



VAYCHI

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

כִּי עָבֹד עָרֵב אֶת-הָעֵד בַּעֲמָד אָבִי
לְאֹמֶר אֶמְלָא אֶבְּנָא אֶלְיָה
וּזְעִטָּא תִּי לְאָבִי כְּלָדָה יָמִים:

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

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

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

וַיַּדַּר לִיעַקְבּוֹ וַיִּאָמַר הַנָּה בְּנֵךְ יוֹסֵף
בָּא אֶלְיָה וַיִּתְוֹזֵק יִשְׂרָאֵל וַיִּשְׁבַּ
עַל-הַמִּטָּה:

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

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

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

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

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

USFUNEI T'MUNEI CHOL is the working title of my hopeful book of Gimatriya Matches. The title translates to Hidden in the Sand. That's how I feel about my Gimatriya searches. Like walking along the beach with a metal detector. Beep-beep-beep. Lean down and find something. Usually, nothing of note. But sometimes you find something special.

There are two Gimatriya Matches in the SedraSummary that I would like to put together here.

The opening words of Yaakov's description/b'racha for Yosef are -

בֶּן פְּרַת יוֹסֵף

A fruitful bough is Yosef...
(B'reishit 49:22)

Commentaries understand this in various way, but Avraham ben HaRambam says that it refers to the fact that Yosef was given two tribes among those of his brothers. And that his descendants will multiply from his sons.

A numeric REMEZ (hint) to this understanding is that the gimatriya of BEN PORAT is $2+50\ (52) + 80+200+400\ (680) = 732$. And so is EFRAYIM UMNASHE = $1+80+200+10+40\ (331) + 6+40+50+300+5\ (395) = 732$.

Earlier in the sedra, Yaakov declared that Efrayim and Menashe would be to him as Reuven and Shimon.

REUVEN = $200+1+6+2+50 = 259$ and (6)
SHIMON = $300+40+70+6+50 = 466$.
Total: 731.

Close but no cigar? Not really, because differences of one in gimatriya are often ignored. And in this case, Yaakov had said that E&M would be like R&S. That can mean (numerically, at least) that they were not to be exactly the same, but K' (like). Close enough for a cigar.

Let's push the gimatriya angle further - to the one pasuk in Tanach with 732 as its numeric value. Mishlei 27:19 -

כְּפִים הַפְּנִים לְפִנִּים
כַּן לְבַדְּהָאָרֶם לְאָדָם:

As water reflects a face,
so a man's heart reflects the man.

Rashi says: As in water - the face that you show it, it shows you. is the heart of a man to a man - his friend. According to how much a man knows that his friend loves him, so he will show him his face.

Face to face; man to man - Efrayim & Menashe to Reuven & Shimon.