

By the Grace of God

*Making Sense Out of "Chaos": the Torah Decode of  $\pi$  ( $pi$ ),  
 $e$  [Euler's/Napier's Constant] &  $\phi$  ( $phi$ ) [the Golden Ratio]*

A Meaningful, Nontrivial Head-start

Subtitle: תורת פִּי (Your  $\pi$ -Torah) [Ps. 119:72]

[Full verse: Your/your  $\pi$ -Torah is better for me than thousands of gold and silver.]  
[This subtitle will be fully explained, with Hashem's help, at the document's end.]

by Mr. Oded Lion – an atypical Orthodox Jew,  
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לע"נ אבי מורי אורי'ש בן ר' חיים ז"ל ואמי מורתי שיינא הענינע בת ר' אריה לייב ז"ל

In memoriam to: Samson Gruber ז"ל, a Bronx Science Alumna,  
a genius of the highest caliber, potential boon to the world,  
his life cut tragically short.

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# The Torah Decode of $\pi$ ( $\rho i$ )

## Introduction

KISS is an acronym for "Keep it simple, stupid" as a design principle noted by the U.S. Navy in 1960. The KISS principle states that most systems work best if they are kept simple rather than made complicated; therefore, simplicity should be a key goal in design and unnecessary complexity should be avoided.

[Source: Google]

### A. K.I.S.S. description of decoding project

This set of essays describe my efforts over the last half-year to "BREAK THE CODE" of the digits of the three famous mathematical constants ( $\pi/\rho i$ ,  $e$  – Euler's or Napier's constant,  $\phi/\rho hi$  – the Golden Mean) using Torah methodology. It turns out they are FAR from being random and meaningless but meaningful to the  $n$ th degree. The results indicate that Hashem's (i.e., God's) influence is truly everywhere.

These findings represent the tip of the iceberg. A researcher could EASILY spend years here. My own extant notes would take me many months to write up. However, I wanted to share these radical results ASAP, especially in light of the urgent, emergency nature of world crises.

I believe Hashem has intervened, leading me to these stunning results at this particular time for a definite reason. I am merely doing my moral/Jewish duty to follow His Will.

Note: Due to emergency time constraints, this initial offering focuses on  $\pi/\rho i$ . With Hashem's guidance and help, future installments can present the beginnings of the decode of the other two constants ( $e$  &  $\phi/\rho hi$ ).

### B. In defense of numerology

Based to a significant degree on Torah numerology (*gematria*). Deprecated by some, regarded as unsubstantial fare by others, *gematria* is misunderstood. This groundbreaking research should help right that historic wrong, bringing long-overdue equity to that most basic and honorable of expository techniques.

### C. A brief Gematria tutorial

#### I. Working definitions:

Before I begin incorporating numerological techniques into my technical discussions, I first present the definitions of the *gematria* techniques I will use and the justification for combining them:

מִסְפַּר הֶכְרַחֵי (*mispar hechrachi*) – the simple computation of the sum-total of the letters as normative numbers. (This is the most common form of *gematria*.) Henceforth: 'GEM'  $\equiv$  Gematria.

מִסְפַּר מוֹסָפִי (*mispar musaphi*) – the same as *mispar hechrachi*, except for also adding to the sum-total of the word either the number of letters in the word, or else adding the *kolel* (i.e., adding 1 for the word as a whole).

מִסְפַּר קָטָן (*mispar katan* = "the small number") – In this type, all tens and hundreds are reduced to the single numbers of 1 to 9 (by dropping trailing zeroes). Henceforth: 'MK'  $\equiv$  Mispar Katan (the "small number").

[based on *Gematria: The Spice of Torah*, by Gutman G. Locks, p. xxi-xxii]

According to בעל הטורים [Baal HaTurim], one may use a combination of *Gematria* principles in the study of *Gematria*.

[based on *Code of the Heart*, by Earl Avraham David, p. 15]

[In GEM or MK "equations" (equivalences), I use '#' (the 'hash' or 'pound' character) to denote the numerological *kolel*, having a set numeric value of 1.]

## The Torah Decode of $\pi$ ( $\rho i$ )

### II. Examples:

292 = GEM # ארע"ג [Gen. 1:10] = מברכ"ג [Gen. 12:3] = ולאהר"ג [Ex. 8:4] = ברע"ג [Ex. 20:12]

#### ארע"ג

aleph (1) + reish (200) + tsadi [sofis] (90) + kolel (1) = 292

#### מברכ"ג

mem (40) + beis (2) + reish (200) + chaf (20) + yud (10) + chaf [sofis] (20) = 292

#### ולאהר"ג

vav (6) + lamed (30) + aleph (1) + hey (5) + reish (200) + nun [sofis] (50) = 292

#### ברע"ג

beis (2) + reish (200) + ayin (70) + chaf [sofis] (20) = 292

MK איש ("distinguished person") = 5 = ישי ("Jesse")

#### איש

aleph (1) + yud (10 → 1) + shin (300 → 3) = 5

#### ישי

yud (10 → 1) + shin (300 → 3) + yud (10 → 1) = 5

MK ישראל ("Israel") = ישרים ("just ones") = 11

#### ישראל

yud (10 → 1) + sin (300 → 3) + reish (200 → 2) + aleph (1) + lamed (30 → 3) + kolel (1) = 11

#### ישרים

yud (10 → 1) + sin (300 → 3) + reish (200 → 2) + yud (10 → 1) + mem [sofis] (40 → 4) = 11

MK צעון ("Zoan") [Ps. 78:12, 43] = נצַעַק ("we will shout") = 22

#### צעון

tsadi (90 → 9) + ayin (70 → 7) + nun [sofis] (50 → 5) + kolel (1) = 22

#### נצַעַק

nun (50 → 5) + tsadi (90 → 9) + ayin (70 → 7) + kuf (100 → 1) = 22

## The Torah Decode of $\pi$ ( $\rho_i$ )

MK #שמן ("oil") + 3 = שמנת ("cream") = 16

Note: the "+ 3" means we are adding the number of letters in שמן. See definition for *mispar musafi* (above). It's also possible to both add the number of letters as well as to include the *kolel* simultaneously (although this tutorial does not feature such a sample equation).

left-hand-side of equation: שמן + 3

$$\text{shin (300} \rightarrow 3) + \text{mem (40} \rightarrow 4) + \text{nun [sofis] (50} \rightarrow 5) + \text{kolel (1) + 3 [letters of שמן] = 16}$$

right-hand-side of equation: שמנת

$$\text{shin (300} \rightarrow 3) + \text{mem (40} \rightarrow 4) + \text{nun (50} \rightarrow 5) + \text{tav (400} \rightarrow 4) = 16$$

MK נחש ("Serpent") + 3 = 19 = תהילים ("[the Book of] Psalms")

left-hand-side of equation: נחש + 3

$$\text{nun (50} \rightarrow 5) + \text{ches (8) + shin (300} \rightarrow 3) + 3 \text{ [letters of נחש] = 19}$$

right-hand-side of equation: תהילים

$$\text{tav (400} \rightarrow 4) + \text{hey (5) + yud (10} \rightarrow 1) + \text{lamed (30} \rightarrow 3) + \text{yud (10} \rightarrow 1) + \text{mem [sofis] (40} \rightarrow 4) + \text{kolel (1) = 19}$$

{ GEM, MK } בה ("in it") [Ps. 35:8] = 7 = אבד ("lost")

Note: This "combo" notation means that the equation is simultaneously GEM and MK because all letters are less than 10, so there are no trailing zeroes to eliminate.

בה

$$\text{beis (2) + hey (5) = 7}$$

אבד

$$\text{aleph (1) + beis (2) + daled (4) = 7}$$

GEM שגאן ("destructive angel") [Ps. 68:18] = #שגן ("to teach thoroughly") [see Shema, 1<sup>st</sup> paragraph] = 401

MK שגאן ("destructive angel") [Ps. 68:18] = #שגן ("to teach thoroughly") [see Shema, 1<sup>st</sup> paragraph] = 14

Note: When, as here, the left-hand-side and right-hand-sides of an equation differ only by a letter of MK 1, then the "combo" notation "{ GEM, MK }" may also be used because the MK 1 will be offset on the OTHER side of the equation by the *kolel*. In such a case, no arithmetic result can be given for the equation as the GEM and MK values differ, as above.

i.e., { **GEM, MK** } שגאן ("destructive angel") [Ps. 68:18] = #שגן ("to teach thoroughly")

שגאן

$$\text{GEM: shin (300) + nun (50) + aleph (1) + nun [sofis] (50) = 401}$$

$$\text{MK: shin (300} \rightarrow 3) + \text{nun (50} \rightarrow 5) + \text{aleph (1) + nun [sofis] (50} \rightarrow 5) = 14$$

#שגן

$$\text{GEM: shin (300) + nun (50) + nun [sofis] (50) + kolel (1) = 401}$$

$$\text{MK: shin (300} \rightarrow 3) + \text{nun (50} \rightarrow 5) + \text{nun [sofis] (50} \rightarrow 5) + \text{kolel (1) = 14}$$

D. Take a look at HelpSheet to familiarize yourself with my specialized symbols, notation & abbreviations.

## The Torah Decode of $\pi$ ( $\rho_i$ )

Entries are weighted in the left margin: 0-3 asterisks, indicating the frequency of use.

I've kept them to a minimum but, just like:

- a math or physics textbook MUST have equations ...
- an organic chemistry textbook MUST have diagrams (football-style "plays") of mechanisms ...

so a work based on "**Hashem looked into the Torah and created the world**" will feature verses, letter-level lessons and numerological relationships.

A dramatic example:

The Nazis ש"מ' decimated the Ashkenazi segment of European Jewry, whereas the Sephardic segment was – **relatively speaking** – unharmed.

Theories why are (at least, to me) not compelling.

But take a look at this: Ashke**NAZI**. [!!]

[**Please** pardon the shock;  
I just wanted to prove the point.]

E. You're all set! Proceed to the main essay...

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# The Torah Decode of $\pi$ ( $\rho i$ )

## HelpSheet

### symbols

	♡, ♥	heart
	[!!]	exclamation of surprise
	#	(i) my notation for the <i>kollel</i> of Torah numerology (ii) 'number'
**	<b><u>integer</u></b>	a noteworthy number numerologically [bold & underlined]
	°	degree
	¶	paragraph
	§	section
**	Σ	[arithmetic] sum
**	Π	[multiplicative] product
	Δ	[subtraction] difference; change
	∂	partial
***	~	[tilde] composed of the same digits as
**	≡	equivalent to
	±	plus/minus
	μ	"micro-"
	∞	infinite; forever
	•	bullet for lists
	...	[ellipses] etc; so on & so forth
***	∴	therefore
*	⊃	includes
	∩	intersects
***	//	parallel
***	→	leads to
***	⇒	[logically] implies
**	↔	(i) depicts adjacent substrings of $\pi/\rho i$ (ii) takes the place of a straight arrow when between people
***	"123"	indicates that 123 is a substring of $\pi/\rho i$ [highlighted in yellow]
**	👂	[image of an ear] two things sound alike

### people

K.D.	King David
K.S.	King Solomon
BK	Korah's [three] sons
As	Asaph
MbD	Moshiach ben Dovid (Davidic Messiah)
MbY	Moshiach ben Yosef (Josephite Messiah)
OL, CDT	myself

### abbreviations

	AS	Artscroll
	JP	Judaica Press
	JPS	Jewish Publication Society
	LivT	Living Torah
	LivNaCH	Living Nach
	WT	Written Torah
	OT	Oral Torah
	Pent.	Chumash [The Five Books of Moses]
	TJ	Talmud Yerushalmi
**	TB	Talmud Bavli
	NT	New Testament
	LXX	Septuagint
	NIV	New International Version
	R'	Rabbi [So-and-so]

### style

	<b>B"HI!</b>	!!'ה ברוך (exclamation)
***	<anagram>	introduces an anagram/permutation
**	<revowel>	introduces a homiletic interpretation involving a change of nikud
*	<chiasmus>	introduces a _____
**	m.i.	mental illness
	hyp	hypnosis
	EGS	equi- <i>gematria</i> sentence (a phrase or sentence all of whose words have the identical <i>gematria</i> )
		[has the status of a <i>quasi</i> -verse]
***	GEM	<b>gematria</b>
***	MK	<b>mispal katan</b>
**	Pss	The Book of Psalms [Heb.: Sefer Tehillim]
	f(x)	just as in math, it stands for "a function of" <x>
	(???)	E.g., describing something as "(hyp)" means it is hypnosis-related a pattern seems valid superficially, but I'm uncertain how to understand it deeper



# The Torah Decode of $\pi$ ( $\rho_i$ )

## Abstract

For millennia, everyone (including the world's foremost mathematicians) assumed that the actual internal digits of transcendentals (like  $\pi$  &  $e$ ) and irrationals (like  $\sqrt{5}$ , on which  $\phi$  is based) are inherently meaningless. This paper presents evidence challenging their implicit thesis head-on.

The Torah "position" is diametrically opposed:

- (i) There is no "place" devoid of Him [Tikkunei Zohar 122:2],
- (ii) There is naught but Him [Deut. 4:35],
- (iii) Everything came about from His Word [comprehensive general blessing on foodstuffs].

In other words, Godliness permeates every facet of Creation. Certainly, something as fundamental as key constants of the universe should exhibit this relationship in a more revealed way. If the situation seems different, it can be attributed to lack of diligent research into that aspect of Creation.

- (iv) He who says "I haven't seen" presents no proof [Niddah 7b],
- (v) A lone counterexample disproves a sweeping generality [pure logic],
- (vi) He does great things beyond limit, and wonders beyond number [evening prayers, Chabad Siddur].

All three constants are numbers, expressible mathematically as limits [of infinite series].

(Liturgy core formulated by ancient prophets of Israel.)

- עד אין חקר = lit., "so long as there is no investigation" [Literal translation]
- עד אין מספר  $\equiv$  "so long as there is no one to relate it" [Homiletic interpretation]

This is found in אמת ואמונה ("Truth and belief") section of Ma'ariv (evening prayers). So long as Hashem's " $\pi$ -Torah" is *not* investigated and its findings are *not* related, the matter of Hashem's existence and ubiquitous Presence remains relegated to the realm of belief. AFTER due investigation, however, Hashem's Truth becomes self-evident. The next word in Ma'ariv is השם (lit., "Who places") which revowels to "Hashem." The complete phrase is השם נפשנו בחיים (lit., "He places our souls in life") – we will conclude that He is the Creator Who is the "Source of life" [Ps. 36:10] and that "His Truth has overwhelmed us" [cf. Ps. 117:2]. The word עד ("so long as") revowels to "witness" – after investigation, there will be literally INFINITE witnesses to Hashem (viz., the various infinite series of digits of the various constants). The English verb "places" also serves double-duty as a noun, as in " $\pi$  to N places." This investigation-theme was alluded-to by Job, who said [11:7] – החקר אלוך תמצא (cited in the Tanya) – which can be read as a statement: "THE investigation ... God will be found," indicating a chronology.

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## The Torah Decode of $\pi$ ( $\rho i$ )

### Quick Reference Guide to the Constants

[For quick reference, at a glance]

First 143 digits of  $\pi$  ( $\rho i$ ):

$\pi =$  3.14159 26535 89793 23846 26433 83279 50288 41971 69399 37510  
58209 74944 59230 78164 06286 20899 86280 34825 34211 70679  
82148 08651 32823 06647 09384 46095 50582 23172 535 ...

First 45 digits of  $e$  (Euler's/Napier's constant):

$e =$  2.71828 18284 59045 23536 02874 71352 66249 77572 47093 ...

First 100 digits of  $\phi$  ( $\rho hi$ ):

$\phi =$  1.61803 39887 49894 84820 45868 34365 63811 77203 09179 80576  
28621 35448 62270 52604 62818 90244 97072 07204 18939 11374 ...

=====

**Organization:** This document is divided into two investigative "halves." Each half contains a list of substring analyses, "filed" under two basic Word headings:

**[General: NNN]**

The NNN<sup>th</sup> set of *general* pattern analyses.

**[Personal: NNN]**

The NNN<sup>th</sup> set of *personal* pattern analyses, containing allusions to myself & my family.

## The Torah Decode of $\pi$ ( $\rho$ )

[General: 001] GEM י-ק-ש ("the Almighty"; "God Who says: Enough!"<sup>שמואל א</sup>) = 314 ~ 3.14

This is a Divine Name associated with Creation, when Hashem halted the expansion of His fledgling universe.

According to the Aleinu prayer, it is associated with the [future] Redemption, when Hashem will have quite enough of His world's negative aspects.

[General: 002] Book of Psalms = 14<sup>th</sup> Book of TaNaCH according to Masoretic tradition

[General: 003] GEM דוד ("David" = K.D., Book of Psalms' redactor and majority contributor) = 14

[General: 004] # Korah's sons = 3 [represented by "BK" henceforth, for בני קרח]

GEM אסא (Asaph) = 141 [abbreviated "As" henceforth]

The 3 BK, including As, represent the remnant (GEM העד = 159) ("leftover") of Korah's family.

These consecutive substrings at  $\pi$ 's very beginning tell a unified story: 3 . 141 159 ...

Since most people are unfamiliar with the BK saga, I include a thumbnail sketch here:

Prefatory background: The remarkable incident (Numbers 16) of Korah's rebellion, introducing us to the uplifting story of his three sons (viz., Assir, Elkanah, Abiasaph who became Asaph).

When their father led a rebellion against Moses and Aaron, at first, they sided with him. But at the last moment they repented and sided with Moses. As a result, when Korah and his cohorts were punished by the ground beneath them splitting asunder and their descending alive to Gehinnom (Purgatory), they fell also but they landed on a high ledge by Divine benevolence for having repented. They were able to see what happens there and eventually they found their way to the surface and rejoined the nation.

They eventually became Psalmists who contributed psalms to the eternal and timeless Book of Psalms. Asaph, chief among the stellar trio of three brothers, eventually became a full prophet. While his brothers were graced with Divine Inspiration, upon him alone was prophecy bestowed. Besides the twelve psalms he authored in collaboration with his brothers, he himself authored an additional twelve psalms solo. In total, Korah's sons contributed twenty-four psalms (16%) of the Book of Psalms. [Many Torah secrets, veiled prophecies, including some details of their near-Gehinnom experience are encoded in their psalms.]

Their story deserves prominence because it is a spiritual rags-to-riches story and furthermore, it answers the dilemma that supposedly no human has ever seen Gehinnom and reported back to us. Gehinnom solves God's "problem" of absolute justice because the dead are judged and sent there if necessary. Any proof of its existence should inspire repentance.

The initial "141" substring among  $\pi$ 's initial decimal places bears two lessons. One: this number is composed of the same digits as Deut. 14:1, "*Ye are children of the Lord your God.*" Beginning, as it does, the decimal portion of a UNIVERSAL physical constant, this means the intended "audience" of God's message are all considered His children, including ALL non-Jews. Two: HOWEVER, they must repent from their wicked ways. The number 141 is the GEM (gematria, numeric value) of the Hebrew name אסא ("Asaph"), who was a righteous penitent!

[General: 005] 141 ~ Deut. 14:1 ("*Ye are children of Hashem, your God*")

The BK, having lost their entire family in the aftermath of the rebellion, became orphans "adopted" by Hashem Himself, in His role as "*the Father of orphans*" [Ps. 68:6].

Asaph (of GEM 141), whose given birth-name was אבִיאסָף (lit., "my father gathered"), sought a permanent name change because אבִיאסָף was a continual painful reminder how his father had gathered a mutinous faction to rebel against Moses' authority and the ensuing disastrous outcome. He found it in the expression וּאִשׁ טוֹהַר [Num. 19:9] ("*And a pure man shall gather [the ash of the cow]*"). He gave it an alternate reading: "And Asaph was a pure man." Being a shortened form of his given name, which embodied his personal aspirations for purity (and holiness), it was the perfect choice to be an ideal replacement. Moreover, GEM מצוה ("mitzva") = 141, further evidence favoring its adoption.

## The Torah Decode of $\pi$ ( $\rho$ )

Ps. 62:12 and 31:24 are mutually interlocked. Ps. 62:12 can be considered TWICE Ps. 31:24 (having double the chapter number). Conversely, in a sense, Ps. 31:24 can be considered TWICE Ps. 62:12 (having double the verse number). These relations can be considered two applications of Ps. 62:12 which reads: *ONCE has God spoken; TWICE have I heard*. [Ps. 62:12 and 31:24 were both "spoken by God" as they appear in psalms authored by King David, a full-fledged prophet, as reflected in their respective titles.]

According to Ps. 87:6a, "*God counts according to the writings of the nations*" – especially including their laudatory subdivision of Scripture into chapters and verses, enabling useful "handles" for effectively discussing Scripture. In this scheme, DOUBLING the "minor" (i.e., verse) number is as valid as DOUBLING the "major" (i.e., chapter) number.

Ps. 31:24a reads: אהבו את ה' כל חסידיו ("*Love Hashem, all His devout ones!*"). This verse is hardly understood at face value since Shema mandates love of Hashem for everyone.

In his classic Hiroshima, John Hersey ע"ה describes how the survivors of the atomic bombing wept upon hearing the emperor's voice on the radio announcing the surrender. It's MIND BOGGLING considering they had just had an atomic bomb dropped on them! Hashem "wishes" such extraordinary devotion in His own service. Even *frum* חסידים ("chassidim") have much to learn from these non-Jews.

King David therefore wrote generally of this situation in Ps. 31:24a, אהבו את ה' כל חסידיו ("*Love Hashem all His devout ones*"). As mentioned, this verse fragment makes no sense in light of the Divine command in Deut. 6:5 to "*love Hashem with all one's heart, soul and resources*." Ostensibly this applies to everyone. Who, then, is King David referring to in Psalms?

There are two clues. One: the verse number is 24. Psalm 24 begins: "*Hashem's is the earth and its fullness, the inhabited land and those who dwell on it*." This implies the global nature of King David's intent. Two: Hebrew lacks capitals so that חסידיו can be equally rendered "his devout ones" (with lower-case 'h'). We can then construct a (partial, but representative) table of [wayward] "devout ones" whom Hashem wishes redirected and incorporated into His own service.

[Incidentally, by what authority does King David, a king OF ISRAEL, command beyond the boundaries of the Jewish People? Because Scripture [Isa. 55:4] awarded him the title "commander to the regimes," his Divine mandate and mission.]

<u>Figure</u>	<u>"his devout ones"</u>
Japanese emperor	Shintoists
Jesus	Christians
Mohammed	Muslims
Karl Marx	Communists
Sigmund Freud <i>et al</i>	psychologists
etc.	

The basic pattern is: האב ("the Father") <*anagram*> אהב ("love!"). As Prov. 27:19 teaches, "*As water reflects a face back to a face, so one's heart is reflected to him by another*." Whenever Hashem takes loving Fatherly care of the fatherless, this arouses a reciprocal love for Him in the recipients.

The האב ("the Father") pattern is found in:

(i) Davidic Ps. 27:10 – וְאִסְפַּנִּי וְה' יִאֲסָפֵנִי ("for my father and my mother have forsaken me, Hashem has gathered me in"). Observe that the underlined root matches Asaph's Hebrew name. Even above his own brothers, Asaph is Scripture's PRIME EXAMPLE of someone fatherless tended and parented by Hashem. Note equally that 27:10 ~ 27.1 – the beginning of the transcendental  $e$ . Thus, both  $\pi$ 's and  $e$ 's beginnings have direct links to the BK saga! [ $\pi$ 's link is intrinsic;  $e$ 's is "man-made" by K.D.'s positioning our verse there speaking of orphaned children and inserting the telltale signature of Asaph's name hidden in a verb root..]

(ii) Davidic Ps. 68:6 – אבי יתומים ("father of orphans," as previously noted). The Father-based "68"/"686" pattern(s) extend to  $\phi$  in two, back-to-back instances.

"68" @ $\phi$ , 25-26 <sup>th</sup> position	}_ [Here, one sees the " <i>ONCE has Hashem spoken,</i>
686 ÷ 2 = "343" @ $\phi$ , 27-29 <sup>th</sup> position	} <i>TWICE have I heard</i> " principle applied to $\phi$
	since there are TWO lessons: pure "68" & also
	"343," being "686" halved.]

## The Torah Decode of $\pi$ ( $\rho i$ )

The אהב ("love") pattern is found in:

- (i) Davidic Ps. 31:24 – **Love** Hashem, all His pious ones.
- (ii) Deut. 6:5 – You shall **love** Hashem your God with all your heart and with all your soul and with all your might.
- (iii) Deut. 10:12 – Now, Israel, what does Hashem your God require from you, but to fear Hashem your God, to walk in all His ways and **love** Him, and to serve Hashem your God with all your heart and with all your soul,
- (iv) Deut. 11:1 – You shall therefore **love** Hashem your God, and always keep His charge, His statutes, His ordinances, and His commandments.
- (v) Deut. 11:13 – It shall come about, if you listen obediently to my commandments which I am commanding you today, to **love** Hashem your God and to serve Him with all your heart and all your soul,
- (vi) Deut. 11:22 – For if you are careful to keep all this commandment which I am commanding you to do, to **love** Hashem your God, to walk in all His ways and hold fast to Him,
- (vii) Deut. 13:3 – you shall not listen to the words of that prophet or that dreamer of dreams; for Hashem your God is testing you to find out if you **love** Hashem your God with all your heart and with all your soul.
- (viii) Deut. 19:9 – if you carefully observe all this commandment which I command you today, to **love** Hashem your God, and to walk in His ways always – then you shall add three more cities for yourself, besides these three.
- (ix) Deut. 30:6 – Moreover Hashem your God will circumcise your heart and the heart of your descendants, to **love** Hashem your God with all your heart and with all your soul, so that you may live.
- (x) Deut. 30:16 – in that I command you today to **love** Hashem your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that Hashem your God may bless you in the land where you are entering to possess it.
- (xi) Deut. 30:20 – by **loving** Hashem your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which Hashem swore to your fathers, to Abraham, Isaac, and Jacob, to give them.
- (xii) Josh. 22:5 – Only be very careful to observe the commandment and the law which Moses the servant of Hashem commanded you, to **love** Hashem your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul.
- (xiii) Josh. 23:11 – So take diligent heed to yourselves to **love** Hashem your God.

[source: <https://bible.knowing-jesus.com/topics/The-Need-To-Love-God>] (edited)

<End of various Scriptural verses mentioning the obligation to love Hashem.>

[General: 006] Psalms 14 & 53 are nearly identical, with only seemingly "minor" differences.

Preface: Rashi to Chumash mentions a basic dispute: whether there are 5 or 7 Books of Moses?

According to the Wisdom in the Hebrew Alphabet, ל represents (i) Hashem (ii) learning and teaching.

141 ~ Ps. 14:1 (its 1-verse title) // Ps. 53:1-2 (its 2-verse title)

Ps. 14:1 –

לְמַנְצֵחַ לְדוֹד אֱמֹר כָּל בְּלִבּוֹ אֵין אֱלֹקִים הַשְׁחִיתוּ הַתְּעִיבוּ עָלַי לַיְלָה אֵין עֲשָׂה־טוֹב.

To Him Who Grants victory, by David. The degenerate said in his heart, "There is no God"; they have dealt corruptly; they have committed abominable deeds; no one does good.

Ps. 53:1-2 –

## The Torah Decode of $\pi$ ( $\rho_i$ )

לְמַנְצַחַּ עַל־מַחְלַת מַשְׂכִּיל לְדָוִד. אָמַר נְבִל בְּלִבּוֹ אִין אֶלְקִים הַשְׁחִיתוּ וְהִתְעִיבוּ עֹלָם אִין עֵשֶׂה־טוֹב.

<sup>1</sup>To Him Who Grants victory, on *machalath*, a *maskil* by David. <sup>2</sup>The degenerate said in his heart, "There is no God"; they have dealt corruptly; they have committed abominable injustice; no one does good.

K.D. encoded the above dispute in these verses.

(i) Ps. 14:1 has 7 *lameds* distributed throughout. When you add ל to יד (14, the psalm #), you get ילד ("child") and ליד ("to the side"). According to the 7-Book opinion, Num. 10:35-36 are a free-standing book. The child learns that there are two additional Books to either side of that two-verse passage, bringing the total to 7.

[Partial credit: <https://torah.org/torah-portion/hamaayan-5758-behaaloscha/>]

(ii) Ps. 53:1 has 5 *lameds* in its 5 words, one apiece. When you multiply GEM ל = 30 by the 5-count, the result is 150, the # of psalms in the Book of Psalms. Since Psalms parallels the Chumash, the total # of psalms corresponds to the entire Chumash, being comprised of 5 Books.

(iii) The pair (53, 5) has yet another meaning. In entry #004 above, we explained that the BK saga explains the beginning of  $\pi$  in a unified manner: 3 . 141 159 ... The very next substring, 265 = 53 × 5.

[General: 007] According to the Even-Shoshan (Mandelkern) Concordance, there are 2,527 verses in the Book of Psalms.

Psalms, e.g., can be interpreted as a simple "stream of verses" (ignoring all chapter boundaries)

Definition for the Book of Psalms as a **stream of** verses:

Psalms = set of { verses } such that  $1 \leq i^{\text{th}} \leq N = 2,527$  with NO chapter organization

Note: For convenience & ease-of-use, we still refer to a verse via "ch:v" notation rather than absolute  $i^{\text{th}}$  verse.

- cf. Ramban, Pent. intro.: Chumash interpreted as a **stream of Divine Names** [per Kabbalah]
- basis for CompuTorah "equal jumps" Bible Code technique in Chumash (as a **letter stream**)

Note: from computer science, UNIX's chiddush: treat file as a **byte stream** lacking format characters 'eunuchs' ☺ UNIX = Isa. 56:4 prophecy's fulfillment

When the Book of Psalms is treated as a "stream of verses" without chapter boundaries, the following extended equation emerges:

$$2,527 \sim 25 \& 27 \sim \text{Ps. 25:}^{\text{th}} \rightarrow \text{Ps. 26:5} \sim 265$$

Since Ps. 25 only has 22 verses, the reference for the 27<sup>th</sup> verse "overflows" to the 5<sup>th</sup> verse of the next psalm, Ps. 26. This is our 2<sup>nd</sup> derivation of substring "265," following the one obtained at the tail end of the previous entry.

[General: 008] There is a further simple arithmetic relationship between the two adjacent substrings 159 and 265:

- (i) 265 ~ 26.5
- (ii)  $26.5 \times 6 = 159 = \text{GEM } \text{העדף}$  ("the leftover")

[General: 009] Preface: There are three ways to associate a particular individual with any given psalm:

- (i) If it can be demonstrated the psalm is a prophecy for him/her,
- (ii) If the GEM of the person's name matches the psalm #,
- (ii) according to a custom instituted by the holy Baal Shem Tov ו"ר, Psalm N+1 applies during one's N<sup>th</sup> biological year.

## The Torah Decode of $\pi$ ( $\rho$ )

- 14159 ~ 141.59 [taken as the decimal 141.59 and then rounded up to the nearest integer] = 142
- GEM בלעם ("Bilam") = 142 → Ps. 142
- להבדיל אלפי הבדלות, Ps. 142 is STILL the *Chassidische* psalm for כ"ק the Rebbe Rayatz ז"ל for the next 3 days [as of the original composition of this paragraph] till promotion to Ps. 143 on the Rebbe's imminent יום הילולא רבא ("yahrzeit") = י' שבט (10 Shevat). Although the Rebbe Rayatz is not as well-known as the Seventh Rebbe, according to the surprising findings of my research, he was quite a formidable Scriptural personality in his own right.

[General: 010] 265 ~ a marathon

Actually, the first seeds of this research lay in high school (50+ years ago). Using formulae I obtained from our resident genius, Samson ז"ל, I generated both  $\pi$  &  $e$  to 100 decimal places on our school's in-house computer. (I memorized both to 10 places.)

Once I became *frum*, I observed that GEM משיח ("Moshiach") = 358, a string appearing within  $\pi$ 's first 10 digits. I was fascinated that such a major Torah concept as Moshiach could be alluded-to in a purely physical constant.

Once I acquired a Torah reference work listing all Chumash words of any given GEM, I learned that GEM העדף = 159, preceding the value of Moshiach in  $\pi$ 's first 10 digits. This word, meaning "the leftover," I associated with Holocaust survivors. I conjectured [correctly] that the string "265," sandwiched in between "159" and "358," meant it would be a MARATHON from the Holocaust till the גאולה (Redemption). [I interpreted "265" as 26 and a fraction thereof, corresponding to a marathon's length of 26 miles, 385 yards. Once, I came across an explanation in the Stone Chumash that ".5" can mean "or a fraction thereof" but I would have to search the CD to find that reference now.] I was fascinated but hit a dead-end wall trying to penetrate (decode) further at that time.

[General: 011] 92 ~ 653 ~ 58

- (i) 92 → Ps. 92 מזמור שיר ליום השבת ("A psalm, a song for the Shabbos day") = שיר של יום ("Song of the day") for Shabbos
- (ii) 653 → Ps. 65:3 which reads as follows:

שִׁמְעַתְּ תְּפִלָּה עֲבֹדֵךְ כָּל־בָּשָׂר יְבֹאֵי.  
You, Who hearkens to prayer,  
unto You all flesh shall come.

[Observe:  $\Sigma$  ch + v = 65 + 3 = 68 = my current age]

- (iii) 58 = GEM נח ("Noah"), who was the father of all mankind, including non-Jews

Isaiah, who knew the  $\pi$  code, wove the above three interpretations together in composing 66:23 which reads:

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבָּתוֹ  
וְתִלְפַנְי אִמְרָה יְבֹאֵא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת  
"... And it shall be from new moon to new moon  
and from Sabbath to Sabbath,  
that all flesh shall come  
to prostrate themselves before Me,"  
says Hashem.

It's straightforward to trace the development of the various  $\pi$ -code elements into his verse:

- (i) Isaiah's core assertion, that "ALL FLESH SHALL COME [unto God]," is a verbatim, wholesale borrowing of Ps. 65:3's central expression, "unto You all flesh shall come."
- (ii) Ps. 65:3's qualification, that Hashem hearkens to prayer, refers to the fulfillment of yet another of Isaiah's Messianic prophecies [56:7], *For My House will be called a house of prayer for all the peoples.*
- (iii) Q. **Who** will come?  
A. **All flesh.** Isaiah combines a.) the GEM reference to Noah's name from the  $\pi$  code mentioned above and b.) the expression "all flesh" from Ps. 65:3, the verse substring 653 corresponded to. (The GEM reference is listed first because the value of  $\pi$  was fixed at Creation, millennia before Psalms was composed.)

## The Torah Decode of $\pi$ ( $\rho i$ )

(iv) Q. **When** will they come?

A. Every Shabbos & Rosh Chodesh (a/k/a New Moon). The timing of the Shabbos "appearance" comes directly from  $\pi$  substring **92**, corresponding to Shabbos' Song of the Day (Ps. 92). Additionally, the Torah records the ancient practice of visiting the "Man of God" (i.e., the prophet) on Shabbosim and Roshei Chodashim. The Temple is a physical structure where God can be found; the prophet is a living flesh-and-blood mobile Temple of sorts. When the Yidden needed Godly advice, they sought out Moses. When Rivka needed Godly advice, she sought out the Rosh Yeshiva of Shem & Eber's Academy.

The ancient visitation customs are mentioned tangentially in a verse [2 Kin. 4:23] from the famous Haftarah where Elisha (the Man of God and prophet) revives the son of the Shunammite woman.

<sup>22</sup>And she called her husband and said, "Please send me one of the servants and one of the she-asses; and I will run up to the Man of God and return." <sup>23</sup>And he said, "Why are you going to him today; it is neither the New Moon nor the Sabbath." And she said, "It's all right."

Isaiah's digestion and incorporation of this source is detectable: in order for things to be "all right," as she had assured her husband, there would have to be faithful excursions, on both Shabbosim and Roshei Chodashim.

[The observation of identical verse numbers (i.e., Isa. 66:**23** & 2 Kin. 4:**23**) struck me as calling for further research, which proved to be successful, with Hashem's help.]

(v) Isa. 66:23 // Ps. 66:"23" → Ps. 67:3[-4]

Because Ps. 66 only has 20 verses, so the reference "overflows" to Ps. 67:3, when Psalms is treated as a [continuous] "stream of verses." We include Ps. 67:4 as it is a germane elaboration of Ps. 67:3.. Ps. 67:3-4 read as follows:

לְדַעַת בְּאֶרֶץ דְּרָבָר בְּכָל גּוֹיִם יִשְׁוּעָתְךָ.  
יִדְוֹךְ עַמִּים | אֱלֹקִים יִדְוֹךְ עַמִּים בְּלָם.  
<sup>3</sup>That Your way should be known on earth,  
Your salvation among all nations.  
<sup>4</sup>Peoples will thank You, O God;  
peoples will thank You, yea, all of them.

When the verb ידוך is translated better, as "acknowledge you," rather than "thank you," the verse's identity as one of Isaiah's Scriptural sources is cemented. With acknowledgement [of royalty] comes prostration (as Isaiah foretold), as is plainly evident from Jacob's deathbed blessing [Gen. 49:8] of Judah.

יְהוֹדֶה אֶתְּךָ יְיָ אֱלֹהֶיךָ יְיָ דָּן בְּעֶרְףְּ אֹיְבֶיךָ! שִׁתְּמוֹנוּ לְךָ בְּנֵי אֲבִיךָ.

You, O Judah, your brothers shall **acknowledge**;  
your hand shall be on the nape of your foes;  
your father's sons shall **bow low** to you.

Q. How is "Your [i.e., Hashem's] way known on earth"?

A. Either via a true prophet, or through a priest-teacher at the Temple.

לְפָנַי | בְּיִשְׂרָאֵל כְּהֵאמַר הָאִישׁ בֹּלְכֶתוֹ לְדַרֵּשׁ אֱלֹקִים  
לְכוּ וְנִלְכְּהוּ עַד הָרְאָה כִּי לְנַבִּיא הַיּוֹם יִקְרָא לְפָנַי הָרְאָה.

Formerly, in Israel, when a man went to inquire of God,  
he would say thus, "Come and let us go to the seer,"  
for he who is called a prophet today, was formerly called a seer.  
[1 Sam. 9:9]



## The Torah Decode of π (pi)

וַיְהִי כִשְׁמַע | אֵלִישָׁע אִישׁ־הָאֱלֹקִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו  
וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ וַבֹּאֲנָא אֵלַי וַיֹּדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל.

And it was when Elisha the man of God heard  
that the king of Israel had rent his garments,  
that he sent to the king, saying,  
"Why have you rent your garments?  
Let him come to me now,  
and let him know that there is a prophet in Israel."  
[2 Kin. 5:8]

וּבֵאתְ אֶל־הַכֹּהֲנִים הַלְלוּם  
וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם  
וַיְדַרְשֶׁתָּ וְהִגִּידוּ לָךְ אֶת דְּבַר הַמִּשְׁפָּט.  
וְעָשִׂיתָ עֲלֵי־פִי הַדָּבָר אֲשֶׁר יִגִּידוּ לָךְ  
מִן־הַמִּקּוֹם הַהוּא אֲשֶׁר יִבְחַר ה'  
וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֶךְ.

<sup>9</sup>And you shall come to the Levite *kohanim*  
and to the judge who will be in those days,  
and you shall inquire,  
and they will tell you the words of judgment.  
<sup>10</sup>And you shall do according to the word they tell you,  
from the place Hashem will choose,  
and you shall observe to do according to all they instruct you.  
[Deut. 17:9-10]

As mentioned, Ps. 53:1 (its title) contains 5 *lameds* in its 5 words. According to The Wisdom of the Hebrew Alphabet, the letter ל is associated with royalty. Now, we find two opposites in Torah. Hashem is מלך מלכי ("the blessed King of kings"). But Scripture also mentions וּכְסִיל זָקֵן וּמֶלֶךְ זָקֵן ("an old and foolish king") which the Zohar identifies as the הרע (the "Evil Urge" a/k/a Satan). Thus, ל represents a [diametric] PAIR of kings and Ps. 53:1's five *lameds* correspond to five kingly pairs. Since the pair of Hashem and His angel, Satan, represent mankind's struggle for virtue and to shun evil, Hashem provided FIVE PAIRS of prescription aids for mankind in its battle toward righteous living. They are the "Five Books of Moses" and, corresponding to them, the "Five Books of Psalms."

King David's own Five Books were portended when he selected five stones before confronting Goliath [1 Sam. 17:40]. The prophet Ezekiel called the הרע by the name אבן ("stone"). King David's prophetic action foretold of his lasting contribution to mankind's finally overcoming evil with the essential aid of his Magnum Opus, the Book of Psalms.

The association of Ps. 53 with the concept of royalty and the integer 5 sheds light on why Isaiah the Prophet chose his own chapter 53 to discuss Moshiach, the ultimate Jewish monarch. All Jewish kings must write or have written a personal Sefer Torah (which is one explanation of the "five"-connection). Another explanation: Avos chapter FIVE begins with [5:1]: "The world was created by means of ten [Divine] Utterances" and the Sages teach that Moshiach predated Creation. Another explanation: Exodus chapter FIVE begins [5:1] with Moses' (and Aaron's) first שליחות ("mission") to Pharaoh. Similarly, Moshiach is Hashem's emissary to אומות העולם ("the nations of the world") and their heads of state. Many other [original, creative] solutions are possible.

[Observe that the sum of the two, nearly identical, Psalms 14 & 53 yields 67 = my age at the earlier stage of outlining notes in my shorthand code.]

(vi) GEM אלקיך ("your God") = 66 (the verse's chapter #)  
23 (the verse #) → Ps. 23 (*Hashem is my Shepherd*)

Because Hashem is "my God" & "my Shepherd," ∴ He lovingly counts His flock constantly so Isaiah mentions the people's appearance before Him "EVERY Shabbos & Rosh Chodesh."

This repetitive numbering of the population (census taking) is a major theme of the Book of Numbers (i.e., חומש הפקודים a/k/a ספר במדבר) and connected to this paper's overall theme of special numbers.

## The Torah Decode of $\pi$ ( $\rho$ )

(vi) דרש ("homiletic interpretation") of "Isa. 66:23"

GEM ישעיהו ("Isaiah") = 401 = את ("with")  
66:23 ~ 66 & 23 → 2 & 366

2 ☪ [English:] 'to'  
GEM חשבון ("mathematics") = 366

Isaiah positioned the verse to convey the following numerological message:

"TO AND WITH MATHEMATICS"

I.e., an eternal Scriptural tribute to the critical and essential role math has played in Creation & Torah (esp. eschatology).

(vii) 2 Kin. 4:23 // Gen. 4:23 ("I've slain a child")  
2 Kin. 4:23 // Ex. 4:23 ("I will kill your firstborn")

Sometimes, we judge a situation – by outward appearances ONLY – and "conclude" that Hashem is harsh (ח"ו). We learn from the Shunammite woman's faith and trust in Hashem and His prophet the proper approach: turn proactively to a true צדיק ("tzaddik") for help. Elisha the איש אלקים ("Man of God") knew (i) לא עת האסף המקנה (i.e., it wasn't the boy's time to pass away), (ii) he understood it as a test of himself (as Path of the Just teaches that all of life is a series of tests) and (iii) היד ה' תקצר (i.e., is anything too difficult for Hashem?).

(I know of a contemporary story involving the Lubavitcher Rebbe when he insisted something had gone wrong in a life-and-death setting in a remote hospital and it turned out he was 100% right, and disaster was averted when corrective measures were taken.)

(viii) 2 Kin. 4:23 // Num. 4:23 (describing Tabernacle/Temple service for Levites 30-50 years old)

Elisha the איש אלקים ("Man of God") was a living ספר תורה ("Torah scroll"). What to us is "parallel verses" we look up in ספרים ("reference works"), Elisha knew at the tip of his tongue. He knew that the boy was born miraculously with a full and productive future life as an עבד ה' ("servant of Hashem"), much as these Levites.

(ix) The first 3 chapters of the Book of 1 Kings have a total of 80 verses. So, the "absolute" verse # within 2 Kings is  $80 + 23 = 103 \rightarrow$  Ps. 103, which begins ברכי נפשי את ה' ("Bless Hashem, O my soul"), which represents the שבח ("praise") of the revived boy (who grew to become Habakkuk the Prophet). The end of that first verse reads: וכל קרבי את שם קדשו ("and all my insides His Holy Name") – which is appropriate since life was returned to all of Habakkuk's internal organs = his "innards."

(x) Since GEM אליהו = 52 and Elisha was granted TWICE Eliyahu's power, Elisha is associated with  $2 \times 52 = 104 \rightarrow$  Ps. 104, which also begins with ברכי נפשי את ה' ("Bless Hashem, O my soul"). Just as 104 exceeds 103, this teaches that Elisha's praise of Hashem (represented by Ps. 104) surpassed even that of the boy himself (represented by Ps. 103)!

(xi) The Book of 1 Kings has 25 chapters. Under the alternate numbering scheme where there are just 24 Books of TaNaCh, rather than 38, the absolute מקום מראה ("reference") for the verse in a unified Book of Kings is 29:23  $\rightarrow$  Ps. 29:"23"  $\equiv$  Ps. 30:12, which reads: *You have transformed my lament into dancing for me, You undid my sackcloth and You girded me with gladness.* This verse has two mourning-related words. Lament (*misped*) is related to eulogy (*hesped*). Sackcloth is donned in mourning. The transformation of deathly mourning into ecstatic joy certainly applies to actual תחיית המתים ("resurrection of the dead"), such as Habakkuk's reviving at the hands of Elisha.

(xii) The reference of 4:23 also correlates with the Mishnah, tractate Avos. According to the teaching מאן מלבי? רבנן ("who are [considered] kings? the Rabbis"), we can infer that Avos is also a ספר מלכים ("a book of kings") of sorts, containing pearls of wisdom from the Mishnaic Sages. We can also speak of "1 kings" versus "2 kings" because there are two differing numberings schemes within each chapter.

## The Torah Decode of $\pi$ ( $\rho$ )

Avos 4:23 [ArtScroll Siddur] – "Do not console your fellow while **his dead** lies before him."

Avos 4:22 [CHaBaD Siddur] – "Those who are **dead are destined to live** again."

Q. Why was this mishna not in the 23<sup>rd</sup> slot, as expected?

A. Perhaps under the displacing influence of Prov. 4:22 – *For they* (i.e., words of Torah) *are life to he who finds them, and healing for all his flesh.*" Another displacing influence stems from (i) GEM בך ("in You") = 22 and (ii) the 22 letters of the Hebrew alphabet. [The full expression is: וגם בך יאמינו לעוֹחַם – to be understood as: "and also in You will they believe forever."] Through an eye-opening analysis of Hashem's relationship with Korah in the Afterlife and remote future, in Topics "C" thru "E" in SubTopics, people will regain faith in Hashem's benevolent ways. Automatically, the vile and insidious notion of eternal torment in "hell" will dissipate.

[General: 012] **3589** = the range "358-9" (i.e., 358-359)

GEM משיח (Heb.: "Moshiach") = 358

GEM משיחא (Aram.: "Moshiach") = GEM שטן ("Satan") = 359

Both משיח ("Moshiach") and שטן ("Satan") are, להבדיל, found everywhere (שכיח).

Tanya explains that a צדיק ("tzaddik"), after his הסתלקות ("demise"), has a greater presence in the world than during his earthly lifetime. I believe this is certainly true of the Lubavitcher Rebbe, who I maintain fills the role of משיח מן המתים ("Moshiach selected from the deceased," mentioned in TB). During his lifetime, the Rebbe via his vast "empire" of emissaries, had a worldwide presence.

שטן ("Satan") is found in every single human being as his/her יצר הרע ("Evil Urge") – now numbering around 8 billion.

**358** → Gen. 35:8 (דבורה/Deborah, Rivka's nursemaid, passes away).

Rashi explains that רבקה/Rebecca also died but the Narrative concealed this fact because her womb bore the wicked Esau. I maintain this was a veiled reference to Christianity.

(i) MK עשׂו ("Esau") = 17 = MK ישוע ("Jesus")

(ii) GEM עשׂו = 376 = שלום [per TB, a Divine Name] ~ Hashem

Rivka bore Esau, related numerologically and through a teaching of חז"ל, to Hashem. Her womb was partially deprecated (deserving of being blessed because of bearing Jacob). Similarly, Mary's womb bore Jesus, who Christians believe to be "God." In light of ALL the misery, oppression and suffering brought to the world – and ESPECIALLY the Jewish Nation (up to and including the Holocaust) – by this birth, her womb was partially deprecated too. Scripture similarly hid all references to her.

Fast-forward: Devorah had a Biblical namesake, the great Judge, Devorah. Scripture makes use of this special slot in ספר בראשית ("the Book of Genesis") – Gen. 35:8 ~ GEM משיח – to allude to the ultimate Moshiach-era victory for Hashem and Torah-Judaism over עבודה זרה (idolatry). Yael the heroine, whose name is a contraction of קל (Hashem is God), smashes Sisera's head in the temple with a tent peg. Similarly, Hashem will smash all idolatrous temples in the future, purifying the world for the universal worship of Hashem.

[General: 013] **358** → Ps. 35:8 ( *Upon him may there come disaster unawares;  
and may his own net which he concealed ensnare him;  
in disaster may he fall in it.* )

Q. Who is K.D. addressing in this verse?

A. Ps. 35:8 ~ **358** = GEM { נחש, משיח } ⇒ 2 numerological possibilities: either Moshiach or Satan. Moshiach is seemingly contraindicated by the harshness of the verse. What was Moshiach's offense that Hashem would threaten him so sternly with 'disaster'?

## The Torah Decode of $\pi$ ( $\rho$ )

GEM #שטן ("Snake") = 359 = שטן ("Satan")

1. The verse was addressed to the שטן ("Satan"), Hashem's angel associated with the נחש ("Primordial Serpent") in גן עדן ("the Garden of Eden"). (This surprising interpretation fits both the neighborhood of the verse and its context.)

2. The Snake used a hypnotic technique (i.e., a "trick") against Chava/Eve to "persuade" her to eat the Forbidden Fruit. It was a simple technique but it is unsafe to disclose its exact nature for fear of imitation ("copycat" crime) and abuse. It is alluded-to by the words שואה ("disaster") and בשואה ("when disaster") in Ps. 35:8, which share a common root with השיאני ("duped me") [Gen. 3:13] (spoken by Chava/Eve at her "trial" in her defense) and משתאה ("gazing at") [Gen. 24:21].

וַיֹּאמֶר ה' אֱלֹקִים לְאִשָּׁה מִהֲזָאת עָשִׂית  
וַתֹּאמֶר הָאִשָּׁה הִנְחָשׁ הִשְׁיֵאֲנִי וְאָכַל.

And Hashem Elokim said to the woman,  
"What is this that you have done?"  
And the woman said, "The serpent enticed me, and I ate."  
[Gen. 3:13]

וְהָאִישׁ מִשְׁתַּאֲהָ לָּהּ מִחֲרֹשׁ לִדְעוֹת הַהֲצְלִיחַ ה' דְּרָבּוֹ אִם-לֹא.

And the man was astonished at her,  
standing silent, [waiting] to know  
whether Hashem had caused his way to succeed or not.  
[Gen. 24:21]

3. שואה ("Shoah") is Torah-Judaism's label for the Holocaust. The Primordial Serpent is responsible for the downfall of man – an outcome so overwhelmingly horrific, only שואה ("holocaust") can capture its valence. By Hashem's *Modus Operandi* of "measure-for-measure," it is threatened with a similar downfall.

4. K.D. therefore continues in the next verse, Ps. 35:9 ~ 359 = שטן ("Satan"), to refer to my salvation resulting from my personal anti-hypnosis triumph after 50+ years of WAR [*<anagram>* RAW]. Only 'raw' can accurately describe my state upon emerging from a half-century struggle (wrestling match) with the יצר הרע (the "Evil Urge") for domination of the "small city" (i.e., the גוף/body). As a Yid is called יהודי, after **JUD**ah, so my victory [בלי כל עין הרע], represents a **JUD**o match overthrow of my opponent, overcoming my demonic compulsion as Scripture states: ונהפך הוא ("it was overturned").

5. { GEM, MK } בה ("in it") [Ps. 35:8] = ז = אבד ("lost"). The Sages teach "ALL sevens are dear." Satan lost his campaign to enslave me to my hypnosis-based disease – an undertaking in which he was *heavily* invested. Thank God!! (He doesn't lose often.)

6. GEM #ורשתו ("and his net") [Ps. 35:8] = 913 = **בראשית** (*B'reishis*, "In the beginning"). This refers to the NEW BEGINNING I embark upon, with Hashem's help, after my "victory."

7. GEM בשואה [Ps. 35:8] = 314 ~ a common  $\pi$  approximation – alluding to this document which is based upon  $\pi$ ,  $e$ , and  $\phi$ . Also 314 = GEM ש-ק-י ("Almighty"), in his capacity as the One Who says: "Enough!" (Enough reign of evil over Hashem's world; enough hypnosis-based disease in my life. – אלמלא הקב"ה בעוזרו, אינו יכול לו. "Without Hashem's assistance, he could never overcome him.")

8. The breaking-free of Satan's death-grasp enables me to provide "The Best-of-Psalms Commentary" – i.e., "la crème de la crème." This is reminiscent of the rock song Strange Brew by Cream as I am indeed made up according to a most peculiar and unique recipe. This is hinted-at by my חנוכה ("Chanukah") birth: MK #שמן ("oil") + 3 = שמנת ("cream"). Eng.: cream ~ Fr.: crème.

## The Torah Decode of $\pi$ ( $\rho$ )

Q. Can any lesson(s) be learned from Ps. 35:7, its "prequel" (i.e., preceding verse)?

A. Yes. Ps. 35:7 ~ 357 = 119  $\times$  3.  $\therefore$  K.D. setup **3** verses behind-the-scenes in Ps. **119** for an exposition of Ps. 35:7.

בִּי-חֲנֹם טָמְנוּ-לִי שַׁחַת רַשָׁתִּים חָנָם חָפְרוּ לְנַפְשִׁי.

For without cause they have hidden for me the snare of their net,  
without cause they have dug [pits] to kill me.  
[Ps. 35:7]

Note: MK חנם ("without cause") = 98. This word appears twice in this verse. It bears much meaning: Satan's strategy was to tempt me with the appearance of being "FREE" of Hashem and the yoke of Mitzvos – but, in actuality, setting me up all the while to inherit all the 98 CURSES written in Deut., which is disguised murder. (The word חנם is borrowed from Num. 11:5, the Nation's complaint in the Wilderness that in Egypt they were "well-fed" slaves without any obligation of Mitzvos.)

K.D. outlined a "3-ply cord that will not be easily SEVERED" [see Eccl. 4:12] as an antidote to my SEVERE dilemma. As a broad, umbrella Rx, K.D. prescribes expounding Hashem's הלכות ("laws"). In three verses in Ps. 119 he lauds this and lists its benefits.

[Note: The verb translated as 'seek' or 'sought' in the following verses is to be understood as expound.]

וְאֶתְהַלֵּכָה בְּרַחֲבֵיהָ כִּי פָקֻדֶיךָ דָּרָשְׁתִּי.

And I shall walk in widely accepted ways,  
for I sought Your precepts.  
[Ps. 119:45]

MK אדם ("man") = מה ("what") = 45. When a person (אדם) is humble (~ as Moses answered Korah, מה, "and as for us, what are we?"), they're protected from Satan.

לְךָ-אֲנִי הוֹשִׁיעֵנִי כִּי פָקֻדֶיךָ דָּרָשְׁתִּי.

I am Yours; save me for I sought Your precepts.  
[Ps. 119:94]

Firstly, MK צד ("hunt") = 94. Satan is a wily hunter of its victims.

Now K.D. switches gears, referring to both WT & OT. 94 ~ { Ber. 9:4 (OT), Ps. 9:4 (WT) }

הַנִּכְנָס לְכָרֶךְ מִתְפַּלֵּל שְׁתֵּימָם, אַחַת בְּכַנְיֻסָּתוֹ וְאַחַת בְּיֹצֵאתוֹ.  
בְּיָוֵעַי אֹמֵר, אֲרַבֵּעַ, שְׁתֵּימָם בְּכַנְיֻסָּתוֹ וְשְׁתֵּימָם בְּיֹצֵאתוֹ,  
וְנוֹתֵן הוֹדָאָה לְשַׁעֲבֵר, וְצוֹעֵק לְעֵתִיד לְבֹא.

One who enters a town utters two prayers, one upon entering and one upon leaving. Ben Azzai says: Four, two upon entering and two upon leaving. [When he is about to enter, he says: "... that You lead me into this town in peace." Once he has entered, he says: "I give You thanks for having led me into this town in peace" – two upon entering. When he is about to leave, he says: "...that You lead me from this town in peace." Once he has left, he says: "I give You thanks for having led me from this town in peace."] And he gives thanks for the past and cries out for the future. [Why all this? For one must give thanks to his Creator for the good that he has experienced and he must pray for good in the future.]

[Ber. 9:4, (sefaria.org)]

"Just as You have brought me out of this city in peace, so may You guide me in peace and support me in peace and make me proceed in peace and deliver me from the hand of all enemies and those who lie in wait by the way."

[Ber. 60a]

## The Torah Decode of $\pi$ ( $\rho$ )

בְּשׁוּבֵי-אֹיְבֵי אַחֲרָי: יִקְשְׁלוּ וְיִאָּבְדוּ מִפְּנֵיךָ.  
When my enemies draw backward,  
they stumble and are destroyed from before You.  
[Ps. 9:4]

Lesson: [Ber. 9:4 // Ps. 9:4] constant prayer is called for, then Satan will stumble and fall.

רְחֹק מִרְשָׁעִים יְשׁוּעָה כִּי-לֹא דָרְשׁוּ.  
Salvation is far from the wicked,  
for they did not seek Your statutes.  
[Ps. 119:155]

GEM **קנה** ("acquire") = 155. This is related to the Sages' teaching: **שקנה** חכמה (wisdom is achieved after the maturity threshold age of 60). It necessary to pursue wisdom but even ACQUIRING holy ספרים brimming with Torah WISDOM helps defeat Satan (provided they're consulted regularly).

Note: דרש ("darshen") <anagram> { נְשָׂדָר ("broadcasted"), שְׂדָר ("Who dwells") }. Via this simple, ingenious device, K.D. segues to two paramount topics – both personal and global. Note that "paramount" כּ "MOUNT," referring to the Temple Mount (as the following Torah sources establish unambiguously as what should be THE top priority in the world).

(i) 115 ~ { Num. 11:5 [including חנם ("free of charge") keyword we discussed above], Nah. 1:15 }.

זָכַרְנוּ אֶת-הַדָּגָה אֲשֶׁר-נֹאכַל בְּמִצְרַיִם חֲנָם אֶת הַקִּשְׁאִים וְאֶת הָאֲבֹטָחוּיִם וְאֶת-הַחֲצִיר וְאֶת-הַבָּצְלִים וְאֶת-הַשּׁוּמִיִּם

We remember the fish that we ate in Egypt free of charge,  
the cucumbers, the watermelons, the leeks, the onions, and the garlic.  
[Num. 11:5]

Look! There on the mountains! The feet of the one who brings good news, who **broadcasts** a message of peace. Judah, celebrate your solemn festivals and keep your vows, because the lawless one will never again invade you; he is completely cut off!

[Nah. 1:15 = 'א' נחום]

[Source: <https://bible.knowing-jesus.com/words/Broadcasts>]

[Note: This verse has different chapter and verse numbers in Hebrew versus Christian Bibles.]

Note: The "lawless one" is the antinomian Satan. Scripture assures he will "never again invade you" because he is a sinister foe who infiltrates your system and dwells within you as your הרע ("Evil Urge"). Nachum is prophesying of a time when mankind will be free of the Evil Urge.

(ii) Torah sources re Hashem's desire to dwell in this lowest world – specifically in the Holy Temple on the Temple Mount.

וַיְהִי כֹל הַיּוֹם וְיָצְאָה הַשֶּׁמֶשׁ וְיָצְאָה הַיָּרֵחַ וְיָצְאָה הַכּוֹכָבִים  
וְיָצְאָה הַשָּׁמַיִם וְיָצְאָה הָאָרֶץ וְיָצְאָה הַיָּם וְיָצְאָה הַיַּבֵּשׁ  
לְהִיטּוֹת לוֹ דִּירָה זֶה בְּתַחְתּוֹנִים

"The purpose of the creation of every person  
and of all the upper and lower [spiritual] worlds  
is to make a dwelling place for Hashem  
in this [the lowest, physical] world."  
[Tanya, chapter 33]

For Hashem has chosen Zion;  
He desired it for His Dwelling Place.  
"This is My resting place forever,  
here I will dwell for I have desired it."  
[Ps. 132:13-14]

## The Torah Decode of $\pi$ ( $\rho$ )

You will bring them and plant them  
on the **mountain** (i.e., Temple Mount) of Your heritage;  
the place which You, O Hashem, have made for Your dwelling-place,  
the Sanctuary which Your hands, O Hashem, have established.  
[Ex. 15:17]

The mountain which God has desired for His abode,  
Hashem will even dwell there forever!  
[Ps. 68:17]

### [General: 014] hybrid entry

- (i) In entry #012 above, we mention דבורה/Deborah, Rebecca's nursemaid and later Jewish Judge, whose name means 'bee'.  
(ii) In entry #013 above, we presented three verses in Ps. 119 re expounding Hashem's laws.  $\Sigma$  verses = 45 + 94 + 155 = 294  $\sim 2 @$  94, which implies TWO important instances of the integer 94.

The *other* instance of 94 is Ps. 80:14 [ $\Sigma$  chapter + verse = 80 + 14 = **94**]. This verse contains the unique "suspended  $\nu$ " at the exact midpoint of the Book of Psalms. GEM  $\nu$  ("ayin") = GEM סוד ("secret") = 70  $\rightarrow$  the 70 languages of mankind.

294 = 3  $\times$  98. K.D. thus interjects yet a THIRD instance of FREEdom: FREEdom from the Evil Urge, which amounts to a CURSE upon it! [# "curses" in Deut. = 98.]

294  $\rightarrow$  Ps. 29:4(a) קול ה' בכח ("Hashem's voice is in power")

GEM בכח ("in power") = 30  $\rightarrow$  Ps. 30, which speaks of the dedication of Hashem's Holy Temple.

At this point, K.D. turns and addresses me indirectly, giving me *mussar*. As Elijah the Prophet said, *How long will you straddle the fence?* [Note that the Hebrew for 'fence, גדר, is related to הגדרה, (self)-"definition" = how you *define* your identity.] Like a BEE, I produce sweet Torah, compared to honey, but coming from an IMPURE insect. When will I **finally** choose to be a "real tzaddik"?

### [General: 015] **358**

GEM שחמט ("chess") = 358

MK שחמט ("chess") = 24 = אחישנה ("I will hasten it") per Isa. 60:22 M-prophecy: "*In its time, I will hasten it.*"

Q. Just how is chess involved?

A. The game of chess is a model for the Divine scheme of Freedom of Choice for mankindNN. Once you make your move (i.e., exercise your freedom of choice), Heaven – be it Hashem Himself or his "P.M.," the Rebbe – makes a move in response.

The second MK-based equation implies that as you approach "end-game" (i.e., the End-of-Days), Heaven quickens the pace to speed chess.

[General: 016] In entry #013 above, we worked with GEM נחש ("Snake") (*et al*). Here, we'll consider MK נחש as well.

There is additional insight into the role of Psalms. Traditionally, the Sages instituted the recitation of the Book of Psalms into the *davening* as preparation to eliminate intrusive, foreign thoughts ( $\nu$  מח"ז = מחשבות זרות) during worship. In this vein, the Book of Psalms are referred to as פסוקי ד'זמרה ("verses of pruning"), much as a gardener prunes (weeds out) vegetation, removing unwanted growth to enhance the plant's health. The English noun 'prune' (a natural laxative) develops this idea further – the [lit.] 'elimination' (expulsion) of offensive matter, antithetical to Divine service.

זָמַר ("song") <anagram> { רְמַז ("hint"), מְזַר ("from an alien one"), זָרַם ("flow") }

The linguistic hint: song purifies one from alien thoughts.

Also, the hint I've given comes from a flow of ideas of an alien source (myself), a "strange stranger" (זר זר).

MK נחש ("Serpent") + 3 = 19 = #תהילים ("[the Book of] Psalms").

The integer 19 is also associated with the COVID-19 pandemic.

## The Torah Decode of $\pi$ ( $\rho$ )

Q. What is the link between the Book of Psalms with Gehinnom?

A. (i) the Book of Psalms is the ANTIDOTE (תבלין) for Gehinnom.

(ii) Just as recitation of Psalms' holy words weeds out extraneous, unwanted thoughts, so Gehinnom weeds out sinners. An immediate explanation is in order here. Just as weeding of vegetation promotes the overall healthy growth of the plant, so does Gehinnom. The purpose of Gehinnom is NOT the elimination of the soul – only of its undesirable (unwanted) aspects.

The Rebbe Rayatz ז"ע called עוה"ז ("This World") "Hashem's Garden," based on שיר השירים ("the Song of Songs"). Based on this, Covid-19 is Hashem's Plague weeding out that garden.

[Note: The Fifth Lubavitcher Rebbe, the Rebbe Rashab ז"ע, cautioned his son and successor, the Rebbe Rayatz, as a child not to mindlessly pluck even a leaf because everything has a purpose ordained by Hashem. (This exchange is described in the book Hayom Yom.) However, it seems even the Rashab would agree that weeding לתועלת (for a constructive purpose) is permitted – just as הרע לתועלת לשון ("speech resembling evil speech, when spoken for a constructive purpose"), is permitted.]

[General: 017] **979323846**

$\Sigma$  **97 + 93** [adjacent substrings of  $\pi$ ] = 190 = GEM קק ("endpoint") [re Redemption timetable]

$\Sigma$  **9793 + 23** [adjacent substrings of  $\pi$ ] = 9,816 = 12 × 818

The various Psalmists inserted the same word of GEM 818 into three different psalms' titles. That word is הגתית. (We will explore its meaning(s) later.)

Chronologically first, Asaph (solo) and the three BK (together) inserted it into one of their respective psalms. (They were contemporaries of Moses, so they came long before K.D.)

- Asaph inserted הגתית into his Ps. 81's title.
- BK inserted הגתית into their Ps. 84's title.
- Finally, K.D. came along and, learning from his predecessors, inserted הגתית into his Ps. 8's title.

We'd like to show that the Psalmists' selected psalms were not random, but were chosen with wisdom and insight.

For starters, the GEM of my given name = **84**.

Firstly, permuting the digits of the psalms' #s: 8, 81, 84 ~ 8, 8-1-8, 4 ~ 8-4, 8-1-8 ~ "me, הגתית."

Secondly, summing-up the affected psalm #s:  $\Sigma$  8 + 81 + 84 = **173**.

- As mentioned,
- (i)  $\Sigma$  **97 + 93** = 190. [Summing-up adjacent substrings of  $\pi$ ]
  - (ii) 190 – **23** = **167**. [Then subtracting the very next substring]
  - (iii) **173** – **167** = 6. [Taking the difference between the values in **blue**]

The very next substring of  $\pi$  is **846**, of which we already match **6**.

Q. But what's the full (seamless) story?

A. As already noted, mathematicians associate the integer **6** with perfection.

Q. But re a perfect **WHAT** are we speaking about?

A. General answer: the world is a **perfect MESS!!**

Specific answer: ... and so am I!!

**846** [very next substring] <reversed> **648**.

GEM לבו אל = **648**. [This was Hashem's mourning over the state of His handiwork, before bringing the Flood to wash away civilization.]

Q. Why is reversal of digits called-for? Why isn't the information presented in a straightforward fashion?

A. Because the subject matter is the potential eradication of the human species (**Hashem mulling letting His world degrade**) = the ULTIMATE GLOBAL TRAGEDY! Therefore, Hashem has veiled it within  $\pi$ 's digits.

Now, Hashem has guaranteed in His Covenant with Noah NEVER AGAIN to destroy the world. But by not actively undoing mankind's downward spiral to WW III ר"ל, near wholesale destruction comes by itself automatically.



## The Torah Decode of $\pi$ ( $\rho$ )

Rashi to מומש, in explaining the root of the verb ויתעצב, cites 2 Sam. 19:2 [המלך נעצב על בנו] ("the king mourned for his son"). This has both a global as well as an individual connotation.

2 Sam. 19:2 ~ 2 & 192 →  $2 \times 192 = 384$  [this substring of  $\pi$  is situated here, overlapping 846 and the preceding 3.]

(i) The global connotation. The word בְּנו ("His son") can be spelled deficiently and revowelled בְּנו ("His songs," plural) as in Deut. 33:9. Thus, the King mourns over His children, because the world is in such an abysmal, lowly state. Hashem weighs the cataclysmic possibility of letting WW III (a/k/a Gog & Magog or Armageddon) take place by not actively intervening ל"ר.

(ii) The individual (personal) connotation. The word בְּנו ("His son") refers to me as part of the Jewish Nation whom Scripture [Deut. 14:1] describes as being "children unto Hashem, your God." Hashem mourns over my messed-up current state of [spiritual] affairs. This message is conveyed numerologically also.

Remember: the GEM of "my name" = 84

846 ~ 84, 6 → me & perfection → a "perfect MESS" as outlined above.

GEM קשת ("rainbow") = 800 re Sagittarius, my zodiac birth-sign. In בראשית, the rainbow is indicative of a Divine thought to destroy His world ל"ר, only to be "dissuaded" by His Covenant.

846 – 800 (קשת, "rainbow") = 46 → Ps. 4:6 with Radak's commentary

Offer up sacrifices of righteousness and trust in Hashem.

[Ps. 4:6]

זבחו – Offer. Accompany your offerings with genuine repentance so that they will indeed be צדקי, sacrifices of righteousness, to atone for your past sins. From now on, rely only upon Hashem rather than upon your numbers and illusory powers (Radak).

["Relying on numbers" is a prophetic allusion to my relying upon this numbers-based document and my entire numbers-based decoding approach.]

On all fronts – i.e., the global, national and personal – **teshuva** is called for.

$3 \times \text{GEM הגתית (818)} = 2,454 \sim 24 \text{ \& } 54 \rightarrow \Sigma = 78$  (another integer = GEM of my name [spelled deficiently].)

24 & 54 ⇒ [world is ~ ½-Gehinnom ל"ר]

The integer 24 is symbolic of the entire inhabited world as Ps. 24 begins: *Hashem's is the earth and its fullness, the inhabited land and those who dwell in it.* Man's destructive behavior affects his habitat, even to its very endurance and sustainability.

$54 = \frac{1}{2} \times \text{GEM גיהנום ("Gehinnom")}$ . Thus, the world is [now] in a half-Gehinnom state ל"ר.

Now, Asaph appears **twice** in  $\pi$ 's early digits.

(i)  $\pi = 3 \cdot 141 \cdot 159$  – [directly]

(ii)  $846 = 6 \times 141$  [indirectly] ⇒ lesson: Asaph (141) is perfect (6) – i.e., a perfect *ba'al teshuva*, a perfect *tzaddik*.

All in all, Asaph is mentioned an equivalence of "7 times" in  $\pi$ 's early digits: once directly and one "multiple of 6" (a perfect number) indirectly. This alludes to the Sages' saying: All sevens are dear."

There are four key instances of GEM 818:

- הגתית [three instances in the Book of Psalms, as noted]
- יתבררו ("will be clarified") [Dan. 12:10]

The instance in Daniel is alluded-to two ways:

(i) 93 2 3 [3 consecutive substrings of  $\pi$ ] are to be interpreted thusly:

- GEM דניאל ("Daniel") = 95 = 93 + 2
- 3 [instances of הגתית in the Book of Psalms]

## The Torah Decode of $\pi$ ( $\rho$ )

(ii) Reminder:  $\Sigma$  9793 + 23 [adjacent substrings of  $\pi$ ] = 9,816 =  $12 \times 818$

$12 \times 818 \Rightarrow$  "12X" ~ 12:10 [multiplier notation  $\rightarrow$  Roman numerals!!]  $\Rightarrow$  Daniel knew  $\pi$ -code

$12 \times 818 = 4 \times 3 \times 818 =$  ס"פ פרד"ס  $\times$  ( הגתית  $\times 3$  )

The WT has four levels of interpretation  $\rightarrow$  acrostic: פרד"ס ("orchard," "grove").

Applying those four levels to הגתית [hitherto untranslated]:

פּשט: a musical instrument manufactured in the town of גת ("Gat")

דְּרָשׁ we cite from Rav Hirsch's ע"ע זי"ע commentary to Ps. 8:1

גתית, like the derivation of חתית — ונתנו חתיתם בארץ החיים [Ez. 32:23], repeats, "their deeds of terror." This is derived from חתת, from which we in turn have חת [Job 41:25] and חת [Gen. 9:2], "the terror." In the same manner, גתית is derived from גת, "the winepress" and גתית, "the wine pressing." גתית is related to כתת, the process of oil pressing (see Commentary to Ex. 27:20). The word גת, "the winepress," is used in Lam. 1:15; Joel 4:13 and Isa. 63:2-3 as an allegorical expression for the grievous catastrophes which God has visited upon the nations. This figure of speech, however, indicates that what is meant is only apparent destruction, while in reality the painful, bruising pressure such as occurs during the wine pressing operation does not destroy but only brings out all the fine and noble essence that was locked within the crushed grape. Thus, the superscription of הגתית "על הגתית", "על הגתית", would characterize the content of a psalm as a meditation upon the ennobling effect of those afflictions decreed by God for the moral betterment of mankind, or the ennobling of man brought about by God by means of such suffering. (Cf. Midrash Tehillim ad loc.)

Indeed, all the psalms bearing this superscription fully bear out this assumption. Psalms 81 and 84 also have a similar heading. All three of these psalms speak of truth and goodness in man which God desires to bring to full fruition. These psalms differ from one another in content only, in that this psalm expresses the idea as seen from the point of view of mankind as a whole, while Psalm 81 sings of it from the point of view of the community of Yisrael as such and Psalm 84 restates it in terms of the individual Jew.

<End Rav Hirsch's ע"ע זי"ע commentary to Ps. 8:1>

רמז MK הגתית  $\equiv$  הגית ("you shall meditate") + 4

This is a reference to the directive to meditate upon the Torah, day and night [Josh. 1:8].

The "+ 4" (meaning: add the number of letters in הגית) in the GEM equation may be understood as a reference to FOUR individuals, besides Joshua, who followed this practice to a tee: Asaph, K.D., Rambam (who rules that a majority of one's knowledge is acquired at night only), and Moshiach.

דוד The three references in the Book of Psalms correspond to the three members of the Moshiach "triumvirate":

Ps. 8 the Lubavitcher Rebbe, מן המתים "משיח" ("Moshiach selected from among the deceased"),  
 Ps. 81 the Josephite Moshiach ("MbY),  
 Ps. 84 the Davidic Moshiach ("MbD").

GEM #אתיו ("his signs") [Deut. 11:3] = 818 <anagram> #אתיות ("letters")

Deut. 11:3 // [Moshiach-based] Isa. 11:3

One of Moshiach's "signs": learning all-night, including "letter-level Torah."

## The Torah Decode of $\pi$ ( $\rho$ )

In the following two quotes from Isa., the words in red are MISTRANSLATIONS! The plural of אות ("sign") is אתות [see, e.g., Deut. 34:11, האתת]. The words Isaiah uses is the plural of אות ("letter")! The signs of upcoming events are encoded in the letters of the Torah.

הַגִּידוּ הַאֲתוֹת לְאַחֹר וְנִדְעָה כִּי אֱלֹהִים אַתֶּם  
אִפְ-תִּיטִיבוּ וְתִרְעוּ וְנִשְׁתַּעַה וְנִרְאֶה יַחְדָּו.

Tell the **signs** coming later,  
and we will know, for you are gods;  
you will even benefit and harm;  
let us talk and let us see together.

[Isa. 41:23]

Isaiah bundled this verse with some *mussar* for me. The verse might make me vain that I have some important answers to offer/share so the prophet put me back in my place, quickly grounding me solidly.

1. Isa. 41:23 // Ps. 41:"23" [when treating the Book of Psalms as a continuous stream of verses] "overflows" to Ps. 42:9.
2. This verse contains the phrase ובלילה שירה עמי. Rashi explains it means "His resting place" is with me" (i.e., Hashem Himself). Ibn Ezra & Radak explain it to mean "His song." Both are right as I toil in the dead of night. Hashem is with me and His song (i.e., His Torah and especially His, the Book of Psalms, a catalog of sacred songs) are with me.
3. GEM שירה = 515 → Ps. 51:5 which reads: *For I know my transgressions, and my sin is before me always.*
4. There are yet two further steps. Ps. 51 is dedicated to the theme of doing תשובה ("teshuva") and תפלה ("prayer") = 515. Much repentance and fervent *davening* is called-for. [Sometimes, as with Moses' ואתחנן ("I pleaded"), the gates are closed, ר"ל.]

וּמִי-כִמוֹנִי יִקְרָא וְיַגִּידָהּ וְיַעֲרֹכֶהּ לִי מִשׁוּמֵי עַם-עוֹלָם  
וְאֲתוֹתָיו וְאֲשֶׁר תִּבְאֵנָה יִגִּידוּ לָמוֹ.

And who will call [that he is] like Me  
and will tell it and arrange it for Me,  
since My placing the ancient people,  
and the **signs** and those that will come,  
let them tell for themselves.

[Isa. 44:7]

Isa. 44:7 ~ 447 = GEM #מרור #האמת ("the **bitter** truth"), which MbD & MbY will dispense to idolaters.

323 → 32 = GEM לב ("heart" → ♡ → the Book of Psalms) &

3 meaning just three instances of הגתית ("hagitith") of GEM 818 within the Book of Psalms.

Regarding King David, Maimonides [Laws of Kings 3:6] explains: **the king's heart is the heart of the entire Congregation of Israel.** (Cited by R' Mordechai Gifter ז"ל in his Hebrew preface to Artscroll Tehillim.)

84 (my name) × 2 = 168 ~ 24 hours/day × 7 days/week [i.e., "24/7"] → toil on writing day & night

[General: 018] <Expunged>

## The Torah Decode of $\pi$ ( $\rho$ )

[Personal: 001] the beginnings my decoding-career "portfolio": 7 years of intense study of COPPER/BRAZEN SERPENT passage

[נ"ן = נחש הנחושט = Num. 21:4-9] A passage of just 6 verses!

How did I ever get to this particular obscure passage? The answer involved a bit of my history in Yiddishkeit.

When I first became Torah observant, I knew pathetically little Torah. My main source of education was the Torah discussion which accompanied the Shabbos meals and the rabbis' sermons. Since I knew next to nothing, everything was new and exciting.

The Chumash (Five Books of Moses) is divided into 54 Sedrahs (weekly portions). Each Shabbos, the discussion at the Shabbos table centered around textual or philosophical difficulties in the Sedrah, usually near its beginning. The first year(s), it was interesting, satisfying fare.

Next year, the same Sedrah rolls around, same questions, same answers, same basic discussion. I found it quite maddening. What are these people doing?! And this particular family were scholarly ones. Is that all there is, I wondered??

So, I decided to narrow my focus, select just one passage/topic and study it to the maximum depth to the best of my abilities and then I would be an expert and able to evaluate the Torah's worth objectively. I thought of it as "drilling for oil." A **BOLD** move. A move typical of a seeker of truth. This was the genesis of my "career" as a Torah researcher. BOLD = "B[e]old" (סיב ובלה בה). In Star Trek jargon, "to boldly go where no man has gone before..." Be bold as a lion (Lion)...

At about this time, by what I now recognize was Divine Providence, a close friend remarked to me how strange this passage was to him; how it made no sense. So, I added one to one and naturally selected it as my focal point. It was a symbiotic solution: I would research same, write it up and then submit it to him for his edification.

That same close friend's reaction to an intermediate write-up: "Snakes? Why can't you pick a more 'normal' topic?" Little did he suspect how instrumental he was in my choosing that passage for intensive study in the first place!

However, contrary to his raw intuition, it proved to be a font (veritable cornucopia) of wisdom and insights. It was continually interesting, exciting; mind-blowing, a labor of love. It involves many fascinating subdomains, including: the Rebbe, Jesus, Primal Therapy, computer science.

It turns out that the passage was a portal/gateway to several major secrets of the Torah. The Torah relied on reactions such as my friend's to discourage/dissuade study. It can be seen that this is a general tendency of Hashem's world to inhibit exploration of Scriptural territory that's highly classified like "Area 51."

We will present three examples of simple deterrents to stumbling onto what Hashem wants to remain hidden:

[A] The classic case is the Garden of Eden. After Adam & Eve's ouster, Hashem positioned a revolving flashing sword to bar re-entry. When correctly understood, this is a barrier to thinking clearly about how the GOE could have escaped detection when every inch of Planet Earth has been explored exhaustively already. It's a mental barrier.

[B] There's a book I enjoyed as a teen called The Thinking Machine. In the story called "Cell 13," the hero, Prof. Augustus S.F.X. Van Dusen, is locked into a maximum-security prison to prove his claim "that no jail can hold a thinking man." At one point, he discovered a drain pipe in his cell. He killed a rat and placed it just inside the opening. Once, during a routine inspection, the guards found the pipe. But when they found the dead rat, they were disgusted and didn't pursue that avenue further. The Professor relied on this knee-jerk reaction of theirs. Which was fortunate because he had hidden some contraband materials further inside the pipe.

[C] Dr. Arthur ("Art") Janov ע"ה discovered Primal Therapy in the 1970s. As he described it in his first book, he saw a man on the stage call for his Mommy and Daddy, then release a scream. This scene got Art thinking. But if you peel the onion one layer back, you see the Creator's hand. Hashem led him to this revelation in an atypical, roundabout fashion. I began Primal Therapy in May, 1983. In nearly 40 years, I've processed an estimated 200,000 feelings! (I have the blow-by-blow notes to document it.) I have NEVER screamed nor have I suppressed an urge to scream. Generally speaking, there are two broad categories of feeling: hurt and anger/rage. Hurt is released through tears. That's where my Pain solely lies (thus far, anyway). You have to ask a bona fide certified Primal Therapist about rage but I don't see any link to screaming. Neither have I witnessed anyone in the Primal community scream. The title, The Primal Scream, in my educated opinion, is a total misnomer.

Why would Hashem interfere with the dissemination of Primal Therapy if it's the truth? Because Art got ahead of himself. Instead of being content to develop his finding, he turned to anti-religious "propaganda." We've heard it from other quarters before.

## The Torah Decode of $\pi$ ( $\rho$ )

Religion is the opiate of the masses. Circumcision is cruel to be newborn and should be discontinued. Etc., etc. There's no way Hashem is going to put up with this baloney in His world, much less promote it.

If you check the facts, Art was afflicted with a condition near the end of his life that made speaking difficult. This was none other than Hashem's customized intervention, saying in effect, "SHUT UP, ART!"

Make no mistake about it, dear Reader. (i) Primal Therapy is truth. But it is subordinate to Godliness. (ii) Art was a great man who nurtured and developed his discovery expertly. But long before he was a healer, Hashem testified of Himself, saying "I am Hashem your Healer" [Ex. 15:26]. The student must take a subordinate backseat to the Master.

It's my fervent (hope and) belief that in due course Primal Therapy will finally achieve rightful recognition among mental health professionals and the masses.

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The mishna [Avos 5:1] teaches that the world was created by Ten Divine Utterances. However, if you scan the beginning of Genesis carefully and count, you only find nine. Theories explaining the discrepancy are (to me) unsatisfying. One of my major findings is that the missing Tenth Utterance is found in the Copper/Brazen Serpent passage and not in Genesis!

It turns out that the verses we cite below from Psalms (in the Writings subdivision of the Bible) and Isaiah (in the Prophets subdivision) don't tell the whole story. Hashem, the author of the Chumash, included one of His blessed thoughts in the Chumash to serve as an example. It was the rapturous study of this thought which led King David and Isaiah to contribute their awed input.

Based on the Tenth Utterance, I wrote an essay of several hundred pages on Hashem's thoughts. With gratitude to Hashem, I am pleased to say this essay is extant, intact. I am including a key snippet from the first page.

The first issue we must look at is: does He indeed have thoughts? A scan of Scripture reveals that He does.

"Your [Hashem's] thoughts are most profound" [Ps. 92:6; entire chapter authored by Moses]

"For My thoughts are not your thoughts, neither are your ways My ways, says Hashem. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." [Isa. 55:8-9]

Note: II 92:6 = 552 ~ Isa. 55:2 [in the same passage as the Isa. verse cited, implying a strong link].

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I vividly remember two unusual phenomena that accompanied its study:

(i) I developed a unique, unusual routine on my daily rail commute to work. En route in the morning, a question would suddenly pop into my head on the passage, one I hadn't considered previously. It took the form of a new, novel observation or inference. That became my "enigma *du jour*." All day long, in my spare moments, I would mull it over. And on the way home (or, perhaps, later in the evening), I would produce my well-considered answer. I considered it a daily correspondence (quiz) with my Teacher, precious moments.

(ii) One particular Shabbos, Sedrah Behaalosecha, on a bright and sunny day, something very strange occurred to me. It was during the time I was studying the passage. I had gone to my local synagogue and was listening to the *lainng* (Torah reading). I'm trying to remember my mindset but it seems I had some qualms about a Torah life. Suddenly, the Torah reader read Num. 10:31-32 and I had a definite sense he was addressing me specifically, right then and there. The experience can only be described as an "auditory theophany." Now my dear reader of these words probably thinks I just lost my gourd but we can easily dispel that notion by presenting the verses.

## The Torah Decode of π (pi)

וַיֹּאמֶר אֶל-נָא תַעֲזֹב אֶתְנוּ כִּי | עַל-כֵּן יִדְעַתְּ חֲתֻלְנוּ בַּמִּדְבָּר וְהָיִיתָ לָנוּ לְעֵינָיִם.  
וְהָיָה כִּי-תֵלֵךְ עִמָּנוּ וְהָיָה | הַטּוֹב הַהוּא אֲשֶׁר יִטִּיב ה' עִמָּנוּ וְהַטּוֹב לָךְ.

<sup>31</sup>He said, "Please don't leave us,  
for because you know  
our encampments in the desert  
and you will be our guide.  
<sup>32</sup>And if you go with us,  
then we will bestow on you  
the good which Hashem grants us."

There's one key observation: חֲתֻלְנוּ בַּמִּדְבָּר can mean "Our Numbers-encampment" (capitalized in English, the imperial "we," referring to Hashem) because the Hebrew name of the Book of Numbers is במדבר (lit., "in the desert")! So, I wasn't dreaming in the least. These verses were ancient prophecies which Hashem implanted for the [unstable] discoverer of the passage in general and the Tenth Utterance in specific where Hashem dwelled undetected for so long (NOT counting by the prophets and Sages).

Anyway, when it happened, I was totally unnerved and needed to equilibrate. I walked over to the home of a wise married female friend with mellow vibes. The lyric that comes to mind is from Run to Me by the Bee Gees. "Run to me ... when you need a shoulder."

[Although I don't stand for the Torah reading (as do others), I do stand annually out of respect for (i) the Brazen Snake passage (ii) this verse couplet in context.]

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The passage enables me to [partially] salvage my reputation. Reputation is the fourth crown implied by Avos 4:13, a "good name." Elsewhere, we shall see that BRAZEN-FACED is common to both Dan. 8:23 (the prophecy of a Scripture decoding king) and Avos 5:20 (teaching of the link between being brazen-faced and heading toward a future of Gehinnom). In tandem, these sources implied a bleak future for me ר"ל. However, further analysis reveals a more balanced picture, depending lock-stock-and-barrel on my moral betterment going forward.

- 1- The crown of "a good name" mention in the mishna refers to the several instances that read "Reb Oded Lion," with the honorific (as discussed elsewhere). The Psalmists are acknowledging my potential for improvement while not minimizing my actual portfolio of sins, flaws and deficiencies.
- 2- The Hebrew for "BRAZEN" (עז) can be an acrostic for עבודה זרה (idol worship). It's reasonable that idolaters be sentenced to Gehinnom. I was initiated in Transcendental Meditation decades ago which is Indian-continent idolatry.
- 3- The Hebrew for "BRAZEN" (עז) can be interpreted as a letter-number code for "770." Insolence to either Rebbe who lived there is a ticket to Gehinnom. This sadly applies to me with respect to the Rebbe.
- 4- The Hebrew for "BRAZEN-FACED" (עז-פנים) can be interpreted as עז (BRAZEN, referring to the passage) + פנים (referring to insider knowledge of internals). It's NOT that knowing the passaged internals **causes** a direction toward Gehinnom. Rather, it's the one who knows the passage thoroughly (myself) is headed toward Gehinnom (ר"ל).
- 5- The converse expression SHAME-FACED (בושת פנים) hosts multiple interpretations.
  - 5a - GEM בושת = 708 = שחת (a Scriptural Gehinnom synonym). He who knows he's headed there and gets a head's-up can undertake corrective/evasive measures.
  - 5b- בושת <anagram> ותושב [גר]. He who knows he's but a sojourner in This World will use his time wisely for self-improvement.
  - 5c- Finally, GEM ותושב = תשובה# (repentance). The mishna presents a snapshot of where I am today, at a fork in the road. The final outcome is not predestined (God forbid!) but depends on my good and virtuous choices. There's no cause for despair and hand-wringing – only for serious concern (albeit bordering on alarm) and soul-searching.

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Alas, all my notes were lost; I remember only a tiny fraction [מעט מזעיר] of the material. It's possible renewed attention and study might trigger stagnant memory circuits, spurring further recall and reconstruction.

[Personal: 002] Gen. 35:8 with its all-important Rashi

And Deborah, Rebecca's nurse, died, and she was buried beneath Beth-el, beneath the plain; so, he named it Allon Bachuth.

**beneath the plain:** The Aggadah [tells us that] he was informed there of another mourning, for he was told about his mother, who died [Gen. R. 81:5], and אלון ("Allon") in Greek means אחר ("another"). For the following reason, the day of her death was concealed, viz. so that people should not curse the womb whence Esau had emerged. Therefore, neither did Scripture publicize it.

[Rashi]

Personal relevance:

(i) My Mom, in her own right, was a very pious lady.

(ii) She bore a son in her first marriage, my half-brother, named Alon. The name is the same: he was born in *Eretz Yisroel* named אלון. In English, it's written "Alon" with one 'l' as opposed to our chabad.org translation of Rashi, where it's written "Allon" with two 'l's.

(iii) My mother was extraordinarily close to *her* mother ל"ט. Mom came from a family of three brothers and herself. When her parents divorced, two of my uncles bonded tightly to each other, one uncle left for a life on the high seas as a chief engineer, and my mother was tightly bonded to her mother. After Mom's death, my father ל"ט told me Mom cried for her mother's death at night [intensely]. She exacerbated a blood disease within her genes and died just two years after her own mother's death!

The verse's word 'Bachuth' (crying) suggests this. Our hero, Jacob, learned of his mother's death and cried. Corresponding to this, Mom learned of her Mom's death and cried.

Nor have we exhausted the parallels. Now we will explain why it was called "Allon Bachut." My Mom's first marriage ended off badly, bitterly. The Rabbinat awarded custody of Alon to his father. The father cut all ties with Mom and remarried. Alon grew up thinking the second wife was his mother.

Cut off from her son, Mom grieved the void of her firstborn in her life. Probably by profuse crying (Dad didn't tell me). She hid it from me.

When Alon was procuring documents for his marriage, he noticed an unfamiliar first name for his mother on his birth certificate. He asked his "mother" if she had another name, and she told him to ask his father. Thus began a slow process of contacting his true mother's family, culminating in a mail correspondence and Israel visit in 1967, where mother and son were reunited, when Mom was already a grandmother for the first time.

The reason it is called by the unqualified adjective Bachut (crying) is that the human-interest side of Mom's story can trigger other feelingful people to cry.

Mom bore no grudge whatsoever against the Rabbinat for its decision. She had the utmost reverence for Rabbis and Rebbes. She ran "errands" for a local Orthodox Rabbi when she knew she was dying (without telling him). When she passed away, he paid her an unheard-of honor: he brought her casket INTO the synagogue for the funeral service. That's how highly he regarded her.

(iv) There's more meaning to mine:

Alon was born first; me, second. With respect to me, he's אחר ("another"). With respect to him, I'm אחר ("another"). But it's not evenly balanced. He arrived first.

(v) Then there's the more-or-less obvious: Allon Bachut represents both of Mom's children, her progeny. Allon is Alon, her firstborn. Bachut ("crying"), appearing after Allon, refers to me, coming after Allon, and crying profusely over nearly 40 years due to Primal Therapy.

(vi) There is another dimension to TB's label of Acher which applies to me. Literally, it means "different" and was applied to him by the Sages when he abandoned a Torah lifestyle. It meant, in effect, a spiritual lowlife. This applies to my

## The Torah Decode of $\pi$ ( $\rho$ i)

unique "nakedness": my mouth. Dad ל"ר told me more than once, "you have a filthy, dirty mouth." Ours was a secular home and I sometimes opened my yap to my parents. Other parents would have ejected me from their home. I remember once referring to my mother's food to her face using vulgar language." In Torah circles, great care is taken not to offend the feelings of the cook. One distinguished rabbi ate an entire pot which was accidentally prepared with kerosene by mistake to spare the cook embarrassment (and, probably, a job). So, knowing Mom's propensity to crying, Allon Bachut encapsulates two causes for her tears: Alon (longing, yearning), Oded (insolence, disobedience).

(vii) After Mom passed away, I said Kaddish for her. I began to be Torah observant. My secular band of neighborhood friends distanced me. I hooked up with a circle of new religious friends. For all practical purposes, I became a fully Orthodox Jew.

However, several years earlier, I developed a hypnosis-based sickness. I concluded I was too ugly to ever get a pretty girl, but hypnosis was the solution. If I could hypnotize a pretty girl or beautiful woman, I could get her to do what I wanted. I therefore wanted to acquire the skill of hypnotizing others.

I had moved to CA the second time for Primal Therapy. I prayed at a Chabad House. The Lubavitcher Rebbe was mounting a strong campaign to prepare the Jewish People for the Redemption. I felt pressure he would succeed in bringing Moshiach. I imagined there would be no place for hypnosis in an idyllic world and I simply HAD to acquire the skill. I enrolled for a hypnosis training course.

Being completely Torah observant then, I would NEVER have implemented my amoral fantasies but they remained inside of me. I lost my sanity during the two-week course. The conflict between my Torah values and the technical ability to carry out my fantasy proved too much for my mind to handle. [In the lexicon of Kabbalah, I had a conflict between my Divine Soul (נפש אלקית = נפ"א) and my Animal Soul (נפה"ב = נפ"ב).]

I felt euphoric at first that I would become world-famous, etc. I had no idea how to proceed, know what to do. A local therapist with a specialty in hypnosis told me: "I can help you." I signed-up for short-term therapy.

Turned out he was a quack. He had a wildly simplistic notion that if I could be regressed to my birth, all my problems would dissipate. It was really malpractice and he was "winging" my treatment.

The results were disastrous. I had come to Dr. HypnoBozo with some confused thoughts; I left incapacitated, the first of seven psych hospitalizations, needing a psychiatrist and meds. I had "snapped."

CA turned horrible. Nights especially. I was let go from my job. Trouble finding my way home. Slept swaddled, with max sleep meds. Fled back to NY.

With the help of the Lubavitcher Rebbe's ברכה, I got a job, thank God. (An open miracle story.)

Now we've come to rock bottom. Over the mental illness and marrying a pretty girl, I cursed Hashem (with gutter language. Twice. After the first time, I repented and published an article in the Jewish Press as a conciliatory offering. After the second time, I was punished for fifteen years, soon losing my job.

K.S. prophesied of me via a word play.

For a live dog is better than a dead lion. [Eccl. 9:4]

K.S. made a word-play here "Oded Lion" ☞ "dead lion." (He preceded my public-school mates' clever fun-poking by two dozen centuries.) Here you see a veiled prophecy is the Sacred Writings, opposite popular assumptions.

There are several reasons the Torah compares me to a dog.

One (a negative reason): At the onset of my mental illness (at age 31), I cursed Hashem out in gutter language out of my own depression/rage over becoming mentally ill. (I felt that my life was over and no "nice girl" would ever want me.) The Biblical model for cursing the King is Shimei, son of Gera, who cursed King David. Of him the verse says *Why should this dead dog curse my lord the king?* [2 Sam. 16:9]. (I suffered Divine punishment for 15 years over this outrageous transgression, though mild considering the severity of the offense [also involved breaking Shabbos during an episode = a capital sin]; I have since repented for it.)



## The Torah Decode of $\pi$ ( $\rho$ )

Two (a positive reason): Canines are endowed with an extra keen sense of hearing and I possess this gift/"superpower" of super-hearing, which I use in analyzing and decoding Torah, as it says *my ears You have opened* [Psalms 40:7]. This gift enables me to decode many passages, with Hashem's help, which the various "dead lions" of our people (the Torah greats) were unable to do. In this way, a live dog (myself) is better than a dead lion. [K.S. meant primarily the great Lubavitcher Rebbe.]

Other hypnosis-based phenomenon in my life. Amoral fantasy life revolving about hypnotizing beautiful girls/women. Men, unattractive girls – no effect.

Cycle: spill seed → guilt → corrective measures. Repertoire: pray (beg), cry, fast, charity, Psalms, remorse, repentance, seek hypnosis professional for counter-programming. Despite my heroic efforts, it lasted 50 yrs. Some limited interim successes. I once held out for 304 days.

Psychology leads mankind astray, teaching that male masturbation is "normal" and should produce no guilt. The Torah teaches otherwise: it is a sin and releases/generates destructive forces which can bring death, suffering and destruction.

When it became 100% clear to me, without any doubt, that I might be harming people, my system screeched to a halt: ENOUGH! Alas, it took over 50 years. Thank God, with Hashem's help, success at last.

The Torah says, אִשְׂרֵי אָדָם מִפְּחָד תָּמִיד [Prov 28:14] ("Fortunate is the person who fears continually"). There can be no let-up in the war with Satan; perpetual vigilance is called-for. There are no guarantees in life.

That's why the Mishnah says, וְהַנָּחֵשׁ מוֹעֵד לְעוֹלָם ("and the snake is a damager forever"). GEM והנחש = 369 and this number is associated with the Ark's resting in Shiloh (369 years). This is an allusion to the mysterious figure called Shiloh in the Book of Genesis. [Rebbi, the redactor of the Mishnah was endowed with prophecy. That's why he added a *vav* to הנחש; strictly speaking, it wasn't necessary, being the end-item of a list.]

Avos 4:4 = prophecy re my חילול ה' ("the Desecration of Hashem's Name")

רְבִי יוֹחָנָן בֶּן בְּרוּקָא אוֹמֵר, כָּל הַמְחַלֵּל שֵׁם שְׁמַיִם בְּסֵתֶר, נִפְרָעִין מִמֶּנּוּ בְּגִלּוּי. אֶחָד שׁוֹגֵג וְאֶחָד מְזִיד בְּחֵלוּל הַשֵּׁם

R' Yohanan ben Berokah said: whoever profanes the Name of heaven in secret, he shall be punished in the open. Unwittingly or wittingly, it is all one in profaning the Name.

Underlined phrase literally reading "one inadvertently, one willingly" applies to my TWO curses. The first time, I was forgiven quickly after a bit of effort. The second time I suffered 15 years [in punishment thereof]. It's embarrassing and shameful to own up to having blasphemed and desecrated His Holy Name (twice, no less).

Scripture alludes to this: קִלְלַת אֱלֹקִים תְּלוּי [Eccl. 9:4]. Through the lens of expounding, this reads "[Regarding] blasphemy, there are good and bad outcomes foretold by K.D. in Psalms. Everything is conditional, depending on my Free Will choices."

GEM נחש ("Snake") = 358 ~ Ps. 35:8

Upon him may there come disaster unawares;  
and may his own net which he concealed ensnare him;  
may he fall into disaster,

Failure brings disaster in its wake. The net mentioned above refers to the Internet. This refers to the *hundreds* of hypnosis videos I watched over the years.

Success comes with its own set of difficulties.

Upon success, with Hashem's help, Ps. 35:8 ~ 358 = GEM נחש ("Snake") will become the Primordial Snake's curse as the verse's root-case.

## The Torah Decode of $\pi$ ( $\rho$ i)

K.D. inserted another verse in Psalms related to our context.

Once has God spoken; twice have I heard [Ps 62:12].

Here, we're DOUBLING the chapter/verse numbers.

Ps. 35:8 ~  $358 \times 2 = 716$  ~ Ps. 71:6.

On You have I relied from my birth;  
from my mother's womb You withdrew me;  
of You is my praise always.

*I shall come* [and confront my enemies] *with the mighty deeds of Hashem* rather than relying on my own military prowess. I will be victorious and attribute my victory to His righteousness alone rather to my own skill or merits (Meiri to Ps. 71:16).

My pre-selection as the Snake's primary hypnosis-based victim has its roots in antiquity, preceding this lifetime.

We credit any success to Hashem's lifelong assistance, not our puny efforts.

The integer 71 alludes to the Sanhedrin, which consisted of 71 members. The cursing of the Primordial Serpent (and its demotion) is the Sanhedrin's unanimous verdict.

K.D. placed a verse in Psalms prophesying of my vile mouth and revealing his fluency in English.

הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה  
Save me from the lion's mouth

lion 🦁 Lion (my surname)

Rebbi, the redactor of the Mishnah began his Magnum Opus with Rabban Gamliel (Berachos 1:1). In chapter 2, Rabban Gamliel is cited as an example in three mishnayos (Ber. 2:5-7). The final mention concerns Tavi, his servant, who was famed for his wisdom. Rebbi knew that any tangential mention of Tavi would lead to the following pithy anecdote found in the Midrash in due course.

R' Shimon ben Gamliel said to Tavi his servant, "go purchase for me the best food from the market." He went and bought for him a tongue. He said to him "go purchase for me the worse food from the market." He went out and bought him a tongue. He said to him, "What is this? When I say to you to the best food, you buy me a tongue, and when I say to you the worst food, you [also] buy me tongue!" [Tavi] said to him, this is the best and this is the worst! When it is good, there is none better than it, and when it is bad, there is no worse than it." [Lev. R. 33:1]

This applies to me:

- (i) When I harness my tongue properly, as in these worthwhile writings, I stand above the crowd.
- (ii) When I misused my faculty of speech to the N<sup>th</sup> degree, as in blasphemy, I was the lowliest of people.

Two attributes of Rebbi enter the picture:

- (i) Rebbi was endowed with prophecy.

R' Abdimi of Haifa said, "From the day on which the Temple was destroyed, prophecy was taken away from the prophets, and given over to the Sages."

[Bava Basra 12b]

- (ii) Rebbi cried profusely (over the destroyed beloved Temple). The Talmud reports that he cried so intensely, his eyelashes fell out. Thus, he could relate to a Primal patient like myself and joins the ranks of Torah Judaism's most

## The Torah Decode of $\pi$ ( $\rho i$ )

feelingful greets, such as the Biblical Joseph, Leah, King David and the Rebbe Rayatz. (My Mom also deserves honorable mention.)

Even though it's a midrash and not a verse, the reference numbers (33:1) bear profound meaning.

(i) a- Lev. R. 33:1 // **Ps.** 33:1.

b- Because TB teaches that Ps. 1 & Ps. 2 are a single [logical] unit, Ps. 33:1 = 32<sup>nd</sup> psalm's beginning.

c- Ps. 32:1 reads: *Fortunate is he whose transgression is forgiven, whose sin is covered over.*

d- This relates to my internal debate whether to reveal the extent of my flaws. It advocates suppression.

e- Prov. 28:13 teaches diametrically: *He who covers his transgressions will not succeed, but whoever confesses and forsakes them shall have mercy.*

f- I am choosing complete, candid disclosure, opposite the Talmud's reconciliation [Yoma 86b].

g- My reasoning: *For it is a time to act for Hashem; they have voided Your Torah* [Ps. 119:126].

(ii) a- Lev. R. 33:1 // **Gen.** 33:1.

b- This verse mentions the arrival of Esau with 400 men, for a total of 401 persons.

c- GEM את ("with") = 401.

d- The word את features prominently in the verse את האלקים התהלך נח ("Noah walked with God") [Gen. 6:9].

e- I have several links to the Flood of Noah's time:

(1) Sadly, Hashem is quite disappointed and upset with His world now as He was at that time.

(2) With Hashem's help and guidance, I have amassed a "portfolio" [Flood] of Torah teachings that are keenly relevant today.

(3) The Flood occurred when Noah was 600 and GEM ציצית ("tsitsis") = 600. I am unusually devoted to this precious precept, which affords protection from many spiritual pitfalls and dangers.

(4) The Hebrew word for 'Ark' (תיבה) also means 'word'. Thus, whenever the world around you storms, you can always find solace, comfort and safe haven in God's Word. I have done so.

(5) There is an elegant word-play revealing the allusion to my old Rego Park neighborhood.

GOPHER WOOD  $\equiv$  "Rego P. [w] hood"

Rego P. + "Ark"  $\rightarrow$  Rego Park

'w'  $\rightarrow$  Wetherole St. [our "gang" of local friends lived mostly along here]

'hood' is an abbreviation for 'neighborhood' as in "The Boys From the 'Hood"

(6) Since this document covers the famed trio of constants, it should be noted that the zip code of Rego Park, N.Y. (i.e., 11374) appears in  $\phi$  ( $\rho hi$ ), ending exactly at the 100<sup>th</sup> decimal place.

(Hashem used the constants as part of His blueprint for Creation – קב"ה אסתכל באוריייתא ובורא –

עלמא – down to street addresses and FURTHER! (This implies the constants have a quasi-

Scripture status!!) Hashem knew I would examine a round number of places at first

to get started and made sure I would find it and recognize it immediately.)

<End of presenting the meaning of the Midrash's reference numbers.>

We find another example of a Tanna with a prophetic saying that bears relevance to me. In Avos 5:11, we find two converses of equal GEM.

GEM יצא הפסדו בשכרו ("his loss is outweighed by his merit") = 784

GEM יצא שכרו בהפסדו ("his merit is outweighed by his loss") = 784

In my case, they apply in tandem: When I'm acting virtuously (like writing Torah), my loss (flaws) is outweighed. When I'm wicked (God forbid!), my merits are overshadowed. It all depends on my good (i.e., healthy) Free-Will choices. Thus, the Tanna used a letter-GEM formula to allude to an individual with evenly divided talents for good and evil purposes (May the Merciful One rescue!).

The specific number 784 (the above GEM) applies to me:

784 ~ "78" and "84" [the '8' serves "double-duty," fore & aft]

GEM עדד ["Oded," spelled deficiently] = 78

GEM עווד ["Oded," spelled fully (plene)] = 84

## The Torah Decode of $\pi$ ( $\rho$ )

The following TB teaching is very generally worded and I'm sure it has many solutions. However, I've recently discovered two that apply to me.

he who has 100, wants 200;  
he who has 200, wants 400.

(1) Although the Hebrew word for '100' in the saying is מנה, the customary Hebrew word is מאה, with an anagram of אמה, the Rabbinic label for 'phallus'.

This refers to my FINALLY getting control of my spilling-seed behavior.

(2) For the past five-plus months, I logged my Primal feelings into a PC file instead of my usual 3x5 cards. After the period ended, I tabulated the number of feelings and extrapolated for a grand total. The shocker: I had felt more than 200,000 feelings in the course of my therapy! That's the 200 (i.e., 200k).

(3a) To my dismay, even after all that healing, I'm still terribly messed up. It very well might take ANOTHER 200k feelings to become well, for a total of 400k feelings.

(3b) The street address of the office building where I cursed Hashem was exactly 400. The Talmudic Sage who authored this saying is revealing his gift of prophecy in pinpointing the street address and his guidance capacity hinting to me more *teshuva* was called for.

There are further customized lessons to be derived from Rashi's expression ואלון בלשון יוני אחר

(i) a- יוני ("Greek") [adjective]

b- Greece, via Hellenism, segues to Chanukah, my birth.

c- According to the current calendar, the 5<sup>th</sup> light of Chanukah (my actual birthday) never falls out on Shabbos, further evidence that I fall short of the summit of holiness.

(ii) MK יוני ("Greek") = 13 = נו"ם ("beauty")

This alludes to my "worship" of female beauty.

This segues into the modern-day "Sin of the Golden Calf" (with a twist). This, too, refers to female beauty. Golden refers to babes tanned a golden color by the sun. Calf is the back of the lower leg. Together: shapely, tanned legs of beautiful women.

A simple observation Acher = Elisha ben Avuya ("different" than ourselves & others) matching Elisha the Prophet's first name is important to me.

(i) On the positive side, when I write, the same *beracha* which Elisha blessed the Shunammite woman, applies to me. He is my spiritual benefactor. She locked the door and poured the oil into vessels till there were no further vessels and the oil flow ceased. Similarly, I lock my bedroom door, and, with Hashem's help, pour our original Torah ideas into PC files and 3x5 notes, till resources ran dry (physical exhaustion from sleep deprivation; time to go to work).

(ii) On the negative side, should I lapse to sin (a set-back), I would be like Gehazi, Elisha's servant.

The specter raised in the Rashi which began this section (viz., that people should curse the womb whence I emerged) is (i) a word of caution that resonates within me and (ii) evidence of Rashi's רוח הקודש ("Divine Inspiration").

Likewise, I take the emphasis in Iggeres haRamban on eradicating/uprooting all vestiges of anger and stressing continual gentle speech as evidence of Ramban's Divine Inspiration and possible foreknowledge of my life.

### [Personal: 003] Psalms { 14, 53 }

Many scholars and students of the Bible have noticed that Psalms 14 & 53 are nearly identical duplicates, with only "minor" differences. Their explanations and theories are (at least, to me) unsatisfying. There is much to be said on this subject but the bottommost foundation is built upon my life. Let's list my birthdates in the Jewish and civil calendars:

## The Torah Decode of $\pi$ ( $\rho_i$ )

born: Sunday, December 6<sup>th</sup>, [19]53 = 29 Kislev, [57]14

Omitting the century (as is sometimes done, like the '69 Mets), leaves the following equivalence relation:

$$'53 = [19]53 \sim \text{Ps. } 53 \equiv '14 = [57]14 \sim \text{Ps. } 14$$

This explains the near-equivalence of Pss. 14 & 53 in the simplest terms.

There's more. Both Pss. 14 & 53 open with אמר נבל בלבו אין אלקים ("The degenerate says in his heart, 'There is no God'"). As a result of all my deficiencies, I [sadly] qualify for the epithet 'degenerate' (נבל).

Now you can counter my argument with a strong question: How can the verse's continuation of denying God's existence ("There is no God") possibly apply to me, an ostensibly Orthodox Jew? A good question deserves a good answer. I cite two comments from Artscroll's Interlinear Tehillim to bridge the gulf/gap.

אמר נבל בלבו – *Says the degraded one in his heart.* Literally, **with his heart**, rather than אל לבו, **to his heart**. For he speaks *with his heart* – his reason is controlled by his passions, not to his heart with his reason controlling his passions [Midrash Shocheh Tov; R' Hirsch].

אין אלקים – *There is no God!* He denies Divine providence and persecutes Israel on the assumption God will not punish him.

### Notes:

- 1- Unfortunately, my reason is controlled by my passions, not vice-versa. (In the unique terminology of Baal HaTanya, this concept is known as *מח שליט על הלב* – the intellect controls the emotions.)
- 2- When I cursed Hashem, it was on the assumption I wouldn't be punished – exactly as if God didn't exist.

**[Personal: 004] 95028841971 → this segment concerns (mostly) Mom:**

84 = GEM עוֹד ("Oded")  
41 = GEM אם ("mother")

i.e., this segment has a lot to do with Mom.

She passed away Sunday, August 29<sup>th</sup>, 1971. We received a call from the hospital just after 11 p.m. so she almost certainly passed away after nightfall, marking the start of another day in Hebrew calendar. The Hebrew date was 9 Elul, 5731. The year 1971 is plain to see in the segment.

As of this writing (Shabbos, March 12, 2022) that was 50 years, 6 months, 12-13 days ago (depending on whether you include the end date). The "50" [years] is plain to see in the segment. The "6" [months] is encoded in "502" – 6 months is 50% relative, to 100% (i.e.,  $50 \times 2$ ) of the entire year (12 months).

The "12-13" [days] takes a bit of explaining. It involves the holy Rebbe Rayatz ז"ע. His annual "holidays of redemption" (חג הגאולה) are 12-13 Tammuz. (It is the only event on the Torah calendar bracketing just the 12<sup>th</sup>-13<sup>th</sup> of a month.)

He is encoded here. [Strong evidence:] He passed away in 1950. Omitting the millennium (as is usual with Hebrew dates), that leaves 950, which is plain to see in the segment.

I was 17½ when Mom passed away, between high school (Bronx High School of Science) and university (Queens College of CUNY). I had graduated from Bronx Science with a ranking of 44<sup>th</sup> out of a graduating class of 950. [This fact (i) I remember vividly and (ii) it is documented in my school records.] The 950 is plain to see in the segment. The "44" is encoded in "288" – via the arithmetic expression  $88 \div 2 (= 44)$ .

Mom's passing marks the beginning of my connection to Torah life. It is true I attended Yeshiva Dov Revel for two years before, but I was an outsider and remained nonobservant.

Next, we'll attempt to explain an alternate relevance of the entire segment.

- 1- As before, the "50" [years ago of her passing, rounded down] is plain to see in the segment. 8/17/2021 [9 Elul 5781] marks the actual "golden anniversary" of her demise precisely. Although usually applied to wedding anniversaries, in Mom's case it applies to her reunion with Hashem. GEM זהב ("gold") = 14. The "14" [re gold] is encoded in the implied Hijri year (1442 AH).

## The Torah Decode of $\pi$ ( $\rho$ )

2- We've now involved the Islamic calendar. [We always have Ps. 87:6a in the background – *Hashem counts according to the writing of the nations*. Not just within Torah, but in the universal constants. This principle covers the civil/Gregorian years mentioned so far (i.e., 1971 & 1950).]  $2884 = 2 \times 1442$  AH (the previous Hijri year). That Islamic year spanned 8/20/2020 through 8/9/2021.

3- We next explain the presence of two '9's in the segment. One is for 9 Elul, her actual date-of-passing. The other is for her 50<sup>th</sup> "civil calendar" *yahrzeit* (i.e., 8/29/2021), falling out exactly a year + 9 days after the start of 1442 AH (i.e., 8/20/2020).

4- Note: Islamic year 1442 AH (implicit as per entry #2 above) ended on August 9<sup>th</sup>, 2021 = the 76<sup>th</sup> anniversary of the atomic bombing of Nagasaki, Japan. It is no coincidence that King David placed his psalm prophesying of Hiroshima and Nagasaki particularly in Psalm 76. [I have broad findings on the atomic bombings.]

5- Note:  $1442 \sim "1" \& "4" \text{ [doubled]} \& "2" \sim 142 \rightarrow$  Ps. 142 [the Rebbe Rayatz's Chassidic birthday-psalm at the time of the original composition of this paragraph]. This link serves two purposes. One [general]: it further cements the Rebbe Rayatz's connection to the segment. Two [specific]: it provides emotional "highlighting" – the atomic bombings of Hiroshima and Nagasaki (viz., all the pain and suffering) call for extensive and profuse crying.

We present two subtractions based on this segment which relate to my life:

1- "971"  $\rightarrow 97 - 1 = 96 \rightarrow$  96 Bradford St., Brooklyn (East New York), NY 11207

Our first U.S. address upon immigrating. We lived here 1960-1962. I attended grades 1-3 @ P.S. 76.

2- "841"  $\rightarrow 84 - 1 = 83 \sim '83$  (1983) = year I began Primal Therapy @ The Primal Institute, 2215 Colby Ave., L.A., CA 90064

The Primal Institute, the West Los Angeles headquarters of psychologist Arthur Janov, who attracted national attention in the 1970s with his theory that "primal screaming" can cure childhood neuroses, was ravaged Sunday by back-to-back fires, one of which has been ruled arson. [June 12, 1989]

[<https://www.latimes.com/archives/la-xpm-1989-06-12-me-1480-story.html>]

**[Personal: 005] 82148 08651 32823 06647 09384 46095 50582 23172 535 [positions #100-143]**

[The decode of this segment strengthens preponderance of compelling evidence for our case]

821  $\rightarrow$  Gen. 8:21 [the Pent. verse describing man's Evil Urge];  $8 \times 21 = 24 \times 7 = 168$  hours/week

48  $\rightarrow$  # male prophets, מנח ("intellect")

480: [see below]

86  $\sim$  אלקים; the Rebbe (P.M.)

51  $\rightarrow$  Zechariah 7:1-10 re *Bas-Sheva*  $\sim$  seven-year-old

132  $\rightarrow$  Zech. 13:2 re Hashem's pledge to remove the spirit of impurity from the earth

823  $\sim$  Dan. 8:23 re a brazen-faced king who understands riddles

230 = ר"ל ("May the Compassionate One rescue!")

66 = GEM אלקים; 66 Ave

647 = GEM אלו pre-Flood Divine statement

Rashi: המלך נעצב על בנו ("The King mourns for His [wicked] son") regarding me

709 = "add 1 to שחת" [add one (person) to Gehinnom] (ר"ל)

38  $\rightarrow$  "battered & bruised" [beginning of Ps. 38];  $\frac{1}{2} \times$  [Ps.] 76 describing the 1945 atomic bombings

84 = GEM "Oded"

446  $\rightarrow$  bitter truth, death [מרות, מות, האמת]

95  $\sim$  Daniel, סלה, המלך [With Hashem's help, I decoded the mystery-word *Selah* found only in Psalms & Habakkuk.]

Daniel: With Hashem's help, I have some solutions to the puzzle posed in Daniel ch, 12;

With Hashem's help, I have some insight into "Moshiach selected from the deceased," whom TB identifies as Daniel.

955  $\rightarrow$  Deut. (החמה תורה), משנה דברים, means 'words', הנך החמה [the Masoretic mnemonics for # verses in Deut., Pent. are הנך and החמה.]

Together, they spell 'daybreak' of a New Age.

50  $\rightarrow$   $\frac{1}{2}$ -way towards ultimate goal

58  $\rightarrow$  Ps 58 conclusion: *And mankind shall say: Indeed, this is the fruit of a tzaddik; Indeed, there is a God Who judges in the earth.*

223 =  $\frac{1}{2} \times$  446, a substring in  $\pi$  a few digits back

172 =  $2 \times 86$  { GEM אלקים = 86; the Rebbe's burning love for humanity is described in Cant. 8:6, a love stronger than death }

Hashem and the Rebbe, his PM, are a team.

535 [substring already appeared in  $\pi$ ]  $\rightarrow$  Ps 53:5 און פעל'א [has my Hebrew surname in a veiled manner bracketing two words]

## The Torah Decode of $\pi$ ( $\rho$ )

GEM = 480: The following words of GEM 480 are relevant to me and this document.

#הדעת ("the knowledge") [Gen. 2:9] Analysis of the three constants is the fruit of the Garden of Eden Tree of Knowledge of Good and Bad. I have also partaken of the Bad therein, with my various flaws, including the Snake's hypnosis tricks.

#החיתנו ("You have enlivened us!") [Gen. 47:25] the very beginning of my bar-mitzvah Maftir. (It was the only portion of the Parshah I *lained*, together with the Haftarah.)

#והנחת ("provide you rest") [Ex. 33:14] Moses advocated for Hashem's direct leading of the people and not through an angel, despite the Nation's shortcomings.

#משפטים ("laws") [Jer. 4:12] Whenever Torah laws are broken, there is a violation of Hashem's Will, with negative consequences.

#החכמות ("the wisdoms") [Jer. 9:16] The wisdoms of mathematics, engineering and physics have a lot to learn from the wisdoms of Hashem and His servants, the prophets and Biblical authors and the Sages.

בחמלת ("in his compassion") [Gen. 19:16] In His [Hashem's] compassion, Jesus released from retribution in 1916<sup>th</sup> year.

לנשק ("to kiss") [Gen. 31:28] Relations between genders requires the Torah's ever-present maturity, sensitivity, input and guidance.

סכת ("Succos") [Gen. 33:17] [With Hashem's help, I decoded the mysterious "fallen Succah of David" prophecy.] Ps. 76:3, *And his Succah was in Jerusalem*, was King David's prophecy for my year of yeshiva study in Israel [76 ~ '76 = 1976/77]. I arrived before Rosh Hashanah and Succos was my first festival on Israeli soil. (This interpretation is only made possible by Hebrew's lack of capital letters.) The year marked a turning-point in my life.

מעשיכם ("your deeds") [Gen. 46:33] As the Rebbe used to stress, the deed is the essential thing. If something needs to change (for the better), action is the place to start.

לפשע ("for transgression") [Gen. 50:17] I have documented herein several of my major failings as Jew and as a person.

שקלים ("shekalim") [Ex. 21:32] This is being written the week of Purim. Immediately before the night reading of the Megillah, the monetary equivalent of three silver shekels are donated. Also, Shabbos Shekalim is a special Shaboos in preparation for the festival of Purim.

מולדת ("birth") [Lev. 18:9] Because I was born in Israel, my physical brain is naturally adapted to the Hebrew of the Bible. My training in Primal Therapy intensified the simplicity of my observations. Those are two critical factors explaining my success over others of infinitely loftier souls and greater breadth in Torah learning.

עדתו ("his faction") [Num. 16:5] This word refers to Korah's faction. At the beginning of my Torah study "career," I spent several years focusing on Korah and his three righteous sons.

[Note: This initial focus on Korah's sons is alluded-to by my Social Security Number (SSN): 062-4x-xxxx. The sole Chumash verse listing their names and serving as general introduction to their saga is found in Ex. 6:24. ["0624" ~ "6:24."]

וּבְנֵי קֹרַח אֲסִיר וְאֶלְקָנָה וְאַבְיָאֵסָף אֱלֹהֵי מִשְׁפַּחַת הַקְּרָחִי.  
And the sons of Korah were Assir, Elkanah and Abiasaph;  
these are the families of the Korahites.

תמם ("until completion") [Deut. 2:15] To exhaust my notes on the three constants would require many months of toil. However, I've curtailed the ongoing investigation in favor of a concrete offering I can try to publicize, with Hashem's help since the world situation is critical and time-critical.

תכין ("You prepare") [Deut. 19:3] The distilled feeling from processing this document should be that Hashem, the blessed Creator, "did his homework" in preparation for Creation. It's not a hastily slopped-together recipe, but a gourmet design and implementation.

תלמי [Josh. 15:14] King Ptolemy  $\curvearrowright$  LXX [= the Septuagint] [With Hashem's help, I discovered the full story behind their emendation to Gen 1:1].

## The Torah Decode of $\pi$ ( $\rho$ i)

דעות [1 Sam. 2:3] Maimonides has a section in his Magnum Opus entitled Hilchot De'ot = Laws of Personal Development. I am in dire need of studying this material intensively and internalizing it. (Others, too.)

מכרכר ("ecstatic dancing") [2 Sam. 6:14] despite his being an unparalleled genius, he gladly debased himself in Hashem's service.

וחכמתו ("and His/his wisdom") [1 Kin. 11:41] Torah and the three constants reflect His wisdom.

The various Biblical authors share their wisdom ("and his wisdom").

לילית [Isa. 34:14] Lillith, queen of demons [When seed is spilled, demons are generated.]

פשעיו ("your transgressions") [Isa. 43:25] לבפשך ("to your soul") [Isa. 51:23] We've discussed some of my "sins against the soul." Others can extrapolate for themselves.

והביאותים ("I will bring them") [Isa. 56:7] Hashem will bring ALL people to His holy Mountain, to His universal House of Prayer.

ותדע ("you shall know") [Jer. 6:27] The purpose of this document is that you should know Hashem is everywhere.

תלמדו ("ye shall learn") [Jer. 10:2] This document is a teaching tool. Hopefully, you'll continue to learn Torah (both Written & Oral).

ותחללו ("ye have profaned") [Jer. 34:16] My shameful blasphemy of Hashem profaned His Holy Name.

ולהגלות ("and to reveal") [Jer. 43:3] Several hitherto not-understood matters were cleared up herein, with Hashem's help.

יתכן ("it is possible") [Ez. 18:25] It's not conceivable all this purposeful organization and meaning should arise spontaneously by chance.

יסדות [Hab. 1:12] The foundations of the universe are laws and constants. The foundation of Torah is reverence for Hashem.

עדות ("witnessing") [Ps. 19:8] This document offers testimony to Hashem's Creative Modus Operandi, the prophets' abilities and the Torah's infinite depth, breadth and personal relevance.

בלבבותם [Ps. 125:4] עקשי [Prov. 11:20] Combination literally means: perverse in their hearts.

תכס [Neh. 3:37] Korah et al was covered by the earth; self-love covers all faults.

למקדשו ("to His Temple") [2 Chr. 3:8] The goal ahead is the rebuilding of the Third (Eternal) Holy Temple, a domicile for Hashem.

פעלי און: There are 23 instances of this expression in Scripture. The various Biblical authors "conspired" prophetically to arrange this number, alluding to Hashem as Divine Shepherd (as described in Ps. 23:1). He tends to my care, as troubled as I am.

Isa. 31:2 ~ 3/12 (yesterday, ∴ just 1-day behind "schedule")

Hos. 6:8 ~ 68 (my age)

Job 31:3 [= ½ × 626, a substring in  $\pi$ ]; 34:8, 22 [34 ⇔ m.i.] [GEM שליח ("emissary") = 348 ~ 34:8]

Prov. 10:24; 21:15

Ps. 5:6 (שנאת בל); 6:9 (סורו ממני בל);

36:13; 59:3 (הצילני ... דמים); 64:3; 92:8, 10; 94:4, 16 [ $\Sigma$  = 94-20 ~ 94:20]; 101:8 [II = 808 is in  $\pi$ ]; 125:5; 141:4, 9

$\pi$  [a [חזקה]: 288 → 2 × Ps 14:4; 2823 → Ps 28:2-3 → Ps 28:3; 535 → Ps 53:5 [two appearances of 535 in  $\pi$ 's first 143 places]

Possible resolution: Hashem loves me & my Torah *BUT* hates *Reb* Lion's sinful actions/behavior [with insufficient *teshuvah*, they persist] Spilling seed NOT harmless + victimless; collateral damage killed Sandy Hook; Maran Dovid Feinstein, my LOA benefactor/sponsor → Enough!

The two verses (Ps. 14:4 & 53:5) share the string פעלי עון in common. This string contains my Hebrew family name ליאון (since I was born in Israel, that's my real surname). The phrase means 'evildoers' so K.D. is implying I'm a sinner. [It's an overlapping contraction of פעל ליאון ("the act of ליאון").]

Whereas Ps. 53:5 says just פעל ליאון, Ps. 14:4 says בל פעל ליאון. What's the difference? If you add up the 4 letters outside my family name (ט + פ + ל + כ), you get exactly 200. The letter ר is of numeric value 200. The letter *reish* can be used to abbreviate *Reb*, an honorific title. Like 'Reverend' in British English (meaning "Revered one"), which is not necessarily a



## The Torah Decode of $\pi$ ( $\rho i$ )

title of Christian clergy only. It only occurs in Ps. 14:4 ~ 144 because Ps **144**:1 speaks of the praises of someone who fights Hashem's battles. [After Moses' lifetime, this meant the physical military conquest of Eretz Yisroel.]

So, K.D. is addressing me directly:

Do they not realize –  
**ALL** the workers of iniquity (כל פעלי און) –  
those who would devour My people  
as they devour bread,  
who do not call upon **HASHEM**...  
[Tehillim 14:4]

Don't they know, **Reb Lion**, the "eaters" of my people, who [would] "wed," but call not Hashem?

[Note: Rashi, in Genesis, explains that 'bread' is a Torah codeword for 'wife'. This excerpt came from advice about a *shidduch* ("matchmaking").]

What do they not know? That, without calling for Hashem's help, it's futile! Joel 3:5 contains a guarantee from Hashem:

"Everyone who calls on the Name of Hashem will be saved."

The chapter & verse numbers here [3:5 ~ 35] are involved with healing. The last word of Moses' brief prayer for Miriam's healing [קל נא, רפא נא לה] ("Please, God, heal her now") was of GEM 35.

So, if K.D. considers me a degenerate and a sinner, whyever is he addressing me with respect? Because it's like the principle יצא הפסדו בשכרו ("his demerits are outweighed by his merits"). In particular, he admires my efforts at fighting Hashem's battles.

[Personal: 006] SHILOH Gen. 49:10 <anagram> "HI-LO H.S." ["It was the best/worst of times." = standard HS reading fare]

High School = Bronx H.S. of Science

(-) Mom sin; hypnosis roots + sins

(+) acquire math skills, ~ Torah journey hiatus [between Yeshiva Dov Revel<sub>frie</sub> & Queens College<sub>frum</sub>]

Hurricane Sandy

(-) spill seed = cause of tragedy by collateral damage

(+) current events research beginning

שילה

2 solutions [identifications]

- Rebbe
- myself

a live dog (OL) better than a dead lion (ר"ל Rebbe כ"ק) [word play]

{ Can pose questions to me since I'm alive; greater decoding success<sub>v</sub> }

Can track my simultaneous { *teshuva*, healing, ongoing punishment for mess-ups<sub>v</sub>, suggestions for improvement<sub>v</sub> } ה"ע"י [בלי כל עין הרע]

## The Torah Decode of $\pi$ ( $\rho$ )

A. Rebbe

Read JEM-movie-idea.doc

B. myself

1- [Divine] gift to him }\_ [LivT commentary confirms interpretations are legitimate]

2- [decode] gift is his }

3- Heb: נָשִׁי ("gift")  $\text{ע}$  Eng: 'shy' + לו (lo, "to him") [i.e., the guy's shy] [alt.:  $\text{ע}$  low – the guy's low]

multi-language meaning ~ pre-Tower of Babel (as-if Hashem had said:  $\text{ע}$  Babble!)

דברים אחדים ("the same words")  $\Rightarrow$  common universal language includes { Heb., Eng. }

Shema veiled allusions:

- יורה ומלקוש ("the early and late rains")

יורה, יורה; ידיו, ידיו ~ יורה [advanced rabbinic ordination]

[ומליקוטי שיחות] ומלקו"ש  $\equiv$  ומלקוש [i.e., the *rav* ALSO teaches from the Rebbe's *Likkutei Sichos*]

Shema informs you this is a feature of worthwhile spiritual conditions/environment.

Hashem responds [ידיו, ידיו] – He judges you favorably spiritually & materially.

- וְאַסַּפְתָּ... יצאךָ ~ ("and you shall gather ... and your oil")

יצא"ר  $\equiv$  Torah abbreviation ("Evil Urge") יצר הרע

E.g., קרח בן יצהר  $\sim$  [Torah is expounding:] Korah was the son of his Evil Urge.

ואספת  $\sim$  אסף ("Asaph")  $\Rightarrow$  *teshuva* is called for

I.e., when you say Shema, you're supposed to repent for your Evil Urge.

II 49:10 = 490 = 7  $\times$  70  $\rightarrow$  "7" & "70"  $\rightarrow$  770

1970s NYS license: 490 UHN prophecy 1972 silver Chevy Vega hatchback

770; VEGA <*anagram*> GAVE [i.e., a gift Hashem GAVE me]

UHN  $\rightarrow$  "U'niversal H<sub>e</sub>aler N<sub>a</sub>scent"

CA (?) license: 373 SGR prophecy 1974 red Toyota Corolla sedan coupe

GEM זקן וכסיל ("Satan")  $\sim$  מלך זקן וכסיל ("Oded & his seed") [!!] ["seed" refers to semen]

SGR  $\rightarrow$  "S<sub>a</sub>fety-G<sub>u</sub>aranteed R<sub>i</sub>de"

Corolla ( $\equiv$  "little crown") <*anagram*> [C. Marcella] Carollo (worked as astronomer: 1994-2016)  $\rightarrow$

דרך כוכב ("A star rises [from Jacob]") [Num. 24:17] Bilam's prophecy of K.D. (Rambam)

1994 = year Rebbe left us

2016 = תשועה  $\sim$  ה'תשע"ו [Ps. 146:3]

[Personal: 007] ( $\pi^e \div e^\pi$ )<sup>2</sup>  $\rightarrow$  [94-19 66 (Ave), (#)3H] [!!]

[I discovered the formula 25 years ago, while experimenting with Windows' [scientific] calculator.]

Only a mathematician can fully appreciate the exquisite symmetric and chiasmic balance of transcendentals in this formula.

transcendentals  $\sim$  Hashem, the Transcendent One

Even above/beyond the apartment's specialness, Heaven permitting the equation's discovery by me represents especial Divine favor. This is similar to a principle found in Avos 3:14. [Note: 3:14  $\sim$   $\pi$ , the focus of this document!]

הוא היה אומר, חביב אדם שנברא בצלם. חנה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אלהים עשה את האדם. ...

He used to say: Beloved is man for he was created in the image [of God]. Especially beloved is he for it was made known to him that he had been created in the image [of God], as it is said: "for in the image of God He made man" [Gen. 9:6]. ...

## The Torah Decode of $\pi$ ( $\rho$ )

[<https://keisan.casio.com/calculator>] calculated to 54-digit precision

$(\pi^e/e^\pi)^2 = 0.9419\ 6382\ 0003\ 7069\ 2272\ 8086\ 3640$   
1249 0913 7585 3898 8506 6468 7...

In its own right, this hybrid-derivative "series" foretells a lot. (I haven't studied it all that much yet.) We present a few facts here.

The apartment described therein is unique in the world. In Superman comics talk, it comes from "The World of Math."

"9419" → 94-19; "6" [double-duty] → 66; "38" → 3H ['H' is 8<sup>th</sup> letter of alphabet]

Avenue → "Ave." → Average ⇒ 66 is half of 132 ~ Zech. 13:2 re Hashem's removal (eradication) of the spirit of impurity.

"1963" because 1<sup>st</sup> full-year of residence [moved in: April '62]; substring "382000" means 38 years from 1962 till 2000.

so "62" → "62" is indeed implied [interpretation of digit '2': "6" is meant twice, as in 66<sup>th</sup> Ave.]

227 ~ 272 → זכר רעב ("remember hunger") [Much of SuperBook, 1,000, was devoted to the theme of global starvation.]

82 = 2 × 41 ~ Ps. 41

1. The Book of Psalms was designed to correspond to the Chumash [Midrash].
2. Just as the Chumash is composed of 5 sub-Books, so is Psalms.
3. Ps. 41, the tail end ("caboose") of Psalms' Book 1, corresponds to the tail end of Genesis, Chumash's first sub-Book.
4. The Biblical Narrative at Genesis' end deals with a prolonged life-and-death regional famine.
5. Whenever there is a dire crisis, we call upon Hashem with The Thirteen Attributes, beginning with "Hashem, Hashem."
6. The last word in Ps. 41:2 is "Hashem."
7. The first word of the next verse, Ps. 41:3, is also "Hashem."
8. Since the parchment lacks punctuation, the pair of "Hashem, Hashem" thus appear side-to-side.
9. In this manner, King David, the Psalmist-author of Ps. 41 and a bona fide prophet, alluded to the presence of regional (global) famine both in Gen. and prophetically in our own time and our prescribed reaction to it: to cry out (beseech) Hashem *en masse*.
10. The bitter truth and irony is that ignoring the starving, etc., DELAYS the Redemption pious Jews desperately seek.  
Man's inhumanity to man makes the world UNDESERVING of Redemption (may Hashem have mercy!).

41 → Ps 4:1 (its title) ראשי תיבות לב מל → { "a circumcised heart," "a heart that is *mal/bad*" }

One's reaction and actions to global crises reflects and even defines one's human[e] quality.

The landline telephone # for the apartment also has a BK connection. (This line was active for 45+ years.)

a.) Num. 26:11 = a key BK verse, esp. its important Rashi comment:

When their father, Korah, rebelled against Moses (Num. ch. 16), they at first sided with their father. At the last instant before the punishment was carried out – that the ground would split apart and swallow Korah and everything that was his alive into Gehinnom [a/k/a Purgatory] – they harbored thoughts of repentance. So, they fell into the Earth's mouth but landed on a high ledge overlooking Gehinnom (from where they could observe the activities therein). Eventually, they made their way back to the surface and rejoined the Nation. Therefore, the verse says explicitly: "And the sons of Korah did not die" (although they *did* fall together with the rebels). Moreover, some of the psalms in the Book of Psalms were authored by "the sons of Korah." So, theirs is a spiritual rags-to-riches story, spanning the transformational gap from brazen rebels to lofty Psalmists and even a bona fide prophet (Avi-asaph, who subsequently changed/shortened his name to just Asaph).

b.)  $2 \times [\text{Num.}] \underline{26:11} \sim \underline{5222}$  = my landline telephone #

[Personal: 008] { 94-19, 94-20 } corresponding to Ps 94:19-20

בְּרַב שְׂרָעֵפִי בְּקִרְבִּי תִּנְחֹמֵיךְ יִשְׁעֵשְׂעוּ נַפְשִׁי.

<sup>19</sup>When my thoughts within me were many,

Your consolations would occupy my soul.

The entire 94-19 building might be beneficial for the slowing down of the torrent of **rapid (i.e., "racing") thoughts** so they could be controlled. **Moses**, Torah Judaism's foremost Prophet, knew this prominent feature of my mental condition 3,300+ years ago. Like control rods controlling the pace of a nuclear reactor so it remains productive without accelerating wildly into destructive territory [core meltdown, God forbid!].

## The Torah Decode of $\pi$ ( $\rho$ )

הַיְחַבְּרֵךְ כְּפֶסַע הַיּוֹת יִצָּר עָמָל עָלֶי-הָקָה.  
<sup>20</sup>Will the seat of wickedness join to You?  
Will he who performs mischief based on the law?

Our sister building, across 66 Ave., was 94-20. Donald ("Donny") D., a childhood chum, whose family lived on the first floor, called me out of the blue in 2019 to catch up. He served 20 years on NYPD, rising to the rank of Detective (Lieutenant), from which he retired. The Psalmist (in this case, Moses) had Donald in mind 3,300+ years ago when he composed Ps. 94:20 ~ 94-20 66 Ave.

**[Personal: 009] Current street-address = 1026**

GEM both { תּוֹרַתְךָ, תּוֹרַתְךָ } ("Your Torah" OR "your Torah") in Ps. 119 = **1026**

E.g., מה, אהבתי תורתך, ("Man, I love your Torah!") [Alternate read uncovers King David prophecy]

Derivation valid because GEM אדם ("man") = 45 = מה ("what")

In Torah, מה stands for humility ~ ונחנו מה ("And what are we?"). King David is informing me I need to work on acquiring humility. I've grown arrogant due to my impressive Torah research results.

GEM צנה = 145 = f (*Ashrei*)

Rashi to Ps. 5:13, he describes צנה as a 3-sided protective armor [I am indebted to JP]

∴ *Ashrei* is recited thrice daily [to obtain maximum protection]

[Ps 5:13 × 2 = 10:26 ~ **1026**]

Hashem protects me ~ שמש ומגן ה' אלקים [Ps. **84**:12] ("For a sun and a shield is Hashem...")

[GEM "Oded" = **84**]

Job 26:10 circle ~ 'O'

He [Hashem] drew a circle on the face of the deep [Job 26:10].

This circle was the round letter 'O' for **O**ded.

26:10 ~ 26 & 10 → [chiasmus inversion technique] → 10 & 26 ~ 1026.

2 NYC residences [at different eras] ~ King's castle versus Queen's castle [Kings County versus Queens County]

[Avenue] J: 'Jerry' [Dad's first name], Judaism, Janov [Primal Therapy founder], Jesus [because of New Testament research]

By Divine Providence, my smart cell phone is a Samsung J3 for the very same reasons.

(i) J3 because of first three keywords beginning with letter 'J' (as above)

(ii) 'Samsung' because this document is ~ a song dedicated to Sam G. ל"ד.

The Torah is compared to a song: כתבו לכם את השירה הזאת ("Write this song for yourselves").

[I dedicated the document BEFORE this connection dawned on me.]

Q [train]: Queens [my roots], Qur'an [because of Islam research]

**[Personal: 010] My cellulitis outbreak → 6-day hospitalization & the Biblical "Virgin of Israel"**

Q1. Why did Hashem **plague** me with cellulitis [July 2018]?

Q2. Why wasn't I PROTECTEd per infallible guarantee-principle שומר מצוה לא ידע דבר רע

("He who keeps a commandment won't know anything bad?") [Eccl. 8:5]?!]

[my "mitzva" (good, virtuous deed) = slaving away on original SuperBook, revision 1.001]

K.S.' [even more plies than a] 3-ply cord [Eccl 4:12] ~ בית ("home") <anagram> בתי f("My daughter")

"home" → "My daughter" [says Hashem] ran away from "home" (i.e., she became homeless voluntarily)

1- Shira anonymous = V.I.P @ End-of-Days [ID = Amos 5:2 בתולת ישראל] I was hard-hearted to her & her Mom's plight

The virgin of Israel has fallen and shall not continue to rise;  
she is spread out on her soil, there is none to raise her up.

This young lady is "the virgin of Israel" of which Amos prophesied.

I was labeled: "not a *mentsch*" because of my relatively shallow-cool involvement

This, despite having donated all the spiritual merit of SuperBook (1.001) on her behalf. [Hundreds of hours of toil.]

## The Torah Decode of $\pi$ ( $\rho$ )

2- GEM ואתחנן = 515 = תפלה ("prayer") → Shema par. 1 didn't *daven* enough for her;  
should have had love of { Hashem, Torah, Jewry }

3- I only took *siddur* + PEREK SHIRAH to Maimonides Medical Center for 6-day hospitalization

I wanted to relax ("R&R"), without burden of writing, after toiling incessantly [day & night] for a LONG time.  
Hashem, however, had other plans for me.  
In Perek Shirah I found an alarming verse (Ps. 65:11), which launched a multi-month writing frenzy.

4- GEM שירה ("Shira") = 515 ∴ hospital Rm K-515 [Divine *Modus Operandi* = measure-for-measure]

measure-for-measure:

July [month] (Fr.: "juillet") because she's a "pretty girl" ☺ jolie fille [Shakespeare: Juliet]

5- GEM יקרת [Gen. 49:10] = 515 This is the SHILOH verse in Gen. we already mentioned.

Rebbe: **Kehot** Publication Society [קרני הוד תורה] is the Chabad-Lubavitch publishing house.

The Rebbe, VERY concerned over her welfare.  
The Rebbe Rayatz shedding copious tears.

myself: יקרת <*anagram*> קהתי ("**Kehati**") → modern digest of traditional Mishnah commentaries

I own beloved (i) Heb set, (ii) Eng set and (iii) app on smart phone [even though I don't consult them often]

both: Kohathites [alt: **Kehathi**] = Levite clan (dedicated to Torah, Temple, service of Hashem)

Both Rebbes and myself are dedicated to the Torah's supremacy and elevated humanity – even though we are FAR apart,  
level-wise.

### [Personal: 011] The Book of Psalms & Hypnosis: An Introduction

The principle: ANYTHING you know, regardless, automatically gives you a unique vantage point to added insight into Torah since Torah is the blueprint for Creation and everything is in it. Once you reject ANYTHING, you thereby form your own private, customized blind-spot to the corresponding area within Torah.

Hypnosis is no exception. Knowledge of hypnosis illuminates certain, otherwise obscure, matters. It's just especially fortuitous that my knowledge of hypnosis clarifies something as momentous as the Garden of Eden story.

Before we begin our analysis there, let me share with you a simple example of a Scriptural passage illuminated by knowledge of hypnosis to make my point.

You held fast the lids of my eyes;  
I was agitated and could not speak.  
I have pondered the days of old,  
the years of ancient times.  
[Ps. 77:5-6]

Both verses describe phenomena often associated with hypnosis. The first verse refers to the eye-closure test (the subject's inability to open their eyes when instructed they cannot do so). [When in trance, a subject will not volunteer speech unless prompted by the hypnotist (hence, "I ... could not speak").]

At some point the hypnotist will apply one or more tests to check whether the client is hypnotized; the most common tests used are: the eye-closure test, hand-clasp test, postural-sway test and hand-levitation test.

## The Torah Decode of $\pi$ ( $\rho i$ )

*Catalepsy* is the state when a muscle or group of muscles becomes rigid or hard to move. Many hypnotists say, quite early on in the induction: 'You cannot open your eyes. However hard you try, your eyelids are as if glued shut.' This eye-closure test is one of the ways in which a hypnotist can tell whether the induction has been successful. The muscles of the eyes have become cataleptic.

[<https://books.google.com/books?id=JtJ5F1cr8WEC&pg=PA19&lpg=PA19&dq=hypnosis+eye+closure+test&source=bl&ots=txObqgc-2O&sig=WuDwLkMboHvGHMwGz-2Bv7MYoZI&hl=en&sa=X&ved=0ahUKEwjz9-espvcAhVRnOAKHRCD5wQ6AEIiQEwFQ#v=onepage&q=hypnosis%20eye%20closure%20test&f=false>]

The second verse above refers to the phenomenon of hypnotic regression (traveling back through time to recall/relive earlier, forgotten or repressed memories). Regression can either be confined to one's own lifetime (hence, "the days of old") or to past lives/incarnations (hence, "the years of ancient times").

Hypnotic Regression is the process by which you enter a trance and recall material from deep inside that is normally not available to the conscious mind. Hypnosis enables the mind to travel more easily across the dimension of time. Regression is the process by which the hypnotist guides you back through time to particular events that need to be examined. It is actually relatively simple; you are suggested to travel back through the years to recall specific memories. There are a number of effective techniques to facilitate this process. The hypnotic trance enhances your ability to remember events that you otherwise cannot recall.

[<https://www.psychologytoday.com/us/blog/hypnosis-the-power-trance/201406/hypnotic-regression-and-healing-the-unconscious-mind>]

The preceding establishes conclusively that the Torah incorporates knowledge of hypnosis at times into Scripture.

[A] The psalm-chapter number (i.e., 34) has a lot to do with insanity. Since I have been mentally ill since 1983, and a lot of my mental illness concerns hypnosis, therefore Hashem has graciously granted me this **radical** insight into Psalm 34 involving hypnosis. This further corroborates the teaching [Avos 5:21] that everything is [found] in the Torah.

[B] Therefore, King David, a true prophet, arranged for it to be appropriately in Psalm 34. This placement has double relevance for me. One: the mental health connection. Two: King David knew I would be writing it up at age 68, twice the chapter number. This is in accordance with the principle he documented in Ps. 62:12, *Once has God spoken, twice have I heard, that strength belongs to God*. The especial strength he wrote of is Hashem's victory in the half-century knock-down-drag-out-fight (Tug o' War) between the Godly and ungodly (Satanic) sides of my persona. The sum of chapter and verse numbers is 74 = GEM טד ("witness") because both King David and myself are testifying of this all-out war and its [thankfully, favorable] outcome.

[C] As file SubTopics, Topic "A" describes, this issue is heavily involved with Gen. **3:4**, the Primordial Snake's actual verbal tempting of Eve in the Garden of Eden to partake of the Forbidden Fruit. Equation: Gen. 3:4 ~ 34.

[D] Most people know that prophets can peer into the unknown/hidden future. Lesser known is their ability to peer into the seemingly lost past. Psalm 34 is partially such a *retro*-prophecy (a term I coined) by King David into the events which occurred long ago in the Garden of Eden.

[E] In Torah, repentance is NOT some vague concept/precept. Because hypnosis has the most allure for the perfect crime/sin [the combination of: (i) absolute obedience and (ii) amnesia upon command], I have separated a short two-page write-up of its essentials in "Repentance." It's a MUST-READ for everyone.

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### Ps. 34:6-7

הַבֵּיטוּ אֵלַי וַנְהַרּוּ אֶפְנֵיהֶם אֱלֹהִים.  
זֶה עֲבִי קָרָא וְהָ' שָׁמַע וּמַכְלִי צָרָתִי הוֹשִׁיעָו.

מהיפנוזה חרון אף קל יען קרא ה' ושמע [is equivalent to] ופניהם [!!]

מהיפנוזה חרון אף קל יען קרא ה' ושמע [is equivalent to] ופניהם אֱלֹהִים וְהָ' שָׁמַע  
("from hypnosis, God's wrath because he [the hypnotist] called [himself] 'God' and He heard")

- ye shall be as gods (אלקים) }\_ and He heard
- he called himself 'God' }

## The Torah Decode of $\pi$ ( $\rho$ )

GEM = יען = 130 ~ Ps 130 [ממעמקים, rock bottom!] ("from the depths")

surprise feature: non-קודש-אל, " meaning "not," representing God

MK ומכל צרותי הושיעו (masculine)  $\equiv$  ומכל צרותי-ה# הודיעה# (feminine)

she (Chava/Eve) called to Hashem  
Hashem didn't let her suffer (bearing Seth)  
He eased her childbirth

ולפניהם#  $\rightarrow$  ופניהם אל (before hypnosis abuse victims)

יחפור ("be disgraced") + 5 = # חריפות# (sharp Rx):

שמע  $\rightarrow$  קרא וה' שמע  $\rightarrow$  call out [to] Hashem and say Shema

and from ALL his (the evil hypnotist's) troubles, He saves him/her

ויחלצם ("And He releases them")  $\rightarrow$  release victim from evil hypnotist's suggestions(s)

מנוחה, Shabbos rest, החליצנו (Shabbos addition in *bentching*) ~

צרותיו ("his troubles")  $\rightarrow$  צרותי# ("my troubles") + 5  $\rightarrow$  תשי ("forget") = abuse allure

תשי" = 70 years ago (# עין# = 71)  $\rightarrow$  after Sanhedrin formation in Messianic Era  $\rightarrow$  they'll put abusers on trial

תשי <anagram> שית ("buttocks") sexual abuse [*teshy* ~ *tushy*]

MK שת" ("Seth") = תשי ("forget") = 8

תשי & ברא <anagram> בראשית (Creator: forget [previous worlds!]) [imperative]

תשי  $\sim$  צור ילדך  $\sim$  universal phenomenon: forgetting childbirth

birth = hypnosis  $\cap$  Primal Therapy [Venn diagram intersection/overlap] [' $\cap$ ' means 'intersection']

hypnosis: regression  $\rightarrow$  rebirth (remember, relive?)

Primal Therapy: re-experience [birth-related trauma]

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### Neighboring verses around Ps. 34:6-7

#חנה ("encamp") [Ps 34:8 ~ שליח ("emissary")] = חוה ("Chava/Eve")

modern-day midwives who employ hypnosis to ease childbirth and who fear Hashem = His emissaries

hearken back to { Gen., Ex. } beginnings with purity ~ Lev. beginning [= Book specifying laws of purity]

Num. beginning

1 ~ Hashem

0 [absolute beginning] = אפס <anagram> Asaph

Hashem is GOOD  $\Rightarrow$   $\infty$

['GOD' becomes 'GOOD' because the two 'O's side-by-side form the infinity symbol]

census  $\Rightarrow$  every one { dear, precious } [lesson from Book of Numbers]

census  $\odot$  [CON]SENSUS of [enlightened] Torah Sages

verbal hypnosis { induction, suggestions } ~ Deut. beginning (דברים = 'words') with CAUTION re hypnosis abuse just as Deut. Begins with enumeration of past national sins

ויחלצם [Ps 34:8]  $\rightarrow$  He released Chava/Eve from His own decree of punishment (giving birth to Seth)

∴ verse 9: see how good Hashem is [a mitigating reason in her favor: יען היפנוזה] ("because of hypnosis")

## The Torah Decode of $\pi$ ( $\rho$ )

רט [Ps 34:17] <anagram> ער { hypnosis awakening, Er } [the Biblical Er was guilty of spilling seed]

EVIL (i) goings-on in trance state  
(ii) post-hypnotic suggestions

[Personal: 012] 95028841971:

"Genia" [Mom's first name]: גן ("garden") + קה ("God") ~ Eng: geniality → Gen 13:10 ("like the garden of Hashem")

"Genia" [Mom's first name]: גן ("garden") (53) + קה ("God") (15) = 68 (my current age)

Mom: well-watered ~ Ps 119 פלגי מים צער; multiple meanings → pain

Ps. 119:136 calls plentiful tears "streams of water"  
the once-doomed city Zoar's name can be revowelled צער ("pain")

me: water → [forbidden] pleasure; ערות הארץ; צער multiple meanings → pain

Tanya (ch. 1) teaches: All pleasures are ultimately cultivated from water.  
in my case, forbidden pleasures from "evil waters."

The ancient kingdom was Egypt was called ערות הארץ ("the nakedness of the land")  
due to moral depravity.

The Zoar place-name lesson applies here also (re my Primal catharsis/venting).

GOE → hypnosis trick ~ Snake's [even with all my confessions, embarrassed, ∴ unspecified]

it (i) involved mild CONTACTLESS sexual misconduct with a minor (voyeurism)

(ii) was not punishable under Torah law or in a U.S. court.

(iii) was nevertheless an **abomination** in God's eyes.

(iv) of such grievous failings, King David wrote: ***The [foolish] sins of my youth and my rebellions remember not; [the deeds] worthy of Your kindness may You remember for me, because of Your kindness, Hashem [Ps. 25:7].***

950 @ 32<sup>nd</sup> pos (~ GEM "♡") re C"K R, Mom | OL [crying profusely]

950 ~ נח ("Noah") [lifetime] → Flood [of purifying tears ~ a *mikveh*]

950 ~ נח ("Noah") [lifetime] <anagram> חן ("grace") [Mom's signature attribute]

בעתה ("in *her* time") [Isa. 60:22] = at 50<sup>th</sup> anniversary of her passing spoken of in  $\pi$ , Hashem will hasten Redemption.

II 60:22 = 1320 ~ 10 × 132 → Zech. 132 Hashem's pledge to remove the spirit of impurity from the earth ⊃ mine

28 & 84 ~ 770 ["family" meeting with Rebbe after Dad's first heart attack; my entrance/introduction, more-or-less a cameo]

19 & 71 → Sanhedrin [verdict to] Gehinnom [even with all her crying & suffering]

because she was nonobservant – e.g., Laws of Shabbos, Family Purity

19 @ 17 [Dad's birth-year; my condition (i.e., living Gehinnom) at her passing]

502 → Ps 50:2 three consecutive Divine Names re grave crisis ~ current world situation

288 → 2 × 144 → Ps 14:4 פַּעֲלֵי אֵן (Lion) →

ליאון ~ ליאון + לי multiple meanings: {sin, strength (to cry at great length, to fast, to sleep deprive, to decode),  
mourning (לא אכלתי באוני ממנו) re Primal processing of all I've lost or miss}

84 → 2 × Ps 42 [the topic of my debut Torah essay on Psalms]

GEM משנאיך = 421 ~ Ps. 42:1 [accounted as Hashem's enemy because of cursing, etc.]

197 → Ps 19:7 multiple meanings of נחמתו

- Divine wrath (most translations)
- "his warmth" referring to the Rebbe's aura of love, friendliness and caring.
- can't escape the domain of the Chumash, whose mnemonic for # total verses = החמה ("the sun")
- the term hints at the thermonuclear just as the sun is powered by thermonuclear energy

971 → Ps 97:1 numerous islands will be glad [i.e., they're not just "leftover batter" – a Divine "afterthought"]  
written-up already in essay form

502 → Gen 50:2 the Biblical Joseph was most feelingful [maximal f(crying/emoting) verses] a pre-Primal personality



## The Torah Decode of $\pi$ ( $\rho i$ )

288 → Gen 28:8 intermarriage displeasing in his Father's (Hashem's) eyes re my *shikseleh* craziness

197 → Gen 19:7 my Sodom & Gomorrah insights [beginning with Central Park jogger attack]

288 → 2 × Ps 144 = <alas, lost> ~ 150-pg "9/11" essay

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### Miscellaneous:

∴ Ps. 34 includes לשה"ר ("evil speech") mention re hypnosis abuse ∩ m.i. = my [erstwhile?] flaw [Chofetz Chaim's teaching pillar, verses 13-15]

∴ Ps. 34:11 mentions "lion" ∩ Lion, my surname) כפירים ~ כפירים [~ a quasi-heretic because of my faulty beliefs]

הביטו <anagram> והביט ("and gazed") [Num. 21:9] [a link to BRAZEN/COPPER SERPENT passage]

snakes & hypnosis connection in real life and the arts

- [real life] a Ms. Strickland, a young girl, slipped into trance watching a live snake sway [anecdote in The Hypnotist's Case Book]
- [Broadway play] Lion King: Snake tries to hypnotize a character

[Personal: 013] We present two derivations based on Mom's first and middle Yiddish names. Her full name was Shaina Henya (שׂינאַ העניאַ).

1- SHAINA <anagram> "I, ANASH"

Anash (אנש = אנ"ש). "Members of the Chassidic (Chabad) brotherhood."

Being Primally oriented, I feel closest to being a follower of the feelingful Rebbe Rayatz. I have great admiration for the Seventh Rebbe, who aided me several times immensely and immeasurably.

My halachic ideal: to follow the Alter Rebbe's Shulchan Aruch rather than the Chofetz Chaim's Mishneh Berura.

2- HENYA <anagram> HYENA → Ps 126

Ps. 126:2a speaks of raucous laughter – *Then, our mouth will be filled with laughter.* I sometimes exhibit wild, explosive, uncontrolled laughter.

Ps 126:5 speaks of investing in tears (which is the essence of Primal Therapy) – *Those who invest in tears, will reap with glad song.*

Personal link to this psalm: 126 ~ 12/6 [Dec. 6<sup>th</sup>] = my civil birthday.

Global scope of this psalm: 126 ~ Ps. 12:6 [i.e., reason why Hashem is intervening at this time]

משד ענייִם מֵאֶנְקַת אֲבוֹנִים  
עֲתָה אֶקוּם יִאֲמַר ה' אֲשֵׁית גְּלוֹשֶׁת יַפִּיחַ לוֹ.  
Because of the plunder of the poor,  
because of the cry of the needy, ר"ל  
Now I will rise, Hashem shall say;  
I will grant them salvation,  
He shall speak concerning them.

Note: GEM אקום ("I will rise") = 147 [= total # psalms, per Rabbinic source Soferim 6, cited in JP.] This implies the Book of Psalms is heavily involved in Hashem's redemptive actions associated with His arising.

[Personal: 014] Anagrams of my surname

- "Lion" <anagram> "on Li" [preserving capitalization] = "on Lithium" [psychotropic Rx = mood stabilizer, for ~ 17 years].

(I have long since switched to other mood stabilizers. Currently, I'm on Depacote.)

- "Lion" <anagram> "onli(y)" = an "only" child. [I didn't grow up with either of my half-siblings.]

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**[Personal: 015] Document's subtitle finally explained.**

[Its explanation is predicated on some of the contents of the document.]

Subtitle: תּוֹרַת פִּיךָ ("Your  $\pi$ -Torah") [Ps. 119:72]  
 (Full verse: Your/your  $\pi$ -Torah is better for me  
 than thousands of [pieces of] gold and silver.)  
 [Cited in Avos 6:9]  
 ( $\Sigma$  chapter & verse numbers = 191 = המקום  $\Leftrightarrow$  Omnipresent)

We have seen 191 and its digital permutations several times in this document.

- American Airlines FLT #191 <digits of> { "9/11", "119" }
- 382 [= 2  $\times$  191] in "94-19 Apt. #3H" formula

Q. How can I claim "**your**  $\pi$ -Torah" refers to me?

A1. 119:72 ~ 1 & 1972 [my first full year of Torah observance]  
 2022 = the 50<sup>th</sup> anniversary thereof

A2. כּלוּ תפּלוֹת דָּוִד בֶּן יִשׂי ("Ended are the prayers of David, Jesse's son") [Ps. 72:20]  
 This material [helps] establish Hashem on earth = the sum-total of K.D.'s yearning.  
 [ $\Delta$  72 - 20 = 52 = { MK #בן = ניב = "speech" } = נבא [Ps. 90:12] , last 2 digits of my SSN]  
 [ $\Sigma$  72 + 20 = 92  $\rightarrow$  { Ps. 92:4ff, Ps. "91"<sub>chapter shift</sub> } [see below for details]

Speech refers to: (i) when wicked, my filthy mouth  
 (ii) when virtuous, as in my Torah study/writing, Psalms recitation, prayers, crying

For more on chapter shifts, refer to "Techniques I use."

A3. GEM #דוד = 14  $\rightarrow$  Ps. 14 }\_ Pss { 14, 53 }  $\leadsto$  me  
 GEM #בן = 53  $\rightarrow$  Ps. 53 }

- (i) My birthyear equivalence: [57]14 = [19]53.
- (i) Both chapters speak of a *degenerate* (גבול).

A4. GEM #דוד = 15 }\_  $\Sigma$  15 + 53 = 68 (current age)  
 GEM #בן = 53 }

A5. "better ... than thousands of gold and silver"  $\Leftrightarrow$  They're the true riches  
riches <anagram> [Fr.] chéris = { darlings, sweethearts }

In our casual banter with a close friend, we address each other with these terms of endearment, which bear no homosexual connotations.

Ps. 91 personal relevance:

v 6 *midever ba'ofel*  $\equiv$  *medaber b'peleh* ("speaks wondrously")  
 -נ + יהלך  $\equiv$  ביהל[ו]ם ("like a diamond") Relative to Torah, the constants are ~ the Tablets' chips = Moses' property  
*katan v'Shakai* [re] *haratzim* [ריצת רגליים להרע] ("A minor with the Almighty re the wicked")

Minor: As I received my decoding gift only 8 years ago, I am likened to an 8-year-old (spiritually).

## The Torah Decode of $\pi$ ( $\rho$ i)

v 7 *mitsidcha eleph*  $\equiv$  *aleph-peleh* (" 'A'-quality wonders will fall from your side" OR "from your hunting")  
myriad  $\sim$  K.D.

מימינך ("from your right hand") because I'm Right-handed

לא אֵלֶיךָ לֹא ("your God is a God of")

GEM #גש ("he will approach") = 314 = { *Shakai*,  $\pi$  }

תגש את הנכרי [Deut 15:3] ("the non-Jew you may dun") ["require payment"]

(i) Wonders of letter-grade quality 'A'.

(ii) Saul <revowel> *She'ol*, a synonym for 'Gehinnom'.

(iii) Scriptural saying, "K. Saul his 1000's, David his 10,000's"  $\Rightarrow$  K.D. is associated with 'myriad'.

(iv) "David his 10,000's"  $\Rightarrow$  K.D.'s Psalms saves MANY from Gehinnom.

(v) "your God, the God of  $\pi$ , won't require payment" = punishment) as a result of Psalms recitation.

v 10 אין רעה אלא [Torah teaching: The word רעה ("bad") can only refer to Gehinnom.]

Verse's meaning: Gehinnom will not befall you.

v 13 lion  $\sim$  Lion [surname]

snake  $\rightarrow$  Snake  $\rightarrow$  hypnosis

verses 15-16 blessed with longevity; will personally witness Redemption.

Ps. 92 personal relevance:

v 4 עשור ("ten")  $\Rightarrow$  Ten Utterances, Ten Commandments, ten generations [Adam  $\sim$  Noah & Noah  $\sim$  Abraham],

Rebbe Rayatz [10 Shevat  $\sim$  TenTribes, decades], ten "soul-powers" = MK #שמע + 3

MK עשור ("ten") = MK #שמע ("Shema") + 3 [Originally, Shema included the Ten Commandments]

*navel* ("lyre") [*<anagram>* 'rely';  $\text{Ⓢ}$  'liar'] <revowel> *naval* ("degenerate")  $\sim$  me

הגיון ("logic")

בבכור  $\equiv$  בבכוד ה' ("in the Glory of Hashem")

בבכור  $\equiv$  ברכון או"ח [ת] תודיעני Ps. 16:11] (one can be informed of the halacha from Orach Chayim directly from Hashem)

the Rebbe Rayatz' passing was on 10 Shevat [שבת], which can be revowelled to mean "ten tribes."

he is associated with them since he sheds much tears over their "lost status."

MK עשור = 18 = שטן# [Don't rely on Satan, the liar! He'll promise you the world yet deliver only Gehinnom.]

by taxing my ten soul-powers, a document was produced which magnifies the Glory of Hashem.

v 6b Divine thoughts

My essay on this lofty concept was already mentioned.

v 8 כל פעלי און  $\sim$  Reb Lion [יציות  $\sim$  יציון]

עדי עד ("Odie witness")

'Odie' is my diminutive.

Verse's meaning: Despite the multiplication of the wicked and evil, Divine intervention – of which this

document is but one form – will vanquish evil and result in ultimate victory for Hashem.

v 10 כל פעלי און  $\sim$  Reb Lion [יתפדון] ("perishing")  $\rightarrow$  בסוס כפדון אין הבין ("like a horse, like a mule, uncomprehending") [Ps. 32:9]

A stallLION must be broken; thus did Hashem tame my wildness. I'm now subservient to His Will.

GEM סוס ("horse") = 126  $\rightarrow$  { Ps. 126 [laughter + crying], 12/6 [my b'day], Ps. 12:6 [Hashem's cause for action] }

## The Torah Decode of $\pi$ ( $\rho$ )

v 12 MK עיני ("my eye") + 4 = מעין ("wellspring")  
בשורי ("my enemies")  $\equiv$  וברשי ("and in Rashi")  
מרעים  $\sim$  "Mosesites" [K.D.  $\neq$  typical *frum* Yid]

With Hashem's help, I detect deep wellsprings in Rashi.

K.D. regarded most of today's Orthodox Jews as "Mosesites," a pale reflection of the genuine article.

Based on מרעים (pl.) of מרעה  $\equiv$  מרע"ה (Heb. acrostic for: "Moses, our teacher, peace be upon him")

v 13a  $\sim$  ס"ת Korah [the Korah-based insights in Ps. 92:13ff have been culled to Topics "D" & "E" in SubTopics, in outline form]  
v 13b  $\sim$  ס"ת זנה  $\rightarrow$  זנה ("strayed")  $\sim$  me [acrostic ס"ת = (i) סופי תיבות ("final letters") (ii) ספר תורה ("Torah Scroll") from which I've strayed]x  
כארז  $\equiv$  חרך  $\equiv$  "Your secret"  $\equiv$  כארי-ה ("like a lion/Lion")  
בלבנו  $\rightarrow$  in the Temple [Rashi to והלבנו (toiling to re-establish the Temple, God's dwelling-Place)  
GEM ישגה = 318 [בוא ברוך ה' ("Come, O blessed of Hashem") versus someone formerly cursed  $\sim$  me for blasphemy]  
GEM אלועד ("my God is a helper") = 318 [by birth, an accursed Canaanite]  
Rashi to Gen.: represents an effective and victorious "fighting force" of just one  
#ישגה  $\equiv$  ישגה [an arrogant *yesh*]  $\sim$  שגיון (PAST/FORMER sins)

**Yesh** is a Chassidic concept (but with Scriptural roots).

The thought system of Dirah Betachtonim has some terms and phrases peculiar to itself alone. In addition, terms and phrases used in other systems assume here new meanings and connotations. Often, precisely less obvious, more subtle changes of connotation that occur in a system of thought most potently reflect the breadth and pervasiveness of the change of perspectives that has occurred. ...

Perhaps the most derogatory of terms in Chassidic literature and one of the most offensive in colloquial Chabad Chassidic expression is the Hebrew term **yesh**. Yesh can be translated literally as "something that is," and is used synonymously with the more common Hebrew term *ba'al ga'avah*, denoting an arrogant person. There is, however, a difference between the Chassidic term *yesh* and the more widespread term *ba'al ga'avah*, indicative of a significant difference in perspective between Chassidic and conventional views of arrogance.

It is axiomatic of Chassidic metaphysics that this world is nothing in its own right, that all that exists is aught but God. Accordingly, arrogance is not merely an offense towards one's fellow man, nor only one of many possible offenses towards God; it bespeaks rather a fundamental defect in a person's self-image and his relationship with God. Hereby, the person is denying his essential nothingness, and asserting an existence other than that of God: he is a *yesh*, a something.

If not for the Chassidic perspectives on God and world, being a *yesh*, merely something, is in no way reprehensible – after all, everything is something. Being something normally represents, of course, the neutral starting point for everything that transpires. It is only raising oneself above this baseline, towering above the common ground shared by all in an exaggerated assertion or sense of self, that is regarded as offensive. But from a Chassidic perspective, where the inherent nothingness of this reality is paramount, any distortion of the *a priori* nothingness through the mere assertion or sensation of being, is strongly censured. Thus, even very subtle levels of self-prominence are kept in check in the Chassidic community. A person, though not arrogant by any means, but merely asserting himself, assuming an *être*, is regarded most unfavorably. He might even earn that most derogatory of Chassidic epithets: *Yesh*!

Today however, with the prominence of the Dirah Betachtonim system, this highly negative connotation of *yesh* is being supplanted by a positive one (though the term is still reserved in colloquial speech for its former meaning). For example, if it is now said that God encounters a *yesh*, the intended implication is no longer disparaging – that here is something that continues to retain its "somethingness," obstinately resisting God's Omnipresence. To the contrary, the contemporary implication is that the greatest possible religious achievement is attained. And not because through its relationship with God the *yesh* loses its *yeshut* and becomes nothing, but rather because specifically a *yesh*, qua *yesh*, is involved. For a something (*yesh*) – rather than a nothing (*ayin*) – roots in the Essence of God; specifically, a *yesh* possesses that unique relationship with the Ultimate *Yesh*, with the Ultimate Something.

## The Torah Decode of $\pi$ ( $\rho i$ )

The implied connotation of the term has dramatically changed, testifying to a deep running change of overall perspective.

[\[https://www.chabad.org/therebbe/article\\_cdo/aid/294291/jewish/The-Language-of-Dirah-Betachtonim.htm\]](https://www.chabad.org/therebbe/article_cdo/aid/294291/jewish/The-Language-of-Dirah-Betachtonim.htm)

v 14 שְׁתוּלִים ~ Ps 1:3 שְׁתוּל ("deeply rooted") (pl.)

myself = teacher

בְּחִצְרוֹת ... כְּהֹנִים-חֹס; בְּבֵית ה' ... כְּהֹנִים

Kohanim deeply planted in Temple [& WT & OT];

non-kohanim deeply planted in Temple Courtyards [& WT & OT].

TaNACH is also 'בית ה' in the sense of "Hashem's *beis*" since the first letter of WT is a בית. (This idea I first conceived long ago while learning a Chassidic discourse of the Fifth Rebbe, the Rashab ז"ע.)

The Gemara (both TJ & TB), beginning as they do with tractate Berachos (which begins with a *beis*) thus also qualifies.

v 15 יְנוֹן <*anagram*> יְנוֹן בו ("Yenon [is] in him")

till old age

'Yenon' is mentioned in Ps. 72:17 – לפני שמש ינון שמו – ("before the sun Yenon is his name") – and the sun is Hashem – שמש ומגן ה' אלקים – ("For a sun and a shield is Hasheem Elokim") [Ps. 84:12]. His legacy/reputation is memorialized in the first part of this verse (Ps. 72:17) – יהי שמו לעולם – ("May his name be forever").

A blessing to be radiant and robust throughout life, until advanced in years. Covers Korah and me.

**CUT-OFF here, due to**

**EMERGENCY TIME-PRESSURE**

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## SubTopics

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### SubTopics

Version: 1.000

#### A. The Numerological Significance of 34

Within Torah, the number 34 is, surprisingly, often associated with madness (viz., mental illness). It is straightforward to demonstrate this equivalence now with three clear examples from the Hebrew/Jewish Bible (viz., two from the Pentateuch, one from the Book of Psalms).

(a) Our first example is a self-explanatory verse from the Book of Psalms. The chapter number is indeed 34 and the verse's theme is insanity.

[A psalm] by David.  
When he feigned **madness** in the presence of Avimelech  
who drove him away, and he left.  
[Ps. **34**:1, referring to an episode related in 1 Sam. **21**:14-16]

(b) Our second, equally clear, example is a self-explanatory verse located in one of the two seemingly harsh Reproofs found in the Pentateuch. (God lays out the unpleasant consequences of disobedience/noncompliance to His Torah for later generations.) This time, it's the verse number that's 34, but the verse's theme is once again insanity.

You will go **mad** from the sight of your eyes that you will see.  
[Deut. 28:**34**]

(c) Our third (and final) example comes from the Garden of Eden, right after the account of the Universe's Creation, at the beginning of the Hebrew/Jewish Bible. It is not as readily apparent as the two preceding examples, but requires some analysis and explanation.

God had set up a home/habitat for Adam, the first Man, in the idyllic Garden of Eden and had placed him there in order to work it and to guard it. God gave Adam just one commandment/instruction to follow in life, the paramount "Prime Directive" (as the TV series Star Trek used to call it) if you will, as follows:

"And the Lord God commanded Adam, saying,  
'Of every tree of the garden you may freely eat;  
but of the Tree of Knowledge of Good and Bad,  
you must not eat thereof;  
for on the day you eat of it, you shall surely die.' "  
[Gen. 2:16]

After this command was given, God formed Eve (*Chava*) to be Adam's mate [Gen. 2:21-22]. It's critical to know that Eve didn't hear the commandment directly from God but only as relayed via Adam.

At this point, the Torah introduces another speaking creature, a villain, the Primordial Serpent/Snake. He engages Eve in a conversation about the forbidden tree/fruit. He slyly and seemingly innocently asks her if God had forbidden them the fruit of any tree of the Garden? She replies with the Prime Directive, but adding that even touching it was forbidden [Gen. 3:2-3]. Then the Serpent commits an egregious transgression. "*The Serpent said to the woman, 'You shall surely not die' "* [Gen. 3:4]. **He openly contradicted God!** His treasonous and treacherous response was an act of insanity – the Snake knew full well there would be horrific consequences, yet he did it nonetheless, devil-may-care. [Rashi explains that he saw Adam and Eve having relations and he lusted after Eve; he figured if he could bring about Adam's death, he would have Eve all to himself.] The upshot of the story is that his act of madness – the first trace of insanity in Creation – is recorded in Genesis **3:4**, whose chapter and verse numbers are composed of the same digits as 34, corroborating our pattern/thesis.

<End of discussion establishing a firm numerological association between the integer 34 and insanity>

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#### B. The Role of Mental Illness at the End-of-Days

Q. Is there evidence mental illness will play a role at the End-of-Days?  
A. Yes, there is.

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- 42 1. Isa. 60:22 reads: אָנִי ה' בְּעֵתָהּ אַחֲשִׁינָהּ  
43 transliteration: *ani Hashem, b'ita achishenah*  
44 *I am the Lord, in its time I will hasten it.*
- 45 2. "Its time" refers to the period immediately preceding the actual End-of-Days itself.
- 46 3. Ps. 34:1 reads: *Of David. When he pretended to be insane before Avimelech,*  
47 *who drove him away, and he left.*  
48 (NIV translation, with true Hebrew pronunciation of the king's name)
- 49 4. This psalm-chapter is based on the events of David's life recorded in 1 Sam. 21:11-16.
- 50 <sup>11</sup>And David arose, and fled on that day from before Saul; and he came to **Achish, the king of Gath**. <sup>12</sup>And the bondsmen  
51 of Achish said to him, "Is this not David, the king of the land? Was it not of this one that they would sing out with musical  
52 instruments, saying, 'Saul has slain his thousands, and David his ten thousands?' " <sup>13</sup>And David took these words to heart,  
53 and became very much afraid of Achish, the king of Gath. <sup>14</sup>And he changed his speech before their eyes, and he feigned  
54 insanity before them. And he scribbled on the doors of the gate, and let his saliva dribble down his beard. <sup>15</sup>And Achish  
55 said to his bondsmen, "Behold, you see a man who is mad. Why do you bring him to me? <sup>16</sup>Do I lack lunatics, that you  
56 have brought this one to rave in my presence? Will this one come into my house?" <sup>22:1</sup>And David went away from there,  
57 and escaped to the cave of Adullam.  
58 [1 Sam. 21:11-22:1]
- 59 5. Although the king is named 'Avimelech' in Psalms, his name is given as 'Achish' in 1 Samuel.
- 60 6. When one compares Isaiah's word achishenah with the king's name Achish, you see a common soundlike pattern (which I've underlined  
61 here).
- 62 7. Hebrew has some letter-pairs which sound alike. One such pair is *ches* (ח) and *chof* (כ), both sounding as the 'ch' sound in German 'ach' or  
63 Scottish 'loch'. Although Isaiah's word is spelled with a *ches* whereas the king's name is spelled with a *chof*, this poses no obstacle to  
64 performing a homily, since it is legitimate to rely on the letter-pair's interchangeability.
- 65 8. This lesson establishes a Scriptural free-association chain linking the presence of insanity (mental illness) with the Biblical End-of-Days  
66 scenario, God's Master Plan.

67 =====

### 68 C. The [Far-reaching] Damage Caused by Korah

69 At this point, the reader may well wonder: if the "God incarnate" delusion was so great an evil, then why did Korah receive a **much** lengthier  
70 *Gehinnom* sentence than Jesus when all he wanted to do was become a priest (Korah didn't suffer from a "God incarnate" delusion)? What  
71 exactly was his heinous crime?

72 [To avoid unnecessary complexity in what amounts to be just a side-discussion, I have made some simplifying assumptions in the following  
73 discussion.]

74 The answer lies in two mishnas within Ethics of the Fathers.

75 שְׁמֵעוֹן הַצְדִּיק הָיָה מְשֻׁבֵּר כְּנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעִבּוּדָה וְעַל גְּמִילוּת הַסְּדִים.

76 Shimon the Righteous was one of the last of the Men of the Great Assembly. He used to say: the world stands upon three  
77 things: the Torah, the Temple service, and the practice of acts of piety.

78 [Avos 1:2]

79 רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמַר (זכריה ח) אֱמֶת וּמִשְׁפָּט שְׁלוֹם נִשְׁפָּטוּ  
80 בְּשַׁעְרֵיכֶם.

81 Rabban Shimon ben Gamaliel used to say: On three things does the world stand: On justice, on truth and on peace, as it is  
82 said: "*execute the judgment of truth and peace in your gates*" [Zech. 8:16].

83 [Avos 1:18]

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84 According to some texts [based on the Blackman Mishnah commentary], therein lies a rabbinic dispute concerning "the pillars upon which the  
85 world stands" – describing God's purpose and design behind the initial act of Creation [based on Artscroll *Siddur*]. Both mishnas are in  
86 agreement that there are three pillars in total. The Sage of 1:2, who was a High Priest in the Second Holy Temple, opines that they are: Torah  
87 study, the service of God, and deeds of kindness. (The service of God, a multifarious technical term, refers here to the sacrificial service in the  
88 Temple – an appropriate word-choice for a High Priest.) On the other hand, the Sage of 1:18, who lived after the Destruction of the Second  
89 Temple (when the sacrificial service was no longer possible), taught that they were: justice, truth and peace.

90 A case can be made that Korah damaged all six pillars (irrespective of whichever triple one prefers theoretically to resolve the dispute). His  
91 rebellion thus left the world in a precarious condition and grave predicament – if not permanently, then for a LONG time. That's why his  
92 sentence was so lengthy – basically extending all the way until the advent of *Moshiach*.

93 **Afterlife Principle: A person is judged for the damage he/she causes – for as far as it extends.**

94 • Regarding Torah study. Korah disabled this pillar entirely when he denied that Moses received the laws from God. (Note that Jesus,  
95 in intimating that the Torah was defunct and superseded (hence the term "Old" Testament), similarly hobbled the Five Books of  
96 Moses in particular.)

97 • Regarding the service of God. Korah undermined this pillar completely when he denied the Divine appointment of Moses' brother,  
98 Aaron, to the office of High Priest.

99 • Regarding deeds of kindness. Korah perverted the use of his immense wealth. (He was the richest Jew ever.) Instead of using his  
100 legendary resources for charity and deeds of kindness in general (viz., to do good), Korah used it to ridicule Moses in the eyes of the  
101 populace. Moses had taught that every four-cornered garment needed special Torah-specified macramé, including a sky-blue  
102 thread at each corner. Although the wool dye was exorbitantly expensive, Korah went and outfitted himself and his 250 co-rebels  
103 with garments made **entirely** of the sky-blue wool (called *techeilis*). He then asked Moses in front of the entire Jewish nation if their  
104 garments still required a lone *techeilis* thread at the corners and when Moses replied that it did, Korah ridiculed him openly, insisting  
105 that their 100% *techeilis* composition exempted those garments. "See how silly Moses' laws are," he mockingly implied.

106 • Regarding justice. Korah crippled this pillar utterly. Without the legal principles laid down in the Five Books of Moses, no justice is  
107 possible on Earth.

108 • Regarding truth. Korah totally demolished this pillar because there can be no truth without Torah – which is also known as *Toras*  
109 *Emes* ("the Torah of Truth"). There are three Scriptural sources for this expression.

110 1- Mal. 2:6 – "*The Torah of truth was in his mouth*"

111 2- Ps. 119:142b – "*and Your Torah is truth*"

112 3- Ps. 119:163 – תורתך אהבתי, שקר שנאתי ואתעבה, *שקר* – *Falsehood I loathe, BUT Your Torah I love ... because they're OPposites!*

113 • Regarding peace. The Korah-led rebellion caused a major disruption in the peace of the Jewish nation. Directly and indirectly, it led  
114 in the short term to the deaths of approximately 15,000 Jews. In addition, the long term effects on the pillar of peace were even  
115 more disastrous and devastating. By weakening and dulling the Godly "aura" (viz., its being of Divine origin) surrounding the Five  
116 Books of Moses – after all, his was the injection of a serious doubt by a contemporary of Moses, an eyewitness to all of the Bible's  
117 events since the time in Egypt – he strengthened Israel's enemies' hand, ensuring that Israel's "peace" throughout the long centuries  
118 would be a troubled and tragic lot. In a similar vein, he was single-handedly largely responsible for the slide and spiralling descent of  
119 the entire "civilized" world toward chaos.

120 According to other texts [based on the Chabad *siddur*], there is *no* dispute between 1:2 and 1:18. The 1:18 pillar list is concerned independently  
121 with the principles and spiritual forces by which the social order is held together and civilization sustained [also based on Artscroll *Siddur*]. The  
122 revelation of exactly how Korah hurt God's world opens our formerly blind eyes regarding God's own systematic attributes of justice, truth and  
123 peace. We now acknowledge and concede that God's sentence of Korah was **just**, based on the **true** direct consequences of the staggering  
124 damage Korah caused to the world's foundation(s). We've obtained a tiny glimpse of the situation from God's perspective. We can appreciate  
125 the factors and circumstances He takes into consideration when dispensing justice. And this leads to **peace** between God and His creations.  
126 The peoples of the world will tend to yearn to draw closer to and learn more about such a fair Judge – with the slanderous myth of "harsh and  
127 capricious Punisher" having been begun to be debunked as being hogwash and cast aside. (This applies to Christians as well – filling them with  
128 **newfound faith** that Jesus' sentence is likewise fair and just ...and humane.) Indeed, the Sages teach that the Hebrew word for "peace" is one



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129 of the Names of God [Shabbos 10b]. It's God's kindness to Korah to limit his sentence with the coming of *Moshiach* (and even earlier yet –  
130 while technically still only in the pre-Messianic stage known as *Ikvesa D'Meshicha* = "the footsteps of the Messiah").

131 =====

132 D. Hashem & Korah

133 Moses' Ps. 92:13-16 = f(Korah)

134 v 13 a: 'ס"ת = 'Kor' [**Korah, after his LONG Gehinnom sentence, emerges a tzaddik.**] [!!]

135 b: זנה = ס"ת ("strayed") <anagram> הזן [**Korah's need was to be a kohen**] ~ me [I reveal the metamorphosis]

136 MK בתמר ("like a date palm") = 12 = כארז ("like a cedar") = כהן ("kohen/priest")

137 above MK equation ⇒ both halves of verse speak of the same individual

138 [upon release from Gehinnom → reincarnation, he will be regular kohen] ∴ v 16 Hashem is { just, no wrong }

139 פרחי כהונה → יפוח

140 כארז ≡ רחך ("Your secret") ≡ באריה ("like a lion/Lion") [A "Lion" reveals the matter]

141 החר הטוב הזה והלבנון [based on a Rashi in Deut. to **והלבנון**]

142 GEM ישגה = 318 [בוא ברוך ה' ("Come, of blessed of Hashem") versus someone formerly cursed]

143 ~ Korah for rebel **ליון**

144 GEM אליעזר ("my God is a helper") = 318 [an effective & victorious 'army' of one]

145 #הניס ≡ יש גאה ("an arrogant yesh") ~ שגיון (PAST/FORMER sins)

146 v 14 שתולים ~ Ps 1:3 (pl. ~ Fr.: pluie ≡ Eng.: rain) Rebbe Rayatz sheds tears over his condition

147 Korah = kohen [**Korah, after his LONG Gehinnom sentence, emerges a priest for the Third Temple.**] [!!!]

148 בחצרות ... כהנים-חסח; בבית ה' ... כהנים

149 The kohanim are planted in Hashem's House (the Temple); the non-kohanim, relegated to the Courtyard.

150 Traditionally, the kohanim are the people's Torah [WT & OT] teachers.

151 myself = teacher, planted in TaNaCH

152 TaNaCH is also ה' בית ה' in the sense of "Hashem's *beis*" since the 1<sup>st</sup> letter of Hashem's WT [Chumash] is a *beis*.

153 (This idea first occurred to me while learning a Chassidic discourse by the Fifth Rebbe, the Rashab ז"ע –

154 **ה' קונטרס ומעין יצא מבית ה'.**)

155 v 15 ינונו <anagram> ינונו בו ("Yenon [is] in him")

156 till old age

157 'Yenon' is mentioned in Ps. 72:17 – לפני שמש ינון שמו – ("before the sun Yenon is his name") – and the sun

158 is Hashem – שמש ומגן ה' אלקים [Ps. 84:12]. His legacy/reputation is memorialized in the

159 beginning of the verse – יהי שמו לעולם – "May his name be forever").

160 **A blessing to be radiant and robust throughout life, even until advanced in years. Covers Korah.**

161 v 16 Korah [the world's foremost archvillain] got his wish to be a kohen after undergoing radical cleansing

162 **Korah received maximum Gehinnom sentence of anyone [since he damaged all six pillars] ∴ Hashem is just!**

163 This is disproof of [fictitious] Christian notion of "hell" = place of eternal torment for no benefit. You see the LONG

164 sentence purified him to be both a tzaddik & kohen. The time in Gehinnom cleansed his soul.

165 The Sages wrote prophetically against this warped idea of "endless torment": כל דעביד רחמנא, לטב עביד. What possible

166 good (benefit) derives from nonending torture/torment? [EVERY aspect must be good – including for the person

167 himself.] The "god of hell" is NOT the god of love.

168 Hashem showed Korah kindness DURING his LONG ordeal and permitted his early release, while the world is still in a

169 degraded state due to Korah's actions.

170 Korah's Gehinnom sentence was so LONG, his soul could not have endured the intense heat (for "fire is one-sixtieth of

171 Gehinnom") for the duration (3,325 years). [If "who can withstand His cold, certainly so, His fire.] Therefore, by being a

172 פתי (easily deluded simpleton), and through Moses' prayers, he was transferred to the Gehinnom of snow periodically to

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173 cool off the profound burning of his soul. This "A/C" enables him to endure his sentence. Thus, the verse's expression  
174 "before His cold" doesn't mean 'before' in the sense of juxta-positioning and place; rather, it means BEFORE his periods of  
175 cooling-off began, when it was just purging by fire, "Who could endure?"

176 Equally material, שלג ("snow") <anagram> שגל ("queen"), Hashem took into account that Korah's wicked wife led him  
177 astray. K.D. writes of her wickedness in Ps. 58:9 – נפל אשת בל חזו שמש – Literally, this refers to the stillborn fetus of a  
178 [blind] mole (אַשְׁת). On the דרש level of פרד"ס however it refers to אִישׁ אֶשֶׁת, who brought about Korah's downfall (נפל  
179 meaning "fallen"). Thus, she caused him שמש בל חזו ("not to see the sun") when the earth closed its mouth upon him and  
180 his faction, robbing them of sunlight.

181 TB teaches that snow is a fivefold blessing over rain for the soil/land (הַאֲדוּמָה). Well, *the Gehinnom of snow* attaches an  
182 aspect of blessing to the process of a soul's (אָדָם) cleansing. R' Avigdor Miller זצ"ל once pointed out that the verse at  
183 face-value means that snow is an INSULATOR just as wool is. The Gehinnom of snow thus INSULATED Korah during his  
184 ordeal.

185 =====

186 E. ZOOM-IN on יִשְׁגֶּה ("he will grow tall") [Ps. 92:13] re its profound Korah relevance

187 Source #1 [Jerusalem Bible commentary to Psalm 92:13, p. 376]:

188 **He grows like a cedar in Lebanon.** He springs up and grows, and he sends forth branches like a cedar in Lebanon.  
189 יִשְׁגֶּה, *yisgeh*, "he grows," is a future-tense form with a perpetual present-tense meaning, like יִפְרֹחַ, *yifrah*, in the first half  
190 of the verse. *Yisgeh* has the connotation of sprouting and growing, as in Job 8:11: "Can the reed-grass grow [יִשְׁגֶּה, *yisgeh*]  
191 without water?"<sup>13</sup> *Yisgeh* is similar to שִׁגְשֵׁג, *sigseg*, which we find used in parallel with פָּרַח, *parah*, as in Isaiah 17:11: "In  
192 the day of your planting you make it grow [תִּשְׁגֵּג, *t'sags'égí*], and in the morning you make your seed flourish [תִּפְרִיחַ, *tafrih*].  
193 In our verse, the psalmist compares the righteous man to two tall, strong, and beautiful trees, the date palm and  
194 the cedar. The date palm has fine fruit and the cedar has lovely branches (see also the Midrashim quoted by Rashi), and  
195 the righteous man embodies the virtues of both trees.<sup>14</sup>

196 [Footnote 13: Originally its root was שגא, *SGA* (with a quiescent third root-letter *aleph*), but this was changed to שי, *SGY*  
197 (with a third root-letter *yod*).

198 [Footnote 14:] The language of the verse contains an allusion to the trees in the Garden of Eden and in the celestial  
199 Temple. Compare the imagery used in rabbinic literature about those who "entered Paradise" and those who "cut down  
200 the plantings." (See also Psalm 52:10 and our commentary there, and see also Psalm 1:3.)

201 [Isa. 17:11, for reference:]

202 בַּיּוֹם נִטְעַרְתָּ תִשְׁגֵּגְי וּבִבְקָר זֶרַעַךְ תִּפְרִיחַ  
203 יָד קָצִיר בַּיּוֹם נִחְלָה וּכְאֵב אָנוּשׁ.  
204 On the day of your planting you mingled,  
205 and in the morning you cause your seed to blossom;  
206 a heap of harvest on a day of sickness and acute pain.

207 Source #2 [Milstein Edition commentary to Isaiah 17:11, pp. 135-136]:

208 **בַּיּוֹם נִטְעַרְתָּ תִשְׁגֵּגְי** – *On the day you were planted you flourished.* Isaiah continues his metaphor, comparing the nation to  
209 plantings. He describes the people as going from one extreme to the other. Originally, Israel had been blessed with  
210 amazing success, like a seed that flowered the morning after it was planted; however, because they forgot God, *their*  
211 *branch is removed*, they were met with *affliction*, and *acute pain*, and exile (Abarbanel).

212 Alternatively, on the day I planted you for My sake, i.e., when I gave you the Torah at Sinai, there was already dross  
213 within you like the impurities in silver. How repulsive it is that a bride is unfaithful when she is still under the marriage  
214 canopy! (Mahari Kara). You still had within yourselves the perversions of Egypt (Rashi).

215 **יָד קָצִיר בַּיּוֹם נִחְלָה וּכְאֵב אָנוּשׁ** – *But your branch is removed on a day of affliction and acute pain.* The Sages offer various  
216 interpretations on the same theme: The downfall of Israel is likened to that of a farmer who goes to sleep at night with  
217 his fields and orchards rich and fruitful – and wakes up in the morning to a scene of desolation (Mahari Kara).

218 [Job 8:11, for reference:]

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- 219 הַיְגָאֵה־גָּמָא בְּלֹא בַצָּה יִשְׁגָּא־אָחוּ בְּלִי־מַיִם.  
220 Can papyrus shoot up without a marsh?  
221 Can rushes grow without water?
- 222 Source #3 [Jerusalem Bible commentary to Job 8:11, p. 83]:
- 223 **Can rushes grow without water?** A continuation of the rhetorical question: And is it possible that...?<sup>22</sup>
- 224 **Rushes.** אָחַ, 'ahū, too, is a kind of plant that grows in marshes and on the banks of rivers (it is also mentioned in Genesis  
225 41:2 and Hosea 13:15). Some commentators maintain that it is a general term for the vegetation that grows on river  
226 banks.
- 227 [Footnote 12:] In some manuscripts יִשְׁגָּה, *yisgeh*, "it will grow," is written יִשְׁגֵּה, *yisge'*, with an *aleph* instead of the *heh* (it  
228 is written with a *heh* in verse 6, above), and this shows Aramaic influence (see Daniel 4:7: וְרוּמָה שְׁגִיָּא, *v'rumeH saggi'*, "and  
229 its height was great"). It is possible that it is sometimes written with an *aleph* here because of the *aleph* in the verb  
230 הַיְגָאֵה, *hayig'eh*, "it will rise," and the *aleph* in the noun אָחוּ, 'ahū, "rushes," that immediately follows it.
- 231 [Job 12:23a, for reference:]
- 232 מִשְׁגִּיָּא לְגוֹיִם וְיִאַבְדֻם  
233 He raises up the nations  
234 and He destroys them.
- 235 Source #4 [Jerusalem Bible commentary to Job 12:23a, pp. 126-127]:
- 236 **He raises up.** See 8:7, above.<sup>21</sup>
- 237 [Footnote 21:] מִשְׁגִּיָּא, *masgi'*, is written with a *sin*, although in some rabbinic Midrashim (cited by *Rashi* and *Minḥat Shai*),  
238 it was read for homiletic purposes as though written with a *shin*. It is also read as though written with a *shin* in several  
239 translations, such as the Greek translations of Aquila and of Theodotion and in the Syriac translation *Peshitta*. The  
240 rabbinic Midrashim link it to verse 16, above: לֹא שֶׁגַּג וּמִשְׁגָּה, *lo shogeg umashgeh*, "both deceiver and deceived are His."  
241 See *Rashi* and *Minḥat Shai*, who discuss the matter at length.
- 242 [Job 8:7, for reference:]
- 243 וְהִיָּה רֵאשִׁיתְךָ מֵצֶעֶר אֲחֲרֵי־תֵךְ יִשְׁגָּה מְאֹד  
244 Though your beginning was small,  
245 your end will increase greatly.
- 246 Notes:
- 247 1- Isa. 17:11 // Num. 17:11 [verse describes aftermath of Korah revolt]
- 248 proof-positive (i) Isaiah had Korah in mind  
249 (ii) the ancient prophets of Israel knew of, and used, parallel verses.
- 250 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן  
251 קַח אֶת־הַמִּחָתָה וְתֵן־עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קִטְרֶת  
252 הַזֹּלָה מִהָרָה אֶל־הַעֲדָה וְכַפֵּר עֲלֵיהֶם כִּי־יֵצֵא הַקָּצֶף מִלִּפְנֵי ה' הַחֵל הַבְּגָרִי.  
253 Moses said to Aaron,  
254 "Take the censer and put fire from the altar top into it and put incense.  
255 Then take it quickly to the congregation and atone for them,  
256 for wrath has gone forth from Hashem, and **the plague has begun.**"  
257 [Num. 17:11]
- 258 2- "originally blessed with success" [Σ BK = T]
- 259 (i) Korah was one of the Ark bearers on his shoulders. (The Ark actually bore its bearers.)
- 260 (ii) Korach was endowed with some measure of Divine Inspiration, as his three sons, NOT triplets, have their  
261 names' numeric values sum to GEM 'Torah'. They have other wondrous properties as well.

## SubTopics

- 262 [a]  $\Sigma$  Assir (אסיר, 271) + Elkanah (אלקנה, 186) + Avi-asaph (אביאסף, 154) = 611 = GEM 'Torah' (תורה).
- 263 [b] 271 ~ beginning of *e* transcendental (2.71 828 ...)
- 264 [c] 186 = GEM המקום ("THE place") = derivative of Y-K-V-K squared ( $Y^2 + K^2 + V^2 + K^2 = 10^2 + 5^2 + 6^2 + 5^2$ )
- 265 [a Name for Hashem] ויפגע במקום ("And he alighted upon the place" OR "And he prayed to Hashem")  
 266 ⇒ "Hashem is everywhere"
- 267 [d] In addition, the sons' names have pithy meanings.
- 268 Therefore, Rashi says פקח הי-ה ("he was clever").
- 269 3- "wakes up in the morning" → as it says {Num. 16:5}, בקר וידע וגו' ("Come morning, Hashem will make known who is His,  
 270 and who is holy, etc.")
- 271 4- "acute pain" ⇒ Gehinnom ר"ל  
 272 "exile" – from his customary life on earth's surface
- 273 5- "unfaithful under canopy" = his revolt in same Heb-year (2448) as Sinaitic Revelation,  
 274 which was Hashem's marriage to the Jewish Nation.
- 275 6- Q. why Chazal who know the truth hid Isaiah's Korach-intent behind parables?  
 276 A. "dross from Egypt" = homosexual [per principle: העבדים חשודים על משכב זכר ("slaves are suspected of homosexuality")]  
 277 [Chazal veiled truth to preserve his honor/dignity]
- 278 7- vocation = farmer because זרעים ("seeds") → מזריע זרע (term appearing with 'tree' in Gen. 1:12) → phallus = "seed producer"
- 279 8- In truth, the commentary doesn't exhaust the depth and relevance of the expression ומשגה. לו שגג ומשגה. It is only on the basis of private :insider  
 280 information (UNavailable to the author), that I can, with Hashem's help, unravel its meaning further. The offered translation as "both deceiver  
 281 and deceived are His" DOES, however, partially apply.
- 282 שגג corresponds to Avos 4:4's אחד שגג [re 1<sup>st</sup> curse; relatively easily remedied] [שגג usually refers to "inadvertent sin"]  
 283 ומשגה corresponds to אחד מזיד [MK ומשגה = 21 = #מזיד + 4] [2<sup>nd</sup> curse; 15 yrs' punishment] [שגג usually paired with מזיד]
- 284 שגגה (= error/mistake, per Rashi to Ps. 7:1)  
 285 re K.D. rued having said song [שירה] after K. Saul's ע"ז"ע passing = poor judgment
- 286 סרסהו ודרשה: rearrange elements + expound
- 287 (i) my cursings = f(m.i.) poor judgment [a mitigating factor, **B"H!!**]  
 288 (ii) [K.<sub>Saul</sub> ~ king<sub>ol</sub>], says song after "passing" of [Saul <revowel> She'ol (Gehinnom)]
- 289 OL = BOTH { deceived, deceiver } [= accurate description] convincing myself Hashem was out to mess me up  
 290 self-love [that blinds]: אלך כי בשרירות לבי אלך ("it'll be ok following the muscling of my ♥")  
 291 alt.: the deceiver = Satan [who duped me]
- 292 שגג ~ ששוע [Sforno ז"ע to Ps. 7:1] [AS i/l: preoccupation] [Google: delight, enjoyment, entertainment, plaything]  
 293 Mossad HaRav Kook ז"ע footnote ~ Prov. 5:19\* ~ { Rashi ז"ע, Meiri ז"ע, et al } II = 95 ~ Dan. [8:23ff]  
 294 meaning of expression לו שגג ומשגה: [former] blasphemer will be **His**, engrossed in His Torah!  
 295 ~ prophetic guarantee [indeed, 20/20 hindsight: came true 100%]
- 296 Prov. 5:[18-]19\*, for reference:
- 297 יהי מקורך ברוך וישמח מאשת נעורך.  
 298 איגלת אהבים ויעלתיון זדיה ירוך בכל עת באהבתה תשגה תמיד.  
 299 <sup>18</sup>Your fountain shall be blessed,  
 300 and you shall rejoice with the wife of your youth;  
 301 <sup>19</sup>a lovely hind and a graceful mountain goat,

## SubTopics

302  
303

her breasts will satisfy you at all times;  
**you shall always be intoxicated with her love.**

304 <End of notes on Sources 1-4.>

305 Q. We know why Isaiah made *his* comment @ 17:11 but why did Job position *his* verse particularly @ chapter/verse = 8:11?  
306 A. Because of numerological considerations.

307 EGS @ 810-811: #גמתי #קדשת #שפתיך #שפכתי #משנתך #השונמית בשפחתך #גמתיך #גמתיך

308 you have heard, My "bow," [of My *intense* displeasure with My world]  
309 [Note: Sagittarius, the Archer = my zodiac sign]  
310 [Oded speaking:] "of the holiness of Your lips I have poured out"  
311 [Hashem speaking:] "I have poured out your soul's teachings,  
312 [the result of Elisha the Man of God and Prophet's Torah blessing]"

313 [Note: the mention of the Shunammite woman free-associates to Elisha.  
314 This, in turn, triggers the memory of the widow's oil incident. This was  
315 the model for a blessing which Elisha bestowed on me. The widow was  
316 instructed to lock the door, and pour the oil until no receiving vessels  
317 remained available. That's just how I produce Torah material: I lock  
318 my bedroom door, and am fortunate to produce dense insights until I  
319 run out of resources (e.g., energy, time); then the flow of ideas ceases.  
320 (The Torah is often compared to oil, which floats above other liquids.)]

321 תתי #אתי הקשות פרעתי #שנאתי ושרשי ומחשבתיהם ישתק #שלמתם #בשמחתכם #ומשתחויים

322 when I [God] dispense difficult signs ("for my punishment," they believe), they hate Me  
323 let them silence the roots of their thoughts  
324 [alt.: let them uproot their *warped* "take" on My actions + be quiet!]  
325 thereby attaining their wholesomeness & completion  
326 and in their true joy (*joie-de-vivre*), they shall bow/prostrate (worship) [Hashem]

327 לתפש #נשאתי

328 (i) to grab [the Ark] ... it lifted/floated me [consonant with OT teaching that the Ark bore its bearers]  
329 (ii) the grab [the priesthood] ... I [Korah] was forgiven, after undergoing punishment/cleansing

330 לעשתי ("to the eleven") ⇒ integer "11" is meant to be involved (here, Job made it the verse #)

331 לתשועה → ה'תשע"ו [Heb-year = 5,776] →

332 from last day of 5776 [= 10/2/2016] till today [= Shabbos, 3-26-22 (including end date)] = 2002 days

333 Because of the optional inclusion of the *kolel*, each number brackets a pair of GEMs.

334 E.g., 811 corresponds to:

335 GEM 810, with the *kolel* [I denote this as "GEM: lo"]  
336 GEM 811, as-is [I denote this as "GEM: hi"]

337 GEM Isaiah = 401  
338 GEM Job = 19

339 2002 = 810 [GEM: lo] + 811 [GEM: hi] + Isa. (GEM 401) – Job (GEM 19) – 1 [Deutero-Isa.]

340 By subtracting '1', **Job** is teaching (incidentally) that there's no  
341 'Deutero-Isaiah' [and CERTAINLY no 'Tritio-Isaiah'] as scholars  
342 have theorized. (I.e., he's, in effect, subtracting one 'Isaiah'.)

343 2022 = 810 [GEM: lo] + 811 [GEM: hi] + Isa. (GEM 401) [Job is the junior-partner of team]

344 2002 – 810 [GEM: lo] – 811 [GEM: hi] = 381

345 Isa. (GEM 401) + Job (GEM 19) = 420  
346 420 – 381 = 39 [# of prohibited categories of labor on the Sabbath]

## SubTopics

347  
348

since today is Shabbos  
also, esp, re my *pikuach-nefesh heter* of writing on Sh/YT/R"H/Y.K.γ

349

#משתיכם ("from the two of you")

350  
351  
352  
353

- 1- from { Isaiah, Job } hints: (i) they're a team (ii) use their names in equation
- 2- from Hiroshima + Nagasaki [810 = 809 + 1 ~ 8/9 morrow]  
[morrow of Nagasaki A-bombing, August 9<sup>th</sup> 1945]
- 3- from me & an unnamed, super-talented friend

354  
355  
356

מפוצת ~ Chabad ופרצת slogan (~ "Ye shall spread out in all four compass directions")  
☞ ~ מפרסת external kosher sign for land animals [Torah's dietary laws]  
[today = Shabbos Sedrah Shmini, listing all kosher signs]

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ב"ה

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**Techniques I use**

Version: 1.000

Table of Contents of my techniques:

- [ 1]  $\partial$  (partial)
- [ 2] ~ (tilde)
- [ 3] Torah numerological (*gematria*) "equations"
- [ 4] Homiletic exposition of names
- [ 5] Parallel verses & an example
- [ 6] Foreign-language insights
- [ 7] Psalms = "secrets & prophecies" depot
- [ 8] Messages based on a verse's chapter & verse number
- [ 9] An EGS = Equi-*Gematria* Sentence
- [10] An example involving an EGS
- [11] Psalms interpreted as a "verse-stream"
- [12] Chapter & verse shifts

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[1] Partial ( $\partial$ ) notation:

Incomplete verse quotes – whether from the Hebrew/Jewish Bible or the New Testament – are delineated by the trailing mathematical symbol  $\partial$ , which simply means 'partial'. By this notation, readers are made aware that the quotation is partial – they are then free to look up the original to satisfy any curiosity. I consider this a fuller, more honest, presentation to those who are not Scripturally knowledgeable. (The cited text may be incomplete, but they are not taken out of context.)

(i) Scriptural verse references from the Written Torah take the form:

Biblical Book chapter number : verse number(s) [ $\partial$ ] [(translation(s)) ]

(ii) New Testament quotes are of the form:

NT/Book chapter number : verse number(s) [ $\partial$ ] [(translation(s)) ]

(iii) Mishnah references take the form:

Tractate name chapter number : *mishna* number

(iv) References from the Babylonian Talmud take the form:

Tractate name folio/page number side-of-page (either 'a' or 'b')

(v) References from the Jerusalem Talmud take the form:

Tractate name chapter number : halacha number

[2] Tilde (~) technique(s):

Here's a technique (actually two closely related techniques) that can only be described informally; no rigorous "proof" for them is possible. A date like 4/5 (April 5<sup>th</sup>), where the slash (/) separates the month number from the day number, is associated with a Scriptural reference like 4:5 (in some Book of the Bible), where the colon (':') separates the chapter number from the verse number. Essentially, the slash has been "replaced" by a colon.

This is more natural and intuitive than it might seem: we celebrate *Pi* Day on the calendar (3/14) since *pi* ( $\pi$ ) is usually approximated as 3.14. Some applications of this technique in this essay yield gripping results. [Interestingly, by Divine Providence, a lot of editing on these paragraphs took place *Pi* Day, 2021.]

## Techniques I use

41 The offshoot technique is to drop the slash in the date entirely and join the month and day numbers together as a larger  
42 integer. For example, 2/22 (February 22nd) is associated with the number 222.

43 [Let me introduce my shorthand notation that will save words and simplify the presentation. A tilde ('~') means "*can be*  
44 *interpreted as.*" You can read it as "*is like.*" This makes my techniques easier to describe. An example of my first  
45 technique is: 12/14 ~ 12:14 [a date can be interpreted (homiletically) as a Scriptural reference]. An example of my  
46 second technique would be: 2/22 ~ 222 [it's permissible for homiletic purposes to join the subparts of dates (or  
47 magnitudes).]

48 [3] Torah numerological (*gematria*) techniques:

49 [Each Hebrew letter is assigned a numerical value (the first nine are assigned units values 1-9, the next nine are assigned  
50 tens values 10-90 and the remaining four are assigned the hundreds values 100-400).]

51 Here are the definitions of the *gematria* techniques I use:

52 מִסְפֵּר הֶכְרַחֵי (*mispar hechrachi*) — the simple computation of the sum-total of the letters as normative numbers. (This is  
53 the most common form of *gematria*.)

54 מִסְפֵּר מוֹסְפִי (*mispar musaphi*) — the same as *mispar hechrachi*, except for also adding to the sum-total of the word either  
55 the number of letters in the word, or else adding the *kolel* (i.e., adding a set value of 1 for the word as a whole).

56 [I denote any instance of the above techniques by the string "GEM" for *gematria*.]

57 מִסְפֵּר קָטָן (*mispar katan* = "the small number") — In this type, all tens and hundreds are reduced to the single digits of 1  
58 to 9 (by dropping trailing zeroes).

59 [I denote any instance of this technique by the string "MK" for *mispar katan*.]

60 [based on *Gematria: The Spice of Torah*, by Gutman G. Locks, p. *xxi-xxii*]

61 [In *gematria* "equations" (equivalences), I use '#' (the 'hash' or 'pound' character) to denote the numerological *kolel*,  
62 having a set numeric value of 1. The *kolel* could appear in both GEM and MK equations.]

63 [4] Homiletic interpretations of names is an accepted technique of Torah exposition.

64 In a homiletic sense the Talmud states, "What is the meaning [of the name] Ruth (רוּת)? Rabbi Yochanan said: Because  
65 she was privileged to be the ancestress of David, who saturated (רָוַה, *raveh*) God with songs and praises.

66 How do we know that the name [of a person] determines one's destiny? Rabbi Eleazar said: It says in Scripture: '*Go and*  
67 *behold the works of God Who has made שְׁמוֹת (shamos, desolation) in the land.*' Do not read שְׁמוֹת (*shamos, desolation*)  
68 but שְׁמוֹת (*sheimos, names*).

[Metsudah Tehillim's footnote to Psalms 46:9]

70 [5] Parallel verses & an example.

71 A common, frequent and favorite technique of Israel's ancient prophets was to align their comments on a subject in  
72 parallel fashion across different Books of the Written Torah, matching identical corresponding chapter and verse  
73 numbers. The Biblical author would manipulate his own Biblical Book to align the respective statements to an earlier  
74 source. It could also happen that an earlier prophet could use his prophetic powers to align to some future text across  
75 the space-time continuum. Sometimes, it a striking and wondrous phenomenon.

76 [My shorthand notation for "parallel" verses is "//", coming straight from high school geometry textbooks.]

77 We will now provide a detailed example of parallel verses between Psalms and Genesis. We have selected a verse  
78 (Psalms 1:3) which has already undergone considerable scrutiny and analysis elsewhere in this series of essays. The  
79 bountiful crop of insights here dramatically show-case the overloaded nature of this verse.

80 Psalms 1:3 // Genesis 1:3

81 1:3 ~ GEM 13 = { אחד (*echad*, "One"), אהבה (*ahavah*, "love") }

82 This compound equation serves as an umbrella to indicate the insights from this verse affirm Hashem's Absolute Unity  
83 and the consummate love of Him by Chassidic Rebbes. In particular, the Alter Rebbe is associated with Gen. 1:3 and the  
84 Rebbe Rayatz with Ps. 1:3.



## Techniques I use

85 This verse occurs in Day One of the Six Days of Creation. Rather than calling it "the first day" (with an ordinal number),  
86 following the set pattern of the rest of the Six Days, Scripture refers to it as יום אחד ("One day") because God was alone in  
87 His world — even the angels hadn't yet been created. This Hebrew phrase can also be read as "Day of the One." The  
88 End-of-Days is another יום אחד ("Day of the One" א/k/a "the day of the Lord").

89 The verse's word אור ("light") can be revowelled to read אור ("furnace"). This alludes to Abraham the Patriarch who was  
90 thrown alive into a fiery furnace for smashing his father's idols and miraculously was saved. It also alludes to the  
91 Japanese cities of Hiroshima & Nagasaki upon whom atomic bombs were dropped in August, 1945, turning them into  
92 furnaces. [There is much material in Day One relating to these WW II events.]

93 King David is also alluded to in this verse. When we presented the homiletic interpretations of names earlier, we  
94 included the teaching, "Ruth was so named because she was privileged to be the ancestress of David, who saturated (גָּוַהַ,  
95 *raveh*) God with songs and praises. Well, that same intermediate is also derivable from our verse.

96 GEM #אור + 4 = 211 = גָּוַהַ ("saturate")  
97 MK #אור + 4 = 13 = גָּוַהַ ("saturate")

98 The Alter Rebbe, the founder of the Chabad-Lubavitch Chassidic dynasty is also alluded to here. The word אור ("light")  
99 appears twice in Genesis 1:3.. The Alter Rebbe's name was Rabbi Shneur Zalman. In Hebrew, Shneur is written שני-אור  
100 exactly as if it said "two lights." Chassidim explain that he was a luminary (i.e., expert) in both the revealed part of Torah  
101 as well as the hidden part.

102 Since GEM אור = 207, twice that yields 414 which is the numeric value of וְאָהַבְתָּ ("and you shall love"). This word appears  
103 in the Shema twice-daily affirmation: "*And you shall love the Lord your God with all your heart, with all your soul, and*  
104 *with all your might*" [REF]. This derivation is linked to Day One in general: one has to love God the Creator of all for the  
105 gift of life. It is also linked to the Alter Rebbe in specific. His *magnum opus*, the Tanya, sets out to show how to love God.

106 This verse alludes to times of tribulation. The Hebrew word ויהי is found both in our verse and as the very first word of  
107 the Scroll of Esther. The Sages teaching [REF] in Esther that this word implies a time of tribulation applies in Genesis.

108 Consonant to that theme is the following equation:

109 MK כעץ ("like a tree"; "like wood") = 18 = #צעק ("cried out")

110 This refers to Jesus, who thought himself to be God's equal, crying out on the wooden cross.

111 Elsewhere we have established that Psalms 1:3 refer to the holy Rebbe Rayatz' tears. Now, on the basis of our parallel  
112 verses, we can identify SOME of the conditions which moved the Rebbe to tears. (i) In keeping with Day One's theme of  
113 love of God, the Rebbe cries profusely out of a deep love of God and yearning for Him. (ii) The following frightful  
114 equations sheds light on a cause of the Rebbe Rayatz' tears.

115 GEM אור ("light") = 207 = { ס ("secret"), זר ("stranger") }

116 The message (i.e., terrible "secret") contained therein is outright shocking: God has become a **stranger** in His own world!  
117 Society has strayed SO FAR from the blessed Creator's guiding vision, He no longer feels comfortable in the world. Is  
118 there a greater injustice?! (iii) Finally, Psalms 119:136, where the identical פלגי מים phrase appears and is identified with  
119 tears, bemoans the rampant noncompliance with His Torah. Within the Torah world, this is referred to as עלבונה של תורה  
120 ("the affront to the Torah"). This, too, pains the Rebbe deeply.

121 The Scriptural expression that comes to mind is מאנה הנחם נפשי ("my soul refuses to be comforted") [Psalms 77:3].  
122 Normally, after one cries, it's a catharsis, a relief, and the emoter feels better. Not so *tzaddikim*. So long as the  
123 underlying situation remains unimproved, the hurt and pain does not abate.

124 It's no coincidence this expression is in Psalm 77. This word is a Biblical codeword for "770" = the world-famous  
125 Headquarters of the international Chabad-Lubavitch movement. The Rebbe's Rayatz' living quarters were on the second  
126 floor. "770" refers to both the Rebbe Rayatz and the [Seventh] Rebbe. Here's how the code works:

127 The Hebrew word עז (*oz*, "strength") is a numerical shorthand code representing "770."

## Techniques I use

- 128 Those readers who can read Hebrew can consult the following table/diagram.
- 129 letter:            ז (zayin)      צ (ayin)      ← [row reads right-to-left like the Hebrew word צז, oz]  
130 gematria:         7                70            ← [row reads left-to-right like the regular number 770]
- 131 [Those readers who cannot read Hebrew require a more verbose explanation. (One picture is worth a thousand words.)  
132 As you may already know, the Hebrew language reads right-to-left (like other Semitic languages such as Aramaic, Arabic,  
133 Persian, Urdu).
- 134 The Hebrew word for 'strength' (צז, oz) is composed of two letters: *ayin* (צ) on the right and *zayin* (ז, 'z' sound) on its left.  
135 (The *ayin* is a neutral letter, called a guttural stop, with no inherent sound which assumes the sound of its associated  
136 vowel — in this case, a short 'o' sound.) Refer to the first line of the above table/diagram.
- 137 Each letter of the Hebrew alphabet is associated with a number. This is known as its *gematria* (numeric value). The  
138 respective numeric values are: 70 for *ayin*, 7 for *zayin*. If the letters of *oz* are substituted by their respective numeric  
139 values — 7 on the left, 70 on the right — the result reads left-to-right like the integer 770. Refer to the second line of the  
140 above table/diagram.]
- 141 Lastly, we've arrived at the multiple allusions to the [Seventh] Lubavitcher Rebbe.
- 142 (1) "*He will be like a tree deeply rooted upon פלגי מים ("tears")*" [Psalms 1:3 & 119:136]. As the Rebbe was first the Rebbe  
143 Rayatz's חסיד ((*chossid*, follower)), he was greatly influenced [i.e., "deeply rooted"] by his *rebbe's* tears and the issues  
144 behind them.
- 145 The Rebbe was an exceptional [lifelong] *chossid*. After his *rebbe's* demise in 1950, the Rebbe would regularly visit the  
146 Rebbe Rayatz' resting place and spend hours there.
- 147 King David called the Rebbe a *chossid* even after the Rebbe's own passing. He wrote *Save O Lord for the chossid (lit., the*  
148 *pious) are gone* [Psalms 12:2a]. Sounds general and vague — *the pious* — but it's also specific: one specific *chossid* (i.e.,  
149 the Rebbe).
- 150 Evidence for this "theory" comes from the verse's continuation *for truthful people have vanished*. It, too, sounds general  
151 and vague — *truthful people* (Heb.: אמונים, *emunim*) — but it's also specific: one specific individual. King David meant the  
152 Shomrei Emunim Rebbe ז"ע, a great and holy *tzaddik* who was famous for rapturous prayer and who predicted many key  
153 events such as the Challenger Space Shuttle disaster and Israeli PM Ariel Sharon's vegetative state.
- 154 (2) Just as ויהי [Genesis 1:3] is associated with tribulation as mentioned, so is והיה [Psalms 1:3, its parallel verse]  
155 associated with שמחה (*simchah*, "joy"). One related observation: it is an anagram of the Tetragrammaton, God's holy  
156 Name.
- 157 The Rebbe was a joyous personality, ever bound up with God and Godliness, and therefore merited to be God's "Prime"  
158 Minister in Heaven (as mentioned elsewhere).
- 159 (3) Consider the following equations and verse:
- 160 MK כעץ ("like a tree") [Psalms 1:3] + 3 letters = 21 = עצה ("counsel")
- 161 With me [i.e., Torah] there is counsel and wisdom...  
162 [Proverbs 8:14a]
- 163 chapter number (8) × verse number (14) = 112 = GEM ה' אלקים ("the Lord God")
- 164 The Rebbe was a masterful dispenser of wise counsel. *He will be like a tree deeply rooted upon springs of Torah*. Torah is  
165 compared to water (as discussed elsewhere). He drew upon his base of Torah knowledge including the teachings of his  
166 own Rebbe and other Chassidic masters, his profound savvy of people and life. All his advice flowed down from a  
167 Heavenly source.
- 168 Torah etymology of: שמים ("Heaven") = שם מים ("there, water/Torah is")

## Techniques I use

169 Chassidus is associated with מעינים, "wellsprings" of water/Torah and, in turn, with Redemption. The Rebbe's entire  
170 essence was a superhuman effort to bring the Redemption closer.

171 In a celebrated letter, the Baal Shem Tov ז"ע describes the ascent of his soul to the heavenly abode of Moshiach.

172 "Master," he asked, "when are you coming?"

173 And Moshiach replied, "When the wellsprings of your teachings spread outward."

174 This letter, addressed by the Baal Shem Tov to his brother-in-law, Rabbi Gershon Kitover, describes the ascent of his soul  
175 on Rosh HaShanah, 5507 (1746). The letter was first published in Ben Poras Yosef, and appears in part in Keser Shem Tov,  
176 section 1.

177 [[https://www.chabad.org/therebbe/article\\_cdo/aid/154221/jewish/From-Sinai-to-Mashiach.htm](https://www.chabad.org/therebbe/article_cdo/aid/154221/jewish/From-Sinai-to-Mashiach.htm)]

178 (4) Consider the following equation:

179 
$$MK \text{ ("deeply rooted")} = 19 = \text{ש"ת ("legal [Torah law] responsa")} + 3 \text{ letters}$$

180 The Rebbe, as Prime Minister, was given the power by God to administer justice in His stead. This equation indicates the  
181 Rebbe's decisions are NEITHER arbitrary NOR biased (God forbid!) in any way, shape or form but are purely and solely  
182 based on Torah law (halacha), after duly considering and incorporating any mitigating or extenuating circumstances. This  
183 is what King David foresaw prophetically and meant by deeply rooted alongside brooks of water.

184 Consider the following anagram-style letter-level word play:

185 
$$\text{brooks} = [\text{the letter}] \text{'r'} + \text{books}$$

186 What does the letter 'r' stand for here?

187 [Note: The Heb. letter ר (*reish*, 'r' sound) corresponds to Eng. letter 'r'.]

188 a- רבש"ע (*Ribbono shel olam*, "the Master of the Universe")

189 The Rebbe has unlimited access to all of the Master's books, including complete accounts and records of each individual's  
190 deeds, in this and all past lifetimes.

191 רבי אומר, ... והסתכל בשלשה דברים ואי אתה בא לידי עברה, דע מה למעלה ממך, עין רואה ואזן שומעת, וכל מעשיך בספר  
192 נכתבין.

193 *Rebbi* said: ... Apply your mind to three things and you will not come into the clutches of sin: Know what there  
194 is above you: an Eye that sees, an Ear that hears, and **all your deeds are written in a book**.  
195 [Avos 2:1]

196 **The Rebbe's decisions are designed to achieve the best of all possible outcomes, even if it entails punishment and**  
197 **suffering.**

198 The Torah thinks radically differently than the average person.

199 ... the death of the wicked is beneficial to them and beneficial to the world; but for the righteous, it is bad for  
200 them and bad for the world.  
201 [Sanhedrin 8:5]

202

## Techniques I use

- 203 Q. How is the death of the wicked beneficial to them?  
204 A. Because they have less opportunity to amass additional sins, incurring additional punishment and suffering in the  
205 Afterlife.
- 206 There is no such thing/place as 'hell', only Purgatory [whose purpose is to purge the soul from sin].
- 207 Chassidus (including the Rebbe) sides/rules with Nachmanides over Maimonides in a key dispute. The net result: souls  
208 are NEVER destroyed.
- 209 [The chapter & mishna number's of *Rebbi's* teaching] 2:1 ~ 21
- 210 We present the specialness of the number 21 elsewhere.
- 211 b- רשע (*rasha*, "wicked one")
- 212 The Talmud interprets *reish* to represent רשע ("a wicked person"). Noting the juxtaposition of *reish* to *kuf*, which stands  
213 for קדוש ("the Holy One"), the Talmud [Shabbos 104a] asks:
- 214 Why is the face of the *kuf* turned away from the *reish*? [The wording of this phrase is euphemistic. Actually  
215 *kuf* does not turn its face away, but stands behind the *reish* as it were (Rashi).] The Holy One, Blessed is He,  
216 says, "I cannot bear to look at the wicked one." And why does the crown of the *kuf* turn toward the *aleph*?  
217 The Holy One, Blessed is He, says, "If he repents, I shall bind upon him a crown like My own."  
218 [The Wisdom in the Hebrew Alphabet, letter *reish*, pp. 199-200]
- 219 It is true that God is merciful, indeed, even to sinners. He does *not* turn His back to those who have sinned inadvertently  
220 or carelessly, nor is He aloof to those who have been unable to resist severe pressure and temptation. The wicked  
221 person from whom God turns away is one who willingly abandons the Torah and denies the sovereignty of God, one who  
222 intentionally becomes a non-believer.  
223 [The Wisdom in the Hebrew Alphabet, letter *reish*, p. 200]
- 224 **CAVEAT: This Torah source, as are others I cite, is NOT a halachic (Torah law) work. In ALL cases involving doubt, consult a**  
225 **competent Orthodox rabbi!**
- 226 c- refusal
- 227 The Midrash points out that the הצור ("the rock"), which alludes to a strongly opinionated nature, if read  
228 backward becomes רוצה ("is willing"). Just as הצור can be turned into רוצה, so can refusal be turned into  
229 willingness.  
230 [The Wisdom in the Hebrew Alphabet, letter *reish*, p. 200]
- 231 d- retribution
- 232 Once someone has been punished for his transgression, it is forbidden to harbor animosity against him. This lesson is  
233 derived from the Torah's instructions regarding one found liable for the punishment of *malkus* (thirty-nine lashes; Eng.:  
234 stripes). Three times the word רשע ("wicked one") is used to describe the guilty party. But once the penalty has been  
235 meted out, he is called אחיך ("your brother") [Deuteronomy 25:3; Rashi].  
236 [The Wisdom in the Hebrew Alphabet, letter *reish*, p. 200]
- 237 [Note: Elsewhere, we derive a related lesson from Psalm 79.]
- 238 d- return
- 239 The spark of goodness gives every man the potential to become the *brother* of the righteous, and to return to God after  
240 having become estranged. Repentance is listed as one of seven things created before the universe [Nedarim 39b],  
241 because without it the universe could not endure. The possibility of repentance was built into the universe like the laws  
242 of physics, or other laws of nature. ...
- 243 The spark is there, waiting. In His patience, God also waits, longing to receive His returning children. He endures human  
244 misbehavior and endures iniquity in the expectation that man will eventually repent [see Ezekiel verses immediately  
245 below].

## Techniques I use

246 Do I desire the death of the wicked? says the Lord God.  
247 Is it not rather in his repenting of his ways that he may live?  
248 [Ezekiel 18:23]

249 For I do not desire the death of him who dies, says the Lord God:  
250 So turn away and live!"  
251 [Ezekiel 18:32]

252 Not only does God readily accept His returning children but — as the Talmud states — He bestows upon them a crown  
253 like His own. A royal crown is bestowed upon the penitent as a symbol he tore himself away from his evil inclinations and  
254 lifted himself above them. For this act he deserves a royal crown, like a king who wears a crown to demonstrate his  
255 elevated rank (Maharal, Chidushei Aggados, Menachos 29b).  
256 [The Wisdom in the Hebrew Alphabet, letter *reish*, p. 201]

257 e- righteous

258 And your people,  
259 all of them righteous,  
260 shall inherit the land forever,  
261 a scion of My planting,  
262 the work of My hands  
263 in which I will glory.  
264 [Isaiah 60:21]

265 Notes:

266 (i) This verse has dual meanings:

267 land = • Land of Israel  
268 • Planet earth

269 your people = • Jews (God's & Isaiah's People)  
270 • non-Jews (God's People per Asaph the Prophet = Moses' contemporary)

271 The Sages differ as to the precise identity of Asaph. Rabbi Yochanan says that Asaph is one of the three sons of Korah  
272 who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of  
273 composing songs himself as well as in collaboration with his brothers. Rav, based on a series of verses, maintains that  
274 Asaph could not have been one of Korah's sons. [Artscroll Tehillim to Psalms 50:1, citing Song of Songs Rabbah 4:4].

275 However, based upon over twenty-five years of research into the Book of Psalms, I beg to differ with both of the above  
276 positions. I maintain Asaph was born under the name Avi-asaph, son of Korah, who first became one of the Jewish  
277 People's most famous penitents and later blossomed into being a full-fledged prophet. (The Torah veiled his story,  
278 together with that of his two brothers, in various ways so that it remained a Torah "secret." He was one of King David's  
279 chief influencers and role models.) Being a contemporary of Moses and a prophet, he had no trouble peering down the  
280 intervening centuries of time and prophesying in minute detail about the pre-Messianic time frame 3,300+ years later.  
281 However, neither the Talmud [Megillah 14a] nor its glosses list Asaph as a full-fledged prophet. Rather, they ascribe to  
282 him only the lower level of *ruach hakodesh* (Divine Inspiration) as a Psalmist.

283 On the other hand, the New Testament does label Asaph as a prophet, albeit indirectly.

284 So was fulfilled what was spoken through **the prophet**:

285 "I will open my mouth in parables,  
286 I will utter things hidden since the creation of the world."

287 [NT/Matt. 13:35]  
288

## Techniques I use

- 289 This quote is from one of Asaph's psalms:  
290 *A maskil of Asaph.*  
291 My people, hear my teaching;  
292 listen to the words of my mouth.  
293 I will open my mouth with a parable;  
294 I will utter things hidden since the creation of the world...  
295 [Ps. 78:1-2]
- 296 Scriptural support for the New Testament's position exists. When King Hezekiah rededicated the Temple, he commanded  
297 the Levites to praise God: *With the words of David and Asaph the Seer* [2 Chr. 29:30]. This is a Biblical name for the Book  
298 of Psalms, formed by specifying its two most prolific authors.
- 299 'Prophet' and 'Seer' are Biblical synonyms, as Scripture itself attests:
- 300 (Formerly in Israel, if someone went to inquire of God, they would say, "Come, let us go  
301 to the seer," because the prophet of today used to be called a seer.)  
302 [1 Sam. 9:9]
- 303 \*\*\*\*\*
- 304 We'll see an amazingly touching/moving Scriptural memorial tribute (eulogy and obituary) encoded millennia ago by God  
305 (in the Book of Numbers) via His perfect simultaneous knowledge of the time continuum (past, present and future) and  
306 by the three penitent sons of Korah (in Psalm 46) via their Divine endowment with the prophetic faculty entitled *ruach*  
307 *hakodesh* (a "holy spirit" OR a "spirit of holiness").
- 308 The customary protocol is to give God precedence, as common-sense dictates. However, I shall reverse the process,  
309 beginning with the contribution of the sons of Korah and culminating with God's contribution. There is also a saying of  
310 the Sages which justifies such a sequencing: one should always **ascend** in matters of holiness, rather than descending  
311 [REF].
- 312 To Him Who grants victory,  
313 [a Psalm] of Korah's sons,  
314 upon *Alamos*, a song.  
315 God is our refuge and strength,  
316 a help in times of trouble.  
317 [Ps. 46:1-2]
- 318 To fully understand this verse couplet, it's necessary to ascertain the definition of the verse's mysterious lynchpin, the  
319 term *Alamos*. We have a Torah principle to turn to: words of Torah are scanty in one place and ample in another [REF].
- 320 That this is God, our God,  
321 forever and ever,  
322 He will treat us like *Almus*.  
323 [Ps. 48:15]
- 324 (This psalm was also authored by Korah's sons, who were contemporaries of Moses.) The word *Almus* in this verse is  
325 linguistically close to the word *Alamos* in the previously cited verse. There is a difference of opinion among the classic  
326 rabbinic commentators as to its meaning.
- 327 • Rashi, rendering it as one word, takes it to mean 'children'.  
328 • Rabbi Hirsch and others, rendering it as two words (*al mus*),  
329 takes the stich to mean "He will lead us beyond death."  
330 [Metsudah Tehillim, p. 93]
- 331 Combining all these interpretations yields the following highly **therapeutic** picture:
- 332 1. The sons of Korah, who lost their entire family in the tragic aftermath of the revolt/rebellion of their father, were  
333 keenly sensitive to others' personal loss of family.
- 334 2. The composed Psalm 46 **partially** to comfort those who had lost children.

## Techniques I use

335 3. They assured bereaved mourners left behind that "*God is a source refuge and strength, a help, in times of trouble.*"  
336 (We will soon see how King David, centuries later, chimed in and reinforced this very idea by inserting a generalized form  
337 thereof in two places in the Psalter.)

338 4. They assure grieving parents that God will "*lead their children beyond death,*" meaning literally in the Afterlife forever,  
339 with His loving care.

340 5. As regards Hurricane Sandy (the earlier tragedy), Korah's sons had in mind the innocent two- and four-year-old  
341 toddlers (brothers) who were tragically ripped out of their Mom's arms by the Superstorm's raging waters and who  
342 subsequently drowned. (I believe they were the only minors to die from Sandy.)

343 6. As regards Sandy Hook (the later tragedy), Korah's sons had in mind the innocent victims of that massacre.

344 7. Asaph was the chief son of Korah. As a full-fledged prophet in his own right, he knew of Hurricane Sandy down to its  
345 minutest details. He had the grieving Mom **partially** in mind when he composed the following verse couplet  
346 contribution.

347 In the sea was Your way,  
348 and Your path in the great waters,  
349 and Your footsteps were not known.  
350 You led Your people like a flock,  
351 by the hand of Moses and Aaron.  
352 [Ps. 77:20-21]

353 7a. The "great waters" spoken of were Sandy's raging waters that had snatched the children. They were GREAT waters in  
354 that they had overwhelmed the mother's desperate clutches.

355 7b. Asaph asserted that God was certainly the cause.

356 7c. The single Hebrew word meaning "and Your footsteps" (ועקבותיך) is related linguistically to עקב, which can mean  
357 'because'. In asserting "Your **because** was not known," Asaph was admitting that even he, a bona fide prophet in Israel,  
358 could not plumb God's intent.

359 7d. Yet, continues Asaph, it is known for certain that "*You led Your people like a flock,*" led by an ever-loving Shepherd.  
360 Asaph was perplexed by the apparent injustice within the framework of the ancient dilemma of why good people suffer  
361 but supplies his own answer as resolution: his unshakeable faith that "whatever the Compassionate One (God) does, is  
362 for the best" [REF]. In particular, Asaph is rock-solid certain that the label Compassionate One applies here as well.

363 7e. Note carefully that Asaph categorizes the victims as "Your people," despite the fact that they were of non-Jewish  
364 lineage! This Scripturally-based revelation is part of the universal treasure emanating from the tragedy.

365 7f. Asaph concludes the psalm by mentioning Moses and Aaron. By implication, their elder sister, Miriam the prophetess,  
366 was included as the three of them led the Jewish People in the desert as its three shepherds [REF].

367 Q. Why was Miriam not mentioned explicitly?

368 A. Korah's rebellion was aimed at unseating/overthrowing Moses and Aaron as leaders of the  
369 Nation.

370 Korah and his faction leveled treasonous charges against Moses and Aaron: "*It is too much for you!*  
371 *For the entire assembly — all of them — are holy and the Lord is among them; why do you exalt*  
372 *yourselves over the congregation of the Lord?*" [Num. 16:13].

373

## Techniques I use

- 374 Korah's own resentment began ... when [Moses' elder brother] Aaron was  
375 made High Priest, or when their cousin Elizaphan son of Uzziel was placed in  
376 charge of the Kohathite family [Num. 3:30], thus making him Korah's  
377 superior, and giving him a position that Korah felt should have been his.  
378 [Stone *Chumash*, p. 821]
- 379 Thus, the rebels accused Moses of nepotism in Aaron's appointment to the High Priesthood  
380 whereas Moses acted solely upon God's command, as the subsequent "litmus test" with the  
381 miraculous blossoming of Aaron's staff overnight with almonds proved unequivocally  
382 (retroactively).
- 383 **However, Miriam's leadership of the women was never in doubt; she was their undisputed head,**  
384 **as even the rebels themselves would concede.** For this reason, Korah's sons — who had originally  
385 sided with their father in the dispute until their lifesaving repentance — ended off by affirming  
386 Moses' and Aaron's Divinely appointed leadership of the Nation, but omitted mention of Miriam's  
387 leadership, which was universally recognized and never an issue.
- 388 7g. Each of these three leaders and saints were silent (did not complain to God) when dealt unwelcome news. Moses  
389 was denied access to the Promised land he yearned to enter and he didn't live to see his sons succeed him as leader.  
390 Aaron held his silence when two of his sons (note the similarity to the Sandy tragedy) were taken by God for violating  
391 Tabernacle rules [REF]. Miriam did not protest when God afflicted her with leprosy over slandering Moses and she was  
392 ousted from the Israelite camp in shame for a week.
- 393 7h. By making these references, Asaph is hailing the boys' mother for accepting the tragedy, albeit without a complete  
394 understanding.
- 395 8a. The story doesn't end there. Centuries later, Jeremiah the Prophet was perplexed — this time by the apparent  
396 injustice of Sandy Hook's victims. He verbalized his questioning "*Why does the way of the wicked prosper?*" [Jer. 12:1].  
397 By 'wicked', Jeremiah meant Adam Lanza, the shooter/perpetrator. Jeremiah, too, couldn't plumb God's intent.
- 398 8b. We learn from Elijah the Prophet that God sometimes withholds vital knowledge even from His true prophets as it  
399 says *But the man of God said, "Let her alone, for she is in bitter distress; and the Lord has hidden it from me and has not*  
400 *told me."* Then she said, "*Did I ask my lord for a son? Didn't I say: 'Don't mislead me?'*" [2 Kin. 4:27-28]. The Bible  
401 prophetically speaks on behalf of the boys' mother: why did God grant her sons, only to claim them back at a tender age.
- 402 8c. Jeremiah supplies his unique answer, complementing Asaph's. (We find evidence of Israel's true prophets  
403 collaborating virtually across the intervening centuries in a most wondrous manner.) Jeremiah positioned his wording of  
404 the ancient paradox at 12:1. The chapter and verse numbers are composed of the same digits as Job 1:21 — *The Lord has*  
405 *given, and the Lord has taken away, blessed be the Name of the Lord.* Jeremiah was telegraphing his faith in God and his  
406 unabated continual obligation to praise God's holy Name.
- 407 8d. It's highly significant that the verse from Job is the Scriptural basis for the *Kaddish* prayer for the benefit of the  
408 departed. It's entirely within the realm of possibility that, just as Asaph had revealed that non-Jews were God's people,  
409 Jeremiah continued the trend by revealing that the recitation of the traditional *Kaddish* prayer applies to non-Jewish  
410 departed souls. These issues are meant for bigger COMPETENT authorities, not a neophyte like myself. This, then, would  
411 constitute the **second** potential priceless jewel of spiritual treasure to emerge from the twin tragedies.
- 412 9. Let's return to Psalm 46 momentarily. With partial reliance on JPS' translation of the second half of verse 7, we can  
413 suggest the following rendering.
- 414 Nations rage, kingdoms topple;  
415 at the sound of His Voice (thunder)  
416 the earth dissolves.  
417 [Ps. 46:7]
- 418 The process of dissolving requires an abundance of solvent — here, water. Thus, this verse reinforces the bond between  
419 this psalm and a Hurricane Sandy setting.



## Techniques I use

420 10a. Another technique of Israel's prophets was to align their comments on a subject in parallel fashion across different  
421 Books of the Written Torah, matching identical corresponding chapter and verse numbers. We will now see Isaiah the  
422 Prophet weigh in on the matter at hand. Isaiah takes as his starting point God's emphatic declaration found in Psalms  
423 46:11.

424 "Desist, and know that I am God,  
425 I will be exalted among the nations,  
426 I will be exalted upon the earth."  
427 [Ps. 46:11]

428 10b. Isaiah positioned his comments at the parallel spot in his Book (46:11ff).

429 I summoned the swooping bird from the East;  
430 From a distant land, My counselor.  
431 I have spoken, so I will bring it to pass;  
432 I have designed it, so I will complete it.  
433 Listen to me, you strong of heart,  
434 Who are far from righteousness/charity;  
435 I am bringing close My righteousness;  
436 It shall not be far,  
437 And my Redemption shall not be delayed.  
438 I will grant triumph in Zion  
439 To Israel, in whom I glory.  
440 [Isa. 46:11-13]

441 "Swooping bird" (עיט) refers to the four hijacked planes on "9/11." These were foretold in the Covenant Between the  
442 Divided Pieces. The term there is העיט ("birds of prey"), of *gematria* (numeric value) 94. The collective word for birds  
443 there is צפור, of *gematria* (numeric value) 376. Note that  $4 \times 94 = 376$ , alluding to four birds of prey. Now multiples of  
444 *gematria* for any species is unheard of! God didn't command the hijackers but permitted their evil because of America's  
445 sins.

446 "My counselor" is 666, who was summoned from his birthplace, Israel, a distant country relative to America, his adopted  
447 place of residence.

448 America is "far from righteousness" due to its varied sins. It is "far from charity" in that, despite a sizeable outlay,  
449 effective solutions to the world's problems elude the system.

450 God glories in Israel as Isaiah reiterates in a famous passage [Isaiah 60:21]: *And your people are all righteous; they shall*  
451 *inherit the land forever; they are the branch of My planting, the work of My hands, in which to take pride.*

452 11a. Now we get to King David's contributions. Maimonides taught that "the king's heart is everyone's heart" [REF]. King  
453 David also lost two beloved children, Absalom and Adonijah, so he resonated empathetically with the emotional pain of  
454 the boys' mother and the loved ones of Sandy Hook.

455 God is close to the broken-hearted  
456 and those crushed in spirit, He delivers.  
457 [Ps. 34:19]

458 By this verse, King David is comforting ALL those who are broken-hearted over personal losses. However, King David  
459 simultaneously addresses the contemporary issue of mentally ill people who perpetrate horrid criminal acts. He assures  
460 their loved ones that justice is administered in the Afterlife. A perpetrator who kills himself does NOT escape God's  
461 justice.

462 King David delivers this lesson numerologically in this verse, which is part of the liturgy for **Shabbos**. The number 34, the  
463 chapter number, is numerologically associated with mental illness (as discussed elsewhere). The integer 19, the verse  
464 number, is the *gematria* (numeric value) of *Gehinnom* (Purgatory). King David's message from the verse's placement is  
465 crystal clear: despite suffering from mental illness, the Sandy Hook shooter was sentenced to Purgatory. Mental illness  
466 doesn't absolve one from being held responsible and accountable for behavior/action.

467 11b. King David repeats his comforting concept elsewhere. This time he positions it where it is part of the **daily** liturgy to  
468 ingrain its truth on the psyche of all praying Jewish males.

## Techniques I use

469 [God is] the healer of the broken-hearted  
470 and [also] binds up their wounds / sorrows.  
471 [Ps. 147:3]

472 11c. Another relevant King David contribution.

473 Stretch forth Your hands from On High;  
474 deliver and rescue me from powerful waters,  
475 from the hand of strangers.  
476 [Ps. 144:7]

477 Here, King David gently reminds the boys' Mom to be ever grateful to God she herself wasn't pulled under by the force of  
478 the torrent ("powerful waters").

479 The verse's concluding phrase "from the hand of strangers" means she should thank God she didn't need to be rescued  
480 from a precarious life-and-death situation by first responders who were unknown nameless strangers to her.

481 We still haven't explored the Jewish specialness of the date of the Sandy Hook shooting, which coincided that civil year  
482 with the 7th candle of Chanukah. The Torah reading for the 7th day of Chanukah is Numbers 7:48ff. The digits thereof  
483 compose the integer 748, which is the *gematria* (numeric value) of the word וקברתם ("And you shall bury"). This  
484 summarizes the events of that sad day: the need to bury all the many victims.

485 Also, we find the curious phrase תשמח בשמות ("And you shall be happy with names") to be composed of words of this  
486 numeric value. What could such an enigmatic expression possibly mean, suggesting an admixture of rejoicing  
487 superimposed on such a seemingly monolithic tragic day?

488 Let's start our analysis by examining the very first verse of that Torah reading.

489 *Navigational Aid:* [outlining my organizational strategy] First, we'll take a quick-sketch overview of this  
490 verse, surveying the basic meaning of its various elements under homiletic interpretation, and  
491 afterwards we'll "zoom-in" on each component and elaborate. (This should minimize reader  
492 confusion and loss of bearings resulting from a verbose, convoluted and rambling presentation.)

493 Reminder: Homiletic interpretations of names is an accepted technique of Torah exposition.

494 The raw verse, as is:

495 On the seventh day,  
496 the leader of the children of Ephraim,  
497 Elishama son of Amihud.

498 End-result of homiletic equivalence:

499 "My God of the Jewish People has heard  
500 of the lifeless children on the seventh day  
501 [and raised them, in the Afterlife, to Paradise,  
502 the repose of Israel's saintly leaders]."

503 Specific, phrase-by-phrase, breakdown:

504 **ביום השביעי** ("On THE seventh day") — we interpret THE SEVENTH day as referring to that fateful seventh day of  
505 Chanukah in 5773 (2012), the day of the Sandy Hook shooting.

506 **נשיא** (*nasi*, "leader") — according to the Concordance, in 129 of 133 occurrences, this Hebrew term means 'leader' OR  
507 'prince'. However, in 4 of these occurrences, the meaning appears to be 'clouds'. With God's help, I propose to show for  
508 one of these apparent exceptions that it still means 'leader' OR 'prince' in these seeming exceptions as well, with  
509 far-ranging implications for the tragedy. I believe that King David refers lovingly to the innocent victims (the minors) of  
510 Sandy Hook as "little **princes** and **princesses**." The four verse-exceptions speak of God's raising of leaders. To where  
511 does God raise Israel's saintly leaders? To the supernal Paradise (Gan Eden = the Garden of Eden) of the Afterlife.

## Techniques I use

512 Similarly, I believe that God let the pure and innocent victims' souls enter the leaders' exalted heavenly repose through a  
513 mechanism that will be presented.

514 **לַבְנֵי אֶפְרַיִם ("of the children of Ephraim")** — this phrase is an anagram of לבני רפאים ("of the lifeless children"). רפאים  
515 (*refaim*) in the sense of "lifeless" occurs in Psalms 88:11. This verse is presented inline below for ready reference.

516 הַלְמִיתִים תַּעֲשֶׂה-פֶּלָא אִם רַפְאִים יִקְוּמוּ יוֹדוּךָ עָלָה.  
517 Will You perform a wonder for the dead?  
518 Will the lifeless (רפאים, *refaim*) rise and thank You forever?  
519 [Psalms 88:11]

520 **אֵלִישָׁמָע ("Elishama")** — this Hebrew name means literally, "my God has heard."

521 **עַמֵּי הַיְהוּדִים ("Amihud")** — this name is homiletically equivalent to עם יהודי (*am Yehudi*, "the Jewish People").

522 *Navigational Aid: Having completed the macroscopic overview of the entire verse, we now revisit its first*  
523 *component, subjecting it to microscopic scrutiny.*

524 **בְּיוֹם הַשְּׁבִיעִי ("On THE seventh day")** — Much can be made of the appearance here of the definite article ("the"). This  
525 parallels the Torah's expression, in the account of Creation, "*And there was evening, and there was morning, the sixth*  
526 *day*" [Gen. 1:31] which the Sages [REF] took to mean that it referred to the very especial sixth day — i.e., the world was  
527 only created in the merit of the SIXTH of Sivan, 2448 *Anno Mundi*, the date of the Giving of the Torah on Mt. Sinai.  
528 Similarly, we interpret THE SEVENTH day as referring to that fateful seventh day of Chanukah in 5773, the day of the  
529 Sandy Hook shooting.

530 In the account of the original Creation, the Torah's narrative continues with the following hallowed passage, which is  
531 recited every Friday evening: "*By THE SEVENTH DAY, God completed His work which He had done, and He abstained on*  
532 *THE SEVENTH DAY from all His work which He had done. God blessed THE SEVENTH DAY and sanctified it because on it He*  
533 *abstained from all His work which God created to function*" [Gen. 2:1-3].

534 God's abstention, in the context of Sandy Hook, can be understood as the Bible's offering God's justification of why He  
535 didn't intervene openly (directly, miraculously) to stop the murder of innocents that fateful day. He was still in  
536 "abstention mode."

537 But before those words — and since the Torah doesn't always follow a chronological sequence [see REF] — it says *By THE*  
538 *SEVENTH DAY God completed His work which He had done* [Gen. 2:2]. Thus, this completion actually **follows** Sandy Hook,  
539 even though it appears earlier in the verse. This means that Sandy Hook marks the culmination of all of God's quiet,  
540 behind-the-scenes preparation for the idyllic Messianic Era. All of the chess pieces were now in place for checkmating  
541 evil. It is the watershed milestone event, the precipitating factor, which marks the transition from God's abstention from  
542 worldly affairs of individuals to His direct involvement and intervention. It is a new beginning. From then on, things  
543 would start to change radically, from one extreme to the other. However, like the turning around (direction reversal) of a  
544 giant aircraft carrier with all its massive inertia and drag, the maneuver would take a little time to fully execute in the real  
545 world, but after Sandy Hook, the Divine Helmsman had already locked in a new course/tack for His world.

546 It says of God, "*He tells the ending from the beginning*" (*meireishis*) [REF]. Here, the passage in Genesis (*b'reishis*) serves  
547 double-duty, simultaneously serving as ancient prophecy to the events at Sandy Hook.

548 *Navigational Aid: Next, we will proceed to present a chain of ordered logical steps, representing our*  
549 *penetrating analysis of the spiritual dimension behind the tragic Sandy Hook Elementary School*  
550 *shooting.*

551 1. The generic term 'prince' can refer to the offspring of a king — here, a child of God, the absolute and universal King.  
552 'Prince' refers to boys whereas 'princess' refers to girls. (Elsewhere, we've demonstrated that God does refer to  
553 non-Jews as being "His people.")

554 2. The term '*nasi*' is quite specific in Torah. It refers to the leader of a tribe or, after the time in the Desert, of the entire  
555 Jewish nation. In later times, after monarchy was discontinued, the term was applied to the leading Sage of the  
556 generation. In the Bible, the tribal *nesi'im* (the plural) were not always righteous; the national *nesi'im* were. Some

## Techniques I use

557 example of holy *nesi'im* are: Moses, Joshua, ... *Rebbi* of Mishnah fame, etc ... and the leaders (Admorim) of General and  
558 Chabad Hasidism.

559 3. The above-mentioned four verse-exceptions describe God's raising of *nesi'im*. Most Bible translations render *nesi'im* as  
560 'clouds' there. We'll be studying Psalm 135:7 first. To many commentators, the verse seems to be dealing with the  
561 wonders of weather. I believe this to be but the obfuscating veneer.

562 He raises clouds (*nesi'im*) from the ends of the earth;  
563 lightning for the rain He makes;  
564 He brings forth a wind (*ruach*) from His treasures.  
565 [Ps. 135:7]

566 4. Observe that the digits of the verse's chapter and verse numbers are the first four ODD numbers (1, 3, 5, 7). King  
567 David's penchant for precise/exquisite placement within the Book of Psalms together with his prophetic knowledge of the  
568 English language implies he had a specific message to broadcast in mind.

569 5. I believe King David was labeling the verse as the ultimate ODD archetype, a STAND-ALONE verse. It is not related to  
570 the psalm's preceding content (verse 4), which speaks of God's close relationship to the Jewish People, since this verse  
571 will speak of God's treatment of non-Jews. Similarly, it is disconnected to the following (verse 8), which speaks of the  
572 Plague of the killing of firstborns in Egypt, since the killing of these "tender shoots" was NOT a plague, but connoted  
573 God's blessing as well within it. It is essentially ODD in that it deals with the blissful fate of a Jewish child and several  
574 non-Jewish children in the Afterlife. This represents the THIRD spiritual treasure for non-Jews herein.

575 6. King David described the process elsewhere.

576 Before the development  
577 of your tender shoots into hardened thorns,  
578 with His might, with His wrath,  
579 He will sweep them away  
580 as with a whirlwind.  
581 [Ps. 58:10]

582 According to Rashi, "tender shoots" refers to the young children of the wicked who have not had the time to  
583 become hardened criminals like their fathers.  
584 [Metsudah footnote]

585 7. It is certainly NO coincidence that this psalm's chapter number (58), is the *gematria* (numeric value) of the name  
586 'Noah'. Noah Pozner was the name of the 6-year-old boy who died. Be patient for a further explanation.

587 8. It's natural to wonder about the possible meaning(s) of the remaining, implied but missing, odd digit, '9'?

588 A1. The Haggadah credits 9 mortals with entrance to heaven while alive.

589 [<http://www.jewishencyclopedia.com/articles/11900-paradise>]

590 A2. There are 9 Hasidic masters of General and CHaBaD Chassidus, *nishmasam Eden* (a traditional Kabbalistic epithet-  
591 suffix, meaning "their souls repose in Eden").

592 9. One of these nine Hasidic masters is clearly alluded to by the words of the original verse (Psalms 135:7). The verse's  
593 word למטר ("to the rain") is an anagram of מטרלר ("Mitteler"), which refers to the Second Chabad Rebbe, whose full name  
594 was Rabbi Dov Ber Schneuri, Mitteler Rebbe, מצוק"ל ז"ע נ"ט. ("Mitteler" means "the middle," as Chabad Chassidim held  
595 special beliefs regarding their then-future Third Rebbe.) This *tzaddik* was especially sensitive to the plight of Jewish  
596 children brought up in alien, non-Jewish milieus (see excerpt below). Thus, his interest in Noah could be seen as Noah's  
597 pass to Paradise, with the other children riding on Noah's coattails.

598 The reign of Nicholas I was one of continued harassment of the Jewish population of Russia, with a  
599 view to force them into assimilation and conversion. One of the worst and most cruel decrees of  
600 Nicholas was the enforcement of child conscription into the Russian army. This decree, issued in  
601 1827, made it compulsory upon every Jewish community to deliver a certain number of recruits,  
602 between the ages of 12 and 25, for 25 years' service. **Jewish children** showed wonderful courage in  
603 resisting conversion, but the tragedy of their broken lives and the suffering of their families, broke  
604 Rabbi Dov Ber's heart and affected his health.

## Techniques I use

- 605 [https://www.chabad.org/library/article\_cdo/aid/112320/jewish/Rabbi-Dov-Ber-Schneuri.htm]
- 606 10. According to a Kabbalistic concept (outlined briefly in the excerpt below), this implies the involvement of a *tzaddik* of  
607 an even loftier spiritual level. (We have a general principle/trend in the realm of holiness: spiritual degradation occurs as  
608 time goes on.) Since the Mittlerer Rebbe's name was Rabbi Dov Ber, the natural choice is his Hasidic namesake, Rabbi Dov  
609 Ber, the Mezritcher Maggid, זצוק"ל זי"ע נ"ע. (The first Chabad Rebbe, a student of the Maggid, named his own son after  
610 his exalted teacher.)
- 611 Similarly, it can also happen that the Nefesh of another greater tzaddik also comes into the same  
612 person, so that the person now has his own Nefesh, the Nefesh of the first tzaddik that fulfills the  
613 role of the person's own Ruach, and the Nefesh of a second tzaddik that fulfills the role of the  
614 person's Neshama.
- 615 This phenomenon is called "ibur" — literally, "impregnation" — i.e., spiritual possession of a lower  
616 soul by a higher soul (or souls) to the benefit of both of them. The benefit to the carrier of the ibur  
617 is that his soul becomes greatly purified and refined by the presence of the tzaddik's soul, which  
618 aids him to reach far higher levels in the performance of mitzvot and attainment of holiness. **Thus,**  
619 **when he eventually dies, his soul rises to the level of the tzaddik's soul in Gan Eden.**
- 620 There is also a benefit to the tzaddik whose soul enters the person living in this world. Since the  
621 tzaddik helps the person reach greater heights in mitzvot and achieve a greater intensity of  
622 holiness, the tzaddik's soul also acquires a part therein. This is the secret of the statement of our  
623 Sages that "tzaddikim are great, for even after their passing they merit children...", [Chullin 7b;  
624 Sanhedrin 47a] for they become like fathers to their hosts. [Sha'ar Hagilgulim, hakdamah 2]
- 625 [https://www.chabad.org/kabbalah/article\_cdo/aid/380300/jewish/Visiting-Souls.htm]
- 626 11. The Maggid had a precious child-based worldview of people, as can be seen from the following quote. The quote  
627 tends to corroborate the identification of him as the loftier *tzaddik* involved.
- 628 Everyone is an '**only child**' in the eyes of the Blessed Holy One (God).
- 629 [http://www.greatthoughtstresury.com/author/rabbi-dov-ber-mezeritch-aka-maggid-mezeritch]
- 630 12. The *gematria* (numeric value) of the Hebrew name עמיהוד ("Amihud") is 135. Combining that with the name's letter-  
631 count of 6 Hebrew characters (a legitimate technique of Torah numerology), yields 141. This bears two lessons. One: this  
632 number is composed of the same digits as Deuteronomy **14:1**, "*Ye are children of the Lord your God.*" This means the  
633 non-Jewish victims are considered God's children, as are ALL non-Jews. (This is the fourth treasure for non-Jews.) Two:  
634 HOWEVER, they must repent from their wicked ways. The number 141 is the *gematria* (numeric value) of the Hebrew  
635 name אספ"ח ("Asaph"), who was a **righteous penitent!**
- 636 13. The original verse from the Pentateuch can be alternatively understood as especially singling out six-year-old Jewish  
637 Noah Pozner for God's tender attention. The tribal prince's name אלישמע בן עמיהוד ("Elishama ben Amihud") is  
638 homiletically equivalent to "My God has heard the son of the Jewish nation." God cares for His non-Jews as well, but  
639 Israel He described of old as being "*My son, My firstborn, Israel*" [REF], and He has an especial essential unseverable bond  
640 to the Jewish People.
- 641 14. The Hebrew name עמיהוד ("Amihud") can be homiletically understood (after revowelling) as *ami hod* ("My glorious  
642 people"), referring to world Jewry in general and the victims' families in particular in this tragedy. (I know the names of  
643 Noah's parents, Lenny and Veronique Pozner, and his grandmother, Marie-Claude Duytshaever.) They accepted God's  
644 decree in exemplary fashion without lashing out at Him in fury, much as the Torah lauds Aaron, the High Priest, after the  
645 death of two of Aaron's sons (for defiling the Tabernacle).
- 646 15. The Torah's praise is encapsulated in the phrase וידם אהרן ("And Aaron kept silent") [REF]. The *gematria* (numeric  
647 value) of this Hebrew phrase is 316. The digits thereof match the chapter and number of the following VERY relevant  
648 verse.
- 649 Into Your hand, I commit my spirit;  
650 You have liberated me,  
651 Lord, God of truth.

## Techniques I use

- 652 [Ps. 31:6]
- 653 \*\*\*\*\*
- 654 (ii) the earth was created to last forever.
- 655 PRO Scripture:
- 656 He founded the earth on its foundations  
657 that it not falter to eternity.  
658 [Ps. 104:5]
- 659 A generation goes and a generation comes,  
660 however the earth endures forever.  
661 [Eccl. 1:4]
- 662 [Possibly] CON Scripture:
- 663 For behold, I [i.e., God]  
664 *create a new heaven and a new earth*,  
665 and the first ones shall not be remembered,  
666 neither shall they come into mind.  
667 [Isa. 65:17]
- 668 "Indeed, just as the new heaven and the new earth  
669 which I will *make* will endure before Me," says the Lord,  
670 "so will your offspring and your fame endure."  
671 [Isa. 66:22]
- 672 **I am creating a new heaven and a new earth.** This may mean literally (Rashi; compare 66:22), or  
673 metaphorically: heaven and earth will *seem* to have changed, because God's blessings will be so abundant  
674 (Radak, Rid).  
675 [LivNACH to Isaiah 65:17]
- 676 Note: In cases such as this, where rabbinic authorities are in headlong conflict, [at least] one must necessarily  
677 be wrong. Torah Judaism does NOT posit that all rabbinic opinions are absolute truth, even though they are  
678 holy and inspired teachers. In the Talmud itself, even the greatest of scholars can have an opinion rejected if it  
679 doesn't withstand analysis by the community of Torah scholars [the Talmud's Aramaic term for such an  
680 occurrence is תיבותרא (*tiyuvta*, "refutation")].
- 681 In light of the "revelation" of the Rebbe as having become God's Prime Minister, Scripture's seemingly  
682 mysterious/opaque term of a "new heaven" is readily understood. The day-to-day operations in heaven has undergone a  
683 radical transformation from its former protocols, though they had been in place for millennia since Creation.
- 684 The new arrangement has been in place already for some time. As of this writing (September 2021), the Rebbe has been  
685 physically absent from earth for 27+ years. The Rebbe had to first "come up to speed" in preparation for his lofty  
686 appointment by studying and thoroughly understanding ALL languages, religions, books, past lives, etc.
- 687 The Rebbe's position as "PM" — which characterizes the "new heaven" — is the cause for the "new earth," which is its  
688 corresponding effect. The term "NEW earth" reflects the radical blossoming transformation the planet will undergo  
689 under the new arrangement, as foretold by God Himself, joined later by Israel's ancient prophets, to become an idyllic  
690 habitat for Jewry, general humankind, even the animal kingdom.
- 691

## Techniques I use

- 692 (iii) God created everything for His glory.
- 693 Whatever the Holy Blessed One created in His world, He created only for His glory, as it is said: "*All who are*  
694 *linked to My Name, whom I have created, formed and made for My glory*" [Isaiah 43:7], And it says: "*The Lord*  
695 *shall reign for ever and ever*" [Ex. 15:18].  
696 [Avos 6:11]
- 697 [Avos' chapter & mishna numbers] 6:11 ~ 611  
698 GEM 611 = תורה ("Torah")
- 699 Here is how the Isaiah verse cited is translated by The Living NACH in isolation:
- 700 ... everyone who bears My Name,  
701 whom I created for My glory,  
702 whom I fashioned and made. ...  
703 [Isaiah 43:7]
- 704 <End of notes.>
- 705 [6] Justification for foreign-language insights (e.g., English-based).
- 706 • Rashi to Deuteronomy 1:5
- 707 The legitimacy of foreign-language Torah insights is partly based on Rashi to Deuteronomy 1:5. This verse  
708 describes how Moses, just weeks before his passing, began to explain the Torah in all languages. What was  
709 the point of non-Hebrew commentary to (mostly) Hebrew-only speakers? We must conclude that foreign  
710 languages CAN sometimes shed light unavailable from the Narrative's native Hebrew alone.
- 711 • Genesis chapter 11 [Tower of Babel]
- 712 • All languages derive with some changes from ק"לשה ("the Holy Tongue") = Biblical Hebrew. [The mapping took place at  
713 the Tower of Babel].
- 714 • The **Shattering of the Vessels** is a concept of Jewish mysticism.
- 715 In the process of Creation, the first emanations produced infinite light and finite vessels (the latter being  
716 "condensed" light). The light was too "strong" to be contained in the vessels, hence the latter were  
717 "shattered" and "sparks" were scattered and embedded in the lower forms of existence, down to material  
718 creatures. Vessels are a part of the "contraction" process whereby finite beings came into existence.  
719 [Bilingual Tanya, glossary]
- 720 A term in Lurianic Kabbalah referring to a primordial, spiritual event where finite "vessels" could not contain  
721 infinite "lights" and shattered. The fragments of these "vessels" fell into our world and are "redeemed" by  
722 Torah activity.  
723 [Practical Tanya, glossary]
- 724 [After the "Shattering of the Vessels," *sparks of holiness* fell throughout the cosmos, to the utmost extremes.  
725 In the context of language, these sparks represent holy insights which "landed" in the seventy (future)  
726 languages of mankind.]
- 727 [7] The Book of Psalms is a repository of veiled secrets and prophecies.
- 728 Prophecies are sometimes embedded in the Writings subdivision of the Hebrew/Aramaic Bible; they are not limited to  
729 appearing in the Prophets subdivision. This unexpected distribution of prophecies is not some fluke, but purposeful  
730 strategy conceived and implemented by King David in his participation in the fight of the Lord's battles. The Sages [Ruth  
731 Rabbah 4:3] teach that "the saintly resemble their Creator." And, in this context, we know of God as being "*the master of*  
732 *war*" [Exodus 15:3]. So, King David, an unparalleled genius, military strategist, warrior and one of the earliest prophets —  
733 living **centuries** before Isaiah, Jeremiah, Ezekiel and the Twelve [falsely labeled] "Minor" Prophets — hid (many)  
734 Messianic prophecies in the Psalter. He knew that no formidable scholar, be he/she Jewish or not, analyzes that text  
735 overly much. In many circles, its recitation is considered appropriate only for women and the elderly who mumble its  
736 sacred words without really understanding its contents. In so arranging, King David left "Brand X" and all would-be  
737 competition far behind in the dust in the feverish race for true End-of-Days knowledge and ensured its pristine secrets

## Techniques I use

738 would wait patiently, only to be revealed to someone knowledgeable in Torah who "specializes" in the Book of Psalms.  
739 Who, "in their right mind," would look in the Book of Psalms for eschatological secrets?

740 [8] Messages based on a verse's chapter and verse numbers.

741 In my research, I have found that the various Biblical authors often arranged for their teachings to be inserted at  
742 chapter/verse locations within their respective Books that bear numerological messages.

743 Key:

744 ch = chapter number  
745 v = verse number

746 Most common:

- 747 • arithmetic sum (math symbol:  $\Sigma$ ) of  $ch + v$   
748 • multiplicative product (math symbol:  $\Pi$ ) of  $ch \times v$

749 [9] Introduction to EGS's

750 Here is an advanced technique that is based on the standard Torah technique called simple *gematria* (numerical value).  
751 Each Hebrew letter is assigned a numerical value so, given any Hebrew word, calculating its *gematria* is easy.

752 The reverse mapping is not easy. Given a numeric value, coming up with all Hebrew words of that value is very difficult.  
753 Fortunately, a wonderful resource was published some decades ago that greatly eases this task. Entitled Gematria: The  
754 Spice of Torah, it lists all the words in the Five Books of Moses possessing the same *gematria*. *Gematrias* are listed  
755 numerically from 3 to 1640 (not every numeric value has entries; some are just null placeholders).

756 [The author subsequently extended his resource book to the entire Hebrew/Aramaic Bible. Its ultimate extension to all of  
757 the Holy Tongue (Hebrew) is awaited.]

758 Built on the foundation layer of *gematria* is a tool which I discovered in the course of the first decade I spent writing  
759 essays on the Book of Psalms. I called it an Equi-Gematria Sentence (or EGS for short; plural: EGS's). An EGS consists of a  
760 meaningful Hebrew sentence, all of whose individual words are of the exact same *gematria*. [I don't believe you can do  
761 this in other languages. Extolling the virtues and wondrous properties of the Holy Tongue (Hebrew) is not just hype.]

762 [EGS's don't always dovetail internally neatly. An EGS can have some rough edges. For example, sometimes a noun and  
763 its verb may differ in gender, person, or number. Sometimes it's necessary to summon imagination to interpolate (insert)  
764 a word or phrase in order to form a complete thought.]

765 Now it's obvious to me that such a linguistic phenomenon cannot come about by chance but only by meticulous design  
766 yet I sorely regret that I lack the necessary math skills to compute or even estimate the probability for an EGS. Certainly,  
767 the longer an EGS is, the rarer it is. Moreover, a long meaningful sentence is rare enough, but one that is directly relevant  
768 to the times in which we live is a quantum leap ahead in improbability.

769 Because the set of words of the Five Books of Moses is only a subset of the Holy Tongue (Hebrew), it is sometimes  
770 necessary to revowelize native words or reshuffle their letters. For example, the word *vehayadayim* ("and the hands")  
771 can be reordered to read *yehudim* ("the Jews"). [Only in the Book of Esther are the Jews called that; in the Five Books of  
772 Moses, they are known as the Children of Israel.]

773 The compelling conclusion will be that, via His holy Torah, God embedded precise messages for the far-off future when  
774 there would be no prophet to receive Divine messages. There is even an advantage in this scheme over having a prophet:  
775 anyone with knowledge of Hebrew can confirm all the derivations for him/herself. It's not esoteric knowledge. This  
776 opens the door for exciting new research!

777 [10] A current events application of EGS's

778 The Sandy Hook massacre occurred on December 14<sup>th</sup>, 2012 (12/14/12). In seeking out an EGS, we first examine 12 and  
779 14. The latter proved fruitless whereas the former yielded a noteworthy result.

780 This is the EGS @ 12 (my notation for "an EGS at numerical value 12"):

781 Hebrew: *zeh aveydah hu choveyv*  
782 English: this is a loss He [God] loves



## Techniques I use

783 Discussion: There is more to this simple four-word EGS than meets the eye. The word for "loves" (*choveyv* [Deuteronomy  
784 33:3]) is most unusual. The commentator Sforno maintains that the verse there speaks of God's love for **non**-Jewish  
785 peoples whereas other commentators explain that that verse speaks of God's love for the Jewish people. Thus, this EGS  
786 employs the only word in the Five Books of Moses that speaks "simultaneously" of God's love for both Jews and non-Jews  
787 — most appropriate because both Jews and non-Jews died in the massacre. (The reader already sees in this, his/her very  
788 first EGS, a hint of the specialness of the results.)

789 The above EGS "ignored" the day number, 14. We now try to apply the other technique.

790 12/14 ~ 12:14

791 We seek a verse (12:14) in some book of the Bible that is relevant. This turns out to be easy because Sandy Hook was an  
792 ending to many peoples' lives. There is one book of the Bible that ends in verse 12:14 — Ecclesiastes, written by King  
793 Solomon, the wisest of men. This is its final verse:

794 For God will bring every creature to judgment  
795 over every hidden thing, be it good or evil.  
796 [Ecclesiastes 12:14]

797 The commentator *Lev Tov* notes that this verse is among the foremost proof-texts of the Hebrew Bible that there is a  
798 judgment after life. (He explains that the verse cannot be speaking of this world, where oftentimes the wicked prosper.)  
799 Thus the verse found by this second technique is precisely what the grieving (and the general public) need to know: there  
800 will be (i.e., was) judgment for Adam Lanza and justice overall in the afterlife. That may console and comfort the  
801 bereaved and grieving but there's more ...

802 The JPS [Jewish Publication Society] Bible I used noted that there are 222 verses in the Book of Ecclesiastes so that 12:14  
803 is the 222<sup>nd</sup> verse. I then sought an EGS @ 222 and was stunned by the result.

804 Hebrew: *v'yireha yoru batahor hachedra b'charbi v'yirgazu v'yir'ah*  
805 *vayedaber b'nas'am l'motza'eyhem rechev*  
806 *ar'eka beyrech v'hey'ir uv'ruach akabetzka (mi'ya'akov)*

807 English: And he saw her; they shot at the pure in the room with my sword —  
808 and they trembled and there was fear;  
809 and He said as they journeyed to their going forth [in the] vehicle:  
810 I will show you blessing and He will send light and gather the spirit (from Jacob)

811 Discussion: Although this is only the second EGS we've seen, it is one of the longest I've found. "And he saw her" is either  
812 Adam Lanza's (the shooter's) mother or the first (female) administrator in the school. "*Yoru batahor hachedra*" can be  
813 read two ways in Hebrew: "they **teach** the pure in the room" (appropriate for an elementary school of pure ones) or  
814 "they **shoot** the pure in the room" (self-explanatory); "with my sword" being the substitute for the modern-day firearm;  
815 "as they journeyed to their going forth in the vehicle" refers to the hearses. God said (i) He will show them blessing (ii)  
816 send His light and (iii) gather their spirits. [This portion of the EGS may serve to console the grieving.] The extra optional  
817 word "from Jacob" applies to the lone Jewish victim (of the three Biblical Patriarchs, only Jacob's descendants were all  
818 Jewish).

819 GEM זָכַר ("remembrance") = 222

820 Discussion: It is necessary to remember this tragic event always.

821 [11] Psalms can be interpreted as a simple "stream of verses" (ignoring all chapter boundaries) – ALREADY PRESENTED ELSEWHERE

822 [The fires of 2020 and the End-of-Days connection](#)

- 823 • U.S.A. wildfires
- 824 • Australia bushfires
- 825 • Amazon rainforest fires

826 [Good News](#) [hasn't been publicized because no one is heading Chabad-Lubavitch without Rebbe]

827 [It's a CHaBaD-only teaching](#) [I've hung around Orthodox scene for ~ ½-century]

828 [[https://www.chabad.org/therebbe/letters/default\\_cdo/aid/2243728/jewish/Blessings-for-a-person-who-suffered-a-fire-in-his-](https://www.chabad.org/therebbe/letters/default_cdo/aid/2243728/jewish/Blessings-for-a-person-who-suffered-a-fire-in-his-apartment-the-adage-After-a-fire-one-becomes-wealthy.htm)  
829 [apartment-the-adage-After-a-fire-one-becomes-wealthy.htm](https://www.chabad.org/therebbe/letters/default_cdo/aid/2243728/jewish/Blessings-for-a-person-who-suffered-a-fire-in-his-apartment-the-adage-After-a-fire-one-becomes-wealthy.htm)]

## Techniques I use

- 830 **Related Torah prophecies:**
- 831 A) *His lightning bolts lit up the earth; the earth sees and trembles* [Ps 97:4]  
[<https://www.latimes.com/california/story/2020-08-23/dry-lightning-northern-california-fire-scourge#>]
- 832
- 833 *Kabbolas Shabbos* ~ End-of-Days
- 834 B) *blood, fire and pillars of smoke* [Yoel 3:3 = Joel 2:29] → Passover\* Haggadah
- 835 blood = דם ⊃ fauna [*wildlife*] → יְמֵי (\$\$)
- 836 smoke reached Europe  
[<https://www.france24.com/en/20200916-smoke-from-us-fires-reaches-europe-satellite-data-shows>]
- 838 [12] Chapter & verse shifts
- 839 Ordinarily, the chapter and verse numbers of a verse from the Book of Psalms are obvious and self-explanatory. The 1<sup>st</sup>  
840 chapter is chapter #1, the 2<sup>nd</sup> chapter is chapter #2, and so on. Similarly, the 1<sup>st</sup> verse in a given psalm is verse #1, the 2<sup>nd</sup>  
841 verse is verse #2, and so on. This is the normal numbering scheme, but there can be two exceptions (one regarding  
842 chapters; the other regarding verses).
- 843 Regarding chapters. Since the Talmud teaches [*Berachos* 9b] that Psalms 1 & 2 constitute a single unit, (for N > 2) Psalms'  
844 chapter N can be considered to be in the (N-1)<sup>th</sup> logical slot of Psalms. I call this alternate numbering scheme a "chapter  
845 shift" and denote it by enclosing the adjusted chapter number in double-quotes. Thus, after a chapter shift, chapter 3  
846 becomes chapter "2".
- 847 Regarding verses. Some psalms within the Book of Psalms have titles (also called superscriptions or captions) at their  
848 head. This technique is relatively rare and applies only to those psalms having **simple** titles. There are some (non-Jewish)  
849 Bibles – e.g., RSV = **R**evised **S**tandard **V**ersion and REB = **R**evised **E**nglish **B**ible – who don't assign a verse number to such  
850 titles but count the 2<sup>nd</sup> actual verse as verse #1 and then continue numbering from there on. For such psalms, it is  
851 possible that the combining together of chapter and verse numbers described previously involves the true verse number  
852 minus one, reflecting its updated position relative to the psalm's title in those translations. I call this alternate numbering  
853 scheme a "verse shift" and also denote it by enclosing the adjusted verse number in double-quotes. Thus, verse 3:2,  
854 after a verse shift, becomes verse 3:"1". (The Psalmists such as Korah's sons and King David possessed varying levels of  
855 prophecy so they could foretell the future and knew of the existence of such translations and made use of this feature,  
856 tweaking the maximum amount of meaning for the Book of Psalms by embedding/superimposing additional messages.)
- 857 =====
- 858

1 **Ps. 119:40**

2 **Version: 1.000**

3 הנה תִּאֲבֹתִי לִפְקֻדֹתֶיךָ בְּצַדִּיקֶיךָ חַיִּי.  
 4 Behold, I longed for Your precepts;  
 5 with Your righteousness sustain me.

6  $v \# = 40 = 20 + 20 \sim 20/20$

7 ר"ל חיני (personal request due to possible macular degeneration diagnosis) = life, opposite blindness compared to death

8 The Talmud [Nedarim 64b] compares the blind to the dead, quoting from Lam. 3:6, "*He (God) has placed me in*  
 9 *darkness, like the eternally dead.*"

10 [Source: <http://www.jewishencyclopedia.com/articles/3374-blind-the-in-law-and-literature>]

11 GEM דמעה ("tears") = 119  
 12 I cry over:

13 • Mishnah, which begins + ends with מ, of GEM 40  
 14 • נשמה ("soul") <anagram> משנה ("Mishnah")  
 15 • MK נחמה (my revered Bible teacher, Prof. Nechama Liebowitz = זצ"ל נשמה) # = ("soul") + 4

16 GEM חיני = 78 = עודד ("Oded")

17 GEM הנה = נ + י → N.Y. [USA state of majority residence], נ.י. [appended to the name of someone alive: "May his candle illuminate."]

18 MK הנה = #הי ("lament") + 3

19 Lament over Mishnah, Tosefta { study, memorization } (Y?)

20 My "365/24/7" emphasis on Scripture necessarily precludes other beloved areas of Torah study. hence, a lament.

21 MK לפקדיך = #פקדתי

22 It also pains me that I don't remember holy Tannaitic material and can't memorize it no matter how hard I try.

23 GEM חיני + 4 letters = 82

24 Adding 1940 to this → 2022 [current year]

25 [1940 = year Rebbe Rayatz arrived in America]

26 119:40 ~ 1 & 1940

27 [King David selected a location that would naturally be associated with the Rebbe Rayatz.]

28 GEM הנה = 60 [approximate age of Scripture-decoding gift from Hashem] (Y?)

29 בְּצַדִּיקֶיךָ ("in Your charity") [my gift = Hashem's charity]

30 MK תאבתתי = אהבתי = #הי (3H) [I yearn & long lovingly for my "ancestral" home/apartment.]

31 הנה = מח הא-הא = [He-He's intellect] [we will present a time the Alter Rebbe bested the Gra (Vilna Gaon)] (Y, faint)

32 When I was around sixty, God gave me a wonderful spiritual gift – a powerful, new way of understanding and analyzing Scripture. I  
 33 call it my "x-ray vision." It lays passages bare to their bedrock foundation, uncovering and liberating hitherto hidden secrets.

34 [According to Avos 5:22, age sixty is associated with old age (the beginning of one's golden/senior years). The Hebrew term for  
 35 'elder', זקן (*zaken*), is understood as an allusion to the phrase זה שקנה חכמה (he who has acquired wisdom). In my case, my grasp of  
 36 Scripture at sixty jumped exponentially – by a quantum leap.]

37 **Caveat:** I am not a seasoned Torah scholar with a stable knowledge base. Keep in mind I've only been a self-labelled "enlightened"  
 38 researcher for just over three years, a blink of the eye. As a result of my new interpretive decoding-enabling "gift," I've made some  
 39 startling discoveries causing me to experience discomfiting multiple radical paradigm shifts in the past 7-8 years. So, the state of my  
 40 knowledge is in constant flux, ever evolving. Sometimes, yesterday's conclusions need be adjusted (or even discarded outright) in  
 41 light of today's findings. So, what I'm sharing in SuperBook is the current snapshot of my state-of-the-art knowledge, insights that  
 42 have withstood the vicissitudes and fluctuations of my research, stable enough to be classified as enduring truth.

43 I later discovered my newfound niche as decoder of Scripture was already prophesied in the Book of Daniel [8:23-27].

44 At the end of their kingdom, when the sinners have been finished, a brazen-faced king, an understander of  
 45 riddles, will arise.  
 46 [Daniel 8:23]

47 I believe myself to be the king spoken of in this verse. I regard enigmatic Scriptural verses as riddles posed to me and apply my  
 48 puzzle-solving talents to decoding them, often quite successfully. My understanding of riddles and my math background enable me to  
 49 uncover entire hitherto hidden layers of meaning, which forms the corpus of Torah knowledge I would like to teach and share  
 50 with the world. I regard this unique niche as one of the main aspects to my life-long "mission." The truths I've discovered so far are  
 51 ones desperately needed by the modern-day world.

52 The main point of this passage from Daniel is that it explains how there could be a king on the scene, without having been first  
 53 selected and anointed by a prophet.

54 [All in all, the entire (albeit brief) passage in Daniel is **very** troubling, on multiple accounts, but that shouldn't concern us overly much  
 55 at this early stage. Suffice it to say I already possess some solid answers parrying many of the thorny issues raised – which will be  
 56 shared, with God's help, at an appropriate time.

57 Fortunately (for me), superficial appearances in this Daniel verse (and the overall passage) are somewhat deceptive/misleading.  
 58 Although the Sages teach [Shabbos 63a; Yevamos 24a] that no Scriptural verse can be dislodged entirely from its plain sense, and the  
 59 plain sense of Daniel's language is a negative portrayal of this king (whom I identify as being myself), the Sages also teach [Sotah  
 60 47a] that "the right hand draws near while the left hand [simultaneously] repels." So, this description of "brazen-facedness" can be  
 61 interpreted as an ethical exhortation bearing both positive and negative connotations.

62 This worrisome negative aspect becomes immediately apparent in light of an afterlife principle laid down in the Ethics of the  
 63 Fathers.

64 Yehudah ben Teimah says: Be brazen like the leopard, light like the eagle, swift like the deer, and mighty like  
 65 the lion to do the Will of your Father Who is in Heaven. He used to say: **the brazen-faced [are bound] for**  
 66 **Gehinnom (Purgatory)** whereas the shamefaced [are bound] for the Garden of Eden (Paradise). May it be  
 67 Your Will, Hashem, our God and the God of our forefathers, that Your [Holy] Temple be rebuilt, speedily and in  
 68 our days, and grant us our portion in Your Torah.  
 69 [Avos 5:20, *ḏ*, (sefaria.org, OL)]

70 We will be trying to tone down the negative aspect as much as possible in the ensuing discussion but for the time being we will focus  
 71 on a hint contained in this *mishna* of the decidedly positive.

72 Q. Why does the *mishna* curiously follow its two-edged afterlife principle with a petition-plea for a speedily-rebuilt Temple and  
 73 personalized success in Torah studies? (The rabbinic commentators have wrestled with this issue of the placement of this  
 74 petition-plea and have suggested some unsatisfying, complex, far-fetched explanations.)

75 A. If one bears in mind that the "brazen-faced" category includes the [imperfect] Scripture-decoding king, the juxtaposition becomes  
 76 crystal clear and absolutely simple. He will **help** inaugurate the Redemption in the Messianic Era in which the Holy (Eternal) Third  
 77 Temple will be finally rebuilt! As soon as mention is made of this [imperfect] helper-king through citing Yehudah ben Teimah's  
 78 teaching, the redactor of the entire Mishnah, Rabbi Yehuda HaNassi (a/k/a *Rebbi*) seized the golden opportunity to insert a national  
 79 prayer that embodies the yearning of both God Himself as well as the Jewish folk for a rebuilt Temple.

80 The simple intent of Yehudah ben Teimah's words is that my cursing and lingering insolence have not been erased by my  
 81 [incomplete] repentance. As of today, I am still headed for Gehinnom (God forbid!). It's a serious head's-up I've got to get my act  
 82 together. Even my impressive pure Torah study results will not ward off this fate.

83 [The essence of the dichotomy between 'king' and 'monster' is encapsulated by the term my neighborhood's name, **REGO** [Park]:

84 REGO → { king, OGRE }

85 a.) REGO means 'king'.

86 regere = to rule, Latin; active/indicative/present/singular: **Rego** [<http://latindictionary.wikidot.com/verb:regere>]

87 **rego** = **king** [Latin, *verb*]

88 [<https://www.wordhippo.com/what-is/the-meaning-of/latin-word-426c54bf154ff8d1bfecfdb0f393e8e07cde8f7a.html>]

89 **reĝo** (Esperanto) = (monarchy, chess, cards) a **king**

90 [<https://www.wordsense.eu/re%C4%9D0/>]

91 **REGO** <*anagram*> OGRE.

92 b.) Q. What's another name for an ogre?

93 A. Monster, archfiend, giant, troll, tyrant, beast, devil, fiend and monstrosity. ]

94 [<https://thesaurus.yourdictionary.com/ogre>]

95 As for the tacked-on codicil "grant us our portion in Your Torah," this relates to this king's predicted ability to unlock riddles. The  
 96 prayer continues that he succeed in the study of his given portion of the Torah to unlock its mysteries and share them (as is feasible)  
 97 with the Jewish People (and the entire world). Then the Scripture will be fulfilled, "*And the earth will be filled with the knowledge of*  
 98 *God, as the waters cover the oceans/seas*" [Isa. 11:9].

99 Before I can continue to present a truly lovely textual insight on a lighter note (in an amusing vein), I must first establish a solid  
 100 connection between the successor to said *mishna* with the founder of the Chabad-Lubavitch Chassidic dynasty, Rabbi Schneur  
 101 Zalman Boruchovich of Liadi (known in Chabad circles as the *Alter Rebbe*, meaning "Old *Rebbe*").

102 בן בג אומר, הפך בה והפך בה, דכלא בה. ובה תחזי, וסיב ובלא בה, ומנה לא תדוע, שאין לך מדה טובה הימנה

103 Ben Bag-Bag says: Turn it over and turn it over, since everything is in it. And in it should you look, and grow  
 104 old and be worn in it; and from it do not stir, since you have no greater measure than it.

105 בן הא הא אומר, לפום צערא אגרא

106 Ben He-He says: According to the pain (effort) is the gain (reward).

107 [Avos 5:21, ([sefaria.org](http://sefaria.org), Chabad *siddur*, OL)]

108 Note: there is some confusion as to the exact sequencing of the Mishnah at this point. Various versions and variants exist. I have  
 109 cited the text according to the authoritative ruling of the *Alter Rebbe* in his *siddur* (prayer book).

110 According to the version found in the Ashkenazic *siddur*, this *mishna* is positioned at Avos **5:23** instead. This location is formed of  
 111 the same digits as 523 = the number of chapters of the whole Mishnah. The meaning of this is that the arrival of the helper-king  
 112 embodies the aspiration of all the Mishnaic Sages despite (their many differences of opinion) as one.

113 According to the *Alter Rebbe's* sequencing, as mentioned, it is positioned at Avos 5:21. The multiplicative product of its chapter and  
 114 *mishna* numbers (5 × 21) is 105, equal to the *gematria* (numeric value) of הפך ("turn it [over]").

115 Doubling is a strong theme of our *mishna*, on the surface as well as underneath. Not only is הפך repeated, but so are the names of  
 116 the Mishnaic Sages (viz., Ben Bag-Bag, Ben He-He). Moreover, doubling is also associated with the *Alter Rebbe's* life. His first name,  
 117 Schneur, can be written in Hebrew as שני-אור ("two lights"), referring to his renowned prowess and expertise in illuminating both the  
 118 revealed part of Torah (*nigleh*) as well as the hidden part of Torah (*nistar*). Furthermore, in his classic work, Tanya (ch. 43), he  
 119 observes that the Biblical command ואהבת (= 414, "**And you shall love** [the Lord your God with all your heart, with all your soul, and

120 *with all your veriness]*) is twice the *gematria* (numeric value) of אור (= 207, "light"). But that's precisely what his first name means:  
 121 אור-שני ("two lights"). The *Alter Rebbe* used this numeric fact to subtly advertise his purpose in writing Tanya: to show every Jew  
 122 how to love God dearly.

123 Background: The Baal Shem Tov, the founder of the Chassidic movement, taught that each person is associated with the psalm  
 124 whose number corresponds to that person's age plus one.

125 The *gematria* (numeric value) of both בן בג בג ("Ben Bag-Bag") as well as דכלא בה ("for everything is in it"), together with their  
 126 respective six letters, equals 68, the number of the Chassidic year-psalm appropriate for the *Alter Rebbe's* age at the time of his  
 127 *histalkus* (demise). [It is also my current age at the time of this dissemination.]

128 The expression דכלא בה ("for everything is in it") alludes to the *Alter Rebbe's* talent/knack for never failing to find a source within  
 129 Torah for any issue or situation.

130 The word דכלא ("for everything") has a *gematria* (numeric value) of 55, being the number of the psalm the *Alter Rebbe* was reciting  
 131 (by heart) in his prison cell just as he received the blessed news he was being released/liberated.

132 The *mishna's* expression טובה הימנה שאין לך מדה ("for you have no greater measure than it") alludes to another *mishna*, Berachos 9:5  
 133 – במאד מאד – מדה מדה ימנה שהוא מודד לך הוי מודה לו במאד מאד ("In whatever measure He metes out to you, be exceedingly grateful to Him"). This  
 134 implies that מדה ("measure") can also refer to one's original Torah insights (חידושים, *chiddushim*, novellae). According to the effort  
 135 (one's toil in Torah study) is the reward (God sends you fruitful insights). The *Alter Rebbe's* novellae are maximal, simply  
 136 outstanding.

137 The *gematria* (numeric value) of ובה ("and in it") is 13, being the *gematria* (numeric value) of both אחד ("One") and אהבה ("love").  
 138 The *mishna's* word תחוי ("look") is reminiscent of the Scriptural phrase יוחזמו רעד ("gripped by terror") [Ex. 15:15]. The *Alter Rebbe*  
 139 was continually gripped with the ever-present terror of the fear/awe of the awesome God as well as the burning love for the One  
 140 God (as well as His Torah). The *Alter Rebbe* was once overheard exclaiming in a state of ecstasy: "I don't want Your World to Come  
 141 ... I don't want Your Paradise ... I only want You!

142 Now, at last, we come to that lovely (elegant) insight nugget i promised. *Rebbi*, the redactor of the Mishnah, like the other Talmudic  
 143 Sages, was endowed with prophecy. He knew this section of Mishnah would be clouded over by conflicting textual variants. He  
 144 knew that the Vilna Gaon (known by his initials as the Gra) would offer an emendation, opining that the prayer for the rebuilt  
 145 Temple belonged at the end of the (fifth) chapter, not within the *mishna* as we have assumed thus far. He knew the Gra's to be a  
 146 faulty suggestion and that the *Alter Rebbe's* version was the correct one.

147 He therefore had the *mishna* "speak for" the *Alter Rebbe*, *as-if* addressing the Gra. The name "He-He" represents a chuckle ("heh-  
 148 heh"). This is good-natured ribbing of the Gra, not daring to stretch to an outright laugh. There's no trace of condescension,  
 149 gloating or ridicule. The *Alter Rebbe* remains respectful toward the Gra, because once the Alter Rebbe, at the beginning of his  
 150 rabbinic career, seriously considered traveling to Vilna to study under the Gra. Lingering respect thus prevails despite the Gra being  
 151 the chief opponent to *Chassidus*, the school adopted and espoused by the Alter Rebbe.

152 Thus, it turns out the *Alter Rebbe* was aware of the Messianic underpinning of our *mishna* whereas the Gra, an otherwise towering  
 153 and preeminent Torah scholar, was not. In this showcase example, the *Alter Rebbe* bested the Vilna Gaon, proving himself to be the  
 154 greater scholar. The proof of my novel "chuckle" contention lies in a homiletic reformulation of the precise wording of a phrase in  
 155 our *mishna*: "To the mouth (לפום), pain (צער) to the Gra (א-גר"א)." Inadequate esoteric knowledge, leading to a wrongful  
 156 emendation, equalled embarrassment/shame and painful woes for the Gra.

157 At the core of my homiletic interpretation is the following linguistic transformation:

158 אגרא (reward) ~ "א-גר"א" (regarding the Gra)  
 159 [The "א-" prefix in Aramaic means "referring to."]

160

- 161  $\Sigma$  119:40 = 159 ("leftover") is found in  $\pi$ 's beginning
- 162 • Korah's three sons [With Hashem's help, I began my research career by studying the saga of the three BK for years.]
- 163 • WW II Holocaust survivors [With Hashem's help, I uncovered critical insights into the Holocaust and the survivors.]
- 164 Verse stats:
- 165 5 words → Chumash & Psalms [both based on a "5-Book" set]
- 166 24 letters → the entire world [per Ps. 24:1]
- 167 • 5 & 24 → 524 f(# Mishnah chapters + 1) [includes 4<sup>th</sup> chapter of Bikkurim = *beraisos*]
- 168 [doesn't include 6<sup>th</sup> chapter of Avos = *beraisos* too, since primarily intended for the Siddur.]
- 169 • 24 & 5 → 245 → Hiroshima & Nagasaki [2 events @ '45 = 1945]
- 170 [With Hashem's help, I've done extensive research on the atomic bombings.]
- 171 1<sup>st</sup> half-verse: 14 letters → { King David, Pss }
- 172 GEM "David" = **14**
- 173 The Book of Psalms is the **14<sup>th</sup>** Book of TaNaCH
- 174 Q. Why did King David write of me particularly there?
- 175 A1.  $n$  & 8<sup>th</sup> [i.e., the tail end of the *mem* octet] →  $nm$  (compliment of me)  $\leadsto$  [י]מנ [the Rebbe's "father-in-law"]  $\leadsto$  the Rebbe Rayatz
- 176 A2. So that I would include it in this initial  $\pi$ -decode write-up (King David knew of it prophetically).
- 177 =====
- 178 Palette of special symbols:
- 179 © ™ ° % \$ ¢ | || ☞ ¶ § ÷ ' ' " " “ ” - —
- 180  $\Sigma$   $\Pi$   $\sqrt{\Delta}$   $\partial$   $\pm$   $+$   $-$   $\times$   $\div$   $\equiv$   $\pi$   $\phi$   $\mu$   $\infty$   $\leq$   $\geq$   $\neq$   $\dots$   $\therefore$
- 181  $\forall$   $\exists$   $\neg$   $\in$   $\notin$   $\approx$   $\sim$   $\subset$   $\supset$   $\subseteq$   $\supseteq$   $\cap$   $\cup$   $\cap$
- 182  $\leftarrow$   $\rightarrow$   $\downarrow$   $\leftarrow$   $\uparrow$   $\Rightarrow$   $\Downarrow$   $\Leftrightarrow$   $\curvearrowright$   $\curvearrowleft$   $\perp$   $\Leftrightarrow$   $\equiv$
- 183  $\frac{1}{4}$   $\frac{1}{2}$   $\frac{3}{4}$   $\frac{1}{3}$   $\frac{2}{3}$   $\frac{1}{5}$   $\frac{2}{5}$   $\frac{3}{5}$   $\frac{4}{5}$   $\frac{1}{6}$   $\frac{5}{6}$   $\frac{1}{8}$   $\frac{3}{8}$   $\frac{5}{8}$   $\frac{7}{8}$
- 184 à â ä å ç È é ê ë ù ù û ü Ĥ ĥ T t - — ~ ™
- 185 „ □ □ ☑ ☒ ☓ b • • ♥ ♡ ☺ ☻ ☹ ☼ ☽ ☿ ☾ ☽
- 186 filename symbols ":" "/"
- 187