



In search of GMs (Gimatriya matches - a.k.a. GT, gimatriya twins)

The terms refer 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 - but 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 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

VA'ETCHANAN

12 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 בָּה' אֲלֵהֵיכֶם וְיִימֵיכֶם כָּל־כֶּתֶם 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

וַיָּמָוֶת יוֹסֵף וְכָל־אֶחָיו וְכָל־הַדּוֹר הַהוּא:

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

13 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."

וַעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי ה' לְמַעַן יֵיטֵב לָךְ וּבָאתָ וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע ה' לְאַבְרָהָם:

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 D'varim 4:38 -

לְהוֹרִישׁ גּוֹיִם גְּדוֹלִים וְעֲצָמִים מִמֶּךָּ מִפְּנֵיךָ לְהַבְיֹאךָ לְתֵת־לָךְ אֶת־אֲרָצָם בְּיוֹמָהּ הַהוּא:

"To drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as at this day."

There's the promise. That pasuk's GM (D'varim 6:13) give us the 'condition' (so to speak).

אַתָּה' אֵלֹהֶיךָ תִירָא וְאֵתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:

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

D'VARIM

11 The continued growth of the family of Yaakov into a huge population of the future Bnei Yisrael is described in Sh'mot 1:12

וּכְאֲשֶׁר יֵעָנִי אֱתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצֻ מִפְּנֵי בְנֵי יִשְׂרָאֵל:

But the more [the Egyptians] oppressed them, the more [the Israelites] proliferated and spread; [the Egyptians] came to dread the Israelites.

In this week's sedra, we find Moshe's blessing the people

ה' אֵלֹהֵי אֲבוֹתֵכֶם יִסַּף עָלֵיכֶם פָּכֶם אֶלֶף פְּעָמִים וַיְבָרֶךְ אֶתְכֶם כְּאֲשֶׁר 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 GTs (2808). Each speaks of the growth in numbers of B'nei Yisrael, but at very different situations in our lives.

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

אֵיכָה אֲשֶׁא לְבַדִּי טְרַחֲנֶכֶם וּמִשְׁאָכֶם וְרִיבֶכֶם:

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-צִוְּאֵרֵי בְנִימִן-אֶחָיו וַיִּבְכֶּה וּבְנִימִן בָּכָה עַל-צִוְּאֵרָיו:

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

These two whole p'sukim are GTs (1346). Each of these two p'sukim is emotional, in a very opposite sense from the other.

MATOT-MAS'EI

8 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־רָאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר יְיָ הַדֹּבֵר אֲשֶׁר זָנְיָה ה':

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

אֵלֶּה מִסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְעַבְדָּתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These two whole p'sukim are GTs (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.)*

9 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 יִזְנֶה דְּבָרוֹ 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 Gimatriya Twins).

PINCHAS

6 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:

וְאַלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן הַכֹּהֵן | נָדָב וַאֲבִיהֶוא 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.

לִכְן אָמַר הַנָּבִי נָתַן לוֹ אֶת־בְּרִיתִי שְׁלֹום:

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.*

⑦ Who are identified as great lovers of Eretz Yisrael? The daughters of Tz'lofchad.

וְאֵלֶּיהָ שְׁמוֹת בָּנֶתֶיּוֹ מִזִּמְלָה נָעָה וְזִמְלָה 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 דְּבַת־הָאָרֶץ רָעָה בַּמִּדְבָּר לִפְנֵי ה':

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

② from BALAK is also from PINCHAS

BALAK

① And in the morning, Balak took Bil'am and brought him up to Bamot Baal; he saw from there part of the Nation. One of many p'sukim that describe steps in B&B's plan to curse the People - וַיְהִי בַּבֹּקֶר וַיִּקְחוּ בָלָק אֶת־בִּלְעָם וַיַּעֲלֵהוּ בָמוֹת בָּעַל וַיֵּרָא מִשָּׁם קֵצֶה הָעָם:

One can say that the vaccine against their plans is Birkat Kohanim, the vehicle through which HaShem blesses us.

וַיִּשְׁמְרֵהָ וַיְשַׁמְרֶהָ: יֵאָר ה' | פָּנָיו אֵלֶיהָ וַיְיָחֶה: יֵשָׂא ה' | פָּנָיו אֵלֶיהָ וַיִּשְׁלַח שְׁלֹום:

The three pasuk from Naso and the earlier pasuk from Balak are GMs (2718).

② Similar point to the first one.

וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה־לִּי בָזָה שִׁבְעָה מִזְבְּחוֹת וְהָבֵן לִּי בָזָה שִׁבְעָה פָּרִים וְשִׁבְעָה אֵילִים:

This pasuk 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 נִשְׂאֵת מִלְּבַד עֹלֹת הַתְּמִיד מִנְחֹתָהּ וְנִסְכָּהּ:

Our communal sin offerings and daily T'midim protect us from B&B and their offerings. GM

(2823). More interesting - each of these two p'sukim occur twice: Bamidbar 23:1,29 and 29:16,25.

❸ A bit different. וַיֵּעַן בִּלְעָם וַיֹּאמֶר אֶל-בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל אֲשֶׁר-יִדְבָּר ה' אֵתוּ אֲנִי:

Bill'am makes this declaration very reluctantly. In contrast, this is how we made our declaration: וַיֵּעַנו כָּל-הָעָם וַיֹּדוּ וַיֹּאמְרוּ כָּל אֲשֶׁר-יִדְבָּר ה' נַעֲשֶׂה וְנִשְׁמָע מִשְׁחַת אֶת-דִּבְרֵי הָעָם אֵל-ה': GTs (3258). Notice VAYAAN & VAYAANU, E'E'SEH & NAASEH, Y'DABEIR & DIBEIR

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

בַּיּוֹם-פָּאֵבוּ אֶהְלִיךָ יַעֲקֹב מִשְׁכְּנֹתַיִךְ יִשְׂרָאֵל:

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

הֲגִיָּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: and וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

That the Guardian of Israel neither slumbers nor sleeps - and - And He shall deliver Israel from all its iniquities. These three p'sukim are Gimatriya triplets (1691).

❺ And finally (for now) ... GM (1394) the threat is over...

וַיָּקָם בִּלְעָם וַיֵּלֶךְ וַיֵּשֶׁב בְּמִקְוֵמוֹ וְגַם-בָּלָק הָלַךְ לְדֶרְכּוֹ:

יהי שם ה' מבורך מלעתה ועד-עולם: Baruch HaShem.

HOLD

פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ולא כליתי את בני
ישראל בקנאתי

ויאמר שמואל אל שאול נסכלת לא שמרת את מצות ה' אלהיך אשר צוה כי עתה הכין ה' את ממלכתך אל
ישראל עד עולם