

Mathematics in the Torah

Matot-Massei: Living Prophecy and Inheriting the Land

Matot: Moses living prophecy

One of the great foundations of Judaism is that, “God prophesizes man.” Prophecy is a form of communication between God and humanity; select individuals, both Jewish and not, have had the Divine reveal Himself to them in this way. But, above all prophets and prophecies are Moses and the Torah. The first verse in our *parashah* reads, “Moses spoke to the heads of the Israelite tribes, saying: ‘This is the word that God has commanded’”¹ (וַיְדַבֵּר מֹשֶׁה אֶל רָאשֵׁי הַמָּטוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה הוִי). On the words, “this is the word” (זֶה הַדְּבָר), *Rashi* comments:

Moses prophesied with the words (introduced his message by the statement), “Thus saith the Lord, ‘About midnight [will I go into the midst of Egypt]’” (Exodus 11:4), and other prophets also prophesied with “Thus saith the Lord”, Moses, however, had an additional superiority in that he prophesied also with the expression “This is the actual word [that God has spoken]” (*Sifrei Bamidbar* 153:2).

In the idiom of the sages, Moses’ prophecy is described as peering through a transparent pane of glass, while the prophecy of all other prophets is described as peering through a translucent pane. It is worthwhile to dedicate some mathematical analysis to this special phrase that makes Moses’ prophecy unique, “This is the word that God hath spoken” (זֶה הַדְּבָר אֲשֶׁר צִוָּה הוִי). We find that the value of this phrase is 851, which is the product of the two prime numbers 23 and 37. The significance of this is that 23 is the value of “the living one” (חַיָּה) and 37 is the value of, “the singular one” (יְחִידָה), the two highest of the five levels of the soul. These two levels surround the conscious soul and are the intermediate levels that connect every soul to its source above. Thus, Moses’ unique level of prophecy is the “product” of the interaction between these two highest levels of the soul.

These two prime factors of Moses’ unique prophecy, 23 and 37, are mathematically related to Moses himself. Moses (מֹשֶׁה) equals 15 times 23, where 15 (י-ה) is the value of the first two letters of God’s essential Name, *Havayah*, and a holy Name of God in itself, *Kah*. 37 is the value of Moses’ soul first incarnation, Abel (הָבֵל). Moses is considered in Kabbalah to be the most important rectification of Abel’s life. 37 is also the sum of the two words that signify the two levels of transparent and translucent prophecy, “this”

¹. Numbers 30:2.

(זה) and “so” (כה). Thus, we have found that 851 is the product of “the living one” (חיה) and “this” and “so” (זה כה).

It is noteworthy, that the unique phrase associated with Moses’ prophecy—“This is the word that God hath spoken” (זה הדבר אשר צוה הוי) —appears 8 times in the Pentateuch, but it is only in our *parashah*, in regard to the second to last instance, that *Rashi* offers this explanation. It seems that the unique property of this instance is that it begins with the words, “Moses spoke” (וידבר משה).² The word “spoke” (וידבר) equals 222, which is also a multiple of 37, namely 6 times 37. Recall that the value of Moses’ name is 15 times 23. So these two words themselves are multiples of 37 and 23! Together their sum is 567, which is 7 times 81, the value of the supernal “I” (אני), or 9 squared.

Looking at the rest of the Pentateuch, we find that this idiom, “Moses spoke” appears 16 times. The first instance is in the verse, “Moses spoke this to the Children of Israel, but they did not listen to Moses because their spirits were crushed by the cruel work”³ (וידבר משה כן אל בני ישראל ולא שמעו אל משה מקצר רוח ומעבדה קשה). The final instance is in the verse, “Moses spoke, in the ears of the whole congregation of Israel, the words of this poem to their very end”⁴ (וידבר משה באזני כל קהל ישראל את דברי השירה הזאת עד תמם). Incredibly, the two words immediately following “Moses spoke” in the first and last instance—“this” (כן) and “in the ears” (באזני)—have an identical value, 70. This means that the first three words in each verse equal 637, or 7² times 13. 7 and 13 are an “idiomatic” pair of numbers in Torah mathematics, two primes that appear in many feminine-masculine pairs of concepts or words.⁵

Perhaps even more beautifully, the value of these two verses in their entirety is a multiple of 613 (namely, 11 times 613). The holy *Shelah* is usually cited as the first to note that 613 is the value of “Moses our teacher” (משה רבינו).

Now, the words “Moses spoke,” in the first verse of our *parashah*, Matot, is the 13th instance this idiom appears. Indeed, there are 13 words in this verse. The number of letters in the verse is 48, which is 4 times “this” (זה). The value of the entire verse, “Moses spoke to the heads of the Israelite tribes, saying: ‘This is the word that God has commanded’” (וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה הוי) is 3324, which is the product of 12 and 277, where 12 is the value of “this” and 277 is the value of “seed” (זרע) indicating that these words were like the seed of Moses’ mind impregnating, as it were, the souls of the leaders of the Jewish people. The value of the words until, and including, the word “this” (זה) is 2485, which is the triangle of (the sum of integers

². See also *Toldot ya’akov yosef* at the start of our *parashah*.

³. Exodus 6:9.

⁴. Deuteronomy 31:30.

⁵. See also our online article: <https://www.patreon.com/posts/mathematics-in-33373178> (Mathematics on *parashat Shemot*).

from 1 to 70, where 70 is the value of both "this" (כֵּן) and "in the ears" (בְּאָזְנִי) that we saw above.

The final letters of all 13 words in the verse are **רהליתלרהררה** and their sum is 1300. It follows then that the average value of each final letter is 100. We can quickly calculate that the value of the letters apart from the final letters is 3324 minus 1300, or 2024, which is the product of 23 and 88.

Just the value of the word "the tribes" (הַמִּטּוֹת)—which is also the basis for our parashah's name—is 20 times 23!

Looking more carefully at the verse, we find that there are 7 letters *hei* (ה), whose value is 5; 7 and 5 together provide another allusion to "this" (זֶה), the word indicating Moses' unique prophecy. The 7 *hei*'s divide into 2 *hei*'s before the verse's middle—marked by the cantillation sign *etnachta* under the word "saying" (לֵאמֹר)—and 5 *hei*'s in the second part of the verse. This is sometimes called the "gold" division, since the word "gold" (זָהָב) in Hebrew is composed of the three letters *zayin* (ז), whose value is 7, *hei* (ה) whose value is 5, and *bet* (ב) whose value is 2. In terms of letters, the location of the first two *hei*'s is 8 and 15, whose corresponding letters—8 is *chet* (ח) and 15 is *yud-hei* (יה) together spell the word, "the living one" (חַיִּה), whose value is 23. The next 2 *hei*'s are in the 34th and 35th location, whose sum is 69 or 3 times 23! The final 3 *hei*'s are the 44th, 46th, and 48th letters, and their sum is 6 times 23! Thus, the locations of the 5 *hei*'s in the second part of the verse is 207, or 9 times 23. 207 is the value of "light" (אוֹר). The locations of all 7 *hei*'s in the verse is thus 10 times "the living one" (חַיִּה)!

Massei: Inheriting the land

According to the Nachmanides,⁶ we learn the commandment to live in the land of Israel from the verse, "And you shall take possession of the land and settle in it, for I have assigned the land to you to possess"⁷ (וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וּיְשַׁבְתֶּם בָּהּ כִּי לָכֶם נָתַתִּי אֶת הָאָרֶץ לְרִשְׁתָּ (אֶתָּה)).

The value of the words "And you shall take possession" (וְהוֹרַשְׁתֶּם אֶת) is 1358, the same as the value of, "Blessed is the name of His honorable kingdom, for ever and ever" (בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד). This is the verse that Jacob said after his sons recited the *Shema*. According to the Torah's inner dimension, the first verse of the *Shema*—"Hear O' Israel: *Havayah* is our God, *Havayah* is one"⁸—is considered the supernal unification,⁹ while this verse with which Jacob replied is considered the mundane

⁶. See his commentary to the verse in the next footnote.

⁷. Numbers 33:53.

⁸. Deuteronomy 6:4.

⁹. The supernal unification is between the Names *Havayah* and *Elokim*. This is apparent from the first verse of the *Shema* whose value is 1118, the first number that is a multiple of both 26 (the value of *Havayah*) and 86 (the value of *Elokim*).

unification.¹⁰ In the *Tanya*, it is explained that the lower unification reveals the essence of God that is above time and space within time and space. This is exactly the essence of the commandment to live in the land of Israel—to reveal Godliness as it is above, here below, within the confines of our physical reality.

Amazingly, the rest of the verse, “of the land and settle in it, for I have assigned the land to you to possess”¹¹ (הָאָרֶץ וּשְׁבַתְּם בָּהּ כִּי לָכֶם נָתַתִּי אֶת הָאָרֶץ לְרִשְׁתָּהּ) equals 3 times 1358! It follows then that the entire verse equals 4 times 1358, or 5432, which is also 7 times the value of, “the coming of Mashiach” (בִּיאַת הַמָּשִׁיחַ), which depends on the inheritance of the land of Israel.

These 4 times that 1358, the value of the “mundane unification,” is alluded to in our verse suggests that one time corresponds to each of the 4 Worlds. The first one corresponds to the World of Emanation and the remaining three to the three lower Worlds: Creation, Formation, and Action.

The verse contains 43 letters which can be drawn in the figure of the covenant number of 7. The covenant numbers are in the form of two identical triangles that are joined at their apexes by another “point of the covenant.” The function generating the covenant numbers is $f[n] = 2\Delta n + 1$, which can be transformed into the most basic 2nd degree polynomial: $f[n] = n^2 + n + 1$. When n is set equal to 6, this function resolves to 43, which when applied to our verse will make it look like the following:



Looking at this figure, we see that the letters in the four corners spell the word “Torah” (תּוֹרָה), hinting to the well-known statement that, “Dwelling in the land of Israel is comparable to performing all the Torah’s commandments,”¹² as well as to the midrashic tenet that, “There is no Torah like the Torah of the land of Israel.”¹³

¹⁰. The mundane unification is between the Names *Havayah* and *Adni*, where *Adni* is the Name of God associated with the *sefirah* of kingdom, the topic of the verse.

¹¹. Numbers 33:53.

¹². *Tosefta avodah zarah* 5:2.

¹³. *Berisheet rabbah* 16:4.