The book of the family

The Cohen family

כהן · דוד · שרה · נועם · מיכל

David · Sarah · Noam · Michal

SAPIR 861

Composed from the letters and numbers of your names · sapir861.com · 2026-10-28

Dedication

If this book is a gift, write here who it is from and for what occasion. Years later these two lines will mean more than everything printed below.

SAPIR 861 · The Family Book

The Cohen family

This book was written for your family, and for no one else. There is no horoscope in it and no description of character: we do not know your children the way you know them, and we will not pretend otherwise. What each of you does have is a name, and a name has letters, a number and a place in an ancient text. We followed those traces and gathered what we found into a single story — the story of your family, told in the language of the oldest book that is still read every day on every continent. No religious commitment is needed for this, and no Hebrew: any name in the world, from Maria to Nugzar, can be written in Hebrew letters by its sound, and then it acquires a number. Read the book slowly. Best of all aloud, and together.

Your family's word

Add together the numbers of all your names and one number comes out. In the Torah that number has a word — here it is:

14 + 505 + 166 + 100 = 785

פשתה

«flax, linen»

Leviticus 13:47

How this book is built

Every Hebrew letter is also a number: alef is 1, bet is 2, and so on up to tav, 400. It was so long before Arabic numerals: numbers were written with letters, and a word with the same number was read as an echo of another word. The sages added the letters up and searched the Torah — the five books of Moses — for other words with the same number; this is called gematria. We did the same with your names, with your surname, and with every pair in the family.

There are no secret signs in numbers, and we are not looking for any. A meeting of numbers is a reason to stop and read a verse that might otherwise have been passed by. And a good verse, read at the right moment, works like a mirror: a person sees in it something long felt and never put into words.

What a name itself means we take only from the ancient text and from old dictionaries. To a name from another language — Georgian, Armenian, Spanish — we give a number by its sound and say plainly that it is not in the Torah; then its number speaks for it.

Every chapter ends with a conversation. This is not an exam and not a questionnaire: the questions have no right answers. Under each one we explain why it is worth asking and what is worth hearing in the reply.

After each account there is a paragraph called If you look closely. There we try to read an image from the Torah as a mirror of ordinary family life: tiredness no one sees, silence, the wish to be heard. We assert nothing about you — we only describe what is familiar in many homes. Whether to recognize yourself in it is for you to decide.

Why this works

The psychologists Marshall Duke and Robyn Fivush of Emory University spent years asking teenagers what they knew about their family: how their parents met, where their grandparents came from, what the family had lived through. Those who knew more turned out, on average, to be steadier in themselves and clearer about who they were. The researchers explain it this way: a child feels part of a story that began before him. If so, hard times can be survived — others in the family have survived them already.

A name is the first word a person hears about himself. A child hears it thousands of times before he can speak. When the family tells him where the name came from and what it means, he receives not a label but a story he can grow into.

And one last thing. In a family, hearing matters more than speaking. Most quarrels

between people close to each other are not about the thing being argued over, but about someone not being heard. That is why in this book everyone has a page of their own and an evening when only they are listened to.

The surname — the shared home

The surname is the one thing a family holds in common. Each of you received a name of your own, but the surname is carried together, and your grandchildren will inherit it. That is where we begin speaking about the family.

Cohen in Hebrew is כהן: 20 + 5 + 50 = 75.

The surname's number 75 is that of the Torah word לילה — 'night' (Genesis 1:5).

God called the light day and the darkness night, "laila". And there was evening and there was morning, one day. Night in the Torah receives its name from the Creator; it has its own place in the world. It is with night, with evening, that every day begins in the Jewish reckoning. Night is a time of quiet, of sleep, of whispered conversations. A family might think: how do our nights and evenings go? What in them belongs to darkness, and what to the calm from which a new day is later born?

If you look closely

> Darkness is called night, and ever since, the day begins with evening. It is a remarkable order: first darkness, then light. Many know how in a family evening becomes the hardest time: everyone is tired, everything has piled up, and that is precisely when irritation flares. It happens that the adults wish the evening would end sooner. But if the day begins with evening, then it is evening that sets its tone. This week one could try to make the evening a beginning rather than an end: turn on soft light, switch off screens for half an hour, read to the children or to each other, and see what the morning turns out like.

The word of the surname is neither a promise nor a verdict. It is a shared image the family can come back to: hang it on the wall, recall it on a hard day, tell the children about it when they ask where we come from.

The letters of the surname, כ ה נ, are carried by each of you.

David: no letters in common with the surname — the name brings new letters into the home.

Sarah: the name holds the surname letters ה.

Noam: the name holds the surname letters נ.

Michal: the name holds the surname letters כ.

David

דוד

> Father's page. In most families less is said about the father than about the children: he is busy, he supposedly knows it all already. This page is an occasion to give him the floor and listen.

The name

From the root “beloved.” The shepherd from Bethlehem who defeated Goliath, second king of Israel and author of psalms; the Pentateuch does not yet know him — his story is in Samuel.

ד dalet, 4 — “door”; ו vav, 6 — “hook”; ד dalet, 4 — “door”

The number and the word

The letters of the name David together give 14. The Torah word זהב — "gold" — has the same number. Here is where it stands and what happens there:

זהב

«gold»

Genesis 24:22

Abraham's servant stands by the well. Rebecca has given water to him and to all his camels, and then he takes out a gold ring weighing half a shekel and two bracelets for her arms. "Zahav", gold, appears here after the deed, not before it. The servant was seeking not wealth but a kind heart, and the gold became an answer to generosity. The gift here is a sign that a person has been seen. We might think about how we in our family acknowledge one another's kindness. Do we notice it when it looks like simple help at a well?

If you look closely

> The gold at the well is given not for beauty but for kindness: Rebecca gave water to a stranger and to his camels. Many know how families give thanks for results, for a grade, a paycheck, a win, and barely notice the quiet good done with no one watching. It happens that a child or an adult stops doing good simply because no one sees it. The gift in this scene says: I noticed. This week one could watch for who at home does something kind unnoticed, and tell them so concretely, in a

> single sentence, without judgment and without reward.

How to read this

For an adult, one's own name has long since become a familiar sound. This page is a chance to hear it anew, the way it was heard by the parents who were choosing it.

David — Conversation

Ask these questions one at a time rather than in a row — over dinner, on the road, before sleep. Under each we have written what it is for.

1. "Your name means: loving. Where is that in your life?"

The question gives no ready answer; it offers the word to try on. An answer of "nowhere" is an answer too, and it deserves respect.

2. "What did you like about me from the very beginning?"

Researchers of couples have noticed that those who recall the start of their story warmly come through hard times more easily. This question goes back to the beginning.

3. "What should I do when things are heavy for you?"

People take support differently: one needs advice, another needs quiet company. Better to ask than to guess.

4. "What is worrying you now that I do not know about?"

Do not interrupt and do not solve the problem at once. Sometimes it is enough that the worry was heard.

5. "What are you dreaming of this year?"

Grown-up dreams get lost behind daily life. A dream said out loud comes closer — and those nearby get a chance to help.

Answers — write them in yourselves

Sarah

שרה

> Mother's page. In the house she is the one who asks most often how everyone else is doing, and the one least often asked in return. Here the question goes to her.

The name

“Lady, princess.” Abraham’s wife and the first matriarch; the Torah changes Sarai to Sarah with the promise of a son (Genesis 17:15).

ש shin, 300 — “tooth”; ר resh, 200 — “head”; ה he, 5 — “behold”

The number and the word

The letters of the name Sarah together give 505. The Torah word עלתה — "the vine's rising blossom" — has the same number. Here is where it stands and what happens there:

עלתה

«the vine's rising blossom»

Genesis 40:10

In prison Pharaoh's cupbearer tells Joseph his dream: before me was a vine, and on it three branches, and as it budded its blossoms shot up and its clusters ripened into grapes. Alta, shot up, is the motion of growth, from bud to blossom to fruit. Joseph explains: in three days Pharaoh will restore you to your post. One might think about what in a family grows slowly, from bud to fruit, and how it is recognised that the time of ripening has come.

If you look closely

> In the cupbearer's dream the vine blossomed and at once bore ripe grapes. In the dream everything happened instantly. In life growth is slow, and many know the impatience: one wants the child to learn faster, relationships to improve sooner, the hard period to end more quickly. It happens that this impatience keeps one from noticing that the vine is already growing, only slowly. The flower comes before the fruit. This week a small step of growth in someone close that has not yet borne results could be noticed and celebrated for its own sake, and said

> aloud.

How to read this

For an adult, one's own name has long since become a familiar sound. This page is a chance to hear it anew, the way it was heard by the parents who were choosing it.

Sarah — Conversation

Ask these questions one at a time rather than in a row — over dinner, on the road, before sleep. Under each we have written what it is for.

1. "What did you like about me from the very beginning?"

Researchers of couples have noticed that those who recall the start of their story warmly come through hard times more easily. This question goes back to the beginning.

2. "What should I do when things are heavy for you?"

People take support differently: one needs advice, another needs quiet company. Better to ask than to guess.

3. "What is worrying you now that I do not know about?"

Do not interrupt and do not solve the problem at once. Sometimes it is enough that the worry was heard.

4. "What are you dreaming of this year?"

Grown-up dreams get lost behind daily life. A dream said out loud comes closer — and those nearby get a chance to help.

Answers — write them in yourselves

Noam

נועם

> The page of Noam. Nothing written here is about what Noam should become; it is about where his name came from and which words of the Torah stand beside it.

The name

A modern name from “pleasantness”; the word appears in the psalm “to behold the pleasantness of the Lord” (Psalm 27:4).

נ nun, 50 — “fish”; ו vav, 6 — “hook”; ע ayin, 70 — “eye”; מ mem, 40 — “water”

The number and the word

The letters of the name Noam together give 166. The Torah word עליון — "the Most High God" — has the same number. Here is where it stands and what happens there:

עליון

«the Most High God»

Genesis 14:18

Melchizedek, king of Salem, brings Abram bread and wine; he is a priest of "El Elyon", God Most High. "Elyon" means highest, the one above all the kings who have just been at war. After the battle a man hears that victory does not make him supreme. Abram gives Melchizedek a tenth. A family might consider how it remembers what is higher in moments of success, and what it means for it to give away part of what it has received.

If you look closely

> Melchizedek calls God the Most High and blesses Abram without asking anything in return. There is an upward gaze in this scene that helps people see one another with respect. Many know how, in the everyday bustle, a family lives only horizontally: chores, shopping, schedules. It happens that there is no moment when everyone together looks beyond the ordinary. Such a moment does not cancel one's cares, but it puts them in their proper place. This week, before the Shabbat or holiday dinner, you might pause so that each person silently recalls what they are grateful for before the meal begins.

How to read this

For a child, a name is the first thing he learns about himself. Tell Noam this page in your own words: where the name came from, why this one was chosen, what word stands beside it. There is no need to explain the meaning — for a child the story is enough. The meaning will be found later, alone, and it may turn out different from what you expected. That is fine.

Noam — Conversation

Ask these questions one at a time rather than in a row — over dinner, on the road, before sleep. Under each we have written what it is for.

If the child is under 8

1. "Which letter in your name do you like best? Draw it."

Small children think with their hands. Drawing his letter, a child takes the name into his own keeping.

2. "What do you most like doing with your father? And with your mother?"

The answer shows in which minutes a child feels close. Often it is not what the grown-ups planned but small things: the walk to nursery, a story before sleep.

3. "When you are frightened, what helps you?"

A child needs to know that fear can be spoken about. Do not argue with the answer and do not rush to soothe — simply remember what helps.

If the child is older

1. "Your name means: pleasure. Where is that in your life?"

The question gives no ready answer; it offers the word to try on. An answer of "nowhere" is an answer too, and it deserves respect.

2. "What from our family would you like to pass on to your own children one day?"

This question shows what he himself values at home. The answer often surprises parents, and they learn something new about their own house.

3. "What at home is unclear to you? Ask outright."

Children notice more than it seems, and ask rarely. Permission to ask is already a sign of trust. Answer honestly and briefly.

4. "When you need help, how is it best for us to offer it?"

Teenagers often refuse help not because they do not need it but because of the way it is offered. The answer will suggest the form.

Answers — write them in yourselves

Blessing

In Jewish families there is a custom: on Friday evening parents put a hand on a child's head and say a few words. It asks for no faith — only a minute on any evening of the week. A hand on the head says without words: you are protected, you are loved. Children keep such minutes for life, even when they pretend to be embarrassed.

ישמך אלהים כאפרים וכמנשה

“May God make you like Ephraim and Manasseh” (Genesis 48:20).

Michal

מיכל

> The page of Michal. Nothing written here is about what Michal should become; it is about where her name came from and which words of the Torah stand beside it.

The name

“Brook,” or short for Michael. Daughter of King Saul, David’s first wife (1 Samuel 18).

מ mem, 40 — “water”; י yod, 10 — “hand”; כ kaf, 20 — “palm”; ל lamed, 30 — “to learn”

The number and the word

The letters of the name Michal together give 100. The Torah word ימים — "seas" — has the same number. Here is where it stands and what happens there:

ימים

«seas»

Genesis 1:10

The third day of creation. God gathers the waters into one place, and dry land appears. God calls the dry land earth, and the gathering of waters seas, "yamim", and sees that it is good. The seas are a boundary beyond which dry land can become a home. The water draws back so that there is room for life. A family might ask itself: where do we draw back so that another has room? And how can a boundary be not a wall but something that gives each person their own ground?

If you look closely

> God called the gathering of waters seas and saw that it was good. The sea is vast, and many waters come together in it. Many know how hard it is to gather everyone in a large family: different cities, different schedules, different temperaments. It happens that relatives meet for years only for occasions, and even then not all of them. The gathering in the Torah is called good, as if the meeting itself were already a blessing. This week one could suggest a shared video call or get-together for the whole extended family, grandparents, uncles, cousins, for no particular reason, simply to be together.

How to read this

For a child, a name is the first thing he learns about himself. Tell Michal this page in your own words: where the name came from, why this one was chosen, what word stands beside it. There is no need to explain the meaning — for a child the story is enough. The meaning will be found later, alone, and it may turn out different from what you expected. That is fine.

Michal — Conversation

Ask these questions one at a time rather than in a row — over dinner, on the road, before sleep. Under each we have written what it is for.

If the child is under 8

1. "Which letter in your name do you like best? Draw it."

Small children think with their hands. Drawing his letter, a child takes the name into his own keeping.

2. "What do you most like doing with your father? And with your mother?"

The answer shows in which minutes a child feels close. Often it is not what the grown-ups planned but small things: the walk to nursery, a story before sleep.

3. "When you are frightened, what helps you?"

A child needs to know that fear can be spoken about. Do not argue with the answer and do not rush to soothe — simply remember what helps.

If the child is older

1. "Your name means: rivulet. Where is that in your life?"

The question gives no ready answer; it offers the word to try on. An answer of "nowhere" is an answer too, and it deserves respect.

2. "What from our family would you like to pass on to your own children one day?"

This question shows what he himself values at home. The answer often surprises parents, and they learn something new about their own house.

3. "What at home is unclear to you? Ask outright."

Children notice more than it seems, and ask rarely. Permission to ask is already a sign of trust. Answer honestly and briefly.

4. "When you need help, how is it best for us to offer it?"

Teenagers often refuse help not because they do not need it but because of the way it is offered. The answer will suggest the form.

Answers — write them in yourselves

Blessing

In Jewish families there is a custom: on Friday evening parents put a hand on a child's head and say a few words. It asks for no faith — only a minute on any evening of the week. A hand on the head says without words: you are protected, you are loved. Children keep such minutes for life, even when they pretend to be embarrassed.

ישימך אלהים כשרה רבקה רחל ולאה

“May God make you like Sarah, Rebecca, Rachel and Leah” (words of the tradition).

Each with each

In a family of four there are six separate bonds, and each has a life of its own. A mother's relationship with her son is not the same as a father's with that same son. Here we look at each pair separately: we add two numbers and read the word that comes out.

You are the beginning of this family. Everything else grew out of your pair, and the children learn love by watching how the two of you speak to each other. So about your pair we say more.

David · Sarah

David and Sarah: 14 + 505 = 519.

No shared letters — together the names hold 5 different letters.

Questions for each other

1. “Which day of our life would you live again?”
2. “What should the two of us start doing together?”
3. “How do you want our home to be in ten years?”

Between a parent and a child there is always an inequality: one cares, the other grows. The bond is good when a child knows there is time that belongs to him and one parent alone. Try an hour together once a month — without brothers and sisters, without phones.

David · Noam

David and Noam: 14 + 166 = 180 — פנים, ‘face to face’ (Genesis 32:31).

At night by the river Jabbok, Jacob wrestles with someone until dawn. In the morning he names the place Peniel: "I have seen God face to face, and my life has been spared." "Panim" means face. After a night of fear Jacob comes away limping, but with a new name, Israel. Face to face is a meeting without masks, one that changes a person. A family might consider when its members last spoke with one another face to face, honestly, even if it was hard.

If you look closely

> Jacob names the place Peniel because he saw face to face. A face-to-face meeting is one where no one hides or turns away. Many know how family members talk over their shoulders: from the next room, in text messages, through someone else. It happens that for years spouses, or parents and children, do not look each other in the eye while they talk. And a face says more than words. This week you might agree to discuss everything important only face to face: sitting across from each other, phones set aside, looking at one another, even if the conversation

> takes only a few minutes.

Shared letters: ו.
Ask each other: “What do we love doing, just the two of us?”

David · Michal

David and Michal: 14 + 100 = 114 — חנון, ‘gracious’ (Exodus 22:26).

The Torah says: if you take your neighbor's garment in pledge, return it before the sun goes down, for it is his only covering; in what else shall he sleep? And if he cries out to Me, I will hear, for I am gracious, "chanun". Compassion here is very concrete: remembering that a person is cold at night. A family might think: do we notice what those close to us need as evening comes? What can we give back to them before the sun goes down?

If you look closely

> The Torah commands that a poor man's garment be returned before nightfall, because he has nothing else to sleep in. And it explains: God is gracious. Many know how in a family rules are sometimes kept so strictly that the person is forgotten. It happens that a punishment or a demand stays in force even when a child or an adult is already struggling. Compassion does not cancel rules, but it remembers that at night a person needs warmth. This week, at the end of the day, one could cancel some minor demand or consequence when it is clear that the person is already tired, and tell them so gently.

No shared letters — together the names hold 6 different letters.
Ask each other: “Which day together do you remember best?”

Sarah · Noam

Sarah and Noam: 505 + 166 = 671.

No shared letters — together the names hold 7 different letters.
Ask each other: “What would you like to learn from me?”

Sarah · Michal

Sarah and Michal: 505 + 100 = 605 — ששה, ‘six’ (Genesis 30:20).

Leah bears her sixth son and says: God has endowed me with a good gift; now my husband will dwell with me, for I have borne him six sons. She names the boy Zebulun. Shishah - six. Behind this number lie long years of waiting for love. Each time, Leah hopes to be seen. The Torah does not hide this pain. Six sons are a fullness, yet the wish remains simple: that her husband be near. Does your family hear one another when someone is quietly waiting to be noticed?

If you look closely

> Leah says: I have borne my husband six sons - and in these words one hears the hope of finally being valued. Many know the feeling of investing in a family again and again, hoping at last to be seen and loved for it. It happens that such a hope lives on for years and no one guesses it. Love that has to be earned is exhausting.

> This week you might tell the person who tries hardest in your family that they are loved not for what they do, but simply because they are there.

No shared letters — together the names hold 7 different letters.
Ask each other: “Where shall we go, just the two of us, next time?”

Brothers and sisters are the longest relationship in a life: it begins before friendship and lasts longer than the one with parents. Quarrels between them are not a sign of trouble but a way of learning to come to terms. The parents' task is not to judge who is right but to help each of them be heard.

Noam · Michal

Noam and Michal: 166 + 100 = 266 — אסרה, ‘to turn aside and see’ (Exodus 3:3).

Moses was shepherding the flock near Mount Horeb and saw a bush that burned and was not consumed. He said: "Let me turn aside and see this great sight." And only when God saw that Moses had turned aside to look did He call to him out of the bush. The conversation began because a man stopped and stepped off the familiar path. A family can ask itself: do we notice the extraordinary close by, and are we willing to turn aside from our way in order to see it?

If you look closely

> Moses could have walked past the burning bush, but he turned aside to look. In the bustle of family life we often walk past: past a drawing on the table, past a phrase a child tosses out in the doorway, past a spouse's tired face. It happens that what matters most at home does not shout; it simply burns quietly at the side of the road, and it can be noticed only by slowing one's step. Many know the late regret of not having stopped in time. This week, one could set oneself one "turning aside" a day: when someone close shows or tells something, put one's own task down and turn fully toward them, even for a minute.

Shared letters: מ.
Ask each other: “What can we do better together than alone?”

The story of our family

These are questions children ask their parents and their grandparents. There is no need to do it all at once — one question over dinner. Write the answers down: in twenty years this will be the dearest page in the book. Remember what the researchers said: what matters to a child is not a beautiful story but an honest one, with the hard parts in it and with how the family got through them.

1. How and where did Mum and Dad meet?
2. Why was I given my name? Who chose it?
3. Where do my grandparents come from? What were their names?
4. Where does our surname come from, and what did the family tell about it?
5. What were Mum and Dad like at my age?
6. What hard time did our family go through, and how did it get through it?
7. Who in our family first moved to this country, and why?
8. Which holiday matters most to us, and how was it celebrated before?
9. Which object in our home have we kept the longest, and why?
10. Which dish or song is ‘ours’?
11. What did your parents teach you, and what do you want to teach me?
12. What is passed down in our family from generation to generation?

Answers — write them in yourselves

When there is an argument at home

An argument in a family is not a crash but a conversation that went wrong. Below are four simple rules. They work not because they are clever but because everyone agreed to keep them.

1. Stop.

Whoever is angry takes three slow breaths before speaking. Anger passes faster than it seems — what was said stays.

2. Speak in turn.

The second one first retells what he heard, and only then replies. Often after the retelling there is nothing left to argue about.

3. Speak about yourself.

"I am hurt", not "you always". The first can be heard; the second makes one defend himself.

4. Finish together.

When the argument has died down, say your family's phrase aloud. It reminds you that you are still one whole:

“Without you there is no 785 — our number.”

For Noam and Michal:

“Without you there is no 266 — our number.” “Together we are ‘to turn aside and see’.”

The first seven evenings

There is no need to read it all at once. Begin with seven evenings of fifteen minutes — best over dinner, with no phones on the table. Fifteen minutes is not much, and that is exactly why it works. What counts is the regularity, not the length.

Evening 1 — the whole family. Open the cover. Each person finds their own name and recounts it with the letter table. Read the family word and the line beneath it aloud.

Evening 2 — David. Open David's page. Ask the questions in turn. David decides what to write as the answers.

Evening 3 — Sarah. Open Sarah's page. Ask the questions in turn. Sarah decides what to write as the answers.

Evening 4 — Noam. Open Noam's page. Ask the questions in turn. Noam decides what to write as the answers.

Evening 5 — Michal. Open Michal's page. Ask the questions in turn. Michal decides what to write as the answers.

Evening 6 — the family story. The children ask the questions from "The story of our family"; the parents tell.

Evening 7 — Friday or Saturday. The blessing of the children and the verse with the family word פשתה (Leviticus 13:47).

After that: a family council once a month; on your wedding anniversary, the couple's verse; at the Jewish New Year, reread the book and add new answers. At 13, give the child their page.

Blessing

יברכך ה׳ וישמרך. יאר ה׳ פניו אליך ויחנך. ישא ה׳ פניו אליך וישם לך שלום

"May God bless you and keep you. May God make His face shine upon you and be gracious to you. May God turn His face toward you and give you peace" (Numbers 6:24–26).

In closing

This book has ended; the conversation has not. Everything printed here is only an occasion. The real book of your family is written in the places where you wrote the answers in your own hand, and in the evenings when the phones lay face down and one of you said for the first time what he is afraid of or what he dreams about.

Do not hide it too far away. Take it out in a year — on the same day — and read the answers again. The children will grow, the answers will change, and the pages will stay, and one day your child will show them to his own children: look, I wrote this when I was seven.

A family is not people who always agree. It is people who come back to each other after disagreeing. Let the word of your family remind you of that.

The family sign

This page can be printed and framed by the front door.

כהן

Cohen

פשתה

«flax, linen»

785 · Leviticus 13:47

דוד · שרה · נועם · מיכל

David · Sarah · Noam · Michal

The letter table

א alef, 1 — “ox”
ב bet, 2 — “house”
ג gimel, 3 — “camel”
ד dalet, 4 — “door”
ה he, 5 — “behold”
ו vav, 6 — “hook”
ז zayin, 7 — “weapon”
ח chet, 8 — “fence”
ט tet, 9 — the first letter of tov — “good”
י yod, 10 — “hand”
כ kaf, 20 — “palm”
ל lamed, 30 — “to learn”
מ mem, 40 — “water”
נ nun, 50 — “fish”
ס samekh, 60 — “support”
ע ayin, 70 — “eye”
פ pe, 80 — “mouth”
צ tsadi, 90 — in the Talmud — “the righteous one”
ק qof, 100 — in the Talmud — “holy”
ר resh, 200 — “head”
ש shin, 300 — “tooth”
ת tav, 400 — “mark”

How to check it yourself: take the letter table above and add up the letters of a name — that is its number. Find the verse by its reference in any Torah: the word with the same number stands there.

Reproduce this calculation

Engine: SAPIR 15.65 · Torah text: Westminster Leningrad Codex (CC BY 4.0)
Counting rules: standard gematria (mispar hechrachi); final letters counted as regular letters
Data: doi.org/10.5281/zenodo.22848827 · github.com/shimonmeleh666-alt/sapir861-gematria-data ·
Date of calculation: 2026-10-28
The same page for you: https://sapir861.com/provenance?q=4
Anyone can open the link and get the same result. If the engine changes, the version number changes with it.

Sources

Name meanings follow the text of the Tanakh (Westminster Leningrad Codex) and Strong’s dictionary (1890). The questions and phrases are a family language, not an assessment.
Westminster Leningrad Codex (OSHB), CC BY 4.0 · Strong’s Hebrew Dictionary (1890), public domain · Duke M., Fivush R., Emory University, Do You Know scale (2001–2010) · The Family Dinner Project

Биньямин Пичхадзе, «Хумаш 354» (חומש 354), Бней-Брак, 2002 / התשס״ג

Report prepared 2026-10-28 · sapir861.com · This is addition, not prophecy.

This book is not psychological, medical or legal advice and does not replace the help of a specialist. Coincidences of numbers are not proof and say nothing about what is to come. If things are hard in the family for a long time, turn to a family psychologist.