



B'HA-ALO-T'CHA

Pronunciation note: To explain the particular transliteration of this sedra-name, I'd like to explain a number of DIKDUK (Hebrew grammar, syllabification, and pronunciation) issues. The name of the sedra sounds like it has six syllables, when it technically has only three. The BET with a SH'VA NA at the beginning of the word is considered too weak to stand on its own, as a syllable by itself. Rather, it is attached to the letter-vowel that follows it, the HEI with a PATACH, giving us the first syllable - B'HA. The AYIN that follows has a CHATAF PATACH vowel, which is treated like a letter with a SH'VA NA (because the CHATAF shortens the vowel sound, resulting in the AYIN's pronunciation being too weak to stand on its own (just like the opening BET). The AYIN joins the following letter-vowel, LAMED-CHOLAM, which itself is pronounced like the English word low, and does not join the TAV that follows it. So the second syllable is ALO. Almost there. The TAV is voweled by a SH'VA NA and the T' is attached to the CHAF-KAMATZ to form the third syllable of B'HA-ALO-T'CHA.

GM Every once in a rare while, I find two p'sukim with the same gimatriya that are polar opposites of each other. This time, I found the two p'sukim in the same

sedra. Let's start with Bamidbar 8:2 -

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ
אֶת־הַנֵּרוֹת אֶל־מוֹלֵךְ פְּנֵי הַמִּזְבֵּחַ וְאִירוּ
שִׁבְעַת הַנֵּרוֹת:

*Speak to Aharon and say to him:
"When you light the lamps,
the seven lamps shall cast their light
toward the face of the Menorah.*

I would suggest that this pasuk describes a high point in our sojourn in the Midbar. AVODA in the Mishkan. Its gimatriya is 4983. Also weighing in at 4983 is Bamidbar 11:5 -

וְכִרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם
וְזָנִים אֶת הַקִּשְׁאִים וְאֶת הָאֲבֻטְרוּיִם
וְאֶת־הַחוּצִיר וְאֶת־הַבָּצְלִים וְאֶת־הַשּׁוּמְיִם:

*We remember the fish that we ate in Egypt
free of charge, the cucumbers, the
watermelons, the leeks, the onions,
and the garlic.*

This pasuk is from one of several bitter complaints the people expressed during their time in the Midbar. In contrast to the pasuk above, this one represents a low point for DOR HAMIDBAR, the generation of the Wilderness. What we have here, then, is a POGM, a Polar Opposite Gimatriya Match. And in the same sedra, no less.

In fact, this POGM epitomizes the sad change of tone that we see in Parshat B'ha-alo-t'cha. The Book of Bamidbar begins with the loving count of the people, tribe by tribe and then flag-camp by flag-camp. Then the counting of the Leviyim and the firstborns. Then the Leviyim are counted again, this time

between the ages of 30 and 50, rather than from one month and up. Into Parshat Naso, we have a number of mitzvot and the extensive details of the dedication of the Mishkan. The first part of B'ha-alo-t'cha continues with more mitzvot. Bnei Yisrael seems to be going in a positive spiritual direction. And then - the complaints and their consequences begin. Sad.

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.