



In search of GMs (Gimatriya matches)

The term refers to two (or more) p'sukim (or neat partial p'sukim, 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 - which started with Parshat Balak, and has been - and will be IYH - added to for each sedra. For the reader's convenience, latest the GMs are added to the top of the file.*

** 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

This file is now arranged in order of sedras

B'REISHIT

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

וַיְבָרֵךְ אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵם
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 -

וּשְׁעִיר עִזִּים אֶנְוֶד לְזֹבֵחַת לַיהוָה עַל-עֹלֹת
הַתְּמִיד יַעֲשֶׂה וְנָסְכוֹ:

"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.

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 -

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא
אֱלֹהִים כְּעֹשׂוֹת:

"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 אִף אֶשֶׁר יֹאכַל לְכָל-נֶפֶשׁ
הוּא לְבָדוֹ 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.

NO'ACH

גמ 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:

וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ
יָבֵשׂהָ 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, the 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).

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

וּנְחָן בֶּן-עֵשָׂה מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מֵיָם
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:

וּשְׂאֲבֹתֵם-מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי 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 GMsd 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 Misha 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!

LECH L'CHA

ממ 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 -

קוֹם הַתְּהַלֵּךְ בְּאֶרֶץ לְאֶרְצָהּ וּלְרֵזוּזָהּ כִּי לְךָ אֶתְנֶנָּה:

"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 תִּשְׁמַע 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.

ממ 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 HAZE 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.

וַיִּצְרָה ה' אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיְפִיז בְּאַפָּיו נְשִׁמַת נְזִיִּים 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־הָאֶרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְנֶנָּה וּלְיִרְעֶךָ 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.

ממ 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 מֵאֶרֶץ כְּנָעַן וּמִמְּוֹלַדְתְּךָ וּמִבֵּית אֲבִיךָ אֶל־הָאֶרֶץ אֲשֶׁר אֲרָאָה:

"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.

איִכָּה הָיְתָה לְיוֹנָה קְרִיָּה נְאֻמָּה מִלְאֲתֵי
מוֹשֵׁפֵט אֲדָק יְלִיץ בָּהּ וְשֹׁטְהָ 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...

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 אַבְרָהָם אֶת־שְׁמֵ־בְנוֹ הַזֶּה־יִצְחָק
אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יְצִיָּוָק:

"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:

וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן
וַיֵּאֱמָנוּהוּ בָּהֶּ 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־לוֹ הָאֱלֹהִים
וַיָּבֵן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיִּשְׂרֹף
אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ 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 -

וְכֹל־קֶרְבָּן מִנְנוֹתֶיךָ בַּמִּלּוֹחַ תְּמַלִּיחַ וְלֹא
תִשְׁכַּח מִלּוֹחַ בְּרִית אֱלֹהֶיךָ מֵעַל מִנְנוֹתֶיךָ
עַל כָּל־קֶרְבָּנְךָ תִּקְרֵיב מִלּוֹחַ:

"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 -

וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יְצִיָּוָק
בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלָת
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 pauk 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 קֹדֶשׁ
אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תְּדַבֵּר 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.

CHAYEI SARA

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

וַיְהִי חַיַּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה
וַיָּבֵעַ שָׂנִים שָׁנִי חַיַּי 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 מֵעֶרְבַּ שְׂצָת
לְעֶרְבַּ שְׂצָת וּצְרָכָה מְאֹדָה צָעָסָה וְעָנָן קָשׁוּר עַל
הָאֶבֶן...

"...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.

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

וַיְסַפֵּר הַעֲבָד 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 Eliexer told him. Just as it says in Mishlei (25:25) -

מִיָּם קָרִים עַל־צֶפֶעַ עֵינָהּ וּשְׂמוּעָה טוֹבָה
מֵאַרְץ מְרֹחֶק:

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

The two p'sukim are Gimatriya Matches at 2263

TO-L'DOT

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

וַיִּתְרָצְצוּ הַבָּנִים בְּקֶרְבָּהּ וַתֹּאמֶר אִם־כֵּן לָמָּה
יְהִי אֲנֹכִי 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 מִשְׁמַיִם הִשְׁקִיף עַל־בְּנֵי אָדָם
לִרְאוֹת הֲיֵשׁ מִשְׁכִּיל־דָרֵשׁ 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.

VAYEITZEI

גמג 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 -

וַיַּעֲקֹב הֵלֶךְ 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 -

וַיֵּלֶצְנָה ה' עִלֵיהֶם יוֹמָם בְּנִסְעֵם מִן-הַמַּיִוִזָּה:

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

The two p'sukim are GMs at 873.

גמג 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 בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי
אָמְרָה כִּי-רָאָה ה' בְּעֲנָנִי כִּי עָתָה יֵאָהֲבֵנִי
אִשִּׁי:

"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 רָאשֵׁי בֵּית אֲבוֹתָם
הֵם נְשִׂאֵי הַמִּטָּת 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.

VAYISLACH

VAYEISHEV

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

וַיִּפֹּל עַל-צַוְאֵרֵי בְנֵימִן אָזְוִי וַיִּבֶךְ וּבְנֵימִן
בָּכָה עַל-צַוְאֵרָיו:

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

אֵיכָה אֶשָּׂא לְבַדִּי טְרִיזוֹכֶם וּמִשְׁאָכֶם וְרִיבְכֶם:

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

VAYCHI

גמ 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 -

וַיֵּלֶךְ יוֹסֵף לְקַבֵּר אֶת־אָבִיו וַיֵּלְכוּ אִתּוֹ
כָּל־עֲבָדֵי 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־יִזְנוּלוּ לָכֶם
אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן־נּוּן:

"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.

SH'MOT

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

וַיָּמֹת יוֹסֵף וְכָל-אָחָיו וְכָל-הַדּוֹר הַהוּא:

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

Yosef and his brothers were the lead characters 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 הַדְּבָקִים בְּה' אֱלֹהֵיכֶם נִזְנִים 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 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.

גמג 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 בְּפָרָה:

"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 בְּחַדְרֵי מְלָכֵיהֶם:

"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.

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.

גמג 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.

וְאֵרָד לְהַצִּילוֹ | מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ
מִן־הָאֲרֶץ הַהִיא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה
אֶל־אֲרֶץ זָבַת חֵלֶב וְיִדְבֵּשׁ אֶל־מְקוֹם הַכְּנַעֲנִי
וְהַחִיטִּי וְהָאֱמֹרִי וְהַפְּרִזִּי 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 -

שׂוֹשׁ אֲשִׁישׁ בְּה' תִּגְלַל נַפְשִׁי בְּאֱלֹהֵי כִּי
הִלְבִּישׁוּנִי בְּגָדֵי־יִשְׁעַי מֵעִיל צְדָקָה יַעֲטֵנִי
כְּזוֹתוֹן יִכְתֹּן פָּאֵר וְכַפְלָה תַעֲלֶה כְּלִיָּה:

"I will rejoice with HaShem; my soul shall

VA'EIRA

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

וַיְדַבֵּר אֲלֵהֶם אֱלֹהִים 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, in 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־עֲמִךָ הַסְּלִיחָה לְמַעַן תִּתְּנָהּ:

"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.

BO

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

שֶׁהָיָה תָמִים זָכָר בֶּן־שָׁנָה יְהִיֶה לָכֶם
מִן־הַכֹּבְשִׁים וּמִן־הָעֹזִים 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.

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־יּוֹם הַשְּׁבִיעִי וַיְקַדְשֵׁהוּ אֵתוּ
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 יְהִיֶה לָכֶם פֶּל־מְלַאכָה
לֹא־יַעֲשֶׂה בָהֶם אִף אֶשֶׁר 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.

B'SHALACH

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

וַיְהִי בְשַׁלַּח פָּרְעֹה אֶת־הָעָם וְלֹא־נָתַם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים 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' יִזְנוּ וְעַל־פִּי ה' יִסְעוּ אֶת־מִשְׁמַרְתָּ
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.

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

ה' | יִמְלֹךְ 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.

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 עִלֵּי פָנָי:

"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 -

וְהָשִׁיב לִב־אֲבוֹת עַל־בָּנִים וְלִב בָּנִים
עַל־אֲבוֹתָם פֶּן־אֲבֹא וְהִפֵּיתִי אֶת־הָאָרֶץ
זָרָם:

"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 יִהְיוּ־לִי מִמְלֶכֶת 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.

וְאֶרְשִׁיתִיךָ 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).

MISHPATIM

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

קוּם הַתְּהַלֵּךְ בְּאֶרֶץ לְאֶרְצָה וּלְרֵזוּזָהּ כִּי לֹךְ
אֲתֵנָּה:

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׂיִם לְפָנֶיךָם:

גמ 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-הָעֲנִי עִמָּךְ
לֹא-תִהְיֶה לוֹ כְּנִשָּׂה לֹא-תִשְׂיִמוֹן עָלָיו נִשְׂוָה:

"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 יִזְקִים וּמִשְׁפָּטִים
צִדִּיקֵם כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אֲנֹכִי נֹתֵן
לְפָנֵיכֶם 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!

T'RUMA

TITZAVEH

KI TISA

VAYAKHEL

P'KUDEI

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
וַיַּבֵּן עֵשָׂם אֹבֵדָהּ אֶת-הַמִּזְבֵּחַ וַיִּטֶּחַ
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 -

וְכָל-קָרְבָן מִנְזוֹתֶיךָ בַּמִּלּוֹחַ תִּמְלֹחַ וְלֹא
תִשְׁכַּח מִלּוֹחַ בְּרִית אֱלֹהֶיךָ מִמַּעַל מִנְזוֹתֶיךָ
עַל-כָּל-קָרְבָנֶךָ תִּקְרִיב מִלּוֹחַ:

"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 HA-MASHI'ACH. That is remembering and following the Torah. Malachi 3:22 -

זָכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ
בְּחֹרֵב עַל-כָּל-יִשְׂרָאֵל וְזָקִים 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-בְּמִקְוֹם אֲשֶׁר-יִבְחַר ה' בְּאַחַד שְׁבֵטֶיךָ
שָׁם תַּעֲלֶה תִּלְעָה וְשָׁם תַּעֲשֶׂה כָּל אֲשֶׁר
אִנִּי 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.

SH'MINI

גמ 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 הַטְּמֵא וּבֵין הַטָּהָר
וּבֵין הַחַיָּה הַנֹּאכֶלֶת וּבֵין הַחַיָּה
אֲשֶׁר לֹא תֹאכַל:

"[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 that there is a GM of two p'sukim that speak of HAVDALA, is at least interesting.

וְהַבְדַּלְתָּ אֶת־הַלְוִיִּם בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:

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

ZACHOR

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

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְּלֵק בְּהֹרֶךְ
בְּצֵאתְכֶם מִמִּצְרָיִם:

"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 מִחוּשְׁבּוֹן לְהִבָּהּ מִקִּרְיַת סִיחֹן
אֲכָלָהּ עַד מוֹאָב בְּעֵלְיָ 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.

גמ 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 בְּהֵיטִיב ה' אֶלְכֶיךָ | לֹךְ מִכָּל-אִיבֶיךָ
מִסָּבִיב בְּאֶרֶץ אֲשֶׁר ה' אֶלְכֶיךָ נָתַן לְךָ
נִזְכָּלָה לְרֵשֶׁתָּהּ תִּמְחָזֶה אֶת-זְכוֹר עַמְּלֵק
בְּמִתְנַזֶּת 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:

וּבְבֹאֶהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם-הַסֹּפֵר יָשׁוּב
מִחוּשְׁבֵּתוֹ הִרְעָה אֲשֶׁר-נֹשֵׁב עַל-הַיְהוּדִים
עַל-רֵאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת-בָּנָיו 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

ממ 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 עַמְלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרֵפְדִים:

"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 קִנָּז אֶלְיָהוּ תִימָן אֶלְיָהוּ מִבְּצָר:

"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.

ממ 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 תִּשְׁלַחַן קָרְיָהּ וּבְאֵבֶר רְשָׁעִים

"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 -

לִיהוּדִים הָיְתָה אֹרֶה וְשִׂמְחָה
וְשִׂשׂוֹן וִיקָר:

"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

גמג 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 וַיְקַדְּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא
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 לְכָל-זֶנֶפֶשׁ
הוּא לַבְּדוֹ 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.

EMOR

כמ 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 תַּצְמִיחוּ 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' מִקְרָאֵי 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

B'CHUKOTAI

גמג 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) -

אִם-בְּזִקְתִּי תֵלְכוּ וְאֶת-בְּצֻוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם 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 -

הַשְּׁמַרְוּ לָכֶם פֶּן-יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּזְוִיתֶם 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

NASO

ממ 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 וַיִּקְוֶה בָלָק אֶת־בְּלָעָם
וַיַּעֲלֵהוּ בְּמוֹת בַּעַל וַיֵּרָא מִשָּׁם
קֶצֶה 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:

יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ:
יְאֵר ה' | פָּנָיו אֵלֶיךָ וַיִּזְנֶנָּה:
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

GM 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 בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֲדוֹ:

"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 -

וַנְּזַלְמָה וְזָלְמָה בְּלַיְלָה אֶחָד אֲנִי וְהוּא אִישׁ כְּפַתְרוֹן וְזָלְמוּ וְזָלְמוּ:

"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...

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-בְּלָעַם וַיֹּאמֶר אֵלָיו
אֶת-שִׁבְעַת הַמִּזְבֹּחוֹת עָרַכְתִּי וְאָעַל
פָּר וְאֵיל בְּמִזְבְּוֹחַ:

"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
וְהָיִיתֶם קְדוֹשִׁים 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.

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'rrieshit 9:9 -

וְאֲנִי הֵנְנִי מִקְיָם אֶת־בְּרִיתִי אִתְּכֶם
וְאֶת־זֶרְעֲכֶם אַחֲרֵיכֶם:

"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־עוֹף עֹלָה קָרְבָּנוֹ לָהּ
וְהִקְרִיב בְּזֶה־הַתָּרִים אוֹ בְּזֶה־בְּנֵי 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.

וְשֶׁעִיר־עִזִּים אֶחָד וְזָטָאת מִלֶּבֶד עֹלֹת
הַתְּמִיד וּבְעוֹזֹתָהּ 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 HAMITZ- VOT -

שְׁמֹר אֶת־יּוֹם 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 וַיִּזְמֹג
שָׁמַיָא וַתִּכַּס עֲלֵיהֶם הָאָרֶץ וַיִּאבְדּוּ
בְּתוֹךְ הַקְּהָל:

"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.

CHUKAT

Thomas More resigns as Lord Chancellor of England.

גמ This week's sedra's name comes from the phrase ZOT CHUKAT HATORAH, in Bamidbar 19:2 -

זֹאת וְזֹקֶת 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
הָאֲדֹמָה כָּל-יֹשְׁבֵי וְזָלָה:

"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

BALAK

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־בִּלְעָם 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).

יְבָרְכֶה ה' וַיְשַׁמְרֶה: יָאֵר ה' | פָּנָיו
אֲלֵיךָ וַיְזַדְדֶה: יֵשֵׂא ה' | פָּנָיו אֲלֵיךָ וַיִּשְׁלַם
לְךָ 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.

The three-pasuk b'racha from Naso and the earlier pasuk from Balak are GMs (2718).

GM Similar point to the first one.

וַיֹּאמֶר בִּלְעָם אֶל־בָּלַק בְּנֵה־לִי בָּזֶה שִׁבְעָה
מִזְבְּחוֹת וְהִכֵּן לִי בָּזֶה שִׁבְעָה פָּרִים 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 וְזֹמָאת מִכֶּבֶד עֹלֹת
הַתְּמִיד מִזְוָזָתָהּ וְזִסְפָּה:

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 בִּלְעָם וַיֹּאמֶר אֶל־בָּלַק הֲלֹא דִבַּרְתִּי
אֲלֵיךָ לֵאמֹר כֹּל אֲשֶׁר־יְדַבֵּר 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 יוֹדֵיו וַיֹּאמְרוּ כֹל אֲשֶׁר־דִּבֶּר
ה' נַעֲשֶׂה וְנִשְׁבַּח מִשָּׁה אֶת־דְּבַר־יְהוָה אֱלֹהֵינוּ:

'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.

כמ Bil'am's famous observation of the
specialness of the camp of Israel.

מִהֶ-טָּבוֹ אֲהַלֵּיךָ יִעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

Our exemplary living style earns us two
things from G-d:

הַגֵּה לֹא יִנּוּם וְלֹא יִישָׁן 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).

כמ And finally (for now), the threat is
over... (Bamidbar 24:25)

וַיָּקָם בְּלָעָם וַיֵּלֶךְ וַיָּשׁוּב לְמִקְוֵמוֹ וְגָם-בָּלָק
הֵלַךְ 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."*

PINCHAS

GM 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־אַהֲרֹן הַכֹּהֵן | זָדָב
וְאֵבִיהֶוּא 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.

לְכֹהֵן אָמַר הַגָּדִי נָתַן לִי אֶת־בְּרִיתִי שְׁלוֹם:

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 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.*

GM Who are identified as great lovers of Eretz Yisrael? The daughters of Tz'lofchad.

וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מִזִּלְכָּה נָעָה וְזִלְכָּה
וּמִלְכָּה וְתִרְזָה:

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 הָאֲנָשִׁים מִזִּלְכָּה דְבַת־הָאָרֶץ רָעָה
בְּמַלְכָּה לְפָנָי ה':

These two (one a complete sentence the other a whole pasuk) share a gimatriya (2318)

PINCHAS

גמ 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 -

כִּן בָּנוֹת זְלֹפְחָד דְּבָרַת זְלִין תִּתֵּן לָהֶם אֲחֻזּוֹת
זְנוּלָה בְּתוּךְ אֲחֵי אֲבֵיהֶם וְהִעֲבַרְתָּ אֶת־זְנוּלָת
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.

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 בִמְסַכְּנֹת תֹּאכַל־בָּהּ לֶחֶם
לֹא־תִחוּסֵר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבֹנֶיהָ בְּרוֹזָל
וּבְהַרְרֶיהָ תִּחוּצֵב נְזֻזִישׁוֹת:

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.

MATOT-MAS'EI

GM 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 יְיָ הַדֹּבֵר אֲשֶׁר צִוָּה ה':

And here is the first pasuk of Mas'ei (Bamidbar 33:1)

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ
מִצְרַיִם לְצִבְעָתָם 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.)*

GM 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 יַחֲזִיל דְבָרוֹ stands on one side of the issue, and וְהִפָּךְ 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

גמג The continued growth of the family of Yaakov into a huge population of the future Bnei Yisrael is described in this pasuk -

וּכְאֲשֶׁר יֵעָנֶוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצֹוּ
מִפְּנֵי בְנֵי 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 אֲבוֹתֵיכֶם יִסַּף עֲלֵיכֶם כָּכֶם אֶלֶף
פְּעָמִים 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.

גמג In D'varim 1:12, Moshe Rabeinu expresses his difficulty of carrying the burdens of B'nei Yisrael alone.

אֵיכָּה אֲשָׂא לְבַדִּי טְרִיזְכֶם וּמִשְׁאָכֶם וְרִיבְכֶם:

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-צְוֹאֲרֵי בְנִימִן-אָזְנוֹ וַיִּבְכֶּה וַיִּבְנִימִן
בָּכָה עַל-צְוֹאֲרָיו:

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.

VA'ETCHANAN

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

וְאַתֶּם הַדְּבָקִים בָּהּ אֲלֹהֵיכֶם נִזְמִים כְּכֹחַ הַיּוֹם:

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-אֶחָיו וְכָל-הַדּוֹר הַהוּא:

"And Yosef and all his brothers and all that generation, died." The p'sukim are GMs

גמ 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 הַיְשָׁר וְהַטּוֹב בְּעֵינֵי ה' לְמַעַן יֵיטֵב לָךְ וּבָאתָ וַיִּרְשֶׁתָּ אֶת-הָאָרֶץ הַטֹּבָה אֲשֶׁר-נָשָׁבַע ה' לְאַבְתָּיךָ:

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 וְעֲצָמִים מִמֶּנִּי מִפְּנֵיךָ לְהַבְיִיאֲךָ לְרֵשֶׁת לָךְ אֶת-אֲרָצָם גְּנוּזָה פִּינִים הַיּוֹם:

"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 וְאֵתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:

"You shall fear Hashem your God; and you shall serve him, and shall swear by his name."

גמ D'varim 6:20 from Va'etchanan, is the source of the Chacham's question in the Hagada:

כִּי-יִשְׁאַלְךָ בְנֶךָ מָחָר לֵאמֹר מָה הָעֲלֹת וְהַזִּמְתָּם וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֲלֵינוּ 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 וּלְיִרְאַת אֱתוֹ:

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.

EIKEV

גמ 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 -

כִּן בָּנוֹת צְלֹפְחָדִי דְבָרֹת נָתַן תַּתֵּן לָהֶם אֲחוֹת
נְחוּלָה בְּתוֹךְ אָחָיו אֲבֵיהֶם וְהִעֲבַרְתְּ אֶת־נְחוּלָת
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 בִמְסָכָה תֹאכַל־בָּהּ לֶחֶם
לֹא־תִחוּסֵר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִיָּהּ בְּרוּל
וּבְהַרְרֵיהָ תִּנְחָצֵב נְחוּשֵׁית:

"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."

גמ D'varim 8:10 is one of the best known p'sukim in the Torah. Not only do we say it, many people sing it in Birkat HaMazon:

וְאָכַלְתָּ וְשִׂבַּעְתָּ וּבִרְכַתְּ 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... UVEI-RACHTA. 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.

הִדְבַק־לְשׁוֹנִי | לְזוֹכֵי אִם־לֹא אֲזַכְרֶכִּי
אִם־לֹא אֲעֲלֶה אֶת־יְרוּשָׁלַם עַל רֹאשׁ
שְׂמֹנְתֵי:

"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).

גמ D'varim 6:20 from Va'etchanan, is the source of the Chacham's question in the Hagada:

כִּי־שִׁאֲלֶךָ בְּנֶךָ מָנוּחַ לֵאמֹר מַה הָעֲלֹת
וְהַזְוָקִים 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 לְלַכְתּוֹת בְּדַרְכָּיו וּלְיִרְאַה 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.

R'EI

גמ In Parshat R'ei (and other places), we find the command to bring the Korban Pesach (D'varim 16:2) -

וַיִּבְרַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ זָאֵן וּבָקָר בַּמִּקְוֹם
אֲשֶׁר יִבְחַר ה' לְשַׁכַּן 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 include din 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 -

מִכֹּלֵּד עֹלֹת הַתְּמִיד וּמִנְחֹתָיו תִּלְעָשׂוּ תְּמִידָם
יְהִיוּ לָכֶם וְנִסְכֵיכֶם:

"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 הַהוּא אִם
אֶל-זוּזוּלָם הַזּוּלָם הַהוּא כִּי מִנְטָה ה'
אֶל-לִהְיֶכֶם אֶתְכֶם לְדַעַת הַיְשָׁכֶם אֲהַבִּים
אֶת-ה' אֶל-לִהְיֶכֶם 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-פְּהַנְיָיו קְרָאוּ אֵלַי אִישׁ אֶל-יַפְקֹד כִּי זָבוּחַ
גָּדוֹל לִי לַבַּעַל כָּל אֲשֶׁר-יַפְקֹד לֹא יִזְיֶה
וַיְהִי עֲשֵׂיהָ 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.

SHO-F'TIM

גמ D'varim 16:29 commands us to be just, in order to inherit the Land that G-d is giving us.

צֶדֶק צֶדֶק תִּדְרֹשׁ לְמַעַן תִּשְׁוֶיֶה וְיָרְשִׁיתָ
אֶת־הָאָרֶץ אֲשֶׁר־ה' אֵלֶיךָ 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 אִיְבִיךָ בְּדֶרֶךְ אֲנֹכִי תֵצֵא
אֵלַי וּבְשִׁבְעָה דְרָכִים תִּנְוֹס לְפָנָיו וְהָיִיתָ
לְזִעֲזֻה לְכֹל מַמְלְכוֹת 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.

KI TEITZEI

כמו The opening pasuk in this sedra (D'varim 21:10) speaks of our going out to war against our enemy and of G-d giving that enemy into our hands.

פִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתְּנֶנּוּ ה' אֶל־לְיָדְךָ בְּיָדָהּ וְשָׁבִיתָ שְׁבוּיָיו:

"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 וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:

"HaShem guards all who love Him, and He destroys all the wicked."

These two p'sukim match at 2493.

כמו 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 בְּכִיסֶךָ אֶבֶן וְאֶבֶן גְּדוּלְתָהּ וּקְטֹנֶתָהּ: לֹא־יִהְיֶה לָּךְ בְּבֵיתְךָ אִפְסָה וְאִפְסָה

"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.

KI TEITZEI

גמ 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 אֵת אֲשֶׁר-עָשָׂה לְךָ עַמְלֶק בְּהֹרֶךְ
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 רֹאֵה לְךָ
אֶתְנֶנָּה וְלִצְרֹעֶךָ 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.

KI TAVO

גמ 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 תִּשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשׁוֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתַי אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם וַתִּתֶּנֶּךָ ה' אֱלֹהֶיךָ עֲלֶיךָ 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־קַצִּיר אֲרָצְכֶם לֹא־תִכְפְּלוּ פָּאת שִׂדֵּה בְּקַצְרָה וְלִקְטַת קַצִּירָה לֹא תִלְקַט לְעַנְי וּלְגַר תִּעַזֵּב אִתָּם 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.

גמ 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 אֲתָנוּ 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 לְשׁוֹר 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.

גמג 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 אֶתֶנּוּ הַמִּצְרַיִם וַיַּעֲבֹדוּנוּ וַיִּהְיוּ עֲלֵינוּ
עֲבָדָה קָשָׁה:

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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.

גמג And here's the next pasuk plus one of the Bikurim Declaration and the Magid section of the Hagada - D'varim 26:8 -

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד נְזֻזָה וּבְזֵרַע נְטוּיָה
וּבְמַרְאֵ גָדֹל וּבְאֵתוֹת וּבְמוֹפְתִים:

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 אֲבִיךָ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מוֹשֶׁה פָּנָיו
כִּי יָרָא מֵהַבַּיִט 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 SHOFIT 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.

NITZAVIM

גמ A pasuk in Nitzavim's section about T'shuva that describes the result of successful T'shuva is 30:10 -

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשׂוֹר לְשׂוֹר מִצְוֹתָיו
וְזִקְתָּו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי
תָשׁוּב 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 -

שֹׁפְטִים וְשֹׁטְרִים תִּתֵּן־לָךְ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר
ה' אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְטֶיךָ וְשֹׁפְטֵי
אֶת־הָעָם מִשְׁפַּט־צְדָקָה:

"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.

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
או־שִׁבְט אֲשֶׁר לָבְבוּ פָנָה הַיּוֹם מֵעַם ה'
אֱלֹהֵינוּ לְלַכֵּת לְעַבֵּד אֶת־אֱלֹהֵי הַגּוֹיִם הַהֵם
פֶּן־יֵשׁ בְּכֶם עָרֵשׁ 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 עָרֵשׁ 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 אוֹ זֵלִים זֵלִים וְנִתְּנָן
אֵלֶיךָ אוֹת אוֹ מוֹפֵת:

[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 הַקְּלוּיִם אֶל-כָּל-יִשְׂרָאֵל
לֵאמֹר הַסְּפֹת | וְשָׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה
לְהִיטֵת לָעַם לָהּ אֵל כְּהִיָּד:

"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 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 | כְּכַלּוֹת מֹשֶׁה לְכַתֵּב אֶת-דִּבְרֵי
הַתּוֹרָה-הַזֹּאת עַל-סֵפֶר עֵד הַתָּמִים:

"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

גמ The Shabbat gets its name from the haftara (Hoshei'a 14:2)

שׁוּבוּבָה יִשְׂרָאֵל עַד ה' אֵלֵינוּ כִּי כָשַׁלְתָּ
בְּעֲוֹנוֹתָ:

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 - 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.

דְּרֹכֶיהָ דְרֹכֵי-נֶגַעַם וְכָל-נְתִיבוֹתֶיהָ 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

• HAFTARAH

גמ 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 אֶחְשֶׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקֹט עַד-יֵצֵא כְנֹגֶה צְדִקָּה וְיִשׁוּעַתָּה כַּלְפִּיר 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 קְדוּשִׁים 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).

ROSH HASHANA

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**

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-נָא לְעֵינֵי הַעַם הַזֶּה כְּגֹדֶל זִסְדָּרָךְ...

*'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
indispensible partner of Shofar

וְהָיָה | בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל
וּבְאֵז הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר
וְהַגְּדוּלִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַיהוָה
בְּהַר הַקֹּדֶשׁ בְּיְרוּשָׁלַם:

*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
- by far)

YOM KIPPUR

גמ 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 א' לַהֲיוֹ כִּי יָזַר שְׂמֹן מִשְׁנוֹת א' לַהֲיוֹ עָלָיו אָנִי 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).

CHANUKA

גמג For Chanuka, I did the gimatriya of MA'OZ TZUR's first line:

מְעוֹז צוֹר יְשׁוּעָתִי לְךָ נֶאֱחָה לְשִׁבְחָךְ

"O mighty stronghold of my salvation, to praise You is a delight."

As usual, I choose a pasuk 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 pasuk.

הֲלוֹא בַיּוֹם הַהוּא נֶאֱמַר ה' וְהִאַבְדֵתִי זֹכְמִים
מֵאֶדוֹם וְתִבְוֵנָה 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).