



Numbers which receive meaning from Gd

1. Talmud, Chagigah 14b

Four entered *Pardes*... Ben Azzai gazed and died, Ben Zoma gazed and was harmed, Acher chopped down the growth and Rabbi Akiva exited safely.

2. Talmud, Bava Batra 134a

They said that Rabbi Yochanan ben Zakkai did not leave any verse, mishnah, talmudic discussion, legal tradition, biblical analysis, biblical decree, rabbinic decree, logical argument, pleonasm, astronomy lesson, *gematria*, parable, demonic oaths, speech of people among the palm trees, speech of the angels, large matter or great matter. Large matters are the accounts of the *Merkavah*, small matters are the questions of Abbaye and Rava.

3. Rabbi Chaim Vital (16<sup>th</sup> century Israel), Shaar haMitzvot 1a

[W]ith regards to Torah study, which is one of the 248 commandments, one does not fulfill this mitzvah unless one studies the PaRDeS of the Torah, which is the acronym of Peshat, Remez, Derash, and Sod. Within each of these aspects each person must strive to achieve. If one does not do this, one is missing an aspect of the mitzvah of Torah study...

4. Simple gematria code

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

5. Rabbeinu Bahya ben Asher (13<sup>th</sup>-14<sup>th</sup> century Spain), Kad haKemach Pesach 3

Psalm 136 mentions and describes the wonders of Gd among the creations. It speaks primarily of Creation and the Exodus from Egypt and the splitting of the sea and the wonders in the wilderness and in the Land of Israel, and regarding exile and redemption therefrom, and regarding livelihood, which is a most important principle. It has 26 verses, and each one ends, "For His kindness is forever." This is the value of the unique Divine Name (יקוק), and the number of the 26 generations from Creation of the world until the presentation of the Torah. It comes to hint that Gd fed and supported them with this great kindness. First it mentioned Creation of the world, saying, "He creates great luminaries," which sustain the world without ceasing...

6. Rabbi Moshe Halperin (16<sup>th</sup> century Germany, Poland, Israel), Zichron Moshe 12

One who is careful with Chanukah candles will merit life in this world and the next world. And so the text of *HaNerot Hallalu* which follows [lighting] has twice-eighteen words, to hint that one who is careful with Chanukah candles will merit two worlds.

But note Ezer Diena at <https://www.yutorah.org/lectures/lecture.cfm/939697/>

Numbers which are messages from us, to ourselves

7. Mishnah, Avot 3:18

Seasons (alt. astronomical circuits) and *gematriaot* are appetizers/accompaniment for knowledge.

8. Rabbi Menachem Meiri (13<sup>th</sup>-14<sup>th</sup> century France), Commentary to Avot 3:18

And it said that one who has completed himself in the wisdom of the Talmud should begin other fields of study. And it said that the entrée into those is the sciences, the seasons [alt. astronomical circuits] and constellations and *gematriaot* and hints to the study of mathematics and numbers and geometry and measurement. And from them one will come to understand nature and the Divine, as is known to those who understand.

9. Rabbi Shimon ben Tzemach Duran (14<sup>th</sup>-15<sup>th</sup> century Majorca/Algiers), Magen Avot commentary to Avot 3:18  
 And *gematriaot* is to calculate letters, and *gematria* is also the name in Latin for the study of calculations and measurements, which is the study of engineering. And this [*gematria*] is not [a method for deriving] actual law. The sages already knew that an unspecified period of *nazir* is thirty days, and they wanted to sharpen the students by linking this with a *gematria* that יהיה is 30 (days) in *gematria* as per Nazir 5a. And the fact that a *hin* is 12 *log* was known to them, and they linked it to Exodus 30:31, "the oil of sacred anointing, this [נה] shall be for Me," as in Keritot 5b and Horiyot 11b... All of this is appetizer/accompaniment, not of the essence, and one does not receive reward for [studying] them as one receives for actual law.

10. Rabbi Baruch halevi Epstein (19<sup>th</sup>-20<sup>th</sup> century Eastern Europe), Torah Temimah to Deuteronomy 32:8  
 Our Sages regularly assign numbers from mundane issues as parallels to numbers of great associations and holiness, like 248 commandments parallel to 248 body parts, and the like.

11. Who knows 1?

|    |                         |                         |
|----|-------------------------|-------------------------|
| 1  | Gd                      | Gd                      |
| 2  | Tablets                 | Aravot                  |
| 3  | Fathers                 | Hadasim                 |
| 4  | Mothers                 | Species                 |
| 5  | Books of the Pentateuch | Books of the Pentateuch |
| 6  | Sections of the Mishnah | Shaking the species     |
| 7  | Days of Shabbat         | Hoshana                 |
| 8  | Days of Circumcision    | Shemini Atzeret         |
| 9  | Months of Gestation     | Simchat Torah           |
| 10 | Ten Commandments        | Days of Repentance      |
| 11 | Stars in Joseph's Dream |                         |
| 12 | Tribes                  |                         |
| 13 | Divine Attributes       | Bulls                   |

12. Genesis 47:2, and Baal haTurim commentary of Rabbi Jacob ben Asher (14<sup>th</sup> century Spain)  
 And from the edge of his brothers, he took five men, and he displayed them before Pharaoh.  
 והחלשין = החלשין = ומקצה אחיו לקח = 403/404

13. Genesis 47:6, and Baal haTurim commentary of Rabbi Jacob ben Asher (14<sup>th</sup> century Spain)  
 The land of Egypt is before you; in the best of the land place your father and your brothers. They will dwell in the land of Goshen...  
 גושן = במיטב הארץ = 359

14. Talmud, Shabbat 70a

Exodus 35:1-2 says, "And Moses gathered the entire community of the children of Israel and he told them: These are the items (*devarim*) Gd has commanded you to do. For six days *melachah* shall be performed..." *Devarim* (דברים), *HaDevarim* (הדברים), *Eleh haDevarim* (אלה הדברים) is 39 categories of *melachah* which were told to Moses at Sinai.  
 Meaning:

*Devarim* is the minimum plural = 2

*HaDevarim* – the extra letter *heh* adds one = 3

*Eleh* אלה is 36 in *gematria* = 39

Numbers we invest with meaning as prayer to Gd

15. 72 = חסד (kindness)

16. Talmud, Menachot 39a

One who should not decrease to fewer than 7 [wrappings on each corner of the *tzitzit*], for the seven heavens, and one should not increase to more than 13, for the seven heavens and the six spaces between them.

17. Zohar Chadash, Tikkunim II pg. 69a

This 18, sum of the [5] knots and the [13] wrappings for each corner, add up to 72. For them Isaiah 16 says, "And the Throne will be established upon kindness (חסד)" – the *gematria* of חסד is 72.

18. Rabbi David Avudraham (13<sup>th</sup> century Spain), the Amidah

Some explain that "Amen" in *gematria* is 91, the combined value of two Names: the four-letter Name and Ado—nai.

19. Rabbi David Avudraham (13<sup>th</sup> century Spain), Blessings recited with Shema

Some say *Kel Melech Ne'eman* at the start of Shema, to complete 248 words in Shema, for a midrash says, "Proverbs 7:2 says, 'Guard My commandments and live.' Guard the 248 words in Shema and Gd will guard your 248 body parts."

20. Rabbi Chaim Vital (16<sup>th</sup> century Israel), Shaar haMitzvot 1a

Know that every spark of each and every soul must fulfill all 613 mitzvot, for when one has not fulfilled all 613 mitzvot, which correspond to the 248 *eivarim* and 365 sinews of the soul, that soul is incomplete in its parts. Such a person is called "blemished."

#### Numbers which are not irrelevant

21. Cycles of Seven Sabbath, Sabbatical Year, Jubilee Year

22. Rabbi David Zvi Hoffman (19<sup>th</sup>-20<sup>th</sup> century Germany), Commentary to Genesis 21:27-30

Seven is the Divine number, the sacred number, the root and basis of which may be found in the number of the days of Creation. Because of this, they would take seven objects at the time of an oath. And this is the source for the verb *l'hishava* (to swear), meaning, to obligate oneself with the sacred number seven (*sheva*).

23. Mishnah Avot 5

The world was created with ten Divine declarations...

There were ten generations from Adam to Noah... There were ten generations from Noah to Abraham...

Our ancestor Abraham was tested with ten tests...

24. Don Isaac Abarbanel (15<sup>th</sup>-16<sup>th</sup> century Portugal/Spain/Italy) to Samuel I 21:7

He asked for five loaves parallel to the five books of the Torah, and this was the most sacred number to David. This is why he composed the book of Psalms as five separate books.

25. 5782

תהיה שנת פיזור ביונטק

26. Rabbi Yaakov Moellin (Maharil, 14<sup>th</sup>-15<sup>th</sup> century Germany), Laws of Shofar 2

Everyone should be careful not to cough during shofar blowing... so that they will hear the total sound and not interrupt even a hair's breadth. There are [conflicting] views as to whether the essential part of the sound is the beginning or the end. Therefore, one should not eat anything which can lead to phlegm and mucus on Rosh HaShanah. Therefore, some are careful not to eat nuts on Rosh HaShanah before shofar, because they increase fluids.

27. Rabbi Moshe Isserless (16<sup>th</sup> century Poland), Code of Jewish Law Orach Chaim 583:2

Some are careful not to eat nuts, because אגוז is of the same *gematria* as [א]ט. Also, they increase phlegm and mucus and interrupt the prayers.