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## Matzah: Not Just Flour and Water

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Before we move on in the Torah, I'd like to point out that this *Shemini/Pesach* connection we've been discussing also connects to the **8** days of waiting before a circumcision, or *brit milah*, in that, as explained by the Arizal, the difference between matza (???) and *chametz* (???) is the letter *hei* (?) and *chet* (?) and that the letter *hei* is a circumcised letter *chet* and that what we're doing in forgoing chametz for the eight days is akin to a circumcision in that we're cutting off our desires for the self alone.

Kabbalistically and/or spiritually, similarity of form represent a physical closeness and in terms of gematria, it indicates a special affinity between the words. Now, interestingly enough there are a very few words that express multiple affinities, but one pair is *Pesach* (???), Passover and *Kemach*, (???) flour/meal. Both have three letters, both end in the letter *chet* (?) of value **8**, both have a total gematria value of **148** and both have an ordinal value of **40**, or  $5 \times 8$ .

The ordinal value is the sum of the positioning of the letters within the Hebrew alphabet (i.e. *mem* is the 13<sup>th</sup> letter and has an ordinal value of **13**). So as it happens both related words have ordinal value of **40**, which is the numerical value of the letter *Mem*, whose ordinal value is **13**, which if you've read our last few articles you know is connected to love (*ahava*) and mazal, as is the number **8**.

Another pair of words with an even greater affinity is *Mayim* (???), water and *Melech* (???) , King, both with gematria values of **90** and ordinal values of **36**. Now, it may just be a coincidence but *Kamach*, (???) flour and *Mayim* (???), water are the two ingredients in *Matzoth*. If we add the two values we get  $148 + 90 = 238$ , which is the value for Rachel, a prominent kabbalistic symbol for protection and of manifestation on an earthly level (*malchut*). And if we add the two ordinal values  $40 + 36 = 76$  plus the *kolel* of 1 for the equation we get **77**, *mazal*, or if we choose a *kolel* of 2 for the two ingredients, we get **78** which according to the Arizal is *mazal* in Aramaic and **3** times the Tetragrammaton (????, ???? ,????) and also not-coincidentally "bread," which would be *chametz*.

Just a note for anyone interested, R' Chaim Vital explains that the **3** Tetragrammaton (????, ???? ,????) act as a visual meditation for supporting *mochin*, the brain.

Moreover,  $238 + 76 = 314$ , the value of the *Shin-Dalet-Yud* (?????), the name of protection on every *mezuzah*. And regarding the connection between *Pesach* and *King*, as Rav Yehuda Zvi Brandwein of blessed memory points out in one of his letters, the meaning of Passover is not a battle between Moses and Pharaoh, but a battle for the souls of the people between God and the Satan, the evil inclination, and the eating of *matzoth* on *Pesach* is a turning away from the desires for the self alone and the evil inclination and towards the King, *Hashem*.

As we strive to reach the tree-of-life reality, we need to examine the tree itself and find that the letters in *chametz* (???) **Ch.M** and **Z** are also found in the tree-of-life (**AZ ChYYM**) and that the **3** that are not, **AYY** not only add up to **90**, but also have the original value of **36**, just like the phenomenal affinity found between *Mayim* (???), water and *Melech* (???) , King that we've written about in previous blogs.

What this means is not clear, but the **Ayin** (**70**) represents the **70** branches of the tree and the double **Yuds** represents the central column or trunk of the tree through which the water from

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above flows. While the *chametz* may be the bark.

And like the tree, we surround ourselves with *chametz* for protection, but it prevents the divine waters (light) to flow through us. *Chametz* is just the same pure flour and water as Matzah, but with the addition of yeast (the desire to receive for ourselves alone). It's these desires that soak up the divine waters and prevent us from seeing the essence of the tree.