיֹּאמְרוּ כֹּל אֲשֶׁר-דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע וַיֹּשֶׁב מֹשֶׁה אֶת-דְּבַרֵי הָעָם אֶל-ה':

'All the people answered as one and said, 'All that God has spoken, we will do.'

These two p'sukim GM at 3258.

In addition to matching gimatriyas, look at the words of the p'sukim -

VAYAAN... VAYOMER and VAYAANU... VAYOM'RU

KOL ASHER DIBEIR HASHEM OTO E-E-SEH and NAASEH.

GM Bil'am's famous observation of the specialness of the camp of Israel.

בַּיּוֹם-שֶׁבָּנוּ אֶת-הַלַּיָּהּ יַעֲקֹב מִשְׁכַּנְתֶּיהָ יִשְׂרָאֵל:

Our exemplary living style earns us two things from G-d:

הֲגֵה לֹא יָנוּם וְלֹא יִשְׁנָן שׁוֹמֵר יִשְׂרָאֵל:

Behold the Guardian of Israel will neither slumber nor sleep. (T'hilim 121:4)

וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

And He will redeem Israel from all their iniquities. (T'hilim 130:8)

These three p'sukim are Gimatriya triplets (1691).

GM And finally (for now), the threat is over... (Bamidbar 24:25)

וַיָּקָם בְּבָלָעַם וַיֵּלֶךְ וַיָּשׁוּב לְמִקְוֵמוֹ וְגַם־בְּבָלָק הָלַךְ לְדַרְכּוֹ:

"With that, Bilaam set out and returned home. Balak also went on his way."

Gimatriya 1394 - which we match with our thanks to G-d (T'hilim 113:2)

יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:

"May the name of G-d be blessed from now and to eternity."

Here is the latest one I've found (Tuesday of Parshat Balak 5783).

GM In Bamidbar 22:6, we find the first mention of Balak's plan -

וַעֲתָה לְכֹהֲנָא אֲרֹהֲלִי אֶתְהַעֵם הַזֶּה כִּי־עֲצוּם הוּא מִמֶּנִּי אוֹכְלִי אוֹכַל נִכְהִיבוֹ
וְאֶגְרְשֵׁנוּ מִן־הָאָרֶץ כִּי יִרְעֵתִי אֶת אֲשֶׁר־תְּבָרַךְ מִבְּרָךְ וְאֲשֶׁר תְּאָר יוֹאָר:

So now, please come and curse this people for me, for they are too powerful for me. Perhaps I will be able to wage war against them and drive them out of the land, for I know that whomever you bless is blessed and whomever you curse is cursed."

The gimatriya of this pasuk is 6528. As gimatriyas go for p'sukim in the Torah, this is on the high side. Which means that with a number like this one, it is less likely to find GMs and even less likely, to find a meaningful GM.

But we did find one - Sh'mot 29:5 -

וְלָקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת־הַכֹּתֶנֶת וְאֶת מִעִיל הָאֵפֹד
וְאֶת־הָאֵפֹד וְאֶת־הַחוּשֵׁן וְאֶפְדֶּתָ לוֹ בְּוָשֶׁב הָאֵפֹד:

And you shall take the garments and clothe Aharon with the Tunic, with the robe of the Eifod, with the Eifod, and with the Choshen, and you shall adorn him with the band of the Eifod.

Here is yet another vaccine we have against the Bil'ams and Balaks of the world. And it is not just the Kohen Gadol with his sacred garments. It is all that it represents. The KG is at the top

of AVODAT HASHEM, service of G-d. But he is not enough. We need all kohanim, all the Leviyim, and every single Jew of Am Yisrael, to be dedicated to serving HaShem in the myriad ways we have with Torah and Mitzvot.

With that, no Bil'am, no Balak, and no one else, can harm us.

And here is another one - also a new one (to me). This time, we have a pasuk in Balak whose NISTAR gimatriya matches another pasuk in Balak, and in the same perek!

GM In Bamidbar 22:12, we find G-d's stern warning to Bil'am that he may not curse the People of Israel -

וַיֹּאמֶר אֱלֹהִים אֶל־בְּלָעָם לֹא תֵלֵךְ עִמָּהֶם לֹא תֵאָר אֶת־הָעָם כִּי בָרוּךְ הוּא:

God said to Bilaam, "You shall not go with them! You shall not curse the people because they are blessed."

The gimatriya of this pasuk is 2570. That's its regular gimatriya.

The NISTAR (hidden) gimatriya is found by taking the gimatriya of the spelling of each letter, but not counting the letter itself. ALEF is spelled ALEF-LAMID-FEI. The ALEF is the letter of the three in the spelling that is in plain sight, so to speak. The LAMID and FEI are the hidden parts of the ALEF. The NISTAR gimatriya of ALEF is 30+80 = 110. Another example: TZADI is 90 (regular gimatriya). TZADI is spelled TZADI-DALET-YUD. The NISTAR value of TZADI is 4+10 = 14. And so on, for all the letters of the ALEF-BET.

The NISTAR gimatriya of the above-quoted pasuk is 3624. Searching for GMs of 3624 resulted in Bamidbar 22:36 -

וַיִּשְׁמַע בְּלָק כִּי בָא בְלָעָם וַיֵּצֵא לִקְרָאתוֹ אֶל־עִיר מוֹאָב אֲשֶׁר עַל־גְּבוּל אַרְנוֹן
אֲשֶׁר בְּקִצֵּה הַגְּבוּל:

Balak heard that Bilaam was coming; so he went out toward him to the city of Moav which is on the border of Arnon - at the extreme edge of the border.

Bil'am and Balak - listen well. G-d said to Bil'am that he may not curse the People - they are truly blessed. So now (in the second pasuk) you finally get together and think you can succeed against G-d and against Israel? Think again.

GM It seems that I have found mor GMs connected to Bil'am than any other area.

Take a look at

וַיֹּאמֶר אֱלֹהִים אֶל־בִּלְעָם לֹא תֵלֵךְ עִמָּהֶם לֹא תָאֵר אֶת־הָעָם כִּי בָרוּךְ הוּא:

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אֲשֶׁר בְּקִצֵּה הַגְּבוּל:

Balak heard that Bilaam was coming; so he went out toward him to the city of Moav which is on the border of Arnon - at the extreme edge of the border.

Bil'am and Balak - listen well. G-d said to Bil'am that he may not curse the People - they are truly blessed. So now (in the second pasuk) you finally get together and think you can succeed against G-d and against Israel? Think again.

וַיֵּרָא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֵדוּת וַיִּקְוֶה רַמְזוֹ בְּיָדוֹ:

PINCHAS

גמ How many kohanim in the whole history of the People of Israel were born to non-kohen fathers? Ask this as a riddle before you share the answer. The answer is six. Aharon was born to Amram, a Levi. Nadav, Avihu, Elazar, and Itamar were born to Aharon when he was not yet a kohen. These five became kohanim by being anointed with the special oil, for that purpose. And here are these five mentioned in one pasuk:

וְאֵלֶּה שְׁמוֹת בְּנֵי אֶהֱרָן הַכֹּהֵן | זָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר:

All other kohanim ever were born to kohanim -- except for Pinchas. He was born to Elazar before Elazar was anointed as a kohen. He received his kehuna for himself and all descendants from G-d for what he (Pinchas) had done to preserve G-d's honor.

לָכֵן אָמַר ה'נָנִי נָתַן לְךָ אֶת־בְּרִיתִי שְׁלֹמֹם:

Slight problem. The first pasuk's numeric value is 2385. The second one is 2391. But wait. The VAV in the word SHALOM is written as a broken letter. Calculating the gimatriya with only whole letters* gives us a GM and numerically includes Pinchas with his grandfather, father, and uncles as the sixth kohen not born of a kohen.

** This is not just a desperate attempt to get the p'sukim to match. There is precedent in our commentaries. Avraham came to eulogize Sara and to cry for her - V'LIVKOTAH. The KAF in that word is written small and allows commentaries to reread the word with normal letters only, indicating that Avraham came to eulogize Sara and her daughter.*

גמ Who are identified as great lovers of Eretz Yisrael? The daughters of Tz'lofchad.

...וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מִזִּזְלָה נָעָה וְזִזְלָה וּמִלֶּכָה וְתַרְצָה:

This is what I referred to as a neat partial pasuk. With whom do the daughters of Tz'lofchad contrast drastically? The 10 Meraglim. While the daughters were promised land in the Land, these ten people met a very different end:

וַיָּמָתוּ הָאָנָשִׁים מוֹצְאֵי דַבַּת־הָאָרֶץ | רָעָה בַּמִּדְבָּר לַפְּנֵי ה':

These two (one a complete sentence the other a whole pasuk) share a gimatriya (2318)

PINCHAS

GM Sometimes I find a GM that makes me go, WOW! This isn't one of those times. The best I can say is, Nice. But nice is good, too.

Bamidbar 27:7, from Parshat Pinchas -

פֶּן בָּנוֹת זְלֹפְחָד זָלְפוּדָה דְּבָרוֹת גִּתֵּן תַּתִּיךְ לָהֶם אֲחֻזַּת גְּזוּלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהַעֲבַרְתָּ אֶת־גְּזוּלַת אֲבִיהֶן לָהֶן:

The daughters of Tz'lofchad have a just claim. Give them a hereditary portion of land alongside their father's brothers. Let their father's hereditary property thus pass over to them.

Here's what I do. I choose a pasuk and search Tanach for other p'sukim with the same gimatriya. Then I look over the p'sukim and see if any of them speak to me about the first pasuk I chose.

The above pasuk has a numeric value of 5510. One other pasuk in the Torah has the same gimatriya. D'varim 8:9 in Eikev:

אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכְלֶנָּה לֶחֶם לֶחֶם לֹא־תִזְכָּר כֹּל בְּהַ אֶרֶץ אֲשֶׁר אֲבִיָּה בְּרוֹזָל וּמִהַרְרֵיהָ תִּזְכָּב גְּזוּשֵׁית:

It is a land where you will not eat rationed bread, and you will not lack anything - a land whose stones are iron, and from whose mountains you will quarry copper.

One of the p'sukim that describes the beauty of the Land which was awarded to B'not Tz'lofchad. As I said: Nice.

No connection except numerically, but what was going on in the year 5510 from Creation?

The Baal Shem Tov (R' Yisrael ben Eliezer) father of Chasidism, was 52 years old. (He died 10 years later at age 62). [year of birth debated]

The GR"A was 30 years old. (He lived to 78.)

George Washington was 18 yrs. old.

The future USA was 16 years from coming into being.

גמ The whole idea behind my searches for Gimatriya Matches is to find two p'sukim with the same numeric value, which say something significant together.

Here's a pasuk from Parshat Pinchas, Bamidbar 28:4 -

אַתְּ הַכֹּבֵשׁ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֹּבֵשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:

The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon.

A good choice of a pasuk to represent the daily korbanot. Would be nice if we can find a GM about our daily prayers - that would connect the two p'sukim.

Take a look at Sh'muel Alef 1:13 -

וְחַנָּה הִיא מְדַבֵּרַת עַל-לִבָּהּ בַּקֹּל שֶׁפִּתְיָהּ זָלוּת וְקוֹלָהּ לֹא יִשְׁמָע וּיְזוּזָבֶהָ עָלַי לְשֹׁכְרָה:

But Chana, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman.

This is the pasuk which teaches us that our Amida - the main prayer of Shacharit, Mincha, and Maariv - should be said B'LACHASH, in a low or even silent voice, and that the essence of davening is KAVANAT HALEIV, the feelings and intentions of the heart.

With a gimatriya of 4083, it partners well with the first-mentioned pasuk.

MATOT-MAS'EI

כמג There are seven pairs of sedras that are sometimes combined and sometimes read separately, for a few different reasons. For each pair, one can calculate the percentages for combined and separate. The pairs differ from each other (except for TM and AK with the same numbers) in their two percentages, and there are differences between Israel and chutz laaretz for three of the seven pairs. With that said (but not fully detailed), the sedra pair that is combined more often than any other pair by far, is Matot-Mas'ei. The fact is confirmed numerically with a GM. Here's the first pasuk of Matot (Bamidbar 30:2)

וַיְדַבֵּר מֹשֶׁה אֶל־רְאֵשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר יְהוָה הַדֹּבֵר אֲשֶׁר צִוָּה ה':

And here is the first pasuk of Mas'ei (Bamidbar 33:1)

אֵלֶּה מִסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצַבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These two whole p'sukim are GMs (3324). Not meant to prove anything, but interesting, nonetheless. *Just to bring you into my searches for GMs a bit more - even though this might spoil this GM a bit, you should know that there are three other p'sukim in the Torah and three more in Nach that have the same gimatriya. but it's still a nice GM. (And if I had a meaningful way to tie any of them in, I would have.)*

כמג The first topic of Parshat Matot is NEDARIM, vows. The Torah states emphatically, that if a person swears, vows, promises, and so on - LO YACHEIL D'VARO, he may not profane his word. Seems simple and straightforward. You give your word, you have to keep it.

But then the Torah tells us about HAFARAT HANEDARIM, the fact that a father and a husband can nullify the NEDER of daughter (of certain age) and wife (under certain circumstances). The Oral Law teaches us the much broader topic of HATARAT NEDARIM, the procedure by which a person can have a Beit Din nullify his NEDER (within guidelines).

לֹא יִזְוֹל דְּבָרָו stands on one side of the issue, and וְהִפָּר is the starting point of the exact other side. The two sides of the NEDARIM issue are equal. As serious as 'do not profane your word' is, the proper nullification of ill-intentioned vows, is as serious. We who firmly believe that the Written Word and the Oral Law are inseparable components of Torah and Halacha, see the equalness of LO YACHEIL D'VARO and V'HEIFEIR (which are GMs).

D'VARIM

GM The continued growth of the family of Yaakov into a huge population of the future Bnei Yisrael is described in this pasuk -

וּכְאֲשֶׁר יִעָנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וְיִקְצֹוּ מִפָּנָיו בְּנֵי יִשְׂרָאֵל:

"But the more [the Egyptians] oppressed them, the more [the Israelites] proliferated and spread; [the Egyptians] came to dread the Israelites." (Sh'mot 1:12)

In this week's sedra, we find Moshe's blessing the people

ה' אֱלֹהֵי אֲבוֹתֵכֶם יִסַּף עֲלֵיכֶם פְּכֶם אֶלֶף פְּעֻמִּים וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:

"May HaShem, G-d of your fathers, increase your numbers a thousandfold, and bless you as He promised." [This pasuk, says R' Dovid Tzi Hoffman, precedes the one in which Moshe states that he can't handle the burden of the People alone, to show us that he was not, chas v'shalom, praying that our numbers should diminish to ease his burden.]

These two whole p'sukim are GMs (2808). Each speaks of the growth in numbers of B'nei Yisrael, but at very different situations in our lives.

נמו In D'varim 1:12, Moshe Rabeinu expresses his difficulty of carrying the burdens of B'nei Yisrael alone.

אִיכָּה אֲשֶׁא לְבַדִּי טְרוֹנוֹכֶם וּמִשְׁאָכֶם וְרִיבֵכֶם:

This is the pasuk that begins with the word EICHA, the one that is read in the tune of Eicha. It is a sad feeling that Moshe Rabeinu is admitting to.

In contrast, we find an emotional pasuk in Parshat Vayigash (B'reishit 45:14) which describes the reunion of Yosef and his full brother, Binyamin, after many years of Yosef's been alone.

וַיִּפֹּל עַל-צְוֵאֲרֵי בְנִימִן-אָחִיו וַיִּבֶה וַיִּבְנִימִן בָּכָה עַל-צְוֵאֲרָיו:

And he (Yosef) fell on his brother Binyamin's neck and wept, and Binyamin wept on his neck.

These two whole p'sukim are GMs (1346). Each of these two p'sukim is emotional, in a very opposite sense from the other.

D'VARIM

Check the whole Gimatriya Matches file for other GMs for Parshat D'varim. Here's a new find.

GM There is an oft-stated Plan that G-d had and has for Bnei Yisrael - and that is to bring us out of Egypt, give us the Torah, and bring us to Eretz Yisrael.

Back in Sh'mot, we find G-d's stated intentions to Moshe Rabeinu at the Burning Bush. In Va'eira, G-d commands Moshe to tell the People of His plans for them, with the famous Multiple Terms of Redemption. Out of Egypt; becoming G-d's Nation, going to Eretz Yisrael.

Here is a pasuk from Parshat D'varim, the gimatriya of which matches a pasuk in Vayikra. Together, they present G-d's Plan.

D'varim 1:21 -

רְאֵה נָתַן ה' אֱלֹהֶיךָ לְפָנֶיךָ אֶת־הָאָרֶץ עֲלֶיךָ יְשׁ כְּאֲשֶׁר דִּבֶּר ה' אֱלֹהֵי אֲבוֹתֶיךָ לְךָ אֱלֹהֵי יִשְׂרָאֵל וְאַל־תִּנְחַת:

Behold, HASHEM, your God, has set the land before you; go up and possess it, as the Lord, God of your fathers has spoken to you; you shall neither fear nor be dismayed.

And here is Vayikra 26:45 (B'chukotai) -

וְזָכַרְתִּי לָהֶם בְּרִית רְאשֵׁינִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מִמִּצְרַיִם לְעֵינֵי הַגּוֹיִם כִּי־הָיוּ לָהֶם לֵאלֹהִים אֲנִי ה':

I will remember for them the covenant [made with] the ancestors, whom I took out from the land of Egypt before the eyes of the nations, to be a God to them. I am the Lord.

The D'varim pasuk pointed to Eretz Yisrael. The Vayikra pasuk spoke about the Exodus and G-d's being our G-d.

This time, it is the shared gimatriya - 5059 - that joins the three parts of The Plan.

Totally unrelated to the above p'sukim, here is a partial list of some well-known Rabbis, Poskim, Authors, Torah Scholars who were alive in the year 5059 - over seven hundred years ago:

The RASHBA, HAMEIRI, the RITVA, the AVUD-R'HAM, BAAL HATURIM, the RALBAG...

VA'ETCHANAN

GM D'varim 4:4 (in Va'etchanan) is a well-know pasuk, because it is part of the initial call-up to the Torah every time the Torah is read -

וְאַתֶּם הַדְּבָקִים בַּה' אֲלֹהֵיכֶם וְיָיִם כְּכֹל הַיּוֹם:

But you who cleave to HaShem your God every one of you is alive this day

There are many different comments made by commentaries about what this pasuk is telling us. Among them is the Torah T'mima (the original TT) who quotes the gemara in Sanhedrin 90b, which is discussing different sources in the Torah for T'CHIYAT HAMEITIM, the revival of the dead. - "And there are those who say that it is from this following verse that he said to them his ultimate proof: V'ATEM HAD'VEIKIM... (D'varim 4:4). Wasn't it obvious with regard to the children of Israel whom God was addressing, that "every one of you is alive this day"? Rather, the meaning of the verse is: Even on the day when everyone is dead you will live; just as today every one of you is alive, so too, in the World-to-Come every one of you will be alive.

This pasuk, then, gives us a bright twist to an otherwise sad pasuk, Sh'mot 1:6

וַיָּמָת יוֹסֵף וְכָל-אָחָיו וְכָל-דּוֹר הַהוּא:

"And Yosef and all his brothers and all that generation, died." The p'sukim are GMs

GM D'varim 6:18 is one of many p'sukim that link our proper behavior with our hold on the Land of Israel. "You shall do that which is right and good in the sight of Hashem; that it may be well with you, and that you may go in and possess the good land which Hashem swore to your fathers."

וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי ה' לְמַעַן יֵיטֵב לְךָ וּבָאתָ וּיְרָשֶׁתָּ אֶת-הָאָרֶץ הַטֹּבָה אֲשֶׁר-נִשְׁבַּע ה' לְאֲבוֹתֶיךָ:

This pasuk and the others are enough for us to see what HaShem wants of us. But, so as not to leave Gimatriya Matches out of the picture, we have -

לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעֹלָמִים מִמֶּנּוּ מִפְּנֵיךָ לְהַבְיִיֵךְ לְתַת־לָךְ אֶת-אֲרָצָם וְנָחֳלָה בַיּוֹם הַהוּא:

"To drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as at this day." (D'varim 4:38)

There's the promise. That pasuk's GM (D'varim 6:13) give us the 'condition' (so to speak).

אֶת-ה' אֲלֹהֶיךָ תִירָא וְאֶתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:

"You shall fear Hashem your God; and you shall serve him, and shall swear by his name."

GM D'varim 6:20 from Va'etchanan, is the source of the Chacham's question in the Hagada:

כִּי־יִשְׁאַלְךָ בְנֶךָ מָנוּחַ לֵאמֹר מָה הַעֲלִיתָ וְהַזְמַקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֲתָכֶם:

In the future, your child may ask you, 'What are the rituals, rules and laws that God our Lord has commanded you?'

The Torah 'suggests' the answer of AVADIM HAYINU, which the Baalei HaHagada use as the general answer to the MA NISHTANA. They answer the Chacham's question with the suggestion of teaching/reviewing all of Hilchot Pesach.

The Gimatriya Match of this pasuk suggests another kind of answer - none conflicting with any of the others.

וְשָׁמַרְתָּ אֶת־מִצְוֹת ה' אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָיו וּלְיִרְאָה אֹתוֹ:

Safeguard the commandments of HaShem your G-d, so that you will walk in His ways and remain in awe of Him (D'varim 8:6, Eikev).

Tell him the story; teach him the halachot; inspire him with commitment.

GM D'varim 6:8 from Va'etchanan, is a well-known pasuk from the first passage of the Sh'ma -

וּקְשַׁרְתֶּם לְאָזְנוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:

And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes.

This pasuk is the source of the mitzva of T'FILIN. Yes, T'filin is a specific mitzva. But it also represents a more inclusive concept in Torah. First of all, putting T'filin on the arm puts the BAYIT of the SHEL YAD right near the heart. And the SHEL ROSH is right near the brain. If we think of the brain as the seat of the intellect and the heart as the seat of emotion, the message of the mitzva is that it - and all mitzvot - should involve one's mind and heart, and not just to go through the motions. Furthermore - Bind them... and they... What's them? What's they? The answer is - The words of the SH'MA. And more, the ideas and concepts of the SH'MA. This includes belief in G-d, in His Uniqueness, his Oneness, our constant (24/7) mitzva to love Him, to study and teach His Torah, and to do His mitzvot.

T'filin, then, can be perceived as protection of the Jew (and the Jewish People) from many negative forces in the world.

The idea is sound, on its own. But the goal of these Gimatriya Searches is to drive the point home numerically. It doesn't prove anything, but it is the cherry on the top of the ice cream sundae, the icing on the cake, or any similar expression of "Something that makes a good situation even better i.e. an attractive but inessential addition or enhancement."

So, with a gimatriya of 2394, the pasuk above matches (numerically) T'hilim 3:7 -

לֹא-אִירָא מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב עִתִּי עֲלָי:

I will not fear ten thousands of people, who have set themselves against me all around.

T'filin, the Jewish armour.

GM Big p'sukim; high gimatriya. Let's start at the beginning. The beginning of the travels of Bnei Yisrael from when they left Egypt. Bamidbar 33:3 in Parshat Mas'ei -

וַיִּסְעוּ מִרַעְמֵסֶס בְּחֹדֶשׁ הָרִאשׁוֹן בְּחֹמֵשׁ עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן מִמִּצְרַיִם הַפָּסוּחַ יָצְאוּ בְּעֵינֵי-יִשְׂרָאֵל בְּיַד רָמְהָ לְעֵינֵי כָל-מִצְרָיִם:

They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day following the Passover sacrifice, the children of Israel left triumphantly before the eyes of all the Egyptians.

That's when we started our journey from Egypt to the Land of Israel.

In Va'etchanan, specifically D'varim 4:46, we find ourselves at the end of that journey, poised on the threshold of Eretz Yisrael -

בְּעֵבֶר הַיַּרְדֵּן בְּעֵינֵי מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחוֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֹשְׁבֹן אֲשֶׁר הִכָּה מוֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם:

On the side of the Jordan in the valley, opposite Beit Peor, in the land of Sichon king of the Amorites, who dwelt in Cheshbon, whom Moshe and the children of Israel smote, after they went out of Egypt.

These two p'sukim share a gimatriya of 5795. This pair of p'sukim form a type of GM that can be called Bookends GMs. We've found others.

As mentioned, 5795 is on the high side for p'sukim. There is a third pasuk in the Torah with this same gimatriya - and that's it for 5795, no other p'sukim match in all of Tanach.

That third pasuk, just for your information - with no neat connection, is Sh'mot 26:36 (in Parshat T'ruma) -

וַעֲשִׂיתָ מִסָּךְ לַפְּתוּחַ הָאֹהֶל תְּכֵלֶת וְאַרְבָּנָּה וְיָתוּבְלֵת שֵׁנִי וְשֵׁשׁ מִשְׁוֹר מִלְּשֵׁה רֶקֶם:

And you shall make a screen (curtain) for the entrance of the Tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer.

GM Here's an in-sedra Gimatriya Match.

D'varim 4:38 in Va'etchanan -

לְהוֹרִישׁ גּוֹיִם גְּדוֹלִים וְעַלְטָמִים מִמֶּנּוּ מִפְּנֵיךָ לְהַבְיֵאֵךְ לְתֵת-לָךְ אֶת-אֶרֶצָם לְנַחֲלָה כַּיּוֹם הַזֶּה:

To drive out from before you nations greater and stronger than you, to bring you and give you their land for an inheritance, as this day.

One of many p'sukim that speak of G-d's giving us the Land of Israel.

But the following pasuk, also in Va'etchanan, indicates the oft-repeated condition for our continued dwelling in Eretz Yisrael. D'varim 6:13 -

אֶת-ה' אֱלֹהֶיךָ תִירָא וְאֶתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:

You shall fear the Lord, your God, worship Him, and swear by His name.

The GM at 3119 does not prove the concept; it just points to it with a numerical pointer. But the idea is repeated many times over in the Torah.

Unrelated to the above p'sukim - just borrowing the number 3119 - let's have a look at the year from Creation. 3119 finds the First Beit HaMikdash roughly half way through its tenure, Uziyahu ben Amatzya on the throne of Malchut Yehuda and Yeravam (the second) ben Yo'ash as king of Malchut Yisrael - each towards the beginning of his reign of 52 and 41 years respectively. Amos was the navi at the time.

EIKEV

GM Back in Parshat Pinchas we met the daughters of Tz'lofchad, who are credited with great love of Eretz Yisrael. They came before Moshe, Elazar HaKohen, the Tribal Leaders, and the whole assembly with their petition for their father's claim to land. G-d's response comes in Bamidbar 27:7 -

פֶּן בָּנוֹת זְלֹפְחָד דְּבָרוֹת זָמַן תִּתֶּן לָהֶם אֲנֻשֵׁי זְנוּחָה בְּתוּךָ אֲנִי אֲבִיהֶם וְהַעֲבַרְתָּ אֶת־זְנוּחָת אֲבֵיהֶן לָהֶן:

"The daughters of Tz'lofchad have a just claim; give them a hereditary portion of land alongside their father's brothers. Let their father's hereditary property thus pass over to them."

The gimatriya of this whole pasuk is 5510, which matches a pasuk in Eikev (D'varim 8:9) which is one of the p'sukim that beautifully describes the Land of Israel (and also limits Birkat HaMazon to be required for meals with HaMotzi - rather than any of the 7 Species or any satisfying meal no matter what it consists of) -

אֶרֶץ אֲשֶׁר לֹא בַמִּסְכָּנֹת תֹאכְלֶנָּה לֶחֶם לֶחֶם לֹא־תִזְזָר כֹּל בְּהַ אֶרֶץ אֲשֶׁר אֲבִיָּהּ בְּרוֹזָל וּמִתְּרִיָּה תִזְזָב זְזוּשֵׁת:

"It is a land where you will not eat rationed bread, and you will not lack anything - a land whose stones are iron, and from whose mountains you will quarry copper."

EIKEV Gimatriya Match

Check the whole Gimatriya Matches file for other GMs for Parshat Eikev. ?

GM D'varim 8:10 is one of the best known p'sukim in the Torah. We say it - many people sing it, in Birkat HaMazon:

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

"When you eat and are satisfied, you must therefore bless HaShem your G-d for the good land that He has given you." (Living Torah)

Birkat HaMazon is made up of three brachot, then a fourth one followed by HARACHAMANS and so on. The first bracha acknowledges and thanks G-d for providing food for all of his creations (the animal and plant kingdoms). Obviously, that follows from V'ACHAL-TA... UVEIRACHTA. The second bracha acknowledges and thanks G-d for Torah and Mitzvot, and the Land which He gave us in order to live a full Torah Life. This too is stated in the pasuk when it refers to ERETZ TOVA... The third bracha asks HaShem to have mercy on us and restore Yerushalayim, the Davidic Kingdom, and the Beit HaMikdash. One could say that the Land and Yerushalayim and the Mikdash are a package deal.

There is a nice GM that ties Yerushalayim to the pasuk with the mitzva of benching.

תִּדְבַק־לְשׁוֹנִי | לְזִמְבֹּן אִם־לֹא אֲזַכְּרֶיךָ אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַיִם עַל־רֹאשׁ שְׁמִימֹתַי:

"If I do not remember you, let my tongue cleave to the roof of my mouth; if I do not set Jerusalem above my highest joy." (T'hilim 137:6).

The two p'sukim are GMs (3824). The year 3824 was a few years before Churban Bayit Sheni.

So we have direct references in the pasuk for each of the first two brachot of Birkat HaMazon, and a GM to link the pasuk to the third bracha.

Also note that the TIDBAK L'SHONI pasuk is part of the AL NAHAROT BAVEL psalm that some people say when SHIR HAMAALOT is not said.

Basically, both AL NAHAROT BAVEL and SHIR HAMAALOT present the element of Zion and Jerusalem as an introduction and lead-in to Birkat HaMazon.

The Gimatriya is just the cherry atop the ice cream Sundae.

GM D'varim 6:20 from Va'etchanan, is the source of the Chacham's question in the Hagada:

כִּי־יִשְׁאַלְךָ בְּנֶךָ מָנוּחַ לֵאמֹר מַה הָעֲלֹדֹת וְהַחֻמִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֲתָכֶם:

In the future, your child may ask you, 'What are the rituals, rules and laws that God our Lord

has commanded you?'

The Torah 'suggests' the answer of AVADIM HAYINU, which the Baalei HaHagada use as the general answer to the MA NISHTANA. They answer the Chacham's question with the suggestion of teaching/reviewing all of Hilchot Pesach.

The Gimatriya Match of this pasuk suggests another kind of answer - none conflicting with any of the others.

וְשָׁמַרְתָּ אֶת־מִצְוֹת ה' אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְיִרְאָה אֹתוֹ:

Safeguard the commandments of HaShem your G-d, so that you will walk in His ways and remain in awe of Him (D'varim 8:6, Eikev).

Tell him the story; teach him the halachot; inspire him with commitment.

GM The haftara for Parshat Eikev comes from Yeshayahu (49:14-51:3), as do all Seven Haftarot of Consolation. The final pasuk of the haftara sums up the uplifting message of the Navi. Yeshayahu 51:3) -

כִּי־גִזְזוּם ה' גִּזְיוֹן גִּזְזוּם כָּל־זָרוּבָתֶיהָ וַיִּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגֵן־ה' שְׁשׂוֹן וְשִׁמְוֹהַּ יִמְצֵא בָּהּ תוֹדָה וְקוֹל זְמִירָה:

For HASHEM shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of HASHEM; joy and happiness shall be found therein, thanksgiving and a voice of song.

Among the many Gimatriya Matches I have found over the years of searching, a recurring type has been (what I call) BOOKEND GMs. Case in point - Sh'mot 6:1, the last pasuk of Parshat Sh'mot -

וַיֹּאמֶר ה' אֶל־מֹשֶׁה שְׁתֵּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעֹה כִּי בְיַד זְרוּזָה יִשְׁלַחְנִי וּבְיַד זְרוּזָה יִגְרֹשֵׁם מֵאֶרֶצוֹ:

And HASHEM said to Moshe, "Now you will see what I will do to Par'o, for with a mighty hand he will send them out, and with a mighty hand he will drive them out of his land."

The Book and Parsha of Sh'mot saw the People plunged into slavery and oppression. Things got even worse towards the end of the sedra. This pasuk starts us off on the road to Redemption. The pasuk from Yeshayahu gives us a glimpse and a promise of the Geula Sh'leima.

The two p'sukim are GMs (4588).

Unrelated, except numerically, the year 4588 finds us in the middle of the period of the GEONIM.

R'EI

גמ In Parshat R'ei (and other places), we find the command to bring the Korban Pesach (D'varim 16:2) -

וּבְזֹחֹת פֶּסַח לַיהוָה אֲלֵהֶיךָ זָאֵן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר ה' לְשִׁכְנֹן שְׁמוֹ שָׁם:

"You shall slaughter the Korban Pesach to HaShem, your God, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which HaShem will choose to establish His Name therein."

Note: Even though the pasuk only mentioned Korban Pesach, the Chagiga is included because of the word BAKAR, cattle. KP can only be brought from lambs or kids, both of which are included in the term, TZON. Mentioning BAKAR, then, includes the other korban of the Chag.

The gimatriya of this pasuk is 3163, which matches another pasuk that deals with korbanot - namely, Bamidbar 28:31 -

מִלֶּבֶד עֹלֹת הַתְּמִיד וּמִזְבְּחוֹתָו תַּעֲלֶהוּ תְּמִימִם יְהִיוּ לָכֶם וְנִסְפִיהֶם:

"You shall offer this up besides the continual burnt offering and its meal offering they shall be unblemished for you, as well as their libations."

This indicates a numeric equivalence between the daily sacrifices and the Korban Pesach. Of course, being a GM doesn't prove anything, but it does call to our attention the fact that the daily T'MIDIM are crucial to all of us as a People, and the Korban Pesach is essential to us as individual Jews.

גמ In Parshat R'ei (D'varim 13:4), we find the warning not to listen to a false prophet, no matter how impressive and convincing his signs (and his shpiel) are. G-d is just testing us to see if we will stick with Him (so to speak).

לֹא תִשְׁמַע אֶל-דְּבַר הַנָּבִיא הַזֶּה אוֹ אֶל-זוֹלָם הַזֵּנוֹלָם הַהוּא כִּי מִנְטָה ה' אֲלֵהֶיכֶם אֲתֹכֶם לְדַעַת הַיִּשְׁכֵּם אֲהַבִּים אֶת-ה' אֲלֵהֶיכֶם בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:

"You shall not heed the words of that prophet, or that dreamer of a dream; for HaShem, your God, is testing you, to know whether you really love HaShem, your God, with all your heart and with all your soul."

In Melachim Bet (10:19) we find the mitzvot concerning false prophets put into action.

וְעַתָּה כָּל-נְבִיאֵי הַבַּעַל כָּל-עֹבְדָיו וְכָל-כֹּהֲנָיו קְרָאוּ אֵלַי אִישׁ אֶל-יִפְקֹד כִּי זָבוּז גָּדוֹל לִי לַבַּעַל כָּל אֲשֶׁר-יִפְקֹד לֹא יִזְוֶה וַיְהִי עֹשֶׂה בְעַקְבָּהּ לְמַעַן הָאֲבִיד אֶת-עֹבְדֵי הַבַּעַל:

"And now summon to me all the prophets of the Baal, all his worshipers and all his priests; let no one be missing, for I have a great sacrifice for the Baal; anyone who will be absent shall not live." But Yehu was acting with cunning, in order to exterminate the (prophets and) worshipers of Baal."

These two p'sukim are a GM at 4343 each.

R'ei Gimatriya Match

Check the whole Gimatriya Matches file for other GMs for Parshat R'ei.

GM D'varim 6:24 in Parshat Va'etchanan is one of many p'sukim that sum up our "Deal" with G-d - We keep the Mitzvot and are faithful to Him, things will be good.

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת-כָּל-הַחֻקִּים הָאֵלֶּה לְיִרְאַה אֶת-ה' א' לְהִיָּנוּ לְטוֹב לָנוּ כָּל-הַיָּמִים לְיַחֲיֵינוּ
כָּהַיּוֹם הַזֶּה:

And HaShem commanded us to perform all these statutes, to fear HaShem, our God, for our good all the days, to keep us alive, as of this day.

With a gimatriya of 3320, this pasuk matches D'varim 15:14 in R'ei, that commands one who had an EVED IVRI, that upon release of the EVED, the master was to give generously to the EVED of the bounty that the owner was blessed (as a way of giving the former EVED a good start in his new life as a free person).

הַעֲנִיֵּק תַעֲנִיֵּק לוֹ מִצֹּאֲנֶךָ וּמִגֵּרְנֶךָ וּמִקִּבְּךָ אֲשֶׁר בֵּרַכְךָ ה' א' לְהִיָּךְ תַתֵּן-לוֹ:

You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what HaShem, your God, has blessed you.

Let's look at this Gimatriya Match as presenting the whole picture and then providing us with a good example of a specific mitzva that is a command of G-d to do a generous CHESED for a fellow Jew.

The previous pasuk, 15:13, is the prohibition of: "And when you send him forth free from you, you shall not send him forth empty-handed." Perhaps the prohibition can be satisfied with a token gift to the freed-EVED, but the Mitzvat ASEI of 15:14 certainly goes way beyond a token gesture.

D'varim 15:14 is an interesting pasuk gimatriya-wise. Its numeric value, as mentioned above, is 3320. Its AT-BASH gimatriya is also 3320. To be sure, this is a rare occurrence - how rare is yet to be seen, after checking the other 5845 p'sukim of the Torah for such a match.

AT-BASH is a well-known form of Gimatriya, with the ALEF-BET reversed and re-assigning the numeric values thusly:

TAV = 1, SHIN = 2, REISH = 3, KUF = 4, TZADI = 5, PEI = 6, AYIN = 7, SAMACH = 8,

NUN = 9, MEM = 10, LAMED = 20, KAF = 30, YUD = 40, TET = 50, CHET = 60, ZAYIN = 70,

VAV = 80, HEI = 90, DALET = 100, GIMEL = 200, BET = 300, ALEF = 400.

SHO-F'TIM

GM D'varim 16:29 commands us to be just, in order to inherit the Land that G-d is giving us.

צַדִּיק צֶדֶק תִּרְדָּף לְמַעַן תִּחְיֶה וְיִרְשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־ה' אֱלֹהֶיךָ נֹתֵן לָךְ:

"Justice, justice shall you pursue, that you may live and possess the land HaShem your God, is giving you."

Living and possessing the Land as we were promised has strings attached. One of the devastating punishments detailed in the Tochacha in Ki Tavo is D'varim 28:25 -

יִתְנֶה ה' | נִגְף לְפָנַי אִיְבֹיךָ בְּדֶרֶךְ אֶחָד תִּצָּא אֵלָיו וּבְשִׁבְעָה דְרָכִים תִּנָּוֶס לְפָנָיו וְהָיִיתָ לְאִשָּׁה לְכָל מַמְלָכוֹת הָאָרֶץ:

"G-d will cause you to be broken before your enemy: you will come out against them in one direction, but you will flee from them in seven directions. And you will become a terrifying [example] to all the kingdoms on earth."

These two p'sukim with very opposite messages, are GMs (4441). A Y'RUSHA is an inheritance. That's something people get whether they deserve it or not. Both the Torah and Eretz Yisrael are called in the Torah - MORASHA, usually translated as Heritage, and the implication is that we need to follow the Torah and Mitzvot, to maintain our hold on them.

GM D'varim 17:15 contains the command (mitzva) to appoint a king over Israel.

שׁוּם תַּשִּׁים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקֵּרֶב אֲחֵיךָ תַּשִּׁים עָלֶיךָ מֶלֶךְ לֹא תִּוְכַל לִתֵּת עָלֶיךָ אִישׁ זָכָרִי אֲשֶׁר לֹא־אֲחֵיךָ הוּא:

You shall set a king over you, one whom the Lord, your God, chooses; from among your brothers, you shall set a king over yourself; you shall not appoint a foreigner over yourself, one who is not your brother.

Having a king is a double-edged sword. Everything depends upon the character and behavior of the king. Our history of kings, as presented in the Tanach, is not very positive. Bright spots, to be sure, but too many wicked kings, idol worshiping, and more.

The key to having a good king is that he be completely committed to the concept of D'varim 11:22 -

כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוֹת הַזֹּאת אֲשֶׁר אֶנְכִּי מִצְוֶה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָה אֶת־ה' אֱלֹהֵיכֶם לְלִבֹּת בְּכָל־דְּרָכָיו וּלְדַבְּקָה־בוֹ:

For if you keep all these commandments which I command you to do them, to love the Lord,

your God, to walk in all His ways, and to cleave to Him...

These two p'sukim match at a relatively high gimatriya of 7821. (The average gimatriya of a pasuk in the Torah is a drop under 3600. These p'sukim are more than twice the average gimatriya.)

Joining these p'sukim with 7821 is Sh'mot 34:18 -

אֶת-חֹג המצות תשמור שבועת ימים תאכל מצות אשר צויתך למועד ונדש האביב כי בנדש
האביב יצאת ממצרים:

The Festival of Matzot (we call it Pesach) you shall keep; seven days you shall eat matzot which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt.

Why is this pasuk being included in this GM? Because D'varim 11:22 speaks about keeping all the mitzvot. And Sh'mot 34:18, which focuses on a single mitzva points to the fact that each and every mitzva is an important part of the whole picture.

GM D'varim 18:13, on the other hand, has a gimatriya below a third of the average gimatriya per pasuk for the whole Torah. Gimatriya of a pasuk does not at all reflect on its significance. This pasuk is a supra-mitzva -

תמים תהיה עם ה' א'להיך:

Be wholehearted (innocent, straightforward) with HaShem, your God.

The pasuk speaks to the way we do any and all mitzvot. The way we deal with our fellows.

T'hilim 33:5 is a Gimatriya Match with a numeric value of 1112.

אהב צדקה ומשפט וחסד ה' מלאה הארץ:

He loves charity and justice; the earth is full of the Lord's kindness.

Chessed and tzedek and justice are certainly good ways to be TAMIM with HaShem.

GM G-d made a deal, so to speak, with us at Sinai. We heard G-d's voice but became afraid for that direct communication to continue. We told Moshe that we would listen to him and that he should tell us what G-d wants of us. In D'varim 18:18 (in Sho-f'tim), the deal is expanded - again, so to speak, to include N'VI'IM who will arise among the people -

בני אקים להם מקרב אחיהם כמורך ונתתי דברי בפיו ודבר אליהם את פל-אשר אצונו:

I will set up a prophet for them from among their brothers like you, and I will put My words into

his mouth, and he will speak to them all that I command him.

The gimatriya of this pasuk is 3364 (close to average for a pasuk from the Torah). It has an interesting AT-BASH match - Yeshayahu 37:16 -

ה' ז' בְּאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִים אַתָּה הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלָכוֹת הָאָרֶץ
אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:

O Lord of Hosts, God of Israel, Who dwells between the cheruvim, You alone are the God of all the kingdoms of the Earth. You made the Heavens and the Earth.

First, we always must remember that it is HaShem who sends us true prophets, but He alone is who we serve and answer to. Second, a false prophet who speaks in the name of a pagan god, or even in the name of the One G-d, but who seeks to distort the Torah, he is the mortal enemy of HaShem Elokeinu.

KI TEITZEI

GM The source (or at least, one of the sources) for the mitzva of T'shuva, is D'varim 30:2, in Parshat Nitzavim -

כִּי־תִצְאָה לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנִתְּנָו הָ' אֶל־לְיָדְךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבוּיִם:

"When you wage war against your enemies, God will give you victory over them, so that you will take captives."

We know from many p'sukim that G-d's help in battle - and His protection of His People, in general, is dependent upon our remaining faithful to Him, loving Him, and living by His Torah. (If G-d helps us even when we don't behave properly, it is because of His great Chessed, His promises to the Avot and to us, and to avoid a Chilul HaShem. But it works out so much better when we find favor in His eyes - so to speak.) One such pasuk that describes the 'deal' we have with HKB"H is T'hilim 145:20, which we say a number of times every day -

שׁוֹמֵר ה' אֶת־כָּל־אֲהָבָיו וְאֶת־כָּל־הָרָשָׁעִים יַשְׁמִיד:

"HaShem guards all who love Him, and He destroys all the wicked."

These two p'sukim match at 2493.

GM D'varim 25:13-14 are two of many p'sukim that warn us against theft. But these two p'sukim go further than 'do not steal' and all the others like that. These two p'sukim prohibit the possession of items that can lead a person to cheating others.

לֹא־יִהְיֶה לָּךְ בַּכִּיסֶּךָ אָבֶן וְאָבֶן אֲדוּמָה וְקַטְגָּה: לֹא־יִהְיֶה לָּךְ בְּבֵיתְךָ אִפְסָה וְאִפְסָה אֲדוּמָה וְקַטְגָּה:

"You must not keep in your pouch two different weights, one large and one small. [Similarly], you must not keep in your house two different measures, one large and one small."

A pasuk in T'hilim sums up the overwhelmingly strong message that keeping the mitzvot of the Torah is far more important than money - especially, ill-gotten money.

טוֹב־לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף:

"The instruction of Your mouth is better for me than thousands of gold and silver." (119:72)

This is a bit different from the usual pasuk-pasuk gimatriya match. Here we have two p'sukim (with continuous idea) that matches one pasuk.

GM We last heard this pasuk read way back on the Shabbat right before Purim. We will hear it twice this coming Shabbat. It is D'varim 25:17 -

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְּלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did to you on your way out of Egypt.

This pasuk is the first of the three p'sukim of Parshat Zachor. The parsha contains the commands to remember and never forget, as well as the command to erase Amalek from under the heavens. This was to be done by the king of Israel - one of the mitzvot required upon entry and conquest of Eretz Yisrael.

We might say that this is a condition (one of the conditions) to our success in Eretz Yisrael. We can say that it is a condition of the fruition of this pasuk (B'reishit 13:15) -

כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה וְלִזְרַעְךָ עַד-עוֹלָם:

For all the land that you see, I will give to you and to your offspring forever.

These two p'sukim have the same gimatriya - 2999.

No connection except numerically, but what was going on in the year 2999 from Creation?

At that time, ASA ben AVIYAM (a.k.a. AVIYA) was king of Yehuda. He was righteous - following in the path of David haMelech) and he destroyed the Avoda Zara in the Land. He reigned for 41 years.

GM The very last NPP (neat partial pasuk) in Parshat Ki Teitzei (from D'varim 25:19) is the last phrase in Parshat Zachor, which contains two of the three mitzvot related to Amalek - the command to wipe them out and the command never to forget what they did and what our struggle with Amalek means to us.

...תִּמְחֹה אֶת-זִכְרֵ עַמְּלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

[Therefore,] it will be, when HaShem your God grants you respite from all your enemies around [you] in the Land which HaShem, your God, gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget!

The gimatriya of this NPP is 3323. There are two whole p'sukim in Tanach with this gimatriya. One of them is Yechezkeil 38:23 -

וְהִתְגַּדְּדִיתִי וְהִתְקַדְּשִׁיתִי וְנִזְדַּעַתִּי לְעֵינֵי גוֹיִם רַבִּים וְיָדְעוּ כִּי-אֲנִי ה':

And I will reveal Myself in My greatness and in My holiness and will be recognized in the eyes of many nations, and they will know that I am the Lord.

It is possible to suggest that the utter defeat of Amalek - by G-d and by us - will pave the way

to the world's finally recognizing that HaShem, the G-d of Israel, is the One true G-d of all.

GM One of the many mitzvot (74, the most of any sedra) in Ki Teitzei, is the mitzva of MAAKEH. It represents the steps we must take to prevent harm to ourselves and others.

כִּי תִבְנֶה בַּיִת זָדוּשׁ וְעָשִׂיתָ מִעֲקֵה לְגִיְתָךְ וְלֹא־תֵשִׂים דְּמַיִם בְּבֵיתְךָ כִּי־יִפֹּל הַגֵּפֶל מִמֶּנּוּ:

When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should fall from it [the roof].

The gimatriya of this pasuk is 4034. There is only one other pasuk in Tanach with that same gimatriya, T'hilim 140:5 -

שׁוּמְרֵנִי ה' | מִיַּדֵי רָשָׁע מֵאִישׁ זֹמָסִים תִּזְכְּרֵנִי אֱשֶׁר זָשָׁבוּ לְדַחְזוֹת פְּעָמַי:

Guard me, HaShem, from the hands of a wicked man; from a man of robbery You shall watch me, who plotted to cause my steps to slip.

The MAAKEH is meant to protect us from physical harm. It represents our best efforts to do what we can to help keep us safe. When it comes to evil in others, we turn to G-d and ask Him to watch over us and protect us from evil. And this protection we are asking for is in both the physical and spiritual realms. The MAAKEH represents our efforts; SHOMREINI HASHEM is our recognition that no matter what we can do for ourselves, we need HKB"H's help - we can't do it without Him.

KI TAVO

GM Perek 28 of D'varim (in Ki Tavo) is long. Not the longest - actually, it is second longest with 69 p'sukim, following Bamidbar 7 with 89.

וְהָיָה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹל ה' אֱלֹהֵיךָ לְשִׁמּוֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם וּנְתַתֶּנְךָ ה' אֱלֹהֵיךָ עֲלִיּוֹן עַל כָּל־גּוֹי הָאָרֶץ:

"If you obey HaShem your G-d, carefully keeping all His commandments as I am prescribing them to you today, then God will make you highest of all the nations on earth."

This pasuk begins the perek that contains the TOCHACHA. The perek begins on a good note, as this pasuk and the 13 that follow it, are filled with blessings that will be ours IF we are faithful to G-d. That leaves the remaining 53 p'sukim which are not at all to hear - especially, since Bnei Yisrael demonstrated the need for the Torah to come down so heavily on the People who turn away from G-d.

But that is not the focus for this Gimatriya Match. The pasuk's gimatriya is 5960. That's on the large size, and matches are less frequent. But a nice one came up. There is a pasuk in Parshat Emor that gives us a good idea of what it means to follow G-d. Of course, there are many p'sukim that teach us proper Torah behavior, but this one in Emor teaches us well.

וּבְקַצְרְכֶם אֶת־קְצִיר אֲרָצְכֶם לֹא־תִכְפְּלוּ פָאת שְׂדֵךְ בְּקַצְרָהּ וּלְקַט קְצִירָהּ לֹא תִלְקַט לְעַנִּי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי ה' אֱלֹהֵיכֶם:

"When you reap your land's harvest, do not completely harvest the ends of your fields. [Also] do not pick up individual stalks that may have fallen. You must leave [all these] for the poor and the stranger. I am HaShem your G-d."

This pasuk repeats mitzvot that were previous commanded and counted, just one sedra earlier. Here, in Emor, it is in the flow of the cycle of the year's holy days, and is a reminder to think of those less fortunate than us. The pasuk has both a BEIN ADAM LACHAVEIRO side, as well as the BEIN ADAM LAMAKOM that reminds us that all property belongs to Him, and we are its custodians. In following Him, we also help our fellow Jews.

GM One of the p'sukim that the Bikurim-bringer recites, and that we also use at the Seder to tell the story of our Egyptian experience, describes what happened to us after many years in that land - D'varim 26:6 -

וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲבֹדוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:

The Egyptians were cruel to us, making us suffer and imposing harsh slavery on us.

Approx. 95 years earlier, there was a famine in Canaan and Yaakov sends 10 of his sons to Egypt to purchase food. Here is B'reishit 42:5, from Parshat Mikeitz -

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשֹׁבֵר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן:

Israel's sons came to buy rations along with the others who came because of the famine in Canaan.

That's when the sons of Yaakov first went down to Egypt. The pasuk from Ki Tavo tells us what happened to them much later.

The two p'sukim are a gimatriya match - 2456.

No connection except numerically, but what was going on in the year 2456 from Creation? Actually, it is connected - we were 8 years out of Egypt in 2456, having already been decreed to wander for 40 years in the Midbar.

GM And here's the next pasuk plus one of the Bikurim Declaration and the Magid section of the Hagada - D'varim 26:8 -

וַיּוֹצֵאֲנוּ ה' מִמִּצְרַיִם בְּיַד נְזֻזָה וּבְזְרֹעַ נְטוּיָה וּבְמַרְאֵ גָדֹל וּבְאִתּוֹת וּבְמִוִּפְתָּיִם:

God then brought us out of Egypt with a strong hand and an outstretched arm with great visions and with signs and miracles.

And when and where did the process of Y'tzi'at Mitzrayim begin? At the Burning Bush, the first appearance of G-d to Moshe. Sh'mot 3:6 -

וַיֹּאמֶר אֱלֹהֵי אֲבֹתַי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִשְׁפָּה פָנָיו כִּי יָרָא מִהִבֵּט אֶל־הָאֱלֹהִים:

[God then] said, 'I am the God of your father, the God of Avraham, God of Yitzchak, and God of Yaakov.' Moshe hid his face, since he was afraid to look at the Divine.

The two p'sukim are a gimatriya match - 2795.

No connection except numerically, but what was going on in the year 2795 from Creation?

The SHOFET at the time was IVTZAN of Beit Lechem. The gemara quotes a Midrash that IVTZAN was BOAZ, of Megilat Ruth fame.

So, I guess, there is a connection - Redemption from Egypt and the beginning of the Geula Sh'leima with the father of Malchut Beit David.

KI TAVO

The following GM for this week's sedra is a new find. For more GMs for Parshat Ki Tavo, go to the whole file and search for "ki tavo"

GM The well-known (because they are recited and analyzed in the Pesach Hagada) p'sukim of the Bikurim-bringer's Declaration, end with the pasuk that is not said on Seder night (although there are a number of Seder elements that allude to it) is D'varim 26:9 (in Ki Tavo) -

וַיְבִאֵנוּ אֱלֹהֵינוּ אֶל-הַמְּקוֹם הַזֶּה וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:

And He brought us to this place, and He gave us this Land, a land flowing with milk and honey.

The gimatriya of this pasuk is 3028. The NISTAR gimatriya of the pasuk (counting the spelling of the letters - BET is spelled BET-YUD-TAV, so its full gimatriya is 412 - minus the letter itself, which is revealed rather than NISTAR (hidden), giving a NISTAR gimatriya for BET of 410, and so on) is 4579. One of the p'sukim in Tanach with its regular gimatriya of 4579 is T'hilim 40:6 -

רַבּוֹת עֲשִׂיתָ | אֲתָהּ ה' אֵלֹהֵי נִפְלְאוֹתֶיךָ וּמִנֹּזְעֵי בִּטְנֶיךָ אֵלֵינוּ אֵין | עָרַף אֶלֶיךָ אֲנִידָה וְאֲדַבְרָה
עֲלָמוֹ מִסְפָּר:

You have done great things, You, HaShem my God. Your wonders and Your thoughts are for us. There is none to equal You; were I to tell and speak, they would be too many to tell.

The pasuk in Ki Tavo speaks to a specific significant act that HKBH has done (and continues to do) for B'nei Yisrael - Bringing us to Eretz Yisrael and giving it to us. The pasuk in T'hilim that matches the NISTAR (hidden) gimatriya of the pasuk, declares our recognition and appreciation of G-d's many, many things He does for us. This says something special about His bringing us to this Land, keeping His promises to the Avot, and giving us, the Jewish People, the Land of Israel.

Now, take a look at the match between our pasuk and its MILUI gimatriya (full spelling of each letter) - 7607. There is one pasuk in Tanach that has a regular gimatriya of 7607 - namely Bamidbar 33:55 (in Parshat Mas'ei) -

וְאִם-לֹא תוֹרִישׁוּ אֶת-יְשֵׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשִׁפְיָם בְּעֵינֵיכֶם וּלְצַדִּינָם בְּצַדֵּיכֶם וְצָרְרוּ אֵתְכֶם עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:

But if you do not drive out the inhabitants of the Land from before you, then those whom you leave over will be as spikes in your eyes and thorns in your sides, and they will harass you in the land in which you settle.

Just coming to the Land is not the whole story. There are things that must be done for our successful acquisition of the Land and continued successful dwelling therein.

NITZAVIM

GM A pasuk in Nitzavim's section about T'shuva that describes the result of successful T'shuva is 30:10 -

כִּי תִשְׁמַעַ בְּקוֹל ה' אֱלֹהֶיךָ לְשׁוּבָה מִצִּוְתָיו וְזָקַנְתָּ וְזָקְנָתוֹ הַפְּתוּיָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תִשׁוּב
אֶל־ה' אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

"(All this will happen) when you obey HaShem your G-d, keeping all His commandments and decrees, as they are written in this book of the Torah, and when you return to HaShem your G-d with all your heart and soul."

Many p'sukim in the Torah can pair up with D'varim 30:10 to make a point. But we are looking specifically for a pasuk that has the same gimatriya (5610). And we found it. D'varim 16:18 -

שִׁפְטִים וְשֹׁטְרִים תִּתֵּן־לָךְ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְטֶיךָ וְשִׁפְטוּ אֶת־הָעָם
מִשִּׁפְט־צֶדֶק:

"Appoint yourselves judges and police for your tribes in all your settlements that God your Lord is giving you, and make sure that they administer honest judgment for the people."

T'shuva is an individual mitzva that each of us must work hard for, especially during this month of Elul. But T'shuva is also a communal endeavor. In order to achieve real, significant T'shuva for Am Yisrael, this pasuk that begins Parshat Sho-f'tim fits the bill nicely.

GM The source (alright, one of the sources) for T'SHUVA in the Torah is in Parshat Nitzavim - specifically, D'varim 30:2 -

וּשְׁבַתָּ עִד־ה' אֱלֹהֶיךָ וְשִׁמַּעַתָּ בְּקוֹל פְּכֻל אֲשֶׁר־אֲנֹכִי מְצַוֶּיךָ הַיּוֹם וּבָנֶיךָ בְּכָל־לִבְבְּךָ
וּבְכָל־נַפְשְׁךָ:

And you shall return to HaShem, your God, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children.

The gimatriya of this pasuk is 3805. Five other p'sukim in Tanach share this gimatriya with our pasuk. But, alas, nothing jumps out to make a significant comment about.

However, the AT-BASH gimatriya of this pasuk is 5610. Checking for p'sukim whose regular gimatriyas are 5610, resulted in four p'sukim, and this time, one of them is a significant match for our pasuk. In fact, the match is also in Nitzvam, just eight p'sukim after V'SHAVTA - D'varim 30:10 -

כִּי תִשְׁמַעַ בְּקוֹל ה' אֱלֹהֶיךָ לְשׁוּבָה מִצִּוְתָיו וְזָקַנְתָּ וְזָקְנָתוֹ הַפְּתוּיָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תִשׁוּב
אֶל־ה' אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

When you obey HaShem, your God, to observe His commandments and His statutes written in this Torah scroll, [and] when you return to HaShem, your God, with all your heart and with all your soul.

These two p'sukim are obviously matched in more than regular & AT-BASH gimatriya; they both speak to the same idea of Listening to G-d's voice, following His commandments, and doing T'shuva for having veered from Him.

NITZAVIM

For more Nitzavim GMs, open the whole file and search for NITZAVIM. (You'll find this one, of course, but there will be others.)

גמ Here's how Gimatriya Match searches go. Take D'varim 29:17 in Nitzavim:

פֶּן־יֵשׁ בְּכֶם אִישׁ אִו־אִשָּׁה אִו מִשְׁפָּחָה אִו־שִׁבְט אֲשֶׁר לִבָּבוּ פְּנֵה הַיּוֹם מֵעַם ה' א' לְהִינֹו לְלַכֵּת
לְעַבֹד אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פֶּן־יֵשׁ בְּכֶם שְׂרָשׁ פְּרָה רֹאשׁ וְלַעֲנָה:

Perhaps there is among you a man, woman, family, or tribe, whose heart strays this day from HaShem our God, to go and worship the deities of those nations. Perhaps there is among you a root that produces hemlock and wormwood.

Big pasuk; high gimatriya. 6295. Unlikely to match another pasuk in Tanach. And so it is. This is the only pasuk with that gimatriya.

Disappointed, but not discouraged. Because I also search for matches with NPP, neat partial p'sukim. So let's take the end part of the pasuk.

פֶּן־יֵשׁ בְּכֶם שְׂרָשׁ פְּרָה רֹאשׁ וְלַעֲנָה:

Perhaps there is among you a root that produces hemlock and wormwood.

This is a particularly good NPP for now, because the RASHEI TEIVOT of SHORESH POREH ROSH is SHOFAR (and if you insist on spelling shofar with a VAV, the next word's first letter will work - V'LAANA).

With a gimatriya of 2249 for this NPP, there will probably be several p'sukim to choose from. Sure enough, there are 10 p'sukim in Tanach with that gimatriya; three from the Torah - and one specific pasuk to focus on. D'varim 13:2 from R'ei.

כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אִו זֹלֵם זֹלָתוֹ וְנִתְנָן אֵלָיךְ אֹתוֹת אִו מוֹפְתֹת:

[This is what you must do] when a prophet or a person who has visions in a dream arises among you. He may present you with a sign or miracle,

(the next pasuk continues: and on the basis of that sign or miracle, say to you, 'Let us try out a different god. Let us serve it and have a new spiritual experience.')

NAVI SHEKER - a false prophet, even one who seems legit, charismatic, and impressive with signs and wonders...

What an example of the rotten apple among us!

VAYEILECH

גמ Back at the very beginning of the Book of D'varim, Bnei Yisrael were camped in Arvot Moav, the threshold of Eretz Yisrael, which they were soon to cross. One can only imagine the heavy schedule of talks and shiurim that Moshe Rabeinu delivered in the last 37 days of his life. We know that they began at the beginning of D'varim and came to a number of milestones on their spiritual journey. One such notable point is expressed in D'varim 27:9 (Ki Tavo) -

וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל-כָּל-יִשְׂרָאֵל לֵאמֹר הַסְכֵּת | וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה זְהִינִתְּ
לְעַם לְה' אֱלֹהֶיךָ:

"Moshe and the Levitical kohanim spoke to all Israel, saying: Pay attention and listen, Israel. Today you have become a nation to HaShem your G-d."

Moshe is describing what is to happen upon entry of Eretz Yisrael - the brachot and k'lalot with the people on Har G'rizim and Har Eival, and the writing of the words of the Torah on 12 stones whitewashed with lime. This was to take place after entry into Eretz Yisrael, but the plan was spelled out while the People were still in the Midbar, getting ready to enter. Although the people had become a nation upon coming out of Egypt, and again at Har Sinai, this to is called the day that we became a Nation to G-d.

And in Parshat Vayeilech, we find another significant milestone, in 31:24 -

וַיְהִי | בְּכַתּוּת מֹשֶׁה לְכַתֵּב אֶת-דִּבְרֵי הַתּוֹרָה-הַזֹּאת עַל-סֵפֶר עֵד תָּמִים:

"Moshe finished writing the words of this Torah in a scroll to the very end."

Revelation at Sinai, hearing the Aseret HaDibrot, almost getting them written in stone, then getting them in stone on the second set of Luchot, oral transmission of Torah throughout the sojourn in the Midbar, then the completion of the oral transmission that, as announced by the Torah, is the day we became a Nation (for real), and now the Writing of the Torah in a scroll. More milestones to come, but these two p'sukim quoted here are Gimatriya Matches (3944) of the Oral Torah and the Written Torah.

Shabbat Shuva

גמג The Shabbat gets its name from the haftara (Hoshei'a 14:2)

שׁוּבוּהָ יִשְׂרָאֵל אֲלֵה' א' לַיהוָה כִּי כָשַׁלְתָּ בְּעֵוֹנֶיךָ:

Return, O Israel, to the Lord your God, for you have stumbled in your iniquity.

The gimatriya of the pasuk is 1948, a number that represents a major step in Israel's return to Eretz Yisrael, and hopefully, to HaShem. We're not there yet, but we are - Baruch HaShem - headed in the right direction.

But look what other pasuk in Tanach has a matching gimatriya - Mishlei 3:17. Familiar? Maybe not the source, but the pasuk is definitely familiar.

דְּרָכֶיהָ דְרָכֵי-נְעִים וְכָל-דְּתִיבוֹתֶיהָ שְׁלוֹם:

Its (the Torah's) ways are ways of pleasantness, and all its paths are peace.

This is a key component in the struggle for T'shuva - individual and communal. It is the pleasantness of Torah and a Torah way of Life, that we must help our fellow Jews see, experience, and accept - with love.

And not to stay with only the Common Era 1948, let's not forget that Avraham Avinu was born in the year 1948 from Creation. And we, as his descendants and spiritual heirs, should emulate his outreach to others. In his case, it was to the people of the world. In our case, let's focus on our fellow Jews and then things will spread to our being a Light unto the World.

NITZAVIM-VAYEILECH • HAFTARA

גמג The last haftara of the year - every year - spans parts of three p'rakim in Yishayahu: the last two p'sukim (10-11) of ch. 61, all 12 p'sukim of ch. 61, and the first 9 p'sukim (of 19) of ch. 63. 23 p'sukim is around average for a haftara, but being from three p'rakim is unusual.

The haftara is read on the ultimate Shabbat of the year, regardless of whether Nitzavim is read alone or combined with Vayeilech.

The opening pasuk of Yishayahu 62 is this -

לְמַעַן צִיּוֹן לֹא אֶזְכָּרְנָהּ וְלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוּט עַד־יֵצֵא כְנֹגֶה צְדָקָה וְיִשׁוּעָתָה כְּלֶפֶיד יִבְעָר:

"For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch."

This comforting promise of G-d's can be hastened to actualization, if when we - as individual Jews and as Klal Yisrael - will live our lives to the highest Torah standards. One of the p'sukim that comes to mind as a fitting partner with this pasuk from the haftara that brings us into Rosh HaShana and a new year - is Vayikra 19:2 -

דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:

"speak to the entire Israelite community and say to them: You must be holy, since I am HaShem your G-d [and] I am holy."

These two p'sukim would match up to become an appropriate pre-Rosh HaShana message even without the fact that the two p'sukim share a gimatriya (3595).

V'ZOT HA-B'RACHA

GM One of the most well-known p'sukim in the Torah is D'varim 33:4 -

תּוֹרַה צְוִיה־לָנוּ מִשֵּׁה מִוֹרְשֵׁה קְהֵלֵת יִעֲקֹב:

The Torah that Moshe commanded us is a legacy for the congregation of Yaakov.

Now let's look at into NEVI'IM, specifically, SHO-F'TIM 11:1 -

וַיִּפְתָּח הַגִּלְעָדִי הָיָה גִבּוֹר וְזִיל וְהוּא בֶן־אִשָּׁה זֹנָה וַיִּזְכֹּד גִּלְעָד אֶת־יִפְתָּח:

Now Yiftach the Giladi was a mighty man of valor, and he was the son of a woman harlot, and Gil'ad begot Yiftach.

These two p'sukim share the same Gimatriya - 2411. But what else connects them?

Midrash Rabba on Kohelet, for one, where it says that Moshe

NOT FINISHED

GM One of the p'sukim that summarizes Moshe Rabeinu's life is D'varim 34:10 -

וְלֹא־קָם זָכֵיָא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ ה' פָּנִים אֶל־פָּנִים:

And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face.

And one of the p'sukim that comes from the very beginning of Moshe's life, 120 years earlier is Sh'mot 2:4 -

וַתִּתְצַב אֶזְרָחָה מֵרֶחֶק לִדְעֹה מִה־יַּעֲשֶׂה לוֹ:

His sister stood from afar, to know what would be done to him.

These two p'sukim share the same Gimatriya - 2236.

This kind of Gimatriya Match I refer to as Bookends GMs. I have found many of this type of GM. It makes for pleasing balance.

Another pasuk that has the same gimatriya as these two, points to a 'highlight' in Moshe's 'career' - Bamidbar 10:35 (in B'haalot'cha) -

וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה | ה' וַיִּפְצְלוּ אִיְבֹיָהּ וַיִּגָּסוּ מִשִּׁנְאֵיהָ מִפְּנֵיהָ:

So it was, whenever the ark set out, Moses would say, Arise, O Lord, may Your enemies be

scattered and may those who hate You flee from You.

And one more pasuk which shares the same gimatriya - in this pasuk, Moshe tells the people of his not being allowed into Eretz Yisrael. To be sure, this is a negative element in his life, but a very significant aspect of the life of Moshe Rabeinu - D'varim 1:37 (in Parshat D'varim) -

יְהוָה אֱלֹהֵי הַתְּאֵנִיף ה' בְּגִלְלַתְכֶם לֵאמֹר יְהוָה אֵתְהָ לֹא-תֵבֵא שָׁם:

The Lord was also angry with me because of you, saying, "Neither will you go there.

ROSH HASHANA

The Gimatriya of the word SHOFAR

300 (SHIN) + 6 (VAV) + 80 (FEI) + 200 (REISH) = **586**

VAYITKA (BASHOFAR) - and he blew (the Shofar). **586**

The object that is blown and the blowing, share the same gimatriya

YITKA'U, will be blown. An anagram of VAYITKA and also **586**

The Shofar is a call to us to T'shuva, and our call to HaShem to forgive us.

סְלוּ-זָנָא לְעֵוֹן הָעַם הַזֶּה כְּגִדְלֵי זִמְסָרְךָ...

'With Your great love, forgive the sin of this nation...' (partial of Bamidbar 14:19)

The gimatriya of the above partial pasuk is **586**

UMITPALEIL (586) - and daven! T'fila is an indispensable partner of Shofar

Our Sages made that clear when they interwove Shofar-blowing with the brachot of MALCHIYOT, ZICHRONOT, and SHOFAROT.

The following pasuk also brings SHOFAR and PRAYER together

וְהָיָה | בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר
וְהַגָּדוּזִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass on that day, that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before G-d on the holy mount in Jerusalem.

YUD-REISH-VAV-SHIN-LAMED-MEM = 586

(the most common spelling of Yerushalayim in Tanach - by far)

Shulchan Aruch - Orach Chayim

Hilchot Rosh HaShana: simanim 581-603

The siman that deals with the halachot of the shofar itself
is siman TAV-KUF-PEI-VAV, section **586**

ROSH HASHANA

GM There are two relatively short passages in the Torah that deal with Rosh HaShana - Vayikra 23:23-25 (in Parshat HaMoadin, in Emor), and Bamidbar 29:1-6 (in Parshat Pinchas) which deals mostly with the Musaf of Rosh HaShana.

Take a look at the first two p'sukim of the Vayikra 23 section about Rosh HaShana -

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּזְּמוּנָה הַשְּׁבִיעִי בְּאֶזְרוֹת לַזְּמוּנָה יִהְיֶה לָכֶם שְׁבֻתוֹן זְכוֹרוֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:

And HaShem spoke to Moshe, saying - Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Sabbath (-like day) for you, a remembrance of [Israel through] the shofar blast a holy occasion.

And how do we know that it is specifically with the sound of the SHOFAR that we fulfill the mitzva of YOM T'RU'A YIHYEH LACHEM (the command in the Rosh HaShana passage in Parshat Pinchas)? The Oral Law teaches us via a G'ZEIRA SHAVA (parallel terminology) from the mitzva to blow SHOFAR on the Yom Kippur of the Yovel year - Vayikra 25:9 (Parshat Emor)

וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּזְּמוּנָה הַשְּׁבִיעִי בְּעֶשְׂוֹר לַזְּמוּנָה בְּיוֹם הַכִּפּוּרִים תִּעֲבִירוּ שׁוֹפָר בְּכָל-אֲרָצְכֶם:

You shall proclaim [with] the shofar blasts, in the seventh month, on the tenth of the month; on the Day of Atonement, you shall sound the shofar throughout your land.

The two p'sukim from Emor's Parshat HaMoadim and the pasuk about blowing Shofar on Yom Kippur of Yovel, share the same numeric value - 5661.

Not a perfect match, because the portion in Emor is considered an allusion to Rosh HaShana when it falls on Shabbat and we do not blow the Shofar, but I think the match still has merit.

YOM KIPPUR

כמ The Torah reading for Yom Kippur is from Parshat Acharei - perek 16 of Vayikra in the morning and perek 18 for Mincha. The opening pasuk of Acharei is:

וַיְדַבֵּר ה' אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי-ה' וַיָּמָתוּ:

"God spoke to Moshe right after the death of Aharon's two sons, who brought an [unauthorized] offering before God and died."

In Parshat Sh'mini, when the Torah tells us about the deaths of Aharon's two sons, Moshe calls upon Misha'el and Eltzafan, sons of Uziel, uncle of Aharon (and Moshe) to take care of the bodies, because Aharon and his remaining two sons had the status of Kohein Gadol (since Aharon and his sons were all anointed with the special oil - giving them KG status). Moshe then tells Aharon and his sons not to abstain from cutting their hair (a kohen must take a haircut at least once a month; if not, he cannot serve (or even enter) the Mikdash. Nor should they rend their garments. This, of course is an allusion to the prohibition of a Kohein Gadol mourning his close relatives. This mitzva is spelled out in Parshat Emor, Vayikra 21:12 -

וּמִן-הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יִזְוֹל אֶת מִקְדָּשׁ אֱלֹהֵי כֹהֵנוּ כִּי יָזַר שִׁמְוֹן מִשְׁנוֹזֹת אֱלֹהֵינוּ עָלֵינוּ אֲנִי ה':

"[In such a case - of the death of a close relative] he may not [even] leave the sanctuary. He will then not profane his God's sanctuary, since his God's anointing oil is upon him. I am God."

These two p'sukim - the one from the beginning of the Yom Kippur laying, and the pasuk in the beginning of Emor, are Gimatriya Matches (3369).

YOM KIPPUR

The following GM for Yom Kippur is a new find. For more GMs for Yom Kippur, go to the whole file and search for "Yom Kippur"

GM A pasuk from the morning Torah reading of Yom Kippur (Vayikra 16:30 in Parshat Acharei) is well-known, as it is found in the Yom Kippur davening and it is an encapsulation of the essence of Yom Kippur -

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day He shall effect atonement for you to cleanse you. Before HaShem, you shall be cleansed from all your sins.

The gimatriya of this pasuk is 2684. There are two other p'sukim with the same gimatriya that are relevant to Yom Kippur. Let's start with B'reishit 30:22 (in Parshat Vayeitzei) -

וַיִּזְכֹּר אֱלֹהִים אֶת־רוּחַ וְשָׁמַע אֱלֹהִים אֶל־רָחֵל וַיִּפְתַּח אֶת־רוּחָהּ:

And God remembered Rachel, and God hearkened to her, and He opened her womb.

This pasuk epitomizes RACHAMIM, mercy. (Interesting connection between RACHAMIM and RECHEM, the womb.) We recalled Rachel on Rosh HaShana (haftara of the second day). The essence of om Kippur is atonement and purification - certainly, a manifestation of HaShem's RACHAMIM for His people.

And here is the other pasuk, Mishlei 7:2 -

שָׁמֹר מִצְוֹתַי וַחַיֵּה וְתוֹרַתִּי כְּאִישׁוֹן עֵינַיִךְ:

Keep my commandments and live, and my instruction like the apple of your eyes.

No doubt, this pasuk hits the right note: Our greatest goal, our greatest claim before HKB"H for His atonement, His purification of us, His exercise of Rachamim - is our observance and love of His Torah and mitzvot.

CHANUKA

GM For Chanuka, I did the gimatriya of MA'OZ TZUR's first line:

מָעוֹז צוֹר יְשׁוּעָתִי לְךָ נֶאֱחָה לְשִׁבְחָךְ

"O mighty stronghold of my salvation, to praise You is a delight."

As usual, I choose a pasuk - in this case, a line from a poem - and then see what comes up. The programs I use give results as words, phrases, and whole p'sukim. Here's what matched the above opening line of Ma'oz Tzur -.

הֲלוֹא בַיּוֹם הַהוּא נֶאֱמַר ה' וְהִאֲבִדְתִּי חֲכָמִים מֵאֶדוֹם וְתִבְוִנָה מִהַר עִשָׂו:

"Shall I not in that day - says HaShem - destroy wise men from Edom and discernment from the mountain of Eisav?"

The two p'sukim are GMs at 1961 (a fine year).

GM For Chanuka, I did the gimatriya of MA'OZ TZUR's first line of the Chanuka stanza:

יוֹנִים נִקְבְּצוּ עָלַי אֲזִי בַיּוֹם חֲשֵׁמוֹנִים,

Greeks gathered against me, then in Hasmonean days.

Finally, I get to use yet another gimatriya-type, known as AL-BAM. This is made by matching the first 11 letters of the ALEF-BET with the second 11 letters.

The following pairs of letters result:

ALEF-LAMED, BET-MEM (hence, the name AL-BAM), GIMEL-NUN, DALET-SAMACH, HEI-AYIN, VAV-PEI, ZAYIN-TZADI, CHET-KUF, TET-REISH, YUD-SHIN, and KAF-TAV.

The values of the letters are ALEF=30, BET=40, GIMEL=50, DALET=60, HEI=70, VAV=80, ZAYIN=90, CHET=100, TET=200, YUD=300, KAF=400, LAMED=1, MEM=2, NUN=3, SAMACH=4, AYIN=5, PEI=6, TZADI=7, KUF=8, REISH=9, SHIN=10, TAV=20.

And here is the pasuk whose regular gimatriya = 2608, which is the AL-BAM gimatriya of Y'VANIM NIKB'TZU...

מִי־כְמוֹכָה בְּאֵלֶם ה' מִי כְמוֹכָה זָאֲדָר בְּקֹדֶשׁ נִוְרָא תִהְיֶה לְעִשָׂה כְּלָא:

Who is like You among the powerful, HaShem? Who is like You, powerful in the holy place? Too awesome for praises, performing wonders!

And finally, we have a connection between "Greeks gathered against me", and those who fought them - MACABI - the acronym of MI KAMOCHA BA-EILIM HASHEM.

CHANUKA

Gimayriya Match

Looking for a nice Chanuka gimatriya match, I first searched for NUN, GIMEL, HEI, PEI - the letters on an Israeli dreidel. $50+3+5+80 = 138$. Got 81 words in Tanach with the same gimatriya. Nothing exciting to comment on. No p'sukim. 432 phrases - nothing jumped out as I scanned the list.

So I next looked at NEIS GADOL HAYA PO. At 258, I got another 47 words, no p'sukim, and 449 phrases. Again, nothing exciting presented itself.

So, allow me to introduce a different Gimatriya - MILUI (full spelling):

ALEF is 1 in regular gimatriya; in MILUI, we spell out the letter and then find its gimatriya. ALEF is ALEF-LAMED-FEI = $1+30+80 = 111$. BET is BET-YUD-TAV = 412...

נס גדול היה פה

A great miracle occurred here.

To get the MILUI gimatriya of this four-word sentence, we have to spell out the letters.

NUN is spelled NUN-VAV-NUN, which = 106.

SAMACH = SAMACH-MEM-CHAF = 120.

GIMEL = GIMEL-YUD-MEM-LAMED = 83.

DALET = DALET-LAMED-TAV = 434.

VAV = VAV-VAV = 12.

LAMED = LAMED-MEM-DALET = 74.

HEI = HEI-ALEF = 6.

YUD = YUD-VAV-DALET = 20.

PEI = PEI-ALEF = 81.

Adding up the spellings of NEIS GADOL... we get 948.

And that gives only five matching words (nothing to say about any of them), one pasuk, and 862 phrases.

The one pasuk, whose regular gimatriya matches the MILUI gimatriya of NEIS GADOL HAYA PO, is T'hilim 116:11, which happens to be from Hallel, and specifically, from one of the parts we say only in Full Hallel. So there is something to say, because when we celebrate the NEIS GADOL that HAYA PO, we say Full Hallel.

Nice, but still looking for more.

And then I found something among the 862 phrases. It's from Bamidbar 7:84 and 88, a phrase that goes very nicely with NEIS GADOL HAYA PO.

זאת | נזקפת המזבן...

זאת נזקפת המזבן...

And that finally makes a nice GM for Chanuka.

However... there is a problem with using MILUI gimatriyas in general - namely, the different ways to spell a letter's name. Is VAV spelled VAV-VAV or VAV-ALEF-VAV? Changes to totals. A number of letters have more than one possible spelling. Oh, well. Still nice, but not perfect.

שבת - ראש חודש - חנכה

Just for fun, I put SHABBAT - ROSH CHODESH - CHANUKA into a gimatriya search and found that it matched seven different p'sukim in Tanach (with a gimatriya of 1598). One of p'sukim made me smile. Specifically, T'hilim 33:12 -

אֲשֶׁר־יְהוָה אֱלֹהֵינוּ הָעֵם | בְּזָר לְנוֹכַח לּוֹ:

Fortunate (happy) is the nation whose God is the Lord, the people that He chose as His inheritance.

It is a special Shabbat like this one, that is joined by Rosh Chodesh and Chanuka, to bring a smile to each of us, as we (hopefully) realize how very fortunate we are to be part of AM YISRAEL.