

THE FIVE BOOKS OF MOSHE
AS
THE NUMERICAL SYSTEM

Establishing a consistent numerical notation

OSKAR GOLDBERG



Berlin 1908

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Die
fünf Bücher Mosis
ein
Zahlengebäude

Die Feststellung einer einheitlich
durchgeführten Zahlenschrift

von

Oskar Goldberg



Berlin 1908

FOREWORD

***BAAL HA-TURIM* GEMATRICAL COMMENTARY AND OSKAR GOLDBERG'S "THE FIVE BOOKS OF MOSHE AS THE NUMERICAL SYSTEM"**

In memory of Manfred Voigts and Bruce Rosenstock

Presented paper is to propose hypothetical source of inspiration for the exposition presented in the early writing of Oskar Goldberg (1885-1952), "The Five Books of Moshe: The numerical system"¹. That source would be *Baal ha-Turim* commentary, authored by r. Yaakov ben Asher (known as Tur), who was deeply enthused by the thought of the prominent Catalan kabbalist, r. Moshe ben Nachman (Ramban). Tradition of Ramban perceives the whole Torah as an extension of the Ineffable Name YKVK. *Baal ha-Turim* focuses on gematrical exegesis of Torah's content. As I would like to argue, most probably both Ramban's *Perush al ha-Torah* and *Baal ha-Turim* were direct stimuluses and potential sources of oral tradition passed to Oskar Goldberg to pursue his research and present the exposition, showing that *gematria* of YKVK = 26 constitutes a matrix for at least several sections of Torah.

I divide the foreword to two parts:

1. *Gematria* through the lenses of rabbinical tradition and modern scholars
2. Showcase of *Baal ha-Turim* key exegetical examples of applied *gematria*

I. Gematria through the lenses of rabbinical tradition and modern scholars²

What is meaningful in counting the elements of Torah's text and summing up the numerical values of the letters? Is it not the numerical value, called *gematria*, just an arbitral addition to the literal sense? Is it not merely a facultative, accessory form of exegesis? Skipping a bit for now the ancient and medieval inspirations (Rokeach, Tur and Ramban), let us bring forth the answer of Goldberg himself. He refers to the symbiotic relationship of Hebrew people

¹ Goldberg 1907, 2018.

² This part is based on the Polish version published in 2018 as foreword to the translation of Goldberg's "The Five Books of Moshe: The numerical system".

and their language. He highlights the meaning of dual letter-number modality and emphasizes their organically compound character:

“As far as the question of assignment of the language to the particular people is concerned, one can indicate that the language of the people that relates to the transcendent reality plays especially significant role – i.e. the language is specifically crucial to the people in this relationship. [...] Such language [...] already immanently possesses the mathematical meaning and corresponds to it structurally. **And this is exactly the case of the Hebrew language.** Its easily recognizable construction manifests itself in the lexical resource. Its roots consist of one, two or three non-vowel (consonant) elements. Such structure makes it obvious that it is a combinatory language. It means that the content of the meanings of the words is generally connected to the permutations and variations of the first, second and third class. And here such is the case that in this „combinatory language” some significant content, some „sense” can have incomparably far more permutations than it would be in the case of consonant-vocal language. Within the latter one, most of the rearrangements are deprived of any sense and its combinatorics shares resemblance to some attempted, forced game. It is not so, that one has added the numerical meaning to the Hebrew alphabet – on the contrary, **letters are indeed numbers.** [...] Hebrew language reaches into the archaic relationships existing between the spirit and the matter. One of their aspects – and one must clearly state, that there are far more of them – is the numerical (‘esoteric’) character of the content. **Only after acknowledging the existence of this pre-relationships one can comprehend, that speaking and counting, or more precisely, writing and calculation (*sapar*) are identical in their origin.**”³

When referring below to the numerical values of the Hebrew letters, I would like to accept the above elucidation as binding, especially regarding the most important point, that is: letters are numbers. However, Goldberg does not introduce here anything new, neither in reference to the Jewish tradition, nor to its interpretation. Already *Sefer Yetzirah*, “Book of Formation”, speaks clearly that Hebrew is the letter-numerical language. The book opens with the famous phrase, mentioning both 22 letters and 10 numbers as entwined:

בשלשים ושתים נתיבות פליאות חכמה חקק יי יהוה צבאות את עולמו בשלשה
ספרים בספר ספר וספור.

“Through thirty-two wondrous paths of wisdom YK YKVK of Combined Forces carved His world, with three *sfarim*: text, number and story”⁴.

No doubt the term *gematria* is of Greek origin. However, as it was claimed above, it is a grave mistake to deduce from this fact that also the phenomenon itself constitutes a foreign input to the tradition of the Hebrew language. Those among the researchers of the Hebrew literature, who claim otherwise, seem to forget that *gematria* is explicitly shown on the level of Torah (see below the part two of the paper, dedicated solely to *Baal ha-Turim*) and the alien

³ Goldberg 1925, 2012: 30–31. Bolded fragments by the author of the paper. English translation of the whole book is forthcoming.

⁴ Religious tradition ascribes *Sefer Yetzirah* to the forefather Abraham. The text is dated by various scholars for the period between II c. BCE and VII c. CE. For the critical edition see: Hayman, 2004.

linguistic inclusions are consciously applied, too, on the level of Tanach. Such linguistic coding operations⁵ (like using Greek terms) are performed in order to avoid uncontrolled access to the precise meaning (usually of *sod* nature), hidden behind the phenomenon named exactly with the use of foreign term. More lucidly this phenomenon is exposed in the Talmudic literature, e.g. in the context of the names of the highest angels, *Metatron* and *Sandalphon* (no doubt their names are of Greek origin) or in the description of the key element of the Pesach *seder*, i.e. *afikoman*. One experiences here the rule of organizing the message in such way that the problem of the access of the unauthorized, uninitiated persons to the specific contents is resolved. Only selected ones, who pass the tests of censorship of the tradition of initiation, should have access to these traditions. However, due to different reasons (like historical events that broke the chain of tradition), the orally passed knowledge at times had to be written down. Obviously, one cannot perfectly control the transfer of the written text. Therefore, in order to prevent someone, who does not possess the set of necessary prerequisites needed to properly understand the message, from accessing the particular knowledge, there have been applied several operations in Jewish tradition. In the context of our discussion on *gematria*, I mention only some of them:

- 1) *lehaktin kedei lehagdil* „to belittle in order to highlight”⁶,
- 2) *lehagdil kedei lehaktin* „to highlight in order to belittle”⁷,
- 3) *lehastir kedei legalot* „to hide in order to reveal”⁸,
- 4) *legalot kedei lehashtir* „to reveal in order to hide”⁹

These mentioned ones and other rules, coined in different formulations, were explained thoroughly in XII c. by r. Moshe ben Maimon (Rambam) in his introduction to *More ha-Newuchim*, “The Guide of the Perplexed”. However, as already mentioned – the rules themselves are much older. For example, in the Talmudic literature these rules are known under the names of *lashon sagi nahor*, “the language of the blind of the clear [insight]” and *kvod Elokim lehashtir davar* “the respect towards *Elokim* manifests itself through the concealing of the things”. It is alluded in such titles as *Zeira Aricha* (“Small one-High one”) or *Shmuel ha-Katan* (“Small Shmuel”, because he was famous of this “grandeur” as a Torah scholar).

Having said all the above in mind, let us bring forth the well-known sentence from *Pirke Avot* (3:23), that explicitly speaks about *gematria*:

⁵ E.g. *kikaion* in Yona 4:6 or *peten* (python), e.g. *Tehilim* 91:13. Unfortunately, *kikaion* is incorrectly translated in all known translations of the Tanach. Only when confronted with our knowledge about *Eleusis* mysteries, one gets a hint what is indeed hidden behind the term. See Hoffmann 2010, 2011: 44.

⁶ Example: naming the highest angel, *Metatron*, “The Young”, *Naar*. Cf. TB *Chagiga* 14b.

⁷ Example: calling *kiddush* on the day of Shabbat with the title *kiddusha rabba*, “the great *kiddush*”, whereas in fact it is of lesser importance than the *kidush* for the Shabbat evening.

⁸ Example: information provided in Tanach about some specific, not-round numbers (318 “warriors” in *Bereshit* 14:14; 666 “pieces of gold” in II *Divrei Yamim* 9:13) in order to hide the direct information about the particular phenomenon. In the first instance we are dealing with the explicit example of *gematria* usage – the role of „the warriors” was played by Abraham’s servant, about whom only later (*Bereshit* 15:2) we learn that his name was Eliezer. *Gematria* of this name equals 318.

⁹ Already discussed notion of using foreign terms in order to describe the important characters or topics.

“Rabbi Eliezer ben Chisma taught: *Kinim* [‘the nests’ – laws related to the bird offerings] and [the laws] regarding the beginning of the *nida* [menstruation] – these are the key *halachot*; astronomy and *gematria* are the desserts [that add to the taste of] the wisdom¹⁰.”

רבי אליעזר בן חסמא אומר, קנין ופתחי גדה, הן הן גופי הלכות. תקופות וגמטריאות

פרפראות לחכמה.

The expression *parperaot lachochmah*, typically translated as “desserts of the wisdom”, seems to hint at the second-rate, auxiliary character of *gematria* in comparison to the more important “main dishes” of halachic lore. Now, looking back at the reasoning above about “the reversal of the sense” and the “concealing of importance *via* belittling it”, one can presume that rabbis deliberately compared *gematria* to the “condiment”, thereby officially playing down its significance, but in fact they might have meant the opposite: assertion that *gematria* is a key to understand the structural basis of the Torah – i.e. its infrastructural arithmetic matrix.

*Beraita of 32 rules*¹¹, the text ascribed to r. Eliezer ben Yose ha-Gelili, lists *gematria* as one of the haggadic principles of hermeneutical interpretation of the Torah. More precisely, one should speak about the collection of exegetic techniques, involving comparison of Hebrew words and sentences that have identical sum of the numerical values of their letters¹². Thereby, when comparing two identical numerical values, the result is *klal megumter*, i.e. numerical equivalence. According to this reasoning, such equality indicates to the existence of some sort of relationship of various logical nature, not necessarily meaning the sameness, but quite often also the opposition. The notorious example would be here the comparison of *gematria* 358, that both words *mashiach* (“Messiah”) and *nachash* (“serpent”) have¹³. Similarly, the difference of 1 in the compared values (the principle of *im ha-kollel*, when 1 is added as the value of the whole word¹⁴) also may indicate some sort of bond connecting equated values – referring to the already provided example: *satan* (“opponent”) = 359. Following this trail, according to the

¹⁰ TB *Pirke Avot* 3:23.

¹¹ This text is not extant anymore. Brief fragments are being cited by Rashi (TB *Choraot* 3a). See: *Jewish Encyclopedia*, M. Jastrow i L. Ginzberg 1906 r., <http://jewishencyclopedia.com/articles/2500-baraita-of-the-thirty-two-rules> [access 10.9.2024].

¹² Dornseiff, 2001: 150–188. See also Weinreb, 2013.

¹³ See: Wierciński: 1995: 5–29, and especially: 6–7. It is worthy to bring his exposure on *gematria* extensively: „From times immemorial the kabbalistic exegesis of the Bible applies different methods of *gematria* [...]. The simplest type of such procedures seeks to find relationship between equal numerical values (“external values”) of the words and sentences. In case of such identity being found, one assumes the existence of the semiotic bond, that corroborates the already present interpretation or invites for explication. Fairly often one stumbles upon convergence that are quite shocking from the doctrinal point of view. One needs to remember though, that such procedure would always bring forth analogy, i.e. some sort of correspondence, relationship one to another, and not necessarily the identity relationship. From my personal hermeneutical practice in this domain, I can ascertain that the same numerical value might for example represent relationship of containing, range coverage, causation, subordination or just synchrony. [...] General explanation of the results of gematrical semantical relationships may range from assumptions of the random events game or to put it simply – mere coincidence – to the recognition of the secret meaningfulness of the language of the Hebrew Bible and the way its phonetic elements are noted. I, for the time, being stand for the latter possibility, because the world seems to me much more bizarre than it turns out from the current science models of describing it. For [such science] is based on rather narrow understanding of the notion of measure. *Notabene*, one important description of the God of the Bible is *KEI* (=31) *Chai* (=18) = 49. And such is the numerical value of the word *midah* (=40 + 4 + 5 = 49), ‘measure’ and ‘ethical norm’”.

¹⁴ E.g. *Baal ha-Turim* quite often applies the rule of *im ha-kollel*.

thought of XIII-century kabbalist, r. Abraham Abulafia (1240–1292), one can look for the semiotic relationship between *satan* and the sexuality that is untamed by any human law. Abulafia connected it also to the exceeding growth of imagination. For him the principle *satan*-sexuality-world of imagination constitutes the obstacle for the one who follows the mystical path. In order to corroborate such claim, he argued that the expression *zera lavan* (“white seed”) and *gufra* (“evil body”) have identical numerical values, equal exactly to 359¹⁵.

With these examples provided, we remain all the time within the notion of the so called “external value” of the words. There are however numerous other methods of gematrical calculations, often applied in *Baal ha-Turim*, just to name few:

“full value” (calculation of the values of the names of the letters of each word),

“small value” (sum of the numbers of the letters with the omission of the decimals and hundreds),

“ordinal value” (where *alef* = 1, *tav* = 22),

“hidden value” (deduction of “the external value” from “the full value”),

“*atbash*” (substitution according to the pattern: *alef* for *tav*, *bet* for *shin*, etc.),

“*albam*” (substitution according to the pattern *alef* for *lamed*, *bet* for *mem*, etc.),

“value of the square of the values of the letter-numbers of the word”.

Regarding the last principle, one example shows how the relationship between the Name *Makom* (lit. “The Place”) and the Name YKVK. The latter Name consist of the chain of letter-numbers $10 + 5 + 6 + 5 = 26$. When raised to the second power, these numbers give as a sum the value of the first Name: $100 + 25 + 36 + 25 = 186$ ¹⁶. In Goldberg’s work, apart from the first, most commonly applied method (“external value”), one frequently experiences the usage of the „numerical reduction” method – which basically means adding up the numerals of the numbers building up *gematria* of particular word or passage from the Torah (e.g. $26 = 2+6 = 8$). Also pivotal for Goldberg is the analysis of the count, how many times particular element repeats itself (word-count and letter count, as we will see below, is of utmost important in infra-coding in the Torah). One immediately spots the inspiration from the medieval period as in *Baal ha-Turim* this operation is well-defined and is called *mispar*¹⁷. Unique value added of the work of Goldberg – basing on the ancient chain of tradition, drawing abundantly from *Perush ha-Rokeach*, Ramban, *Baal ha-Turim* and *Megale Amukot* – relies on the exposure of the arithmetical patters on much deeper, infrastructural level of coding. Therefore, it is not merely a collection of several numerical values and exegeses built upon them. The core of this work is the analysis of the arithmetical structure and performance of the experiential proof for the thesis of the famous Catalan rabbi, Ramban, claiming that the Torah is the one long explication of the Name YKVK¹⁸.

¹⁵ Idel, 1988: 40. Another argumentation of r. Abulafia speaks about the identity of the Hebrew word *dimiyon*, ‘imagination’ and Greek ‘daimonos’.

¹⁶ Dornseiff, 2001: 160. Sikora, 1999: 200.

¹⁷ Tur 5764:XVII.

¹⁸ *Perush al ha-Torah, Hakdamah le-Sefer Bereshit*,

http://www.daat.ac.il/daat/olam_hatanah/mefaresh.asp?book=1&perek=1&mefaresh=ramban [access 6.9.2024].

עוד יש בידינו קבלה של אמת, כי כל התורה כולה שמוותיו של הקב"ה, שהתבות מתחלקות

Goldberg is in my opinion vehemently inspired by *Baal ha-Turim* and Ramban's Torah commentary¹⁹. He follows these sources and presents that the edifice of the Torah was based on the matrix of *gematria* of the Ineffable Name YHVK (=26) and on Its numerical reduction to the fundamental number of 8 (2+6). In the third part of this paper, I present an excerpt of the precisely conducted proof for such thesis (at least, as applicable to specific parts of the Torah). Last sentence in "The Five Books of Moshe: The numerical System" expresses quite astonishing conclusion:

"Pondering upon the genesis of composition of the analysed text of the Torah leads us then to the quite singular, however from the mathematical point of view, firmly grounded conclusion that one cannot obtain such numerical structure through calculation."²⁰

One can develop it further, applying Gutenbergian metaphor: if we got to the **matrix** of the Torah, so where is its **patrix** and how to get to it?

II. Showcase of *Baal ha-Turim* key exegetical examples of applied *gematria*

R. Yaakov ben Asher (known as Tur) belonged to many worlds. Born in 5029/1269 in Cologne, together with his renowned father, r. Asher ben Yechiel (known as Rosh), built the foundation of early mediaeval codification of halachic compendia. Alike Rosh, Tur stems from Ashkenazi tradition and kabbalistic overtones discernible at Tur's preponderance towards *gematria* show clear inspirations taken from the teachings of *chasidei ashkenaz* – suffice to say that one of the frequent sources quoted in *Baal ha-Turim* is *Perush ha-Rokeach*, commentary of the prominent representative of Rhein pietistic movement, r. Eleazar of Worms (1176-1238).

Both Tur and Rosh moved to Catalonia in 1303 (being forced by the threat of further pogroms occurring in Rheinland), where they were briefly hosted in Barcelona by the renowned halakhist and kabbalist, r. Shlomo ben Adret, (known as Rashba). Later they both moved to Castille. In case of Tur, we can definitely speak about the connection of Ashkenazi Jewish thought, Catalonian kabbalistic tradition (Ramban) and Sephardic halachic lore. Let us focus on our "Catalonian" trait, which is best exposed in *Baal ha-Turim* gematrical commentary – in his introduction Tur explicitly states, that his composition depends heavily on both exposed and hidden-oral tradition, stemming from Ramban:

והנה ראיתי הים הגדול ורחב ידים – פרושי התורה לרב משה ב"ר נחמן ז"ל

לשמות בענין אחד.

"We are in possession of yet another true tradition. It claims that all the Torah comprises of the Names of *Ha-Kadosh Baruch Hu* – if you divide the words to the Names according to another [literally: one] method". Goldberg's work, taken into consideration as a methodological source, constitutes key point of reference in the research dedicated to already mentioned r. Abraham Abulafia, yet another Kabbalist who was radically oriented to perceive Torah as gematrically coded sourcebook. See: Krawczyk, 2018. See also: Rosenstock, 2017, chapter 2.

¹⁹ Goldberg even wrote a short paper about the importance of *Baal ha-Turim*. See: Goldberg 1946/2013:345-349.

²⁰ Goldberg, 2025: 73.

“And behold, I have seen the sea, great and of broad measure –
The Tora expositions of the Ramban, of blessed memory...”²¹

As is known, Ramban’s tradition depends vehemently on oral teachings that are hardly traceable. Similar is with *Baal ha-Turim*, where Tur, “in a manner untypical of his other works (...) almost never cites his sources”²². Indeed, except of *Perush ha-Rokeach* and *Midrash Rabbah*, one can only guess where does the most of the gematrical expositions come from. I assume these are Tur’s own findings, and his relying on Ramban seems to constitute some sort of “fog curtain” to protect him from any accusations of being too innovative in his Torah’s commentary. Another plausibility is that he wrote down for the first time the oral transmission that was until then handed over only mouth-to-mouth. Similar impression one can have when delving into Goldberg’s commentary, composed centuries later. It is known that Goldberg learnt Hebrew at the age of three (!) and whole tutelage was delivered by his grandfather, including the early age classes on more esoteric Torah commentaries than just Rashi and other classics. Alas, similar to other cases where fluctuation of sudden oral tradition being written down occurs, we do not know from whom Goldberg’s grandfather received the insights that later his grandson published at his yeshiva at the age of 17 and few years later, in 1907 in the form of a booklet.

However, before we move on to Goldberg’s output, let us provide some examples of *Baal ha-Turim* gematrical exegesis that bears resemblance (and it is assumed that it served Goldberg as inspiration) to the analysis performed in XIX century.

- a) Tur noticed that in the parashah *Chaye Sarah*, when Abraham wishes to purchase the burial place for his late wife, the name of the seller, Efron, is mentioned eight times (Goldberg would immediately spot here allusion to numerical reduction of 26 to $2+6=8$). And exactly when the finally price is being given, i.e. 400 shekels, Efron is written only one time without letter *waw*, therefore gematria of his name equals exactly 400.²³
- b) The *safah echat* (794) expression in the story of Babel tower is explained gematrically as *lashon ha-kodesh* (795). *Im ha-kollel* principle is applied.²⁴
- c) The *atbash* for the name Peretz is *waw-gimel-he* that has gematria 14 – the same as David, the descendant of Peretz²⁵.
- d) Jaakov’s ladder, *sulam* is gematrically identical to *Sinai* (130). This is also 5 times Ineffable Name YKVK (26)²⁶.
- e) Interesting case where most probably gematrical exegesis influenced the halachic rulings: in parashah *Metzora* one finds the expression: *ve-rachatz ba-mayim*, “he shall immerse himself in water”²⁷ Tur noticed that gematria 396 is equivalent (with

²¹ Tur 5764:XXXI.

²² Tur 5764:XXIII.

²³ Tur 5764:183.

²⁴ Tur 5764:84.

²⁵ Tur 5764:361.

²⁶ Tur 5764:252. This seems to be direct inspiration to Goldberg’s work.

²⁷ *Vayikra* 15:5.

im ha-kollel) to *u-vearbaaim seah*, “and in forty *seah*”, 397. Halachic rulings regarding the volume of mikveh waters require this as a minimum to be applied.²⁸

One could continue with enumeration of further examples from *Baal ha-Turim*²⁹. Somewhat as summary, Tur shares at the end of this commentary, that the total number of *parashas*, divided to open (290) and closed (379) ones, equals 669, which corresponds to gematria of... the word *gematriot*³⁰. That seems to serve as a hint, that every part of the Torah may be interpreted in numerical manner. And this very point shows where from came both written and (unknown) oral tradition that motivated young Goldberg to delve into higher level of gematrical analysis, moving it towards structurally oriented perspective of research. Let us Goldberg speak for himself.

Aryeh Krawczyk

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²⁸ Tur 5764:1153.

²⁹ Goldberg 1946/2013:346-347.

³⁰ Tur 5764:2228.

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THE FIVE BOOKS OF MOSHE

AS

THE NUMERICAL SYSTEM

Establishing a consistent numerical notation

OSKAR GOLDBERG

Berlin 1908

This work³¹ presents the thesis that aim to change the perspective regarding the Five Books of Moshe and the idea of its essence. Moreover, the singular significance of the research to prove this thesis is to be shown. Presented work should be nevertheless treated only in terms of introduction to the more general notion. I shall prove and present the existence of this phenomenon appearing in the Torah with the help of selected examples. At the same time, the facts presented here, though analysed separately, constitute the proof for the holistically carried out realization of this phenomenon. In other words, even though this is just a fragmentary presentation, nevertheless it is related to the complete realization of the mentioned idea that encompasses the whole text of the Torah. This idea I plan to elaborate in the forthcoming publication, too.

Berlin, May 1908

Author

³¹ Translation is based on the 1908 edition, published online: <https://sammlungen.ub.uni-frankfurt.de/freimann/urn:urn:nbn:de:hebis:30:1-114497> [last checked access 1.1.2025] [editor's note].

The Five Books of Moshe as The Numerical System

The Five Books of the Torah, from the beginning to the end constitute the numerical system³², whose fundamental numbers are directly connected to The Name YKVK. This system manifests itself primarily in the very content, but also penetrates the textual style, to the most subtle details. It also determines the structure of the paragraphs, the verses and the wording. It defines the number of the letters and is even apparent in the natural numerical value of each letter. The combination of all these elements enables one to reveal the unchanging principle of one number hidden behind its entire content. The Five Books of the Torah should be therefore understood as the development of one fundamental number and as The Name YKVK expanded into numerical notation³³.

The importance of this statement directly stems from the examples that will be presented. These examples themselves pose the proof for the occurrence of the described singularity and suffice to document it.

Let us first analyse the genealogy of Shem, *Bereshit* 10:21-32.

The fragment presenting the Table of the People consists of three paragraphs: two closed³⁴ and one open. Within the closed paragraphs one finds the genealogy of Yaphet and Cham. However, within the open paragraph, consisting of 12 verses, one finds the enumeration of Shem's descendants.

Shem	has	5 sons:	Elam, Ashur, Arpachshad, Lud, Aram
Aram	has	4 sons:	Utz, Chul, Geter, Mash
Arpachshad	has	1 son:	Shelach
Shelach	has	1 son:	Ever
Ever	has	2 sons:	Peleg, Yoktan
Yoktan	has	13 sons:	Almodad, Shalef, Chatzarmavet, Yerach, Hadoram, Uzal, Dikla, Oval, Avimael, Sheva, Ophir, Chavila, Yovav
<hr style="width: 25%; margin-left: 0;"/>		Sum	26 sons

Total number of Shem's descendants is:

26

³² The text follows the highlights according to the original script [editor's note].

³³ Obviously, the Author already hints here at the gematrical value of The Name YKVK [editor's note].

³⁴ Let us recall that the Torah is traditionally divided in the following manner:

1. Five main parts, i.e. books,
2. Paragraphs, which are distinguished by their content. These are further divided into open and closed paragraphs – which depends on whether the particular verse in the Torah scroll that falls at the end of given paragraph is open or closed.
3. Verses that contain the sequence of words.

This traditionally accepted division was designed by the author of the Torah, however the chapters, as is commonly known, were introduced only in the Middle Ages. In all the numerical analyses I consulted the book *Tikun ha-sofer* (Rödelheim, 1886). It was published by S. Baer, based on the most precise Masoretic research.

ולשם ילד גם הוא אבי
 כל בני עבר אחי יפת הגדול בני שם עילם ואשור
 וארפכשד ולוד וארם ובני ארם עוץ וחול וגתר
 ומש וארפכשד ילד את שלח ושלח ילד את עבר
 ולעבר ילד שני בני שם האזר פלג כי בימיו
 נפלגה הארץ ושם אחזי יקטן ויקטן ילד את אלמודד
 ואת שלף ואת חצרמות ואת ירוז ואת הדורם ואת
 אוזל ואת דקלה ואת עובל ואת אבימאל ואת שבא
 ואת אופר ואת חזוילה ואת יובב כל אלה בני יקטן
 ויהי מושבם ממשא באכה ספרה הר הקדם אלה
 בני שם למושפחותם כלשנותם בארצותם לגויהם
 אלה משפחות בני נח לתולדותם בגויהם ומאלה
 נפרדו הגוים בארץ אחר המבול

Illustration 1 – the presented fragment of *Bereshit* 10:21-32 in *Ashuri* writing as it appears in the Torah scroll³⁵

ולשם ילד גם הוא אבי	21
פלג בני עבר אחי יפת הגדול בני שם עילם ואשור	22
וארפכשד ולוד וארם ובני ארם עוץ וחול וגתר	23
ומש וארפכשד ילד את שלח ושלח ילד את עבר:	24
ולעבר ילד שני בני שם האזר פלג כי בימיו	25
נפלגה הארץ ושם אחזי יקטן ויקטן ילד את אלמודד	26
ואת שלף ואת חצרמות ואת ירוז ואת הדורם ואת	27
אוזל ואת דקלה ואת עובל ואת אבימאל ואת שבא:	28
ואת אופר ואת חזוילה ואת יובב כל אלה בני יקטן:	29
ויהי מושבם ממשא באכה ספרה הר הקדם אלה	30-31
בני שם למושפחותם כלשנותם בארצותם לגויהם:	
אלה משפחות בני נח לתולדותם בגויהם ומאלה	32
נפרדו הגוים בארץ אחר המבול:	שביע

Illustration 2 – the presented fragment of *Bereshit* 10:21-32 as it appears in print.

Let us now check the number of the words in this paragraph.

The number of the words in the consecutive verses is as follows:

³⁵ The illustrations with the original Hebrew text were not provided in the German original. I add them in English translation in order to help the reader to follow Goldberg's argument.

Verse	Number of words
1	11
2	7
3	6
4	8
5	14
6	10
7	6
8	6
9	10
10	7
11	7
12	12
Sum	104

Total number of t h e w o r d s in this paragraph is 104 =

$$4 \times 26$$

Let us now establish the number of l e t t e r s in this paragraph.

The number of the l e t t e r s in the consecutive verses is as follows:

Verse	Number of letters
1	34
2	29
3	21
4	27
5	51
6	37
7	22
8	22
9	34
10	27
11	33
12	53
Sum	390

Total number of l e t t e r s in this paragraph is 390 =

$$15 \times 26$$

Now, let us analyse the enumeration of Shem's descendants. These are presented in the following order:

Shem	has	5 sons			
Aram	has	4 sons			
Arpachshad	has	1 son			
Shelach	has	1 son			
Ever	has	2 sons			
					Yoktan has 13 sons
Shem, Aram,	}	have together 13 sons			
Arpachshad,					
Shelach,					Yoktan alone has 13 sons
Ever					

One can notice, that the fundamental number 26 is divided into two equal parts. According to this division Shem, Aram, Arpachshad, Shelach and Ever have in total 13 sons, whereas Yoktan alone also has 13 sons.

Apparently intentional, this division of the fundamental number to two parts must definitely have some substantial ground. One should assume that again it has something to do with the numerical premises.

So far, the analysis of the letters was related to their corresponding summarised numerical value. However, both ancient Hebrews and other people of the East followed the understanding, that letters have numerical value. As the relationship between the textual and numerical notation was particularly strong, therefore it is highly probable, that in our case we deal with the fusion of textual and numerical meaning of the letters. One can assume – and that would be quite peculiar and surprising – that the sum of numerical values of each specific letters also comes down to the fundamental number.

26 descendants of Shem are divided into two groups of 13 sons each. The reason for such division is most likely the fact, that it is exactly the number 26 that constitutes the base pattern number for the sum of all 13 Shem's descendants' numerical value.

Therefore, let us write down below the names of 13 sons of Shem, Aram, Arpachshad, Shelach and Ever. Afterwards, let us translate these names to the numerical notation, according to the set of order. Finally, let us sum up these values:

1	Elam	=	150
2	Ashur	=	507
3	Arpachshad	=	605
4	Lud	=	40
5	Aram	=	241
6	Utz	=	166
7	Chul	=	44
8	Geter	=	603

9	Mash	=	340
10	Shelach	=	338
11	Ever	=	272
12	Peleg	=	113
13	Yoktan	=	169
Sum		=	3 588

The sum of numerical values for the names of the 13 sons of Shem, Aram, Arpachshad, Shelach and Ever equals 3588 =

$$138 \times 26$$

Let us follow the same scenario regarding the names of 13 sons of Yoktan:

1	Almodad	=	85
2	Shalef	=	410
3	Chatzarmavet	=	744
4	Yerach	=	218
5	Hadoram	=	255
6	Uzal	=	44
7	Dikla	=	139
8	Oval	=	108
9	Avimael	=	84
10	Sheva	=	303
11	Ophir	=	287
12	Chavila	=	59
13	Yovav	=	20
Sum		=	2 756

The sum of the numerical values of the names of the 13 sons of Yoktan equals to 2756 =

$$106 \times 26$$

The summary:	The descendants of Shem	=	26
	The number of the words	=	4 x 26
	The number of the letters	=	15 x 26
	The numerical value of the first 13 names	=	138 x 26
	The numerical value of the following 13 names	=	106 x 26

The number 26 was already used as a numeral unit five times in this paragraph. In our culture, the meter was established as a pattern for the measure of length in the space. Similarly,

here the number 26 was established as a numerical unit, in order to set the relations between each fragment of the text and the fundamental number.

Thus, it is clear that the number 26, serving as the pattern for the particular parts and the components of this fragment, must have some singular meaning.

Let us establish the numerical value of The Name YKVK:

$$\begin{array}{rcl} Y & = & 10 \\ K & = & 5 \\ V & = & 6 \\ K & = & 5 \\ \hline YKVK & = & 26 \end{array}$$

The numerical value of YKVK is:

26

All this text, whose components come down to The Name³⁶ YKVK as its fundamental numerical unit, is therefore to be understood as The Name YKVK, noted and developed within the numerical system.

The further analysis of this numerical value will show other notions related to it.

As already mentioned, 26 names of the descendants of Shem were noted in numerical system in such a way, that each letter was given its natural numerical value. Afterwards, these values were summed up. For example, the name Chul consists of three letter-numbers: 8, 6, 30 which brings together 44. Therefore, the numerical value of the name Chul is no more no less but 44.

However, in this method of numerical notation, one pivotal factor has not been taken into consideration. Namely, we do need to pay attention to different set of letters in each of the words. For example, the numerical value of the name Uzal is also 44, but it is built of four letter-numbers: 1, 6, 7, 30.

As is visible, different words can be represented by the same sum of numbers. Therefore, the specific set up for each such word's configuration of letters has surely crucial meaning. From the perspective of the consideration of the numerical value, each word should be therefore understood as a c e r t a i n n u m b e r , e l a b o r a t e d in unique way, characteristic to its [structure].

³⁶ What is worth noting, the peculiar expression "Shem", which should be rendered as „The Name“, is only supposed to indicate The Name YKVK. It is so, because Shem himself, as a forefather of the tribe of Shemites, at the same time is the prophet of YKVK.

And now, if we were about to ponder, whether the way the letters were arranged in the numerical system, then we need to write down letter-numbers o n e b y o n e , in respective order.

However, following this method, as a result we would not receive any concrete number within the decimal system, but only number sequences, that would not be connected with each other internally.

In order to receive from these sequences a concrete number, (i.e. a sequence of digits in decimal system), one must remove zeroes and assign to each position of letter-number within the particular word respective value in decimal system. For example, we would present now the name Chul as a number 863, and the name Uzal as 1673³⁷.

Let us then transcript the same way the 26 names of Shem's descendants. This way we can check if also by applying our summarisation method we would receive the fundamental number.³⁸

1.	Elam	=	7 134	14.	Almodad	=	134 644
2.	Aszur	=	1 362	15.	Shalef	=	338
3.	Arpachshad	=	128 234	16.	Chatzarmavet	=	892 464
4.	Lud	=	364	17.	Yerach	=	128
5.	Aram	=	124	18.	Hadoram	=	54 624
6.	Utz	=	769	19.	Uzal	=	1 673
7.	Chul	=	863	20.	Dikla	=	4 135
8.	Geter	=	342	21.	Oval	=	7 623
9.	Mash	=	43	22.	Avimael	=	121 413
10.	Shelach	=	338	23.	Sheva	=	321
11.	Ever	=	722	24.	Ophir	=	1 682
12.	Peleg	=	833	25.	Chavila	=	86 135
13.	Yoktan	=	1 195	26.	Yovav	=	1 622

Sum = 1 449 125

The result of this summary is the number:

1449125

This number does not constitute the multiplication of 26. Hence, our assumption seems to be not confirmed³⁹.

Nevertheless, the next crucial step for our analysis may explain [this seemingly inconsistent assumption] in the following manner.

³⁷ In other words, since the numerical value of the name Chul is 8+6+30, then the reduction of the component numbers of this value to the sum of the component digits equals 8 and 6 and 3 = 863. [editor's note].

³⁸ Identical numerical values for the names of Shelach and Shalef indicate, that the presented method of reduction does not completely lead to obtaining characteristic letter combinations in some cases. However, since these are just mathematical forms of deduction, this issue is not in fact very significant.

³⁹ Goldberg will explain below why the result is seemingly at this stage inconsistent with his assumption. Further on it will be proven that the structure and assumption is indeed valid [editor's note].

Already presented considerations have led us to one conclusion: from the perspective of numerical analysis, every word should be treated as the number, subject to reduction in specific and typical [for this number] way. Maybe it is worthy to expand our assumption regarding this very number, namely to assume that it is a s u m of a sequence of letters translated into numbers. Possibly, exactly this number may turn out to be the f u n d a m e n t a l n u m b e r u n i t .

Such eventuality seems to be very probable, especially in the light of the fact that one cannot treat the whole text and its fragments that both underwent our analysis simply as a plain, schematic calculation task. Letters build together words, and the latter must express specific sense – such that matches the concrete, intended substantive content. If nevertheless, behind all the elements, the fundamental number is supposed to be present, then there must have been some kind of tool that provides w i d e r range of interpretative freedom.

Let us refer to the analogy mentioned above. Within the decimal system, one meter is divided to smaller units– and the sum of these units brings forth again the fundamental unit, that is the meter. Similarly, it is plausible that the fundamental number unit 26 can be divided to smaller units within the decimal system⁴⁰, assuming that their sum would bring back again 26. Obviously, the underlying difference between sub-units of meter and the number 26 is that the sub-units of meter are the same, whereas the sub-units of the number 26 must differ from each other. Thus, the analogy relates only to the fact that in both cases the sub-units sum up to the fundamental unit. Therefore, as one can represent the unit of 1 meter in the form of 100 centimetres, alike t h e n u m b e r 26 must be able to be represented by another, multi-digit number, whose sum of t h e d i g i t s would give exactly the number 26.

The result of 1449125, mentioned above, constitutes the sequence of seven digits within the decimal system. Until now we have used only one operation, i.e. the addition⁴¹. Actually, it is the only operation that can be used at all, because multiplication is nothing else than the iterative addition. For example, the number of the words [in the analysed fragment of the Torah] equals $104 = 4 \times 26$, and it is nothing else than $26 + 26 + 26 + 26$. Hitherto, we applied the addition only to the numbers. If our line of reasoning is correct, then we need to adopt the addition operation also to the digits appearing within the particular numbers. The sequence of the digits 1449125 should therefore represent the reduced number 26, and the sum of these seven digits must come down to the fundamental number 26.

And there we have – after adding up of the digits⁴² of the number 1449125, we receive the number:

26

⁴⁰ As is known [and already mentioned above], the decimal system was used among the ancient Hebrews.

⁴¹ This operation stems directly from the following theory: if the Torah is the development of The Name YKVK, then it must under every condition be able to be reduced to The Name YKVK. It is done through addition, because anything that was d e v e l o p e d , must to some extent be able to be r e d u c e d .

⁴² Goldberg later explains this process under the name of „the numerical reduction” [editor’s note].

As we will show shortly, the [process] of the creation of sums of the digits is related to the indispensable sense of occurrence of the numbers in the Torah. The addition is of vital importance and finds wide application.

As a result of summation of the digits, we have received the fundamental number unit. Therefore, it appears that there was no need to write out the reduced word-numbers, because the same result would have been achieved by ascertaining the sums of digits of each names-numbers.

Let us then prove that the aforementioned claim is true⁴³.

Let us add the summations of the digits of the 26 names, ordered according to the genealogy [following the Torah text]. We want to perform it by keeping the division to two groups, each consisting of 13 names, as it was already explained above.

1.	Elam	=	15	1.	Almodad	=	22
2.	Ashur	=	12	2.	Shalef	=	14
3.	Arpachshad	=	20	3.	Chatzarmavet	=	33
4.	Lud	=	13	4.	Yerach	=	11
5.	Aram	=	7	5.	Hadoram	=	21
6.	Utz	=	22	6.	Uzal	=	17
7.	Chul	=	17	7.	Dikla	=	13
8.	Geter	=	9	8.	Oval	=	18
9.	Mash	=	7	9.	Avimael	=	12
10.	Shelach	=	14	10.	Sheva	=	6
11.	Ever	=	11	11.	Ophir	=	17
12.	Peleg	=	14	12.	Chavila	=	23
13.	Yoktan	=	16	13.	Yovav	=	11
	Sum	=	177		Sum	=	218
	Sum of digits	=	15		Sum of digits	=	11

By adding up the values of the digits of the first 13 names, we receive the number 15, while after performing the same with the other 13 names, we receive the number 11.

$$15 + 11 = 26$$

The Name YKVK consists of letter-numbers 10 5 6 5. The sum of two first letter-numbers has the numerical value 15, and the sum of the following two has the numerical value 11.

Besides already mentioned numerical arguments, also another point speaks for setting the [names of the] descendants of Shem in order of two groups, each of 13 sons:

⁴³ Goldberg would not explicitly state below if the claim about the lack of need of performing the analysis for the word-numbers is true or not. However, implicitly the answer would be “no” – such analysis is crucial as other deeper levels of structure reveal themselves [editor’s note].

The names in the first group that build up the first part of the fundamental number refer also, as far as the numerical value is concerned, to the first part of The Name YKVK⁴⁴. Similarly, the sum of the digits of the [numerical values] of the names building up the second part of the fundamental number refer to the second part of The Name YKVK⁴⁵.

Therefore, it is apparent that whenever the numerical values are considered, one uses two independent and separate methods of calculation: addition of the numbers and addition of the digits. In both cases, [in our calculation of the Torah database] the results come down to the fundamental number.

Until now we analysed only the numerical value of the 26 names of Shem's descendants. One might assume that also the numerical value of all this text also comes down to the fundamental number.

Let us then establish the numerical value of the analysed fragment of the Torah, according to the order of the verses:

1.	1 429	5.	2 387	9.	1 904
2.	1 969	6.	3 298	10.	1 527
3.	1 480	7.	1 659	11.	3 013
4.	2 455	8.	1 716	12.	3 031
Suma 25 868					

Summation results in the number 25868. When analysing this number, it is apparent that it does not reduce itself to the fundamental number.

Above calculation was based on the method of addition of numbers. Maybe there is plausibility that the sum of the values of the digits of this fragment comes down to the fundamental number.

Let us then establish the numerical value of the digits of the analysed fragment, according to the order of the verses:

1.	115	5.	191	9.	122
2.	106	6.	148	10.	96
3.	94	7.	84	11.	124
4.	97	8.	69	12.	214
Suma 1 460					

Summation results in the number 1460. When analysing this number, it is apparent that it neither reduces itself to the fundamental number.

⁴⁴ That is YK [editor's note].

⁴⁵ That is VK. This topic is thoroughly discussed by the Author in his later book, „The Reality of the Hebrews”, Berlin 1925 [editor's note].

Now we face two possibilities: either the fundamental number, that we have so far discovered in so many various combinations, does not appear here anymore – because it cannot be reconciled with the assumed sense of the words – or we still have not taken into consideration yet another possibility of its [i.e. fundamental number's] occurrence.

The next essential step, to which during the further analysis some separate observations would refer to, stems directly from our hitherto path of reasoning.

In order to correctly present the meaning of the sum of the digits, the new notion was introduced – namely the idea of numerical reduction. The numerical reduction is directly related to the set up of letter-numbers, inherent in each word.

The idea of numerical reduction already once appeared to be true, that is, indeed, as it was shown, one summary number was presented as the chain of digits. Therefore – as far as this procedure would be applied in t h e c o r r e c t , and not in the least w h i c h e v e r way – the natural consequence would be to use numerical reduction in relation to any multi-digit number.

E v e r y number and thus e v e r y set of digits described in the decimal system is to be understood as the number that was already subdued to numerical reduction (and this reduction process can be again reversed or reapplied as a result of addition of its digits). Therefore, the result that we receive should a l s o be considered as a number subdued to numerical reduction, towards which one ought to apply the same operation.

Based on that one can conclude, that every number can be reduced to a s i n g l e digit. Consequently, the summation process can be repeated as long as it takes, till the analysed number would be reduced to one digit, which we wish to name the end digit.

Let us now determine the end digits of the [Torah] paragraph under discussion, according to the order of the verses. The result is as follows:

1. 7	5. 2	9. 5
2. 7	6. 4	10. 6
3. 4	7. 3	11. 7
4. 7	8. 6	12. 7
Sum 65		

The sum of end digits gives the number $65 = 26 + 26 + 13$. In this instance the fundamental number already appears, because it is present in the sum of the end digits $2\frac{1}{2}$ times. One can clearly notice here the dichotomic division of the fundamental number to two parts, similarly to what was shown earlier. However, we are not allowed to accept fractions or mixed numbers. If our reasoning is nevertheless correct, then our fragment of the text, t r e a t e d a s a w h o l e (for until now we are dealing with the fragment of the text a s a

w h o l e) has to reduce itself to number 13, after adding up of the end digits⁴⁶ – it is a must in order to connect both parts of the fundamental number. If it is in fact so, then the sum of end digits should give us as a result the number $78 = 3 \times 26$.

We still did not use one more combination, that by all means should have been taken into consideration. [This factor is so important] because it is subordinate to the generally accepted rules [regarding the structure of the Torah text]. Namely, it is about the j u x t a p o s i t i o n of those elements that condition the structure of each text that is based on the numerical system.

Thus, [as already mentioned], each fragment of the Torah consists of the following elements: 1) specific number of verses 2) specific number of words 3) specific number of letters 4) specific sum of numerical values. If any of [the analysed otherwise] fragments consist of two or more paragraphs, then the fifth⁴⁷ component would be the number of the paragraphs⁴⁸.

Thus, if we now reduce these elements from the fragment describing the genealogy of Shem to the end digits⁴⁹, then we would receive the following results⁵⁰:

Number of verses	3
Number of words	5
Number of letters	3
Number of numerical values	2
Suma	13

The sum of all 4 elements equals:

13

And indeed, here again appears the half of the fundamental number. Together with the already established second half, set on the basis of the numerical value it gives us the number 26 – namely the sum of end digits for the numerical values = $2 \times 26 + 13$ and the sum of the [end digits] of the four elements appearing in the structure of our fragment gives us in total:

$$78 = 3 \times 26$$

Now, when we have taken into consideration all of the numbers, the numerical structure of this fragment is perfectly apparent. It is present in all the elements in developed form of one number. It constitutes the explication of The Name YKVK in the numerical notation.

⁴⁶ Of course, one can only add integers with integers, sums of digits with sums of digits and end digits with end digits. It is so, because any combination of two different methods would be just an arbitrarily action.

⁴⁷ That is why the Torah consists of 5 books – being fivefold Book, because within it there are these mentioned five countable [conditioning] elements.

⁴⁸ However, we are still discussing only one fragment that consists of one paragraph [editor's note].

⁴⁹ Compare note 16 above.

⁵⁰ The initial numbers are: number of verses – 12, number of words – 104, number of letters – 390, number of numerical values – 25868, hence 1460, hence 65.

As we have shown above, the numerical value of the first 13 names of Shem's descendants = 138×26 , and the 13 names that follow = 106×26 . Thus, the total numerical value of all 26 names equals 244×26 , which gives us the number 6344.

If we calculate the sum of digits of the number 6344, we would receive the number 17.

As we explained above, after adding up the sums of digits of the first 13 names we received the number 177, and regarding the following 13 [names] – the number 218. Adding up the digits of the numbers 177 and 218 gives in turn 15 and 11. [As already mentioned] they both constitute the halves of letter-numbers of The Name YKVK, and when summed up, we receive the number 26. After adding up the sums of digits of all 26 names [of Shem's descendants] we receive $177 + 288$, which gives in total 465.

If we calculate the sum of digits of the number 465, we would receive the number 17.

It is plausible that there is some sort of arithmetical connection or maybe even the relationship of meaning between the number 17 and 26.

In order to find it, let us investigate now what other numbers could also possibly express The Name YKVK. This Name consists of four letter-numbers: 10 5 6 5. The sum of these components equals 26. Within this numerical structure the letter character of The Name YKVK appears, because these four letters are added up like numbers.

However, if we completely ignore this letter character of The Name YKVK and instead focus on the absolute number character, then we would create from the four letter-numbers the five digit sequence of 10565, whose sum of digits equals 17.

Therefore, the sum of the digits of The Name YKVK equals 17.

Both the number 26 and the number 17 reduce themselves to one and the same number – one can reduce them to one number, namely the number 8.

[It becomes apparent now that only] the number 8 is therefore the right and only fundamental number. Together with the numerically juxtaposed Name YKVK in the form of 17 and 26, it constitutes the essential unity for the whole foundational numerical notation, hidden in the text of Torah.

Let us now analyse one more example, where number 17 constitutes the fundamental number. We have in mind the fragment discussing the defeat of Amalek, *Shemot* 17:8-16. The previous example was explained in minute details, therefore now just a brief elucidation would suffice.

The tradition about Amalek was written down in 9 verses and 2 open paragraphs.

Let us establish the number of the words in this fragment. According to the order of the verses it equals⁵¹:

1	6
2	19
3	14
4	12
5	23
6	8
7	19
8	7
9	11
Total value	119

Total number of the words in this paragraph equals 119 =

$$7 \times 17$$

ויבא עמלק וילחם עם ישראל ברפידם ויאמר
 משה אל יהושע בחר לנו אנשים וצא הלחם
 בעמלק מוזר אנכי נצב על ראש הגבעה ומטה
 האלהים בידי ויעש יהושע כאשר אמר לו משה
 להלחם בעמלק ומשה אהרן וזור עכו ראש
 הגבעה והיה כאשר ירים משה ידו וגבר ישראל
 וכאשר יניח ידו וגבר עמלק וידי משה כבדים
 ויקחו אבן וישלמו תזותיו וישב עליה ואהרן וזור
 תמכו בידי מזה אזהר ומזה אזהר ויהי ידיו אמונה
 עד בא השמש ויחלש יהושע את עמלק ואת
 עמו לפי זרע
 ויאמר יהוה אל משה כתב זאת זכרון בספר
 ושם באזני יהושע כי מזה אמוזה את זכר עמלק
 מתזות השמים ויבן משה מזבוח ויקרא שמו יהוה
 נסי ויאמר כי יד על כס יה מלחמה ליהוה בעמלק
 מדר דר

Illustration 3 – presented fragment from *Shemot* 17:8-16 in *Ashuri* writing, as it is visible in the Torah scroll

⁵¹ The middle line in the table indicates the end of the first paragraph.

8-9 וַיִּבֹא עִמְלֶק וַיִּלְחָם עִם־יִשְׂרָאֵל בְּרַפְיָדִים׃ וַיֹּאמֶר
 מֹשֶׁה אֶל־יְהוָה בְּחַזְרֹתֵנוּ אֲנָשִׁים וְצֹא הַלָּחֶם
 בְּעַמְלֶק מִזֹּחַר אֲנֹכִי נֹצֵב עַל־רֹאשׁ הַגְּבֻעָה וּמִטָּה
 10 הָאֱלֹהִים בְּיָדֵי׃ וַיַּעַשׂ יְהוָה כְּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה
 לְהַלָּחֶם בְּעַמְלֶק וּמֹשֶׁה אָהַרֵן וְזוּר עִלּוֹ רֹאשׁ
 11 הַגְּבֻעָה׃ וְהָיָה כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל
 12 וּכְאֲשֶׁר יִגְיוֹז יָדוֹ וְגָבַר עַמְלֶק׃ וַיְהִי מֹשֶׁה כְּבָדִים
 וַיִּקְחוּ־אָבֵן וַיִּשְׂיִמוּ תַחֲתָיו וַיִּשָּׁב עָלֶיהָ וְאָהַרֵן וְזוּר
 תַמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה
 13 עַד־בֹּא הַשָּׁמֶשׁ׃ וַיִּחַלֵּשׁ יְהוָה אֶת־עַמְלֶק וְאֶת־
 עַמּוֹ לְפִי־חֶרֶב׃
 14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זִכְרוֹן בְּסֵפֶר
 וְשִׁים בְּאָזְנֵי יְהוָה כִּי־מִנְחָה אֲמוּנָה אֶת־זִכְרֵ עַמְלֶק
 15 בַּתְּחִלַּת הַשָּׁמַיִם׃ וַיִּבֶן מֹשֶׁה מִזְבֵּיחַ וַיִּקְרָא שְׁמוֹ יְהוָה |
 16 נָסִי׃ וַיֹּאמֶר כִּי־יָד עַל־פֶּסֶל יְהִי מִלְחָמָה לַיהוָה בְּעַמְלֶק
 בַּהַר הַר׃

Illustration 4 – presented fragment from *Shemot* 17:8-16 as it appears in print

Let us now count the letters in this fragment. The received numbers, according to the order of the verses present as follows:

1	26
2	72
3	54
4	47
5	91
6	28
7	70
8	26
9	35
Total value	449

The number 449 reduces itself to 17, because the sum of its digits equals 17.

Thus, the sum of the digits of the number of the letters equals:

17

Let us establish the numerical value of this fragment according to the digit calculation.

These numbers according to the order of the verses are as follows:

1	89
2	273
3	212
4	147
5	349
6	115
7	265
8	100
9	123
Sum	1 673

The number 1673 reduces itself to 17, because the sum of its digits equals 17.

The sum of digits of the numerical values according to the digit calculation equals therefore:

17

Let us now establish the numerical value of this fragment according to the numerical calculation.

These numbers according to the order of the verses are as follows:

1	1 340
2	3 477
3	3 794
4	3 000
5	4 264
6	2 239
7	5 179
8	1 279
9	1 365
Suma	25 937

The number 25937 reduces itself to 26, because the sum of its digits equals 26.

The sum of digits of the numerical values according to the numerical calculation equals:

26

It is quite striking example of the arithmetical and the [logical] sense relationship between the numbers 26 and 17, where [both calculations] originate from the same numerical value, but after the numerical calculation [the result] reduces itself to 26, whereas after digit calculation it reduces itself to 17.

Thus, the numerical structure of this fragment also indicates at the development of the single number. Therefore, also this fragment should be understood as The Name YKVK expanded into the numerical notation.

Until now both the genealogy of Shem and the tradition about Amalek were treated and analysed as a whole. We stated, that both fragments need to be understood as a numerical system and that the various dimensions of this structure apply this essential unit as its measure, regarding which they constantly orient themselves in some specific relationship.

Let us now analyse in detail the structure of this numerical system and present, how this reduction to the fundamental number manifests itself.

First, let us return to the genealogy of Shem and write down one by one the number of the words of each verse.

26					26						
↑	↑		↑		↑	↑	↑				
11	7	6	8	14	10	6	6	10	7	7	12
1	2	3	4	5	6	7	8	9	10	11	12
		↓		↓		↓			↓	↓	↓
26					26						

We see here clearly the regular structure, within which 3 elements sum up 4 times to number 26, namely:

- a. element 1. 2. 4. = 26
- b. element 3. 5. 7. = 26
- c. element 6. 8. 9. = 26
- d. element 10. 11. 12. = 26

Let us write down now in similar way the number of the letters, according to the order:

34	29	21	27	51	37	22	22	34	27	33	53
1	2	3	4	5	6	7	8	9	10	11	12
↑	┌──────────┐			↑	┌──────────┐			↑	┌──────────┐		
17+17				17+17+17				17+17			
	intermediary elements				intermediary elements				intermediary elements		

The harmonious structure presents itself as follows:

Within the even space of always 3 elements, harmoniously unfolded multiplications of the number 17 occur three times. In the element 1. and 9. there is always 2×17 and, in the middle, within the element 5. one finds 3×17 placed inside. Thus, 7×17 is unfolded in the regular way.

We receive the following scheme:

		1.	$17 + 17$	}	7×17
2.	3.	4.	intermediary elements		
		5.	$17 + 17 + 17$		
6.	7.	8.	intermediary elements		
		9.	$17 + 17$		
10.	11.	12.	intermediary elements		

In similar vein, let us now write down the numerical values of this fragment, following the order:

1	1429	}	6 elements	}	26		
2	1969						
3	1480						
4	2455						
5	2387						
6	3298						
Sum		13018				numerical reduction to 13	
7	1659	}	5 elements			intermediary elements	
8	1716						
9	1904						
10	1527						
11	3013						
12	3031	numerical reduction to 13		11191			
Sum		11191		numerical reduction to 13			

The element 7. is the one that divides the numerical value to half. The first 6 elements reduce themselves to the number 13, similarly to the last 5 elements. We encounter the clear division to half and the reduction to the fundamental number.

$13018 + 11191 = 24209$ – we receive the number whose sum of digits equals 17.

One needs to underline that the summary value of the digits also shows the same construction⁵²:

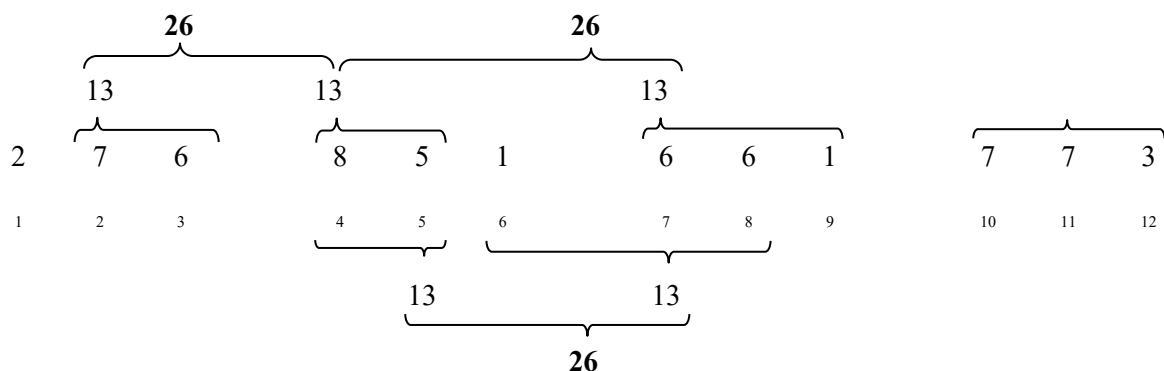
⁵² Then again, from the arithmetical point of view it is not necessary. After all, the end digits both according to the numerical and digit calculation must be the same. However, they are not just simple sums of digits of each number.

1	115	}	6 elements	}	26
2	106				
3	94				
4	97				
5	191				
6	148				
Sum	751	numerical reduction to 13			
7	84	intermediary element			
8	69	}	5 elements		
9	122				
10	96				
11	124				
12	214				
Sum	625	numerical reduction to 13			

751 + 625 = 1376 – this number also has its sum of digits reducing to 17.

As we have already proven, in case of the initial numbers, the harmonious and sophisticatedly performed reduction to the fundamental number occurs. Therefore, let us analyse now the end digits in terms of the same factors.

Let us proceed as we did it earlier above and let us write the end digits of the number of the words in orderly fashion⁵³.



One can clearly see here, that the eight digits ranging from the element 2. to 9. reduce themselves in coherent and harmonious manner to the number 26, wherein in each case the fundamental number is divided in half.

Thus, we receive the following scheme:

⁵³ Here we find a 11 the noticeable reductions to the fundamental number. Thus, if the half of the fundamental number occurs in the middle, then these [halves] come together into one complete [number] in both ways.

$$\begin{array}{rccccccc}
 & & & 1 & \text{end element} & = & 2 \\
 & & & 2 + 3 & & = & 13 \\
 & & \left\{ \begin{array}{l} 4 + 5 \\ 4 + 5 \\ 6 + 7 + 8 \\ 4 + 5 \\ 7 + 8 + 9 \end{array} \right. & & & = & 13 \\
 8 \text{ elements} & & & & & = & 13 \\
 & & & & & = & 13 \\
 & & & & & = & 13 \\
 10 & 11 & & 12 & \text{end element} & = & 17
 \end{array}$$

Once more we would like to explain the inherent arithmetical relationship between the numbers 26, 17 and 8. Therefore, let us show that the same elements [that follow the structure of] 4 x 3, that in case of the initial numbers are reduced to the number 26, also reduce themselves here to the numbers 17 and 8.

$$\begin{array}{cccccc}
 & & \mathbf{17} & & & \mathbf{8} \\
 \hline
 \uparrow & \uparrow & & \uparrow & & \uparrow & \uparrow \\
 2 & 7 & 6 & 8 & 5 & 1 & 6 & 6 & 1 & 7 & 7 & 3 \\
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\
 & & & \downarrow & & \downarrow & & \downarrow & & \downarrow & \downarrow & \downarrow \\
 \hline
 & & & & & \mathbf{17} & & & & \mathbf{17} & & \\
 \hline
 \end{array}$$

That is: $1 \ 2 \ 4 = 17$
 $3 \ 4 \ 5 = 17$
 $6 \ 8 \ 9 = 8$
 $10 \ 11 \ 12 = 17$

Let us write down in the same vein the end digits of the letter-numbers, in orderly fashion.

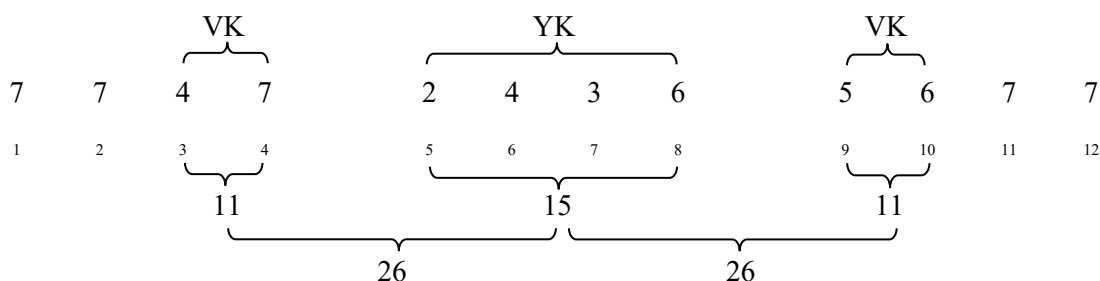
$$\begin{array}{cccccccccccc}
 & & & \text{YK} & & \text{VK} & & 8 \text{ VK} & & & \text{YK} & & & \\
 & & & \underbrace{\hspace{1.5cm}} & & \underbrace{\hspace{1.5cm}} & & \underbrace{\hspace{1.5cm}} & & & \underbrace{\hspace{1.5cm}} & & & \\
 7 & 2 & 3 & 9 & 6 & 1 & 4 & | & 4 & 7 & 9 & 6 & & 8 \\
 1 & 2 & 3 & 4 & 5 & 6 & 7 & & 8 & 9 & 10 & 11 & & 12 \\
 & & & \underbrace{\hspace{1.5cm}} & & \underbrace{\hspace{1.5cm}} & & & \underbrace{\hspace{1.5cm}} & & \underbrace{\hspace{1.5cm}} & & & \\
 & & & 15 & & 11 & & & 8 & & 11 & & & 15 \\
 & & & \underbrace{\hspace{2.5cm}} & & & & & & & \underbrace{\hspace{2.5cm}} & & & \\
 & & & 26 & & & & & & & 26 & & & \\
 \underbrace{\hspace{10cm}} & & & & & & & & & & & & & \underbrace{\hspace{10cm}} \\
 4 \times 8 & & & & & & & & & & & & & 2 \times 17
 \end{array}$$

Here, too, the eight digits from the element 4. to 11. are reduced in harmonious and coherent way to the number 26, wherein in each case the fundamental number is also divided to half – however, it is done according to the rules of the letter-number composition of The Name YKVK. Whereas earlier the first and the last three elements constituted the end ones, then in the present case these are the first three and the last element. The division of these eight digits should be made exactly in half. Four digits positioned on the right from the vertical line⁵⁴, grouped by two, give then YK and VK, whereas in the case of the four digits positioned on the left from the line one can clearly see, that in order to receive the same result one must apply the element 5. twice⁵⁵. Both sequences of the four digits relate to the digits 4 and 4, which therefore – as a connector – are reduced to 8. All the digits positioned left from the vertical line sum up to 4 x 8, and all the digits positioned right of it sum up in total 2 x 17.

Thus, we receive the following scheme:

	1	2	3	end element				
paragraph-8 {		4	5	= 15	} 26	YK	elements 1 to 7 = 4 x 8	
		5	6	7 = 11		VK		
		8	9	= 11	} 26	VK		elements 8 to 12 = 2 x 17
		10	11	= 15		YK		
							12 end element	

Let us now write down the end digits of each numerical values of the numbers and the digits, in orderly fashion.



⁵⁴ Goldberg speaks here about the vertical line in the table above, placed between 7. and 8. element.

⁵⁵ For the first time the double application of one and the same element is apparent. Thoroughly introduced numerical symmetry indicates, that it is indeed the intended procedure: 8 elements are divided to two groups, each with 4 elements. Right four continue to be divided to two halves, from which the external one is reduced to 15 = YK and the internal to 11 = VK. External part of the left four is also reduced to 15 = YK, exactly as in the case of the right four, whereas the position of the 5. element was established in such manner, that it is reduced to 11 = VK in connection to the internal half. For example, if the position of the numbers be such, that element 4. = 6 and element 5. = 9, the it would not be possible to establish any symmetrical fulfilment. This general rule had to be introduced, enabling to achieve the double combination (the word “combination” is not here used by any means in the mathematical sense, but just means “the connection”) thanks to the position of one number. It is so, because the more subtle and detailed the numerical structure would develop, the more crucial would be the application of the auxiliary harmonies in order to demonstrate the appearance of the fundamental number within the analysed component elements.

Here appears the following sophisticated numerical structure:

Again, from the eight digits we receive the fundamental number. Now the two end digits are at the beginning and two at the end. Four times it is the same digit, 7. On the right and on the left of the end digits one finds the number 11, whereas in the middle the number 15 is positioned. Thus, also here the fundamental number is divided to two parts, according to the rule of the letter-number reduction of The Name YKVK.

We receive the following scheme:

	1	2	s i m i l a r		end elements		
	3	4	=	11	}	26	VK
5	6	7	8	=		15	
	9	10	=	11	}	26	VK
	11	12	s i m i l a r			end elements	

Let us now write down all of the three sequences: the end digits of the number of the words, the number of the letters and the number of the numerical values, one after another – and then sum them up:

I.	2	7	6	8	5	1	6	6	1	7	7	3
II.	7	2	3	9	6	1	4	4	7	9	6	8
III.	7	7	4	7	2	4	3	6	5	6	7	7
	16	16	13	24	13	6	13	16	13	22	20	18

The same, regular numerical structure reveals itself:

$68 = 4 \times 17$												
			↑		↑		↑		↑			
16	16	13	24	13	6	13	16	13	22	20	18	
	1	2	3	4	5	6	7	8	9	10	11	12
			↓		↓		↓		↓			
			26		26		26					

Again, it is the eight digits that the fundamental numerical unit consists of. As previously shown, also here there are two end digits on each side, at the beginning and at the end. The third, the fifth, the seventh and the ninth element are the number 13, i.e. the half of the fundamental number, whereas the four middle elements sum up to 4×17 .

We receive the following scheme:

15. Moreover, in both groups the end elements sum up conspicuously to the number 11, thus, the elements 8 and 9 equal to 11 and the elements 11 and 12 equal to 11. The initial digits in both three-digit groups are equal to each other and total 4, similarly to the end element from the first group that is also equal to 4. As a result, the end element of the first group together with the initial element of the second group sum up to the number 8.

Here again, the arrangement of the letter-numbers of The Name YKVK, consisting of the two halves 15 and 11 is apparent.

The first group totals to the number 34, and the second to 30. Thus, both groups give together 64, i.e. 8 x 8.

We receive the following scheme:

$$\begin{array}{r}
 1 = 7 \\
 2 = 7 \\
 3 \quad 4 = 10 \\
 5 \quad 6 = 10 \\
 7 \quad 8 \quad 9 = 15 \\
 8 \quad 9 = 11 \\
 10 \quad 11 \quad 12 = 15 \\
 11 \quad 12 = 11
 \end{array}
 \left. \begin{array}{l} \\ \\ \\ \\ \\ \\ \\ \end{array} \right\} \begin{array}{l} \\ \\ \\ \\ \\ \\ \\ \end{array} \left. \begin{array}{l} \\ \\ \\ \\ \\ \\ \\ \end{array} \right\} \begin{array}{l} \\ \\ \\ \\ \\ \\ \\ \end{array}$$

17 1 group = 17+17=34
 YK
 VK
 26 2 group = 15+15=30
 YK
 VK
 26

$64 = 8 \times 8$

The special feature of harmonious structure is visible in the arrangement of 2 x 13 names of Shem's descendants.

Let us write down the end digits of the first 13 names, in orderly fashion.

The numerical structure is as follows:

$$\begin{array}{cccc}
 & & 26 & \\
 & \text{YK} & & \text{VK} \\
 \underbrace{\quad \quad \quad} & & \underbrace{\quad \quad} & \\
 15 & & 11 & \\
 \underbrace{6 \quad 3 \quad 2 \quad 4} & \underbrace{7 \quad 4} & \underbrace{8 \quad 9} & \underbrace{7 \quad 5 \quad 2 \quad 5 \quad 7} \\
 1 \quad 2 \quad 3 \quad 4 & 5 \quad 6 & 7 \quad 8 & 9 \quad 10 \quad 11 \quad 12 \quad 13 \\
 \underbrace{\quad \quad \quad} & \underbrace{\quad \quad \quad} & & \underbrace{\quad \quad} \quad \underbrace{\quad \quad} \\
 11 & 15 & & \\
 \underbrace{\text{VK} \quad \quad \quad} & \underbrace{\quad \quad \quad \text{YK}} & & \\
 & 26 & &
 \end{array}$$

Similarly to the case of the initial numbers of the numerical and the digital values of the whole fragment [under our discussion], the first 6 and the last 5 elements sum up to the number 26. In the middle, between them, again one finds the linking element with the numerical value of 17. The group of the first 6 elements is constructed in such a way that both from the left to

I Set

The principle here is the summing up to the fundamental number of both of its halves, 13 and 13.

The scheme:

$$\begin{array}{r}
 \mathbf{I} \left\{ \begin{array}{l} 4 \quad 5 \quad 6 \quad = \quad 13 \\ \quad \quad 7 \quad 8 \quad = \quad 13 \end{array} \right\} \mathbf{26} \\
 \mathbf{II} \quad 8 \quad 9 \quad 10 \quad 11 \quad = \quad \mathbf{26} \\
 \mathbf{III} \left\{ \begin{array}{l} 7 \quad 8 \quad = \quad 13 \\ 11 \quad 12 \quad = \quad 13 \end{array} \right\} \mathbf{26}
 \end{array}$$

II Set

The principle here is the summing up to the fundamental number of both of its letter-number halves, 15 and 11.

The scheme:

Both external groups are placed in a row from the left to the right and from the right to the left

$$\left\{ \begin{array}{l} \mathbf{I} \left\{ \begin{array}{l} 1 \quad 2 \quad 3 \quad = \quad 15 \\ \quad \quad 5 \quad 6 \quad = \quad 11 \end{array} \right\} \mathbf{26} \\ \mathbf{II} \left\{ \begin{array}{l} 13 \quad 12 \quad 11 \quad = \quad 15 \\ 10 \quad 9 \quad 4 \quad = \quad 11 \end{array} \right\} \mathbf{26} \end{array} \right. \begin{array}{l} \text{YK} \\ \text{VK} \\ \text{YK} \\ \text{VK} \end{array}$$

The inner group **III**

$$\left. \begin{array}{l} 5 \quad 6 \quad 7 \quad = \quad 15 \\ \quad \quad 5 \quad 6 \quad = \quad 11 \end{array} \right\} \mathbf{26} \begin{array}{l} \text{YK} \\ \text{VK} \end{array}$$

III Set

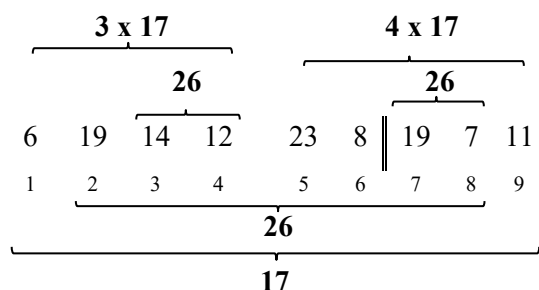
The principle here is the summing up to the fundamental number 17. Therefore, the elements 8, 12 and 13 remain unused.

We receive the following scheme:

$$\begin{array}{r}
 1 \quad 2 \quad 3 \quad 4 \quad = \quad 17 \\
 4 \quad 5 \quad 6 \quad 7 \quad = \quad 17 \\
 9 \quad 10 \quad 11 \quad = \quad 17
 \end{array}$$

Now, let us return to the tradition about Amalek, in order to check whether the analogous phenomena occur there.

Let us write down the number of the words in the particular verses of that fragment, in orderly fashion⁵⁷.



Here the first four and the last five elements sum up to the fundamental number. One may divide the numbers that are written down to two external and two internal groups. However, due to the odd number of the elements, the eight element is used twice. One considers then again the [result] $4 \times 2 = 8$ digits. 5. and 6. constitute the middle elements.

Total sum of 7×17 harmonically unfolds itself in the whole fragment: the sum of the first four elements equals 3×17 , whereas the sum of the next five elements totals 4×17 . The place of the division falls before the first middle element (the element 5).

We receive the following scheme:

$$\begin{array}{l}
 \text{Two external groups} \left\{ \begin{array}{l} 1 \quad 9 = 17 \\ 2 \quad 8 = 26 \end{array} \right. \\
 \\
 \text{Two internal groups} \left\{ \begin{array}{l} 3 \quad 4 = 26 \\ 5 \quad 6 \quad \text{Middle element} \\ 7 \quad 8 = 26 \end{array} \right. \\
 \\
 \begin{array}{l} 1 \quad 2 \quad 3 \quad 4 = 3 \times 17 \\ 5 \quad 6 \quad 7 \quad 8 \quad 9 = 4 \times 17 \end{array}
 \end{array}$$

Analogically, let us write down the letter-numbers, in orderly fashion:

$$\begin{array}{cccccccc}
 26 & 72 & 54 & 47 & 91 & 28 & | & 70 & 26 & 35 \\
 1 & 2 & 3 & 4 & 5 & 6 & & 7 & 8 & 9
 \end{array}$$

The first and the eight elements are the non-reduced number 26. Apart from that, one can notice no further regularity – the reasons for that would become obvious upon the further analysis of the end digits.

Let us now analyse the numerical value according to the digital calculation:

⁵⁷ Two vertical lines designate here the end of the first paragraph.

1 element	1. 8 9	Sum of the digits 17			
2 elements	2. 2 7 3		}	1.	7. 2 6 5
	3. 2 1 2				8. 1 0 0
	4 8 5	Sum of the digits 17		9.	1 2 3
3 elements	4. 1 4 7		}	2. paragraph	4 8 8
	5. 3 4 9				Sum of the digits 20
	6. 1 1 5				
	6 1 1	Sum of the digits 8			

In the first paragraph, one can clearly see the gradual division according to the principle of addition of the digits. After one joins the first, the second and the third element and add up their digits, one receives the fundamental number.

The scheme:

- 1 element : Sum of the digits 17
- 2 elements : Sum of the digits 17
- 3 elements : Sum of the digits 8

In the second paragraph, in which the sum of the digits totals 20, one cannot find any regularity. The reason for that would become apparent upon the further analysis of the end digits.

The same scheme, but reversed⁵⁸, one can notice in the case of the digital value, according to its calculation.

1. 1 3 4 0	Sum of the digits 8				
2. 3 4 7 7		}	1. paragraph	7. 5 1 7 9	
3. 3 7 9 4				8. 1 2 7 9	}
7 2 7 1	Sum of the digits 17		9. 1 3 6 5		
4. 3 0 0 0		}	}	}	7 8 2 3
5. 4 2 6 4					Sum of the digits 20
6. 2 2 3 9					
9 5 0 3	Sum of the digits 17				

- 1 element : Sum of the digits 8
- 2 elements : Sum of the digits 17
- 3 elements : Sum of the digits 17

Regarding the second paragraph, it is applicable what was stated above⁵⁹.

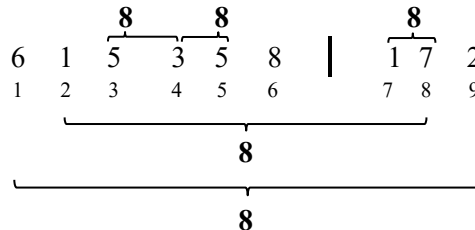
⁵⁸ We need to stress again, that both in the case of the numerical and digital calculation, the end digits must be the same. However, from the arithmetical point of view, it is not necessary at all in the case of the simple sums of the respective digits of the numbers.

⁵⁹ Where the first paragraph is being discussed [editor's note].

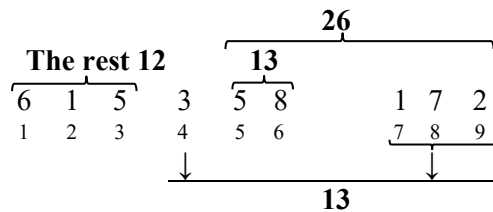
Similarly to the previous example, let us now analyse the end digits of the same sequences of the numbers.

Let us write down, as previously, the end digits of the number of the letters, in orderly fashion.

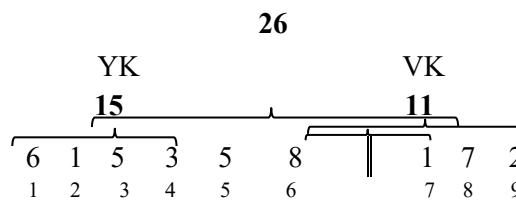
I Set



II Set



III Set



The numbers are set in such manner that one can group them according to 3 regularities.

I Set

In this set, each time the reduction of the 2 elements to the fundamental number 8 occurs. As it happened previously, also here one can distinguish two external and three internal groups. The digit 8 once appears in the non-reduced form, which is the reason for the double usage of the fourth and the eight digit.

We receive the following scheme:

$$\begin{array}{l}
 \text{External groups} \quad \left\{ \begin{array}{l} 1 \quad 9 = 8 \\ 2 \quad 8 = 8 \end{array} \right. \\
 \\
 \text{Internal groups} \quad \left\{ \begin{array}{l} 3 \quad 4 = 8 \\ 4 \quad 5 = 8 \\ 6 \quad = 8 \\ 7 \quad 8 = 8 \end{array} \right.
 \end{array}$$

II Set

In this set, six digits are summed up to two numbers 13, which total together to the fundamental number. Three unused elements give together 12.

We receive the following scheme:

$$\begin{array}{cccccc}
 & 1 & 2 & 3 & \text{The} & 12 \\
 & & & & \text{rest} & \\
 & & & 5 & 6 & = & 13 \\
 4 & 7 & 8 & 9 & = & 13 & \left. \vphantom{\begin{array}{c} 13 \\ 13 \end{array}} \right\} 26
 \end{array}$$

III Set

In this set, seven digits can be summed up to numbers 15 and 11, which together give the fundamental number. Two unused elements again give the rest that totals 12.

We receive the following scheme:

$$\begin{array}{cccccc}
 1 & 2 & 3 & 4 & = & 15 \\
 & 6 & 7 & 9 & = & 11 \\
 & 5 & 8 & \text{The} & 12 \\
 & & & \text{rest} & &
 \end{array}
 \left. \vphantom{\begin{array}{c} 15 \\ 11 \end{array}} \right\} 26 \quad \begin{array}{l} \text{YK} \\ \text{VK} \end{array}$$

In the similar vein, let us analyse the end digits of the number of the letters.

17

$$\begin{array}{cccccc}
 & \uparrow & & \uparrow & & \uparrow \\
 \text{I Set} & 8 & 9 & 9 & 2 & 1 & 1 & \parallel & 7 & 8 & 8 \\
 & 1 & \underbrace{2 \ 3} & 4 & \underbrace{5 \ 6} & & & & 7 & \underbrace{8 \ 9}
 \end{array}$$

$$\begin{array}{cccccc}
 & \mathbf{17} & & & \mathbf{17} & & & & & & \\
 \text{II Set} & \overbrace{8 \ 9} & 9 & 2 & \overbrace{1 \ 1} & \parallel & 7 & 8 & 8 \\
 & 1 & 2 & \underbrace{3 \ 4} & 5 & 6 & \underbrace{7 \ 8 \ 9} \\
 & & & \mathbf{11} & & & \mathbf{8} \\
 & & & & & & & & & & \text{VK}
 \end{array}$$

$$\begin{array}{cccccc}
 & & & & \text{VK} & & \text{YK} \\
 \text{III Set} & \overbrace{8 \ 9 \ 9} & \mathbf{26} & \overbrace{2 \ 1 \ 1} & \mathbf{11} & \parallel & \overbrace{7 \ 8 \ 8} & \mathbf{15} \\
 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9
 \end{array}$$

Here one should also distinguish the three sets.

I Set

This set is characterised by the clearly structured order of appearance of the elements., Two identical elements always follow the initial element. Afterwards, these two are always separated from the next ones by the middle element. These middle elements constantly add up to the fundamental number 17.

We receive the following scheme:

1	Middle element	}	17
2	3 Equivalent elements		
4	Middle element		
5	6 Equivalent elements		
7	Middle element		
8	9 Equivalent elements		

II Set

This set shows the further reduction to the fundamental number 17 or 8.

We receive the following scheme:

1	2	=	17		
5	6	7	8	=	17
		9		=	8

The unused elements, the third and the fourth, add up to the number 11, which would be considered further below.

III Set

This set is characterised by the reduction to the fundamental number 26. It is apparent, that the seventh element is used twice.

1	2	3	=	26					
4	5	6	7	=	11	}	26	VK	
		7	8	=	15				YK
		9		=	8				

It is clear now, that the regularity of the set in the case of the end digits is not reflected in the case of the fundamental numbers.

Moreover, one can notice, that the second part of the letter-number of The Name YKVK, i.e. the letter-number 11 VK, appears frequently in various combinations, where the letter-number 15 YK does not always accompanies it.

Till now, for the sake of clarity, we have not marked with brackets the following groupings. Let us present them now:

I	3	4	}	totals 11	
II	4	5	6		7
III	2	4			
IV	3	5	6		
V	2	5	6		

Let us now analyse the end digits of each numerical and digital values.

	26		26	
	VK		YK	VK
	11		15	11
I Set	8 3	5 3 7	7 4	1 6
	1 2	3 4 5	6 7	8 9

		8		
	8 3	5 3	7	7 4
II Set	1	2 3	4 5	6 7
		8	17	8 9

	11		11	
	8 3	5 3	7	7 4
III Set	1	2 3 4	5	6 7 8 9
		11		11

The distinguished elements may be also divided into three groups:

I Set

This set is characterised by the similar structure like [the set applicable to] the end digits of the numerical values of the genealogy of Shem. The reduction to the fundamental number of the two halves of the letter-numbers 15 and 11 follows symmetrically. The eight and the ninth element remain unused.

The scheme is as follows:

	1	2	=	11	}	26	VK
3	4	5	=	15	}		YK
	6	7	=	11	}		VK

II Set

This set is characterised by the reduction to the fundamental number 17 and further to 8. Elements: the seventh, the eighth and the ninth are not used here.

The scheme is as follows:

$$\begin{array}{rcl}
 1 & = & 8 \\
 2 & 3 & = 8 \\
 3 & 4 & = 8 \\
 4 & 5 & 6 = 17
 \end{array}$$

III Set

In this set the number 11 again occurs frequently. It appears in four combinations, interchangeably in symmetric way combined with two or three elements. One notices clearly, that the second and the seventh element are used twice. The fifth element remains unused.

The scheme is as follows:

$$\begin{array}{rcl}
 1 & 2 & = 11 \\
 2 & 3 & 4 = 11 \\
 6 & 7 & = 11 \\
 7 & 8 & 9 = 11
 \end{array}$$

Now it becomes clear, that due to the double reduction to the number 11, which takes place in the second paragraph, the last paragraph does not match with the harmonious scheme of the initial numbers⁶⁰.

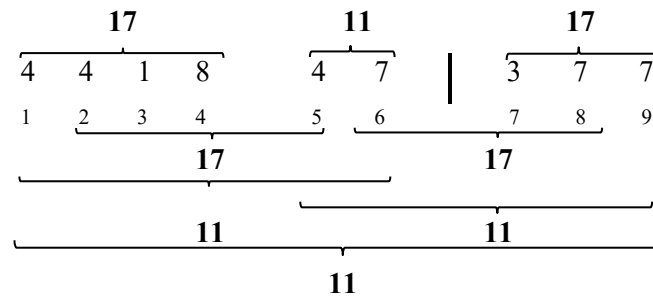
Let us write down now, one after another the three sequences of the end digits of the numbers of the words, number of the letters and sums of numerical values – and add them together.

I	6	1	5	3	5	8	1	7	2
II	8	9	9	2	1	1	7	8	8
III	8	3	5	3	7	7	4	1	6
	22	13	19	8	13	16	12	16	16
	1	2	3	4	5	6	7	8	9
			26						

Besides that the second and the fifth elements are the non-reduced numbers 13 that total 26, one cannot see here any apparent regularity.

The reason for that is to be found in the end digits, which are characterised by the elaborated and sophisticated numerical structure.

⁶⁰ Because neither 15 nor 26 occurs [editor's note].



The first four elements and the last three ones (which the second paragraph contain) sum up to the fundamental number 17, whereas the number 11 is placed in the middle, and from both sides it is accompanied by the numbers 17.

If we skip now the first element, the situation would reverse. Four elements that follow the first one and the next three ones sum up to the fundamental number 17, whereby the last element also remains unused.

The unused first and the last elements (the first and the ninth one) sum up to 11. In the point where both numbers 17 meet, the end numbers (elements fifth and sixth) sum up, crossing each other with the initial and end elements. They also total 11 (moreover, in identical way!). As a result, in this case each 17 neighbours with number 11, both from the outside and from the inside.

One can illustrate it in the numerical way as follows:

1. Illustration

$$\begin{array}{r} 1 \ 2 \ 3 \ 4 \ = \ 17 \\ \quad \quad 5 \ 6 \ = \ 11 \\ \quad \quad 7 \ 8 \ 9 \ = \ 17 \end{array}$$

2. Illustration

$$\begin{array}{r} \quad \quad 1 \ 6 \ = \ 11 \\ 2 \ 3 \ 4 \ 5 \ = \ 17 \\ \quad \quad 5 \ 9 \ = \ 11 \\ \quad \quad 6 \ 1 \ = \ 11 \\ 6 \ 7 \ 8 \ = \ 17 \\ \quad \quad 1 \ 9 \ = \ 11 \end{array}$$

Let us note that also here the number 11 appears without its companion – the number 15. It appears independent and harmonious in several various combinations.

It is important to determine the mutual numerical relationships of both paragraphs of the tradition of Amalek. As it is about the relationships, let us perform this by analysing the end digits.

After adding up the end digits, placed in order according to the paragraphs, we receive the following numbers:

	I. paragraph		II. paragraph			
1. Words:	28	or	1	10	or	1
2. Numbers:	30	or	3	23	or	5
3. Numerical value:	33	or	6	11	or	2
Sum			10			8

The end digits of the number of the words of the first and the second paragraph are the same, namely these are the digits 1.

Thus, we receive the simple relationship:

$$\frac{\text{Word I}}{\text{Word II}} = \frac{1}{1}$$

The numerical value, that after adding up of the end digits from the first paragraph equals 3×11 , and for the second one 1×11 ⁶¹, is three times greater in the first paragraph than in the second one.

Thus, we receive the simple relationship:

$$\frac{\text{Number I}}{\text{Number II}} = \frac{6}{2} = \frac{3}{1}$$

In the case of the number of the letters one cannot see any relationship of that kind. The reason for that is apparent in the combination of all the three sequences (the words, the letters, the numerical values).

Namely, these three sequences of the first paragraph total together 10, or in the further reduction – 1. The same juxtaposition appears also in the genealogy of Shem⁶².

In total, three sequences of the second paragraph give 8.

Thus, we receive the simple relationship:

$$\frac{\text{I}}{\text{II}} = \frac{1}{8}$$

Therefore, it appears that also in the particular fragments of the text the same principle of the fundamental number repeats itself. The way the composition is juxtaposed indicates to

⁶¹ Let us note that also here one finds the number 11.

⁶² The words 104, the letters 390, the numerical value of the sum of the digits 25868 or in the further reduction 1460. In the end digits: 5; 3; 2, which adds up to 10 or in the further reduction to 1.

such sophisticatedly developed numerical figures, that for the reader it instinctively resembles the ideal structure of the crystal.

We have underlined several times the fact, that in the tradition of Amalek the obvious tendency to use the second half of the letter-number YKVK appears. Namely, it is about the number 11 that occurs in quite frequent combinations without its [preceding] complementary element in the form of the number 15, being YK.

Apart from the already mentioned juxtapositions, the number 11 also manifests itself stylistically in the number of the verbs that describe the main plot [in the story]: “Amalek came”, “Yehoshua prevailed”, etc. These verbs are consecutively appearing in the same form: in the 3. person singular masculine, in the past tense imperfect:

1) *vayavo* 2) *vayilachem* 3) *vayomer* 4) *vayaas* 5) *vayeshev* 6) *vayehi* 7) *vayachalosh*
8) *vayomer* 9) *vayiven* 10) *vayikra* 11) *vayomer*

Let us also note the manifestation of the number 11 in the sum of digits of the number of the words⁶³ and in the juxtaposition of the five factors characterising this text⁶⁴.

What is very peculiar, the accumulation of the numbers 11 in the fragment about Amalek seems to corroborate the tradition, that – most plausibly – is very old⁶⁵.

In the very place, where Moshe announces the vow of YKVK, that He will wipe Amalek out of the surface of the earth, The Name YKVK is abridged to YK, i.e. the second half of the letters, VK, is omitted.

The tradition explains it in the following way:

Due to the deceitful assault on the [Hebrew] people wandering through the desert, Amalek turned out to be the enemy of YKVK.

Because the enemy arose against YKVK, therefore He would be – as anyone, whom any foe opposes – all the time restrained, as long the adversary would harm Him by merely continuing to exist.

This restraint is symbolically expressed by the abridgement of The Name.

Thus, The Name would be restored into being complete when the demise of Amalek takes place – and this evidently would occur through the adding of the letters VK to the preceding letters YK.

This thought about the reparation of The Name could not be better expressed in the Torah than through the accumulation of information regarding the second half of the letter-

⁶³ 119, Sum of the digits 11.

⁶⁴ If we present the five factors of the tradition of Amalek in the form of end digits, we receive the following data: number of the words 2, number of the letters 8, numerical value 8, number of the verses 9, number of the paragraphs 2. These five factors, depicted in such vein, bring in total the number 29, which is reduced to the number 11.

⁶⁵ Compare to Rashi to this verse. [*Shemot* 17:16 – editor’s note].

number 11. This letter-number, by lifting its restriction, i.e. through the annihilation of Amalek, would again be joined to the 15.

Due to the fact that also in the numerical language the ideas should find expression in some way or another, it cannot be excluded that this self-understood thought indeed is corroborated by the accumulation of the number 11, already noted in the tradition.

The *i m m a n e n t*, numerical character of the Torah also reveals itself in the broad application of the fundamental number that penetrates in its numerical constations the [fragments concerning the] legislation. Because these relationships are easy to be proven, it is sufficient to bring forth just a couple of examples.

I. The tent

As a short introduction, one can bring forth an uncomplicated proof that the Tent of the Meeting represents in all its parts and dimensions the fundamental number and is also reduced to it.

Let us just show just a sample of simple examples.

a) Curtains:		c) Beams:		f) Silver hooks:	
Length: 28	} 4 x 8	Number: 6	x 8	Number: 2	x 8
Width: 4					
b) Outside curtains:		d) Supports:		g) Altar:	
Length: 30	} 2 x 17	Number: 10	x 8	Length: 5	} 13
Width: 4					
		e) Silver supports:		Height: 3	
		Number: 8			

II. The festival days

15	day	1	month: Chag ha-matzot (Pesach)	} begins on day YK
15	day	7	month: Sukot	
				number of the months: 1 + 7 = 8
1	day	7	month: Yom Terua (Rosh ha-Shana)	} 1 + 7 = 8
10	day	7	month: Yom Kipur	
				10 + 7 = 17

The Festival of the Weeks (Shavuot) cannot be taken into consideration, as its date is not fixed in the Torah⁶⁶, as it depends on the date, on which the Festival of Matzot (Pesach) falls.

⁶⁶ Goldberg's remark is not precise, as the date of Shavuot is indeed fixed – it falls on the 6th of the month Sivan. However, what he means is that it is not being given explicitly, but rather must be calculated 50 days after the beginning of Pesach [editor's note].

III. The offering

During the inauguration and the completion of the construction of the Tent, the princes of the tribes brought (among others):

1 silver bowl weighting 5 x 26 silver [shekels]

For the
complementary
offering (*shlamim*)

2 calves

5 rams

5 goats

5 lambs

17 animals

Especially intriguing is the fragment known as “the covenant between the halves”, that YKVK made with Avraham (*Bereshit* 15):

The offering consists of:

1 calf

1 goat

1 ram

2 doves

5 animals

Avraham cuts the calf, the goat and the ram in half, i.e. each of these animals is parted to 2 pieces, whereas the fowl (2 doves) are not cut.

2 doves, not divided = 2 parts

3 animals divided to 2 = 6 parts
parts each

total 8 parts

IV. Other dates

8. day is the day for circumcision

8. day one brings the offering of the firstborn calf

8. day YKVK appears above the Tent (*Vayikra* 9:23).

5 x 8 days and 5 x 8 nights Moshe had to stay on the mount [Sinai].

Sprinkling with blood during the holiday of Yom Kipur:

Over the Aron's cover 1 time } 8
In front of Aron's cover 7 times } times

Since the number 8 and its developments to 17 and 26 are used, thus the principle of the numerical reduction or the summation of the digits naturally emerges.

In the hitherto analyses we continuously had the opportunity to observe the division of the fundamental number to two halves, [which was performed] according to the two principles. Either it was divided to 13 and 13 or to 15 and 11.

As far as numbers 26 and 8 are concerned, they can be divided into two equal halves, however the same is not possible in the case of the number 17, which is an odd number. Therefore, there must be another principle of division applied in this case.

Looking from the perspective of the decimal system, number 17 consists of two parts, 10 and 7. From these two numbers, 10 constitutes a unit, and it is a unit of the decimal system that was common among the ancient Hebrews. Therefore, it was almost necessary to make from the number 7 a separate and an independent unit, too.

10 and 7 are thus the numbers that play a fundamental role in the Torah's system of mitzvot – the positive and negative commandments (the orders and the prohibitions). Their application is so well known that one does not have to provide here further any proofs.

The digit 8 constitutes the fundamental number on the level of the deep, essential numerical record of the Torah, whereas the number 7 is the unit that was chosen for the application to the stylistic, narrative numerical system.

The digit 7 is the fundamental number that penetrates through the whole style of the narrative, down to the smallest details. It expands over the number of the same words and repeated sentences; it rules over the enumerations, replacement of the singular into the plural form; it organizes articles, prepositions, conjunctions, prefixes, suffixes, forms of conjugation and declination – in short, all that has anything to do with the style of the text.

One cannot explain here in this place, how the stylistic numerical system matches the numerical system of the text itself and how they come together to the one unit. However, in order to convince the reader about the holistic and thoroughly carried out character of this numerical system, we would present in the form of the tables several examples taken from all the books of the Torah. We would pay attention to the most stylistically interesting deviations from the principles, that were made for the sake of the number 7.

In reference to what we already stated, it would further occur, that the peculiarities of the style (that the critics⁶⁷ of the Torah indeed noticed, however explained them through the [hypothetical] composition of [different] sources) can be with no exception completely explained with the help of the numerical system.

⁶⁷ Goldberg refers here to the school of textual criticism and the followers of the theory of the sources, otherwise known as the documentary hypothesis [editor's note].

In order to corroborate this thesis, it would be helpful to present the story of the spies (Bamidbar 13:1-14:10 and 14:36-45⁶⁸). It is elaborated in a sophisticated and dramatic way, and textually one can distinguish in it four scenes, that would make visible the ascending and the descending character of the narrative plot.

The story of the spies

I. Illustration

Sending the spies and their travel through the Land of Israel, *Bamidbar* 13:1-25.

Their actions are described with the use of the 7 verbs, conjugated in the 3. person plural, past tense imperfect:

1) *vayaalu* 2) *vayaturu* 3) *vayaalu* 4) *vayaavou* 5) *vayikretu* 6) *vayisauhu* 7) *vayashuvu*

In the Masoretic tradition and in widely discussed interpretation of the verse 22 one finds quite striking the exception, where the singular form (instead of plural) *vayavo* appears – this case finds its explanation and its validation in the numerical system.

II. Illustration

The report of the spies about the Land of Israel, *Bamidbar* 13:26-33.

Their actions are described with the usage of the 7 verbs in the 3. person plural, past tense imperfect:

1) *vayelechu* 2) *vayavou* 3) *vayashivu* 4) *vayarum* 5) *vayesapru* 6) *vayomru* 7) *vayotziyu*

Let us note: the verse 31 speaks about *vehaanashim amru*, “and the people said”, which is an interesting deviation from the rule that was made in view of number 7.

III. Illustration

The rebellion of the people, *Bamidbar* 14:1-10.

Their actions are described with the use of the 7 verbs in the 3. person plural, past tense imperfect:

1) *vayitnu* 2) *vayivku* 3) *vayilonu* 4) *vayomru* 5) *vayomru* 6) *vayomru* 7) *vayomru*

Let us note that the exception was made in view of number 7, where [the verb was changed] to the singular: verse 1 *vatisa*.

IV. Illustration

⁶⁸ Here we only perform the analysis of the enumerations related solely to the endeavour of the spies. However, the speech of YKVK from *Bamidbar* 14:11-35 cannot be here taken into consideration.

The death of the spies and the fall of the people, *Bamidbar* 14:36-45.

Their actions are described with the use of the 7 verbs in the 3. person plural, past tense imperfect:

1) *vayashuvu* 2) *vayalinu* 3) *vayamutu* 4) *vayitablu* 5) *vayashkimu* 6) *vayaalu* 7) *vayaapilu*

We will present now in the form of the tables several characteristic examples from all of the books of the Torah. Obviously, it is just a small fraction of the whole material covering the whole five books.

A. Typical words repeated 7 times

I. *BERESHIT*⁶⁹

1. The account of creation

a) Looking at the creation:

1) *vayar* 7 times

b) The positive evaluation of the creation:

2) *tov* 7 times

c) The development of the earth:

3) *al haaretz* 7 times

It is very conspicuous that in other places, in view of number 7, different expressions were chosen. Thus, the verse 1:2 has *baaretz*, the verse 1:29 has *al pne kol haaretz*, etc.

2. The story of the Gan Eden or [otherwise known as] both chapters, where The Names YKVK ELOKIM appear, *Bereshit* 2:4-3 till the end.

4) “the garden” *hagan* 7 times

Let us note the changes that were introduced in view of number 7:

Bereshit 2:8 *gan beeden*, (*Bereshit* 3:23-24) *gan eden*.

3. The fratricide of Kain, *Bereshit* 4:1-15.

⁶⁹ Goldberg applies from this point double, parallel enumeration [editor’s note].

5) *ach* 7 times

4. The genealogy of Adam and his descendants, *Bereshit* 5.

6) *vayihyu kol yemei* 7 times

It is astonishing, that in view of the number 7 there is a change applied in reference to two “fathers” in this genealogy: in the case of Chanoch (*Bereshit* 5:23) and Lemech (*Bereshit* 5:31) *wayehi kol yemei*.

5. The Flood: *Bereshit* 6 i 7.

a) The fall of all the organisms

7) *kol basar* 7 times

Thus, in two places the expression *kol hayekum* appears (*Bereshit* 7:4 and 7:23), so that the number 7 is preserved for *kol basar*.

b) The fragment [with] YKVK + the fragment [with] ELOKIM, *Bereshit* 7.

The demise of the earth

8) *haaretz* 2 x 7 times

Noach's ark

9) *hateva* 7 times

c) The fragment [with] ELOKIM, *Bereshit* 6:13-22.

The order to build the ark

10) *teva* 7 times

The decay of the earth

11) *haaretz* 7 times

d) The fragment [with] ELOKIM, *Bereshit* 7:6-24.

The ark is floating on the water

12) *teva* 7 times

e) The fragment [with] ELOKIM, *Bereshit* 8:1-14

The ark is drifting

13) *teva* 7 times

The land becomes dry

14) *haaretz* 7 times

Let us note that clearly in view of the sevenfold occurrence of the word *haaretz*, in some places the word *haadama* appears. These are: *Bereshit* 7:8 (cf. 7:14); 7:23; 8:8 (cf. 8:9); 8:13.

6. The covenant of Elokim with Noach: *Bereshit* 9:8-17.

15) *brit* 7 times

7. “The Table of the People”, *Bereshit* 10.

a) Japhet:

16) *bnei* 7 times

b) Cham and Shem

17) *bnei* 7 times

Let us note that the changes were applied with the usage of other forms like *banim*, *yalad*, etc. It allowed to keep the multiplication of 7.

8. The genealogy from Shem to Avraham, *Bereshit* 11:10-26.

There are 10 elements, with Peleg being placed in the middle, namely:

a) from Shem to Peleg

18) *vayechi* 7 times

b) from Reu to Terach

19) *vayechi* 7 times

One can clearly see, that in the verses 12 and 14 the substitute word *chai* is used in order to keep the sevenfold repetition of *vayechi*.

9. The journey of Avraham to the land of Kanaan, *Bereshit* 12 and 13.

20) *haaretz* 7 times

Let us pay attention to other expressions, e.g. *baaretz*, *adama*, etc.

10. The dream dialog between YKVK and Avraham, *Bereshit* 15.

21) *vayomer* 7 times

In the verse 8 *vayomar* appears in view of the number 7.

11. The story of Hagar's suffering, *Bereshit* 16.

22) *Hagar* 7 times

12. The covenant of Elokim with Avraham, *Bereshit* 17:1-14.

23) *briti* 7 times

13. The covenant of Avraham with Avimelech, *Bereshit* 21:22-34.

24) *Avraham* 7 times

25) *Avimelech* 7 times

14. Yaakov removes the stone from the surface of the well, *Bereshit* 29:1-11.

26) *beer* 7 times

15. Appearance of Elokim in Bet El, *Bereshit* 35.

27) *bet el* 7 times

16. Yosef sold to Mitzraim (Egypt), *Bereshit* 37.

28) *Yosef* 7 times

17. Story about Yehuda and Tamar, *Bereshit* 38.

29) *Yehuda* 2 x 7 times

18. Y o s e f becomes a slave of Potiphar, and then lands in a prison.

30) *Yosef* 3 x 7 times

19. Israel in G o s h e n , *Bereshit* 46:28-47:5.

31) *Goshen* 7 times

Let us note that in *Bereshit* 47:11 the expression *leeretz Rameses* is used in view of the sevenfold application of the word *Goshen*.

20. The adoption [of Yosef's] sons E f r a i m a n d M e n a s h e , *Bereshit* 48.

32) *Efraim – Menashe* together 7 times

II. *SHEMOT*

1. The story of t h e m i d w i v e s , *Shemot* 1.

33) *meyaldot* or *meyaledet* 7 times

2. Abandoning Moshe as a c h i l d , *Shemot* 2.

34) *yeled* 7 times

3. The gift of the m a n b r e a d , *Shemot* 16:4 till the end.

35) *lechem* 7 times

4. Clash of M o s h e w i t h A m a l e k , *Shemot* 17:8-16.

36) *Moshe* 7 times

37) *Amalek* 7 times

5. The visit of Yitro, Moshe's father-in-law, *Shemot* 18.

38) *choten Moshe* 7 times

6. The obligation to compensate for the destroyed property, *Shemot* 21 and 22.

a) when it is destroyed and stolen, *Shemot* 21:28-22:5.

39) *yeshalem* 7 times

b) The negligence in the obligation of guarding the property, *Shemot* 22:6-14.

40) *yeshalem* 7 times

7. Moshe announces the covenant between YKVK and Israel, *Shemot* 24.

a) *Shemot* 24:1-11.

41) *Moshe* 7 times

c) *Shemot* 24:12 till the end.

42) *Moshe* 7 times

8. The first tablets, *Shemot* 31 and 32.

43) *luchot* 7 times

9. The second tablets, *Shemot* 34.

44) *luchot* 7 times

10. The preparation of the Tent and the order to erect it, *Shemot* 38:21-40:16.

45) *ohel moed* 7 times

11. The erection of the Tent, *Shemot* 40:16-38.

46) *ohel moed* 7 times

III. *VAYIKRA*

1. The offering of the one affected by *tzaraat* disease, *Vayikra* 14:1-32.

a) “The offering” for the ritual trespass

47) *haasham* 7 times

b) from the rich one, *Vayikra* 14:1-20.

48) *hayemanit* 7 times

c) from the poor one, *Vayikra* 14:21-32.

49) *hayemanit* 7 times

2. The prohibition against consuming blood, *Vayikra* 17:10-16.

50) *dam* 7 times

Let us note the explicit change in the verse 14, where in order to avoid the disturbance in the sevenfold pattern, twice the word *damo* occurs.

3. The Shabbat year, *Vayikra* 25:1-7.

51) the root *shabat* 7 times

4. The *yovel* year, *Vayikra* 25.

52) *yovel* 2 x 7 times

5. The sale in the *yovel* year, *Vayikra* 25.

53) *mimkar* 7 times

6. The conditions of the covenant, *Vayikra* 26:14-46.

a) the conditional warnings

54) *im* 7 times

b) “your enemies”

55) *oyveychem* 7 times

c) “desolation”

56) root *shamam* 7 times

d) the rest imposed on the land

57) root *shabat* 7 times

e) the expression of objection

58) *keri* 7 times

7. Estimating value.

59) *erkecha* 3 x 7 times

IV. *BAMIDBAR*

1. The census of the Levites ordered by YKVK, *Bamidbar* 3:14-4 till the end.

60) *al pi YKVK* 7 times

2. The Pesach holiday on the desert, *Bamidbar* 9:1-14.

61) the root *asa pesach* 7 times

The expression *chukat hapesach* that appears in the verses 12 and 14 has nothing to do with the expression *asa pesach* and therefore [from the style point of view] it is not supposed to be included [in the calculation].

3. The people of Israel are moving with the *Mishkan* and [the Presence of] YKVK within when ordered by YKVK, *Bamidbar* 9:15-23.

62) a) *yisu* 7 times

63) b) *al pi YKVK* 7 times

64) c) *mishkan* 7 times

4. The commandment to separate the *chala* from the bread, *Bamidbar* 15:17-21.

65) root *rum* 7 times in expression:

1) *tarimu* 2) *teruma* 3) *tarimu* 4) *teruma* 5) *terumat* 6) *tarimu* 7) *teruma*

5. The gifts for kohens, *Bamidbar* 18:8-20.

Kohens do not receive the allocation of the land, therefore in *Bamidbar* 18:20 [one finds the expression] *lo yiheye lecha*. Instead, they are supposed to receive the sevenfold compensation (*yiheye lecha*).

66) *yiheye lecha* or *lecha yiheye* 7 times

6. Aharon dies on the mount Hor, *Bamidbar* 20:23-29.

67) *hahar* 7 times

7. The fight of Sichon against Israel, *Bamidbar* 21:24-31.

68) *Sichon* 7 times

8. The story of Bileam's she-ass, *Bamidbar* 22.

69) *aton* 2 x 7 times

9. The commandments regarding the festive offerings, *Bamidbar* 28 i 29.

70) a) *uminchata* 7 times

However, clearly in *Bamidbar* 28:31⁷⁰, 29:18, 29:27, 29:33 there is *minchatam*.

71) b) *wenisko* 7 times

Otherwise, there are *wenisko* or *weniskehem*.

10. The commandment of *neder* (the promise to abstain) and the sworn obligations.

72) a) the expressions stemming from the root *asar* 2 x 7 times, e.g.: *isar*, *asher*, *asra*, *asra*, *isar*

73) *isar* 7 times

74) b) the expressions stemming from the root *nadar* 2 x 7 times, e.g.: *nadra*, *neder*, etc.

75) *nedarecha* 7 times

c) seven cases, where the [particular] word is introduced by the expression:

76) (*ve*) *im* 7 times

these are the verses: *Bamidbar* 30:6, 7, 9, 11, 13, 15, 16; on the other hand, see *Bamidbar* 30:3 and 30:4 where *ki* appears in view of the sevenfold appearance of the term *im*.

11. War against Midian, *Bamidbar* 31.

⁷⁰ Here, contrary to Goldberg's claim, the version *minchato* appears, however it does not contradict nor disqualify his argument and its logic [editor's note].

77) *midian (im)* 7 times

[Tribe of] Reuven, Gad and half of the tribe of Menashe are obliged by YKVK to go forth to the battle, *Bamidbar* 32.

78) *lifne* YKVK 7 times

12. The border is established, *Bamidbar* 34:1-15.

79) a) *gvul* 7 times

80) b) *hagvul* 7 times

c) “generation”

81) *mate* and *matot* 7 times

13. The names of the princes of the 12 tribes, *Bamidbar* 34:19-29.

82) a) *nasi* 7 times

83) b) *ulemate* 7 times

Regarding a) one must note that in view of the sevenfold appearance of the word *nasi*, Kalev, Shmuel and Elidad do not bear the title of *nasi*.

Regarding b) let us mention that due to the sevenfold appearance of the expression *ulemate* in the verses *Bamidbar* 34:19, 21 and 23, only the expression *lemate* is used.

14. The cities of Levites, *Bamidbar* 35:1-8.

84) (*he*) *arim* 7 times

V. *DEVARIM*

1. The repetition of the story of lawgiving, *Devarim* 1-12.

85) *chorev* 7 times

These are the verses from *Devarim* 1:2, 1:6, 1:19; 4:10, 4:15, 5:2, 9:8.

2. The first tablets, *Devarim* 9.

86) *luchot* 7 times

3. The second tablets, *Devarim* 10.

87) *luchot* 7 times

Compare to the 8th and 9th enumerations above, applicable to *Shemot*.

4. War against Sichon, *Devarim* 2:17-3:15.

88) Sichon 7 times

Compare to the 7th enumeration above, applicable to the *Bamidbar*.

5. The voice of Elokim on the mount Chorev, *Devarim* 5:19-30.

89) *kol* 7 times

6. The description of the Land of Israel⁷¹, *Devarim* 8:7-10.

90) *eretz* 7 times

7. The description of the fertility of the Land of Israel, *Devarim* 11:8-12.

91) *eretz* 7 times

8. The motivational calling for bravery before the battle, *Devarim* 20:1-9.

92) *ish* 7 times

9. The commandments regarding the virgin, *Devarim* 22:13 till the end.

93) a) *naara* 2 x 7 times

94) b) *ish* 2 x 7 times

10. The commandments regarding the war camp, *Devarim* 23:10-15.

95) *machane* 7 times

11. The prohibition against demanding the interest, *Devarim* 23:20-21.

⁷¹ In the original Goldberg uses out-of-date and presently most unfortunate and not applicable term “Palästina”.
[editor’s note].

96) the root *nashach* 7 times

12. The commandment regarding the marriage, *Devarim* 24:1-4.

97) *ish + isha* 7 times

Let us note that in the verse 4 the term *baal* occurs, in view of the sevenfold repetition principle.

13. The law of the levirate marriage, *Devarim* 25, 5-10.

98) the root *yavam* 7 times

14. The two examples of the number 7 that run through *Devarim*:

99) a) *bnei levi lub hakohanim haleviim* 7 times

These are: *Devarim* 17:9 and 18; 18:1; 21:5; 24:8; 27:9; 31:9.

100) b) *lishmor (ve) laasot (am)* 7 times

These are: *Devarim* 15:5; 17:19; 24:8; 28:1, 28:13, 28:15; 32:46.

B. Typical sentences repeated 7 times

I. *SHEMOT*

1. Israel in Mitzrayim (Egypt): *Shemot* 1-11.

101) *vayomer YKVK el Moshe* 3 x 7 times

2. The exodus of Israel from Mitzrayim (Egypt) and the stay at the mount Sinai.

a) before appointing Betzalel, *Shemot* 12-30.

102) *vayomer YKVK el* 2 x 7 times

b) after appointing Betzalel, *Shemot* 31-40.

103) *vayomer YKVK el Moshe* 1 x 7 times

3. The preparation of the Tent and its equipment, *Shemot* 38-39:30.

104) *kaasher tziva YKVK et Moshe* 7 times

4. The erection of the Tent with its equipment, *Shemot* 40:16-38.

105) *kaasher tziva YKVK et Moshe* 7 times

II. *VAYIKRA*

1. The commandments referring to the offerings, *Vayikra* 1-7.

106) *vayedaber YKVK el Moshe lemor* 7 times

2. The commandments related to the ritual purity, *tahara*, *Vayikra* 8-17.

107) *vayedaber YKVK el Moshe lemor (veel Aharon) lemor* 7 times

Let us note the explicit twofold change in view of keeping the sevenfold repetition of the number 7. In *Vayikra* 11:1 there is *lemor alehem* – the expression that does not occur anywhere else, whereas in *Vayikra* 16:1 the word *lemor* is missing.

3. The commandments related to *kedusha* (“the holiness”), *Vayikra* 18-22.

108) *vayedaber YKVK el Moshe lemor* 7 times

4. The commandments related to the festivals, *Vayikra* 23 and 24.

109) *vayedaber YKVK el Moshe lemor* 7 times

5. The full-burning offerings *ola* and *shlamim*, *Vayikra* 1-3.

110) *ishe reyach nichoach... la YKVK* 7 times

III. *BAMIDBAR*

1. The commandments related to the camps, *Bamidbar* 1-10:10.

111) 1) *Bamidbar* 1-3

112) 2) *Bamidbar*. 4-6:21

113) 3) *Bamidbar* 6:22-10:10

} *vayedaber YKVK el Moshe* 7 times

2. The story of the journey through the desert, *Bamidbar* 10:11-15.

114) 4) *vayomer YKVK el Moshe* 7 times

3. Korach’s revolt; the appointment of Aharon; the laws of kohens, *Bamidbar* 16-19.

115) 5) *vayedaber YKVK el Moshe* 7 times

4. The story leading up to the appointment of Yehoshua, *Bamidbar* 20-27.

116) 6) *vayomer YKVK el Moshe* 7 times

5. Additional laws *Bamidbar* 28-36.

117) 7) *vayedaber YKVK el Moshe* 7 times

Here we find [a pattern] of 7 x 7 groups interchanging with the words *vayedaber* and *vayomer*, whereby *vayedaber* is used mainly in the fragments related to the laws, whereas *vayomer* occurs mainly in the fragments relating the stories.

6. The story of Bileam and his speech, *Bamidbar* 22-25.

118) *vayisa meshalo vayomar* 7 times

7. The sons of Israel on the plains of Moav, *Bamidbar* 22-36.

119) *beavot Moav al (meever le) Yarden Yerecho* 7 times

These are: *Bamidbar* 22:1; 26:3; 26:63; 33:48; 33:50; 35:1; 36:13.

8. The laws related to the festive offerings, *Bamidbar* 28 and 29.

120) *reyach nichoach ishe la YKVK* or *ishe reyach nichoach la YKVK* 7 times

9. ALL BOOK OF *SHEMOT*

121) *Shemot* 1-40, *wayedaber YKVK (Elokim) el Moshe* 7 times

10. ALL BOOK OF *DEVARIM*

122) 1. *uviarta haraa mikirbecha* 7 times

These are: *Devarim* 13:6; 17:7; 19:19; 21:21; 22:21; 22:24; 24:7.

Let us note that in view of the sevenfold repetition of the number 7, in two verses, 17:12 and 22:22, there version *uviarta miYisrael* occurs.

123) 2. *bekol levavecha uvekol nafshecha* 7 times

These are: 4:29; 6:5; 10:12; 26:16; 30:2, 30:6, 30:10.

Let us note again that in two verses, 11:13 and 13:4, in view of the sevenfold repetition of the number 7, the change was introduced: *bekol levavechem uvekol nafshechem*.

124) 3. *lishmor (ve) laasot (am)* 7 times

These are: *Devarim* 15:5; 17:19; 24:8; 28:1; 28:13; 28:15; 32:46.

C. The Names of Elokim and YKVK repeated 7 times

I. *BERESHIT*

A. Elokim

- 125) 1. The story of the Flood, *Bereshit* 6-9:18, 2 x 7 times Elokim
- 126) 2. Yaakov at Lavan's, *Bereshit* 28:10 till 30, 2 x 7 times Elokim
- 127) 3. Yaakov meets Lavan, *Bereshit* 31, 7 times Elokim
- 128) 4. Yaakov meets Esau, *Bereshit* 32 and 33, 7 times Elokim
- 129) 5. The promises of Elokim in Betel, *Bereshit* 35, 7 times Elokim
- 130) 6. Yosef in Mitzrayim (Egypt), *Bereshit* 39-41, 7 times Elokim
- 131) 7. Israel in Mitzrayim (Egypt), *Bereshit* 42-50, 2 x 7 times Elokim

Total: 10 x 7 groups with Elokim

B. YKVK

- 132) 1. The story of Noach, *Bereshit* 6:9-9:29, 7 times YKVK
- 133) 2. The story of sons of Noach, *Bereshit* 10-11:9, 7 times YKVK
- 134) 3. The departure of Avraham from Ur-Kasdim and the stay in Mitzrayim (Egypt), *Bereshit* 12, 7 times YKVK
- 135) 4. Lot's deeds, *Bereshit* 13 and 14, 7 times YKVK
- 136) 5. The promise regarding the progeny, *Bereshit* 15, 7 times YKVK
- 137) 6. The appearance of YKVK in Mamre, *Bereshit* 18:1-21, 7 times YKVK
- 138) 7. YKVK performs the judgment upon Sdom, *Bereshit* 19, 7 times YKVK
- 139) 8. YKVK gives promises to Itzchak, *Bereshit* 26, 7 times YKVK
- 140) 9. YKVK gives promises to Yaakov, *Bereshit* 27 and 28, 7 times YKVK
- 141) 10. Birth of the 12 heads of the tribes, *Bereshit* 29 and 30, 7 times YKVK

Total: 10 x 7 groups with YKVK

The summary:

From the story of the Flood we have 10 x 7 groups with Elokim in *Bereshit* and respectively 10 x 7 groups with YKVK.

142) Moreover, let us note that in the description of the creation of the world in *Bereshit* 1, there is 5 x 7 *Elokim*.

II. *SHEMOT*

A. Elokim

- 143) Israel in Mitzrayim (Egypt), *Shemot* 1-12, 2 x 7 times Elokim

B. YKVK

- 144) 1. Appointment of Moshe, *Shemot* 3, 7 times YKVK
- 145) 2. Establishing of the holiday of Pesach, *Shemot* 13:1-10, 7 times YKVK

146) 3. Sanctification of the first crops, *Shemot* 13:11-16, 7 times YKVK

D. The groups of commandments repeated 7 times

I. *SHEMOT*

The commandments related to the so-called Book of the Covenant, *Shemot* 21-23.

1. group, *Shemot* 21:1-17

2 x 7 sets of commandments related to the protection of persons.

147) 7 introduced by [the expression] *im*

148) 7 introduced by [the expression] *ki* or by the participle

2. group, *Shemot* 21:19-36

2 x 7 sets of commandments related to the protection of health.

149) 7 introduced by [the expression] *im*

150) 7 introduced by [the expression] *ki*

3. group, *Shemot* 21:37-22:16

2 x 7 sets of commandments related to the protection of the property.

151) 7 introduced by [the expression] *im*

152) 7 introduced by [the expression] *ki*

4. group, *Shemot* 22:17-23:9

a) *Shemot* 22:17-22:30

153) 7 prohibitions introduced by [the expression] *lo* joined with the 2. person singular past tense imperfect.

Let us note that in two places in *Shemot* 22:21 and 22:24, in view of the number 7, there was the plural form applied instead of the singular. These are the expressions: *lo tesimun*, *lo teanun*.

VI. *Shemot* 23:1-9

154) 7 prohibitions introduced by [the expression] *lo* together with the 2. person singular, past tense imperfect.

c) *Shemot* 22:17-23:9

155) 7 prohibitions introduced by:

2 particles

3 times [the expression] *im*

2 times [the expression] *ki*

II. *DEVARIM*

Devarim 12

Group A. 1-19

- a) 1-4 The prohibition of idolatry
- b) 5-14 The centralized offering service
- c) 15-19 The permission to eat meat [from the offerings]

Group B. 20-31

- a) 20-25 The permission to eat meat
- d) 26-28 The centralized offering service
- b) 29-31 The prohibition of idolatry

From this scheme it is clear, that in the group A. one finds the notion of the centralized offering service in the foreground and only later the permission to eat meat [from the offerings] is mentioned. In the group B it is reversed.

One finds the following multiplications [of number 7] in *Devarim* 12:

156) 7 times *sham* (centralized offering service) and

157) 7 times *tuchal basar* (permission to eat meat [from the offerings])

Once this scheme is shown, one clearly notices the following factual set:

Group A	6 times <i>sham</i>	1 time <i>tuchal basar</i>
Group B	1 time <i>sham</i>	6 times <i>tuchal basar</i>
<hr/>		
Group A + Group B	7 times <i>sham</i>	7 times <i>tuchal basar</i>

E. The number 7 in enumerations

The examples from the book of *Devarim*

1. *Devarim* 7:13 - *uverachecha*⁷², there are 7 topics:

158) 1) *pri bitnecha* 2) *pri admatecha* 3) *deganecha* 4) *tiroshecha*
5) *yitz(e)harecha* 6) *shegar alafecha* 7) *ashterot tzonecha*

2. *Devarim* 18:3-4, 7 offerings to kohens:

⁷² Amendment of the original text, where the term *uverach* appears [editor's note].

159) 1) *hazeroa* 2) *halchayayim* 3) *hakeva* 4) *reshit deganecha* 5) *tiroshecha*
6) *yitz(e)harecha* 7) [*reshit*] *gez tzonecha*

3. *Devarim* 28⁷³:4-5 – *baruch*, 7 objects of *brachot* (the blessings);

160) 1) *pri bitnecha* 2) *pri admatecha* 3) *pri behemtecha* 4) *shegar alafecha*
5) *ashterot tzonecha* 6) *tanacha* 7) *mishartecha*

Especially instructive is the comparison with the analogous antonym *arur*. Namely, in this case we have not 7 but only 6 “curses” – the expression *pri behemtecha* is missing, because exactly this curse cannot be sanctioned.

4. *Devarim* 8:8, 7 fruits of the land:

161) 1) *chita* 2) *seora* 3) *gefen* 4) *teena* 5) *rimon* 6) *zeyt-shemen* 7) *dvash*

F. The number 7 in the visions of the prophecies of the future events

The examples from the book of *Devarim*

1. The prophecy of the expulsion – *Devarim* 4:25-40, 7 forms of the verb in 2. person plural, past tense perfect.

162) 1) *venoshantem* 2) *vehishchatem* 3) *vaasitem* 4) *vaasitem* 5) *venishartem*
6) *vaawadtem* 7) *uvikashtem*

This example is very instructive, because it clearly shows how in the book of *Devarim* the numerical system manages the application of the forms “you” both in singular and plural. One cannot fail noticing, that in the described fragment the singular “you” appears interchangeably with the plural “you”. However, after the appearance of the 7 forms of the verb of the same type that constitute the plural placed between the forms of “you”, later on in all of the fragments the plural form does not appear any more.

2. The law related to the decision in judging the disputes – *Devarim* 17:8-12, 7 forms of the verb in 2. person singular, past tense perfect.

163) 1) *vekamta* 2) *vealita* 3) *uvata* 4) *vedarashta* 5) *veasita* 6) *veshamarta*
7) *uviarta*

3. The law related to the war captives – *Devarim* 21:10-14, 7 forms of the verb in 2. person singular in past tense perfect.

164) 1) *veshavita* 2) *veraita* 3) *chashakta* 4) *velakachta* 5) *vahavta* 6) *uvealta*
7) *veshilachta*

⁷³ Amendment of the original text, where chapter 25 is mistakenly mentioned [editor’s note].

4. The law related to the annulments of the marriage and [the law of] *sota* – the accusations against the [allegedly promiscuous] woman – *Devarim* 22:13-21, 7 forms of the verb in 2. person singular in past tense perfect.

165) 1) *uva* 2) *usnea* 3) *vesam* 4) *vehotzi* 5) *veamar* 6) *velakach* 7) *veamar*

5. The law related to divorce – *Devarim* 24:1-4, 7 forms of the verb in 3. person singular, past tense perfect masculine.⁷⁴

166) 1) *vekatav* 2) *venatan* 3) *veshilcha* 4) *usnea* 5) *vekatav* 6) *venatan* 7) *veshilcha*

This last example is especially instructive, because at the same time it shows, as it were, the dramatic structure of the composition of this commandment. Elements 1, 2, 3 and respectfully 5, 6 and 7 are the same and describe the activities of a person that derive from the [meaning of the] element 4⁷⁵. Thus, we find here the following verbs:

to write, to give, to send away, t o h a t e , to write, to give, to send away.

It is clearly visible that t h e o b s e r v a t i o n s of the Torah's critics⁷⁶ did not come out of nowhere – however, t h e r a t i o n a l e for these [analysed] phenomena is different from what seems to be expected. Instead of ascribing the style peculiarities of the Torah to the composition based on the assumption of the existence of various sources, in reality one can [as mentioned already above] explain them, w i t h n o e x c e p t i o n with the help of the numerical system. [To stress it again, it] was constructed exclusively by t h e o n e a u t h o r : the exchange of The Names YKVK and Elokim in the book of *Bereshit*, the exchange of “you” forms from singular to plural, verb forms in 2. person singular and plural in the book of *Devarim*, or all the so-called repetitions and other style singularities [– all these] are t h e i n d i s p e n s a b l e , n e c e s s a r y c o n d i t i o n s a n d p r i o r a s s u m p t i o n s of the numerical system.

Let us conclude by considering, how such numerical structure emerged – that is, which steps the author was undertaking during creation of this text.

The author must have surely predicted and pre-plan the exposure of the very one, concrete number. [It was necessary] because this numerical system, both as a whole and also in its particular, harmonious fragments, shows without any doubt the constant principle of this one

⁷⁴ There are also forms of the feminine, but Goldberg does not take them into consideration. Nevertheless, it is logically acceptable, as the notion of divorce is intrinsically connected mainly to man's agency [editor's note].

⁷⁵ Verb *usnea*, “to hate”. Goldberg underlines the fact that all the actions related to divorce start with the initial hate between both parties – and “hate” is mentioned here in the middle of the group of 7 verbs [editor's note].

⁷⁶ Goldberg refers here to the school of textual criticism and the followers of the theory of the sources, otherwise known as the documentary hypothesis [editor's note].

specific number⁷⁷. Therefore, he had to write down each letter of his text, constantly having in mind this very number.

The question arises whether in the case of such narrative the standard calculation is technically possible at all.

Let us assume, taking as an example all the numerical results of the story of Amalek, that the author first wrote down these outcomes of his calculations, even before he composed the text itself, which consecutively provided the content to this numerical form.

The final numerical value of these words was supposed to be the number 17. Thus, the author wrote down considerable number of words, that [had numerical value] of multiplication of the number 17. The letters that make up these words brought forth with themselves the natural given numerical value, that the author could no longer change. However, this numerical value also had to come down to one specific number: the sum of its digits, after performing the calculation of the digits, must have given the value of 17, and in calculation of the numbers – the value of 26.

The author would have to then change the already existing numerical value for as long as it took to receive the expected number, without being able however to change anything in the sum of words. This would be possible, too, though not without significant difficulties. Still, the change to perform the adjustment of the numerical value would have to cause the application of the specific number of letters – and the number of the letters should also be included in the sum of all the digits of the number 17. When [the author] aimed at changing the number of letters, having in mind this criterion, then he would lose so hard achieved numerical value and most plausible, also the established number of the words, too. And this would be the case, when the author had to take into consideration only the three factors: the number of the letters, the number of the words and the numerical value.

Impossibility to freely set these three factors with the help of the calculation can be explained in the following way: if three (or more) factors are totally dependent on each other, then one cannot freely set all of them. If we have the combination of the freely established number of the words and letters, then one cannot already at ease establish the numerical value – because it directly stems from the two remaining values, similarly as the third angle of the triangle simply results from the remaining two angles. The third factor cannot be therefore shaped as per author's wish. However, should the author wish to freely choose all the three factors, he would have to test almost an infinite number of values in order to achieve his goal.

In both remaining scenarios, where the number of the letters and numerical value is given and where the number of the words is provided with the numerical value, the situation is obviously the same.

If we take into the consideration, that the author had to take into account not three but – as the hitherto analysis had shown – with the far greater number of factors, then we could imagine, that the composition of the text based on the calculations would be utterly impossible.

⁷⁷ Namely, 8 and its developments to 26 and 17 (with 7 as organising the external style) [editor's note].

Moreover, the sole story about Amalek is but only one of the many fragments, which the whole text of the Torah consists of. And it was exactly all the fragments at once that had to be harmonized one with each other in terms of the numerical dependencies⁷⁸.

Finally, considering all the numerical expressions could not interrupt the author in providing his words the required sense.

Thus, from this consideration of the origin of the creation of the analysed text of the Torah, one is led to quite peculiar (however completely substantiated from the mathematical point of view) conclusion, that such numerical structure would be impossible to obtain through the calculation.

⁷⁸ The principles, upon which the numerical system is based on, would be further described in the forthcoming work [i.e. *The Reality of the Hebrews*, Berlin 1925, 2005, (in German), Cracow 2012 (in Polish); English translation forthcoming [editor's note]. These principles allow to perform the general realization of the numerical system. Any arbitrary calculations performed without knowing of these rules would lead to no result whatsoever.