Bamidbar

"מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה, כָּל יֹצֵא צָבָא בְּיִשְׂרָאֵל, תִּפְקְדוּ אֹתָם לְצִבְאֹתָם, אַתָּה וְאַהֲרֹן: וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה" (from twenty years and upward, all who are fit to go out to the army in Israel, you and Aharon shall count them by their legions. With you there shall be a man of each tribe; Bamidbar 1:3 – 4).

In order to understand how the above pessukim are related we first have to quote what Rav Shimshon Pessah Ostropoli zt"l (*Ed: he was a Polish rabbi from Ostropol who was killed on 15 July 1648 along with 300 of his followers during the Cossack uprising. He was a famous Kabbalist*) explained on page 37 of his book "דן ידין" regarding what Chazal told us in Masekhet Pessahim 110A "שֶׁיִּתֵּן הַגּוֹדֶל בִּנְחִיר יָמִין וְכֵן בַּשְּׂמֹאל" (he should place his thumb in his right nostril and also in the left) (*Ed: for protection from the evil eye*). The gematria of "נְחִיר" (nostril) is (50+8+10+200 =) 268 and that of "גּוֹדֶל" (thumb) is (3+6+4+30 =) 43 and when we add the two together (*Ed: as the passuk stated to place the thumb in nostril*) we get (268+43 =) 311 (or שי"א). This is the sod (deeper meaning) of the concept "שי"א נימין קדישין" (311 holy hairs) (*Ed: referring to the number of hairs at the entrance of each nostril*). Since the Gemarah in Pessahim stated that we have to do this for the right and the left sides, we will then have 311 on each side for a total of 622 (or תרכ"ב). As will be explained later, this is the sod of Habakkuk 3:8 "כִּי תִרְכַּב עַל סוּסֶיךָ, מַרְכְּבֹתֶיךָ יְשׁוּעָה" (when you ride your horses, upon your chariots of deliverance) and means he should not then be concerned about "עַיִן הָרַע" (the evil eye). The commentary "קרן הצבי" explained that we were told in the above Gemarah that the tikun for the evil eye is to place the thumb (gematria 43) in the nostril (value 268) until the person is able to see his nostrils, and the sefer "דן ידין" stated that, without the numeric value of the thumb, one will not attain the sod of שי"א (311) hinting at the hairs located in each nostril. The above was mentioned in Masekhet Pessahim as a remedy for the evil eye when items involve doubles (such as 2 or 4 or 6) and was also mentioned in the book "בעל הקרנים" and by Rav Shimshon Mastropoli zt"l. It is possible that the problem of pairs is also because of the evil eye, thus both matters are one and the same. In any event, we have discovered a remedy to prevent an evil eye taking hold of a person, which is to draw down the influence from the 311 holy hairs on the right

side and to also place the other thumb in the left nostril to complete the numeric value of the second 311 in order to be saved from the evil eye.

In the above passuk from this parasha, we have "מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה" (those who are 20 and over) and then "תִּפְקְדוּ אֹתָם לְצִבְאֹתָם, אַתָּה וְאַהֲרֹן" (you and Aharon shall count them according to their armies). The question here, is how are they supposed to count them since there is concern that this will draw the evil eye? Hence, the passuk added "וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ" (and with you shall be one man [*for each tribe*]) to help you, and the gematria of each is "אִישׁ אִישׁ" (1+10+300 =) 311 and is from the sod of "שי"א נימין קדישין" (311 holy hairs), as a remez to the above remedy for the evil eye as related to the right and the left nostrils. In addition, we can now also understand what was stated in Bamidbar 13:2 (*Ed: from parashat Shelah Lecha when the spies were sent*) "אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו" (one man, one man for every tribe of their father). There was a double language of repeating "אִישׁ" (man) for the men who were being sent to spy out the land of Israel, as a remez to שי"א (311) in order to draw protection to them from the Sitra ahra (Satan).

We can also understand Tehilim 87:5 "וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יֻלַּד בָּהּ, וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן" (about Zion, it shall be said "This man and that one were born there and He will establish her above [all]") and here, we see the repetition of "אִישׁ" as a remez to שי"א (311) mentioned above. The part of "יֻלַּד בָּהּ" (born in it) has a similar meaning to Mishli 27:1 "כִּי לֹא תֵדַע מַה יֵּלֶד יוֹם" (you do not know what a day may bring forth) to mean that it should have the above mentioned influence (*Ed: of* שי"א *(311)*) and this way, "וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן" (He will establish her) to mean that the evil eye will then have no control over it.

The total numerical value of שי"א (311) and שי"א (311) is 622 (or תרכ"ב), and now, we can explain the deeper meaning of Mishli 10:22, "בִּרְכַּת ה' הִיא תַעֲשִׁיר וְלֹא יוֹסִף עֶצֶב עִמָּהּ" (the blessings of Hashem makes you rich, and sadness adds nothing to it). (*Ed: note that* בִּרְכַּת *has the same letters as* תרכ"ב). This means, if a person accumulates wealth that has no protection from the evil eye, then when "עֵין הָרַע" (evil eye) gets control over him and causes him to lose his money, his previous wealth will only add grief to his misery. In other words, it would have been better had he not accumulated the wealth and then lost it. But if Hashem was to have sent this person the influence of שי"א, שי"א which is the sod behind תרכ"ב

(622) to protect him from the evil eye and losing his wealth, he would have no grief from his wealth. Hence, the passuk stated "בִּרְכַּת ה' ", as a remez to the deeper meaning of תרכ"ב, that "הִיא תַעֲשִׁיר" (it makes the person rich) and means that the money a person earns does not make him rich but the protection from Hashem that guards it makes him wealthy. Hence, through the influence of תרכ"ב and the protection from the evil eye, "וְלֹא יוֹסִף עֶצֶב עִמָּהּ" (and sadness will add nothing to it) to mean that his wealth will not become a source of grief since he will retain it.

In addition, we can also explain Vayikra 26:9 "וְהִפְרֵיתִי אֶתְכֶם, וְהִרְבֵּיתִי אֶתְכֶם, וַהֲקִימֹתִי אֶת בְּרִיתִי אִתְּכֶם" (I will make you fruitful and increase you, and will establish My covenant with you). The gematria of "בְּרִיתִי" is (2+200+10+400+10 =) 622 and is equal to the numerical value of תרכ"ב, as a remez that the evil eye will have no control over them. Also, "וְהִרְבֵּיתִי אֶתְכֶם" (make you numerous) "וַהֲקִימֹתִי אֶת בְּרִיתִי אִתְּכֶם" means that the influence of תרכ"ב (*Ed: from* בְּרִיתִי) will protect you from the evil eye even even if they were many in number, because Hashem will establish "בְּרִיתִי" (622) with them and will save them from the evil eye. Moreover, we can now also understand the sod of what Hashem Yitbarakh told Avraham Avinu ע"ה in Bereshit 17:2 "וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָּ, וְאַרְבֶּה אוֹתְךָ בִּמְאֹד מְאֹד" (I will make My covenant between Me and you, and will increase your numbers exceedingly).

"אִישׁ עַל דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם, יַחֲנוּ בְּנֵי יִשְׂרָאֵל, מִנֶּגֶד, סָבִיב לְאֹהֶל מוֹעֵד יַחֲנוּ" (Benei Israel shall camp each man by his division according to the flags of their fathers' family, some distance from the Tent of the Meeting they shall encamp; Bamidbar 2:2).

(*Ed: In the desert, Benei Israel were arranged into four groups each containing three tribes. They travelled surrounding the Tent of the Meeting, where the Kohanim and Levites were located*). It is known that the flags contained the letters of the names of the forefathers and the flag of the camp of Yehuda had the letters אי"י representing the first letters of their names. The flag of the camp of Reuven had the letters בצ"ע for the second letters of their names, the flag of the camp of Ephraim had the letters רח"ק for the third letters and the flag of camp of Dan who brought up the rear had the letters המק"ב for the remaining letters. This is shown in the table below:

יעקב	יצחק	אברהם		
Yaakov	Yitzhak	Avraham	**Flag**	
י	י	א	יְהוּדָה	Yehuda
ע	צ	ב	רְאוּבֵן	Reuven
ק	ח	ר	אֶפְרַיִם	Ephraim
ב	ק	הם	דָּן	Dan

The number of letters in the names of the Abot "אַבְרָהָם, יִצְחָק, יַעֲקֹב" is 13, which is the numerical value of "אֶחָד" (one; 1+8+5 = 13) as a remez that all Benei Israel have to be united "כְּאִישׁ אֶחָד" (as a single person) and this way, their flag will rise higher than the rest. When they are united, and even if they have sinned, Hashem will not expel them from His table and send them to be enslaved by another nation, as we were told in Hosea 4:17 "חֻבּוּר עֲצַבִּים אֶפְרָיִם, הַנַּח לוֹ" (Ephraim [*meaning the ten tribes*] is joined to idols, leave him alone). But when they are not united, they are punished right away and get expelled from His table and exiled under foreign rule. Therefore, the second Bet Ha Mikdash was destroyed because of the sin of "שִׂנְאַת חִנָּם" (baseless hatred), which comes as a result of lack of unity.

Thus, we see the main factor that elevates the flag of Benei Israel is through national unity and the above passuk stated "אִישׁ עַל דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם, יַחֲנוּ בְּנֵי יִשְׂרָאֵל" to tell us that the names of the Abot should be inscribed on the flags (as shown in the table above). This was to show how "יַחֲנוּ בְּנֵי יִשְׂרָאֵל" (Benei Israel to encamp) that they need to be united together and hence, commanded that they write the names of the Abot, which are 13 letters for the word "אֶחָד" (one) as a remez that they have to be united. When they do this, and even if they are "מִנֶּגֶד" (opposite or contrary), to mean if they were to stray away from the path that Hashem commanded them to follow, they will not be punished severely and get exiled from their land. They should "סָבִיב לְאֹהֶל מוֹעֵד יַחֲנוּ" (camp surrounding the Tent of the Meeting), where the Mishkan was and where Bet Ha Mikdash will be built in the future, to mean they will always be on His table and not be exiled from their land. The reason is Hashem Yitbarakh has always be

patient with Benei Israel until they make complete teshuva (repentance) as we saw in the above passuk from Hosea 4:17 "חֲבוּר עֲצַבִּים אֶפְרָיִם, הַנַּח לוֹ" (Ephraim is joined to idols, leave him alone).

Another explanation is the names of Benei Yaakov were inscribed "עַל הָאֵפוֹד" (on the breast plate [*that the Kohen Gadol wore*) with additional letters from the names of the Abot added to each to make it a total of six letters for each name. The exception was "בִּנְיָמִין" (Binyamin) who did not have any additional letters since he has six letters in his name. (*Ed: The table below shows the name of each of Benei Yaakov and next to it, in bold letters, are the additional letters that were added to each one from the list of the Abot. The additional letters were "אַבְרָהָם יִצְחָק יַעֲקֹב שִׁבְטֵי יְשֻׁרוּן" (Avraham Yitzhak Yaakov Shivtei Yeshurun [which is another name for Yaakov]. Note that the names of the Shevatim did not have the letters ח,ט,ק,צ. The name of the rare stone for each tribe is listed in the line below their names*).

ראובן **א'**	שמעון **ב'**	לוי **רהם**
Ruby – אֹדֶם	Topaz – פִּטְדָה	Emerald – בָּרֶקֶת
יהודה **י'**	יששכר **צ'**	זבולן **ח'**
Turquoise – נֹפֶךְ	Sapphire – סַפִּיר	Diamond – יָהֲלֹם
דן **קיעק**	נפתלי **ב'**	גד **שבטי**
Opal – לֶשֶׁם	Agate – שְׁבוֹ	Amethyst – אַחְלָמָה
אשר **ישר**	יוסף **ו"ן**	בנימין
Aquamarine – תַּרְשִׁישׁ	Onyx – שֹׁהַם	Jasper – יָשְׁפֵה

The name of each of the Shevatim (tribes) contained less than six letters and hence, additional letters from the names of the Abot were added to each one. The only exception was Binyamin, whose name was completely self-contained on one

stone of the Ephod because he did not bow down to Esav when Yaakov Avinu ע''ה returned from Lavan (*Ed: he was not born yet*). This is also the reason Binyamin merited that Bet Ha Mikdash, along with its Holy of Holies and the Aron (Ark), as well as the presence of the Shechinah to be in his land as explained in Masekhet Yoma 12A. We know that the land of the tribes of Reuven and Gad were on the other side of the river Jordan but the share of each of the remaining ten tribes was in the land of Israel; and each part had the same level of kedusha as the rest of the other places. Despite this, Binyamin merited to have Bet Ha Mikdash in his land because Hashem Yitbarakh "אוֹהֵב אֶת הַיָּחִיד" (loves the one who stands alone). We were told in Masekhet Pessahim 118A that, when Nimrod placed Avraham in the furnace, Hashem told the angel who was sent to save him, that He was saving Avraham "כִּי הוּא יָחִיד בְּעוֹלָמוֹ" (because he stands alone in his world) "וַאֲנִי יָחִיד בְּעוֹלָמִי" (and I [Hashem] am alone in My world), and it is fitting that the Unique One should save one who is unique. In addition, Hashem chose Benei Israel because they were described in Divre Ha Yamim (Chronicles) A17:21 as "גּוֹי אֶחָד בָּאָרֶץ" (one nation on earth) and, when there is disunity between them that separates them from each other, they then become disgusting in the eyes of Hashem, G-d forbid. Since Binyamin stood alone in one stone on the Ephod, unlike his brothers who needed additional letters from the names of the Abot, he merited to have "הַיָּחִיד" (the only One) reside in his lot. Asher and Yosef had the letters of "יְשֻׁרוּן" (Yeshurun) added to them (*Ed: to bring them up to six letters*), which is another name for Yaakov Avinu ע''ה as we saw in the passuk "קָרָאתָ אוֹתוֹ יִשְׂרָאֵל וִישֻׁרוּן" (and You called him Israel and Yeshurun).

It is very important that the Shevatim have their names inscribed on the Ephod since there is a total of ע''ב (72) letters (*Ed: six letters for each tribe*) and is "כְּנֶגֶד" (juxtaposed) to the ע''ב (72) names of Hashem (*Ed: the remez to the names of Hashem is in Shemot 14:19 – 21. Each of these three pessukim has 72 letters and they are combined together to form the 72 names. Refer to the end of the Haphtarah of Shabbat Rosh Hodesh page 833 for the table containing all the names*). In addition, there is also here a remez to the olam that was created in six days (*Ed: and not during the night*) as we saw in Bereshit 2:4 "בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם" (on ***the day*** that the L-rd, G-d, made earth and heaven); and the six days of creation have 72 hours. (*Ed: the various acts of creation were done during the daytime hours as we also saw in Tehilim 89:3 "עוֹלָם, חֶסֶד יִבָּנֶה" (earth, built through kindness) and the gematria of "חֶסֶד" is (8+60+4 =) 72 as a remez to the six days of creation (of 12 daytime hours in each) for a total of 72*). This is a remez that the olam exists from the merit of the Shevatim and their 72 letters on the Ephod. This was

also pointed out at length by Rabbenu Bahye (*Ed: ben Asher ibn Halawa zt"l; from Spain mid 13th century*) and by רב הש"ך. Hence, the importance and holiness of the Shevatim was that their names were engraved on the rare gems of the Ephod and thus, their flags and symbols became elevated (*Ed: we also invoke the merit of the Shevatim when we say* "יַמְבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם" *in the Amidah prayer*).

In the above passuk from this parasha "אִישׁ עַל דִּגְלוֹ" (a person according to his flag) means the rare gem of the Ephod, where the name of tribe was engraved, and this is similar to Tehilim 20:6 "וּבְשֵׁם אֱלֹקֵינוּ נִדְגֹּל" (and in the name of our G-d set up our banners). Hence, we see that the rare stones on the Ephod were called their banners (or flags). The above passuk continued "בְּאֹתֹת לְבֵית אֲבֹתָם, יַחֲנוּ בְּנֵי יִשְׂרָאֵל" (each person at his division according to the symbols of their fathers' families) and these are the Shevatim (tribes) and means that, on their own, they were not complete but needed the letters of "בֵּית אֲבֹתָם" (the families of their forefathers) in order to complete them. Therefore, it was necessary that "מִנֶּגֶד, סָבִיב לְאֹהֶל מוֹעֵד יַחֲנוּ" (they camp at a distance, surrounding the Tent of the Meeting) to mean the Holy of Holies and Bet Ha Mikdash, where the tent of the Shechinah is located. The passuk specifically stated "סָבִיב" (surrounding) and not for the Tent of the Shechinah to be with them; and means the tribes should be around it. Hence, we can learn from this that since "בִּנְיָמִין" (Binyamin) did not need any of the letters of the Abot (*Ed: since he had six letters in his name*) and he had his own rare gem in the Ephod, then it was appropriate for the Tent of the Meeting, where the Shechinah dwells, to be in his land and the rest of his brothers should be surrounding him.

The flag of the first division was of the tribe of "יְהוּדָה" (Yehuda) and it had the inscription אי"י (*Ed: the first letters of the forefathers*). The gematria value of "יְהוּדָה" is (10 +5+6+4+5 =) 30 plus the inscription on the flag אי"י (1+10+10 =) 21 for a total of 51 plus 1 for im ha kollel (*for the word Yehuda*) for a total of ב"ן (52) as a remez to the sefira Malkhout (*kingship*). (*Ed: the name of Hashem* הוי"ה*, when written if full and has a numerical value of 52, shines in the sefira Malkhout (kingship). It is written as yud, vav dalet* יו"ד *(20) for the letter yud* י*; heh, heh* ה"ה *(10 for each) for the letter heh* ה *(2nd and 4th letters); and vav vav* ו"ו *(12) for the letter vav* ו *for a total of (20+10+12+10 = 52)*.

The flag of the second division was that of the tribe of "רְאוּבֵן" (Reuven) and it had the inscription "בצע". The gematria value of "רְאוּבֵן" is (200+1+6+2+700 =)

909 (*Ed: the value of the last letter* נ *in the* מנצפ"ך *gematria (for the letters at the end of a word) is 700*) and that of "בצע" is (2+90+70=) 162 for a total of (909+162 =) 1,071 plus 2 for im ha kollel for each of the words "רְאוּבֵן" and "בצע" plus 8 for the letters for a total of 1,081. This is equal to the numerical value of the sefira "תִּפְאֶרֶת" (Tiferet) (400+80+1+200+400 =) 1,081. This means that these two flags (*Ed: along with that of Yehuda*) are a remez to Tiferet (*Ed: also known as* זא"ז) and Malkhout (*Ed: also known as the Nukba of* זא"ז) since the souls of Benei Israel are from זו"ן (Zoun; the union of those two sefirot) as we saw in Devarim 14:1 "בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם" (you are children to the L-rd, your G-d) and was explained in parashat Behokotai.

The flag of the third division was that of the tribe of "אֶפְרַיִם" (Ephraim) and it had the inscription "רחק". The gematria of "אֶפְרַיִם" is (1+80+200+10+40 =) 331 and that of the letters רחק is (200+8+100 =) 308 for a total of 639 plus 1 for im ha kollel (*for the word Ephraim*) for a total of 640. This is the same numerical value of "תָּמָר" (dates) (400+40+200 = 640), as a remez to the comparison of Benei Israel, when they are righteous, to dates as we saw in Tehilim 92:13 "צַדִּיק כַּתָּמָר יִפְרָח" (the righteous shall flourish like palm trees). It could also be a remez to the selection of twice "שך" (300+20 =) 320 sparks of kedusha that Benei Israel were supposed to select and elevate. (*Ed: The Ari zt"l said that the letters* "דין" *of the name* אד-ני *are related to the Dinim (judgments) and they become* "נמתקים" *"sweetened" when the first letter aleph* א *is added to complete the name of Hashem. The gematria of* דין *is (4+10+50 = 64) and five times this [from the five* מנצפ"ך *letters] is (64 x 5 =) 320 or* ש"ך *and is the sod of* ש"ך דינים *(320 judgments) which become sweetened when the five alef* א *are added to make it 325 or* שכ"ה).

The flag of the fourth division was that of the tribe of "דָּן" (Dan) and it had the inscription "המקב". The gematria of "דָּן" is (4+50 =) 54 plus המקב (5+40+100+2 =) 147 for a total of 201 as a remez "לְמָאתַיִם עָלְמִין דכסופין שָׁיֵשׁ לְמִי שֶׁמּוֹסֵר עַצְמוֹ עַל קִדּוּשׁ ה' " to the two hundred olamot of desire to whoever dedicates himself for the sanctification of Hashem. This is a remez to the role that Dan played in the war to capture the land of Israel since his fighters were at the front of the army of Israel. Since everything that is related to kedusha (holiness) has an additional item (*Ed: since we add from the mundane to the holy*), we add 1 to the number 200 to make it 201 as shown above.

Another explanation for the flags and their various inscriptions is as follows. The first flag of "יְהוּדָה" Yehuda also included "יִשָּׂשכָר" Issachar and "זְבוּלֻן" Zebulon and had the inscription איי for a total of "חי" (18) letters. Benei Israel are considered "מדרגא דחיי" (alive) and were described in Devarim 4:4 "וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם" (you, who cleave to Hashem, your G-d, are all alive on this day). In addition, King David ע"ה who was the leader of the tribe of Yehuda is also considered "חַי וְקַיָם" (alive and well).

The second flag of "רְאוּבֵן" Reuven includes the tribes "שִׁמְעוֹן" Shimon and "גָּד" Gad and had the inscription בצע for a total of ט"ו (15) letters. This is a remez to what Chazal told us in Masekhet Sotah 17A "אִישׁ וְאִשָּׁה שֶׁזָּכוּ, שֵׁם י"ה בֵּינֵיהֶם" (if a man and a woman merit, then the name of Hashem is between them) (*Ed: the man supplies the letter yud* י *and the woman the letter hieh* ה) and it is also known that the relationship of Benei Israel to Hashem is equivalent to that of a woman to her husband. The reason this was found in the flag of Reuven is a remez that he did not commit a sin regarding Bilhah (*Ed: after Rahel died, the passuk stated that Reuven moved the bed of Yaakov from the tent of Bilhah to that of Leah, his mother*). Chazal told us in Masekhet Shabbat 55B that all those who say that Reuven has sinned are wrong and hence, the name of Hashem י"ה, which is between a man and a woman, is noted in his flag to signify that he is innocent.

The third flag of "אֶפְרַיִם" Ephraim also included the tribes "מְנַשֶּׁה" Menashe and "בִּנְיָמִין" Binyamin and had the inscription רחק for a total of 18 letters. Most of the tribes under this flag were from Yosef (*Ed: the tribes of Ephraim and Menashe*) and he was considered as "צַדִּיק יְסוֹד" (*Ed: for guarding himself from the sin of immorality with the wife of Potiphar*), which is also called "חַי" (*Ed: since the sefira Yesod receives* "שֶׁפַע" *(abundance) from all the sefirot above it and then brings it to the sefira Malkhout and through this, the whole olam receives its sustenance*). The "חַי" (18) letters in this flag is a remez that, if Benei Israel were to perform good deeds, then they could pray that the Mashiah ben Yosef, who is from the tribe of Ephraim "יַעֲמוֹד חַי" (should stay alive) and not get killed by the Satan.

The fourth flag of "דָּן" Dan, which is the rearguard of all the tribes, includes the tribes "אָשֵׁר" Asher and "נַפְתָּלִי" Naphtali and has the inscription המקב for a total of י"ד (14) letters. This is a remez to "מב" שֵׁם, which is also where all the camps gather, and which aids them in the selection of the sparks of kedusha and

helps Israel against their enemies. (*Ed:* "מב" שֵׁם *(the name of 42) is the prayer of* "אָנָּא בְּכֹחַ" *which contains 42 words (six for each day of the week). According to siddur "Kavanat Ha Lev", this prayer is a remez to* "קְשׁוּר" *(union) since each line has* ו *(6) words, and the first letters of the opening part are* א,ב,ג *(gematria (1+2+ 3 =) 6 and the letter vav* ו *is used to join two items together*). Also the tribe of Dan was located in the rear of the camp of Israel and gathered all those who strayed away and could not keep up with the rest. In addition, the י"ד letters (14; *also means hand*) of the camp of Dan is a remez that they were pioneers in capturing the land of Israel since they were in the forefront of the army.

The haphtarah for this parasha is from Hosea chapter 2. "וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה, וְיָדַעַתְּ אֶת ה' " (I shall be betrothed to you through faith, and you shall know Hashem; Hosea 2:22).

It is known that the name הוי"ה can be written "בַּמִּלּוּי" (in full) to provide the numerical values of ע"ב (72); ס"ג (63); and מ"ה (45) as follows:

- For the value ע"ב (72) it is spelled with "מלויי יודין" (filling with the letter yud י) as follows: yud, vav and dalet יו"ד (20) for the first letter yud י; heh, yud ה"י (15) for the second and fourth letters ה and vav, yud, vav וי"ו (22) for the third letter ו for a total value of 72 (ע"ב). Here, the filler letters (underlined) have a numerical value of (6+4+10+16+10 =) 46.

- For the value ס"ג (63) it is spelled as follows: yud, vav and dalet יו"ד (20) for the first letter yud י, heh, yud ה"י (15) for the second and fourth letters ה and vav, alef, vav וא"ו (13) for the third letter ו for a total value of 63 (ס"ג). Here, the filler letters (underlined) have a numerical value of (6+4+ 10+7+10 =) 37.

- For the value מ"ה (45) it is spelled with "מלויי אלפין" (filling with the letter alef א) as follows: yud, vav and dalet יו"ד (20) for the first letter yud י, heh, alef ה"א (6) for the second and fourth letters ה and vav, alef and vav וא"ו (13) for the third letter ו for a total value of 45 (מ"ה). Here, the filler letters (underlined) have a numerical value of (6+4+1+7+1 =) 19.

The sum total of the numerical value of the letters that are fillers is (46+37+19 =) 102 and they are called "קב חרובין" (kav (*is a unit of measure*) carobs) as a remez that they need tikun (spiritual repair) and selection. (*Ed: this was the amount of carobs that Rav*

Hanina ben Dosa, who was poor, needed every week for his sustenance. A kav is approximately the size of 24 betza [egg]). The gematria of "אמונה" (faith) from the above passuk "וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה" is (1+40+6+50+5 =) 102 and means that, as a result of the selection and elevation of the "קב" (kav or 102) sparks of kedusha, the person will then get "וְיָדַעַתְּ אֶת ה' " (to know Hashem). In this passuk, the word "וְיָדַעַתְּ" is a remez "לַיִּחוּד" (union) (*Ed: as we saw in Bereshit 4:1* "וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ" *[and Adam knew his wife Hava*).

Another explanation is that we were told by our Rabbis of blessed memory in Masekhet Makot 23B that Moshe received 613 mitzvot on Mount Sinai and then King David ע"ה narrowed them down to 11, as we saw in mizmor 15 of Tehilim "מִזְמוֹר לְדָוִד, ה' מִי יָגוּר בְּאָהֳלֶךָ" (A psalm for David; who can live in Your tent (Tabernacle) (*Ed: in that mizmor, he mentioned eleven virtues and attributes for which a person should strive*). Then came the prophet Isaiah ע"ה and in passuk 33:15 "הַלֵּךְ צְדָקוֹת" (He who walks righteously) he decreased it to six (*Ed: the whole passuk stated* "הַלֵּךְ צְדָקוֹת, וְדֹבֵר מֵישָׁרִים; מֹאֵס בְּבֶצַע מַעֲשָׁקוֹת, נֹעֵר כַּפָּיו מְתֶמֹךְ בַּשֹּׁחַד, אֹטֵם אָזְנוֹ מִשְׁמֹעַ דָּמִים, וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרַע" *[He who walks righteously and speaks uprightly, he despises the gain of oppression, who shakes his hand from taking bribes, closes his ears from hearing of blood, and closes his eyes from seeing evil*). Then came the prophet Micah ע"ה and decreased them to three as in passuk 6:8 "הִגִּיד לְךָ אָדָם מַה טּוֹב" (Man, you were told what is good) (*Ed: the whole passuk stated* "הִגִּיד לְךָ אָדָם, מַה טּוֹב, וּמָה ה' דּוֹרֵשׁ מִמְּךָ, כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד, וְהַצְנֵעַ לֶכֶת, עִם אֱלֹקֶיךָ" *(He has told you man, what is good, and what Hashem demands of you; but to do justice and to love kindness, and to walk discreetly with your G-d*). Then the prophet Isaiah ע"ה came back and decreased it even further to two items as we saw in passuk 56:1 "שִׁמְרוּ מִשְׁפָּט" (uphold justice) (*Ed: the whole passuk stated* "כֹּה אָמַר ה' שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה: כִּי קְרוֹבָה יְשׁוּעָתִי לָבוֹא, וְצִדְקָתִי לְהִגָּלוֹת" *(Thus said Hashem, uphold justice and do righteousness, for My salvation is near to come, and My favor to be revealed*). Then the prophet Habakkuk ע"ה decreased it to one item as we saw in passuk 2:4 "וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה" (a righteous person shall live by his faith).

From all the above we see that the most important item to have is "הָאֱמוּנָה" (faith) and, if Benei Israel were to have complete faith, they will then satisfy Hashem, and hence, the above passuk from the haphtarah stated "וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה" to mean that only through the attribute of faith can a person get "וְיָדַעַתְּ אֶת ה' " (to know Hashem). (*Ed: note that the passuk used the word* וְאֵרַשְׂתִּיךְ *(I became betrothed to you) rather than the lashon of being married (which implies a long term relationship). The reason is during the period of engagement, both partners are usually on their best behavior, but once they get married, they usually revert back to their old mannerism*).