



(haftara of the second day). The essence of Yom Kippur is atonement and purification - certainly, a manifestation of HaShem's RACHAMIM for His people.

And here is the other pasuk, Mishlei 7:2 -

שָׁבוּר בְּמִצְוֹתַי וְוָזִיחַ וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ:

*Keep my commandments and live, and my instruction like the apple of your eyes.*

No doubt, this pasuk hits the right note: Our greatest goal, our greatest claim before HKB”H for His atonement, His purification of us, His exercise of Rachamim - is our observance and love of His Torah and mitzvot.

## K'DOSHIM

**GM** Here are both Vayikra 19:30 (in K'doshim) and Vayikra 26:2 (at the end of B'har) - two identical p'sukim -

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּבִמְקֹדְשֵׁי תִירְאוּ  
אֲנִי יְהוָה:

*Keep My Sabbaths and revere My sanctuary. I am God.*

The gimatriya of each is 3623, which is also the gimatriya of the first pasuk in Chayei Sara (B'reishit 23:1) -

וַיְהִי וַיְזִי שָׂרָה בִּמְאֵה שָׁנָה וְעֶשְׂרִים שָׁנָה  
וַיֵּשֶׁבַע שָׁנִים שְׁנֵי וַיְזִי שָׂרָה:

*Sara had lived to be 100+20+7 (127) years old. [These were] the years of Sarah's life.*

Take a look at a Rashi quoting the Midrash B'reishit Rabba (60:16) that describes Sara Imeinu's special life. Rashi on B'reishit 24:67, when Yitzchak brings Rivka into his mother's tent, and the

## ACHAREI

**GM** Vayikra 16:30 is a well-known pasuk from the morning Torah reading of Yom Kippur, as it is found in the Yom Kippur davening and it is an encapsulation of the essence of Yom Kippur -

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר  
אֶתְכֶם מִכָּל וּזְטָאתֵיכֶם לִפְנֵי ה'  
תִּטְהָרוּ:

*For on this day He shall effect atonement for you to cleanse you. Before HaShem, you shall be cleansed from all your sins.*

The gimatriya of this pasuk is 2684. There are two other p'sukim with the same gimatriya that are relevant to Yom Kippur. Let's start with B'reishit 30:22 (in Parshat Vayeitzei) -

וַיִּזְכֹּר אֱלֹהִים אֶת־רוּחַ וַיִּשְׁמַע אֱלֹהִים  
אֶלְהִים וַיִּפְתּוּ אֶת־רוּבְמָה:

*And God remembered Rachel, and God hearkened to her, and He opened her womb.*

This pasuk epitomizes RACHAMIM, mercy. (Interesting connection between RACHAMIM and RECHEM, the womb.) We recalled Rachel on Rosh HaShana

Midrash says that when Sara died, the special qualities of her tent disappeared; but they returned with Rivka.

...שָׁפַל זְמַן שְׁפָרָה קִיּוּמָהּ הָיָה יָרֵךְ לָדוֹק  
מְעַרְבֵי שַׁבָּת לְעַרְבֵי שַׁבָּת  
וּבְרָכָה מִלְּפָנֶיךָ יְיָ וְעֵנִן קָשׁוֹר עַל הָאֶהָל...

*For while Sara was living, a light had been burning in the tent from one Shabbat eve to the next, there was always a blessing in the dough (a miraculous increase) and a cloud was always hanging over the tent (as a divine protection)...*

That's a pretty nice summary of Sara's life, with the association with Shabbat and the Mikdash - Shabbat atmosphere, tent, cloud, light (Shabbat Candles and the Menora in the Mikdash), special bread (Shabbat Challah and the Lechem HaPanim in the Mikdash).

Sara's life was a prototype of the Shabbat and Mikdash, thus expanding MAASEI AVOT SIMAN LABANIM to include the Imahot.

*USFUNEI T'MUNEI CHOL is the title of my book of Gimatriya Matches - IY"H and BE"H. 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.*