SAPIR 861

דוד

Name and birthday report

SAPIR 861

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דוד

David

ד ו ד

4 + 6 + 4 = 14

14

Name card

The word of your number

יד — “hand”. First place in the Torah: Genesis 3:22.

The Torah has 9 different words with the number 14; this one is the most frequent.

The verse of your name

Numbers 2:18 — begins with ד and ends with ד.

Your Torah page

14 of 354 — Bereshit (Genesis) 9:20, portion Noach.

Your day

כ״א אדר תשמ״ה (21 Adar 5745) · Thursday · weekly portion ויקהל · Vayakhel

Verse of meeting: Exodus 35:5 — your portion contains the word זהב with the number of your name.

These lines are the skeleton of the book. Each chapter below opens one of them: what the word is, what the verse is, what it says and when to read it. There is no character description here and no forecast — only what stands in the text and can be checked. How everything was checked is in the appendix.

Where a name gets its number

Hebrew has no separate digits. The twenty-two letters of the alphabet are both sounds and numbers: alef is one, bet is two, yod is ten, kuf is a hundred, tav is four hundred. This is how dates were written on gravestones, chapter numbers in books, years in documents. Any word written in Hebrew letters can also be read as a number. This count is called gematria.

Commentators on the Torah have used it since ancient times. In the Talmud (Shabbat 104a) the letters are read as hints, by their names and shapes. In the thirteenth century Baal HaTurim opens the commentary on almost every portion with a numerical equality of two words. The Sefer Yetzirah, a book no later than the tenth century, divides the letters into three mothers, seven doubles and twelve simples, and links the twelve to the months of the year.

We add nothing of our own to this. We take your name as it is written in Hebrew, add up the numbers of its letters, and look at what stands next to that number in the text of the Torah itself: which word, which verse, which page. And separately, what stands next to your birthday in the Hebrew calendar.

This is not a horoscope and not a prediction. The number does not say who you are or what will happen to you. It gives you a few specific places in a text that has been read for three thousand years, and a few dates that belong only to you. What to do with them is in the last chapter.

This book is for anyone

You do not need to be Jewish to read this book, and you do not need to know Hebrew. The five books from which every verse here is taken are the beginning of the Bible. For Christians they are the first books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. The Quran calls them the Tawrat. They are read in hundreds of languages, and the translation under each verse in this book is the same one found in an ordinary Bible.

Your name does not have to be Hebrew. Any name can be written in Hebrew letters as it sounds: Maria, John, Ana, Kenji. That is what we did, and everything that follows works from that spelling. If your name comes from the Bible, it has its own original Hebrew form, and then we use that.

The Hebrew calendar is one of the oldest calendars still in daily use. The festivals the Bible speaks of are counted by it; historically, the date of Christian Easter is also reckoned from it, through the date of Passover. Your birthday in this calendar is simply one more exact date that belongs to you.

Where the book mentions customs — reading a verse, marking a day — it describes how this is done in Jewish tradition. Take from it what suits you and leave the rest.

Book names: Bereshit — Genesis, Shemot — Exodus, Vayikra — Leviticus, Bamidbar — Numbers, Devarim — Deuteronomy. Shmuel — Samuel, Tehillim — Psalms.

How this is different from horoscopes and numerolo

Horoscopes and numerology also start from a date or a name. The difference is what happens next. Here it is, point by point.

Where does the answer come from?

Horoscopes and numerology: From a table of meanings made up by the author of the system. Different authors give different meanings.
This book: From a text that Jews, Christians and Muslims have known for thousands of years. We interpret nothing; we only show what stands in it.

Can it be checked?

Horoscopes and numerology: No. Another astrologer or numerologist will say something else, and neither can prove it.
This book: Yes. The letter table is at the end of the book. Anyone in any country gets the same numbers, the same word and the same verse.

Does it tell you who you are?

Horoscopes and numerology: Yes, and millions of people with the same sign or number read the same thing about themselves.
This book: No. We do not know you and do not pretend to. What the word and the verse mean to you is your decision.

Does it promise a future?

Horoscopes and numerology: Often: a lucky year, a hard month, compatibility.
This book: No. Not one sentence about what will happen to you.

What is left afterwards?

Horoscopes and numerology: A description you forget within a week.
This book: A word, a verse, a page and dates you can read aloud, hang on a wall, give as a gift, and check again in ten years.

> That is why this book can be shown to anyone — believer or not, a child or a scientist. There is nothing here to take on faith: everything is on the page.

1. Your name

In plain words

Your name is written in Hebrew like this: דוד. Every Hebrew letter is also a number. Add up the numbers of the letters and you get 14. That is the number of your name.

David — The customary Hebrew spelling of this name. If your name is spelled differently, correct the Hebrew spelling and the report is recomputed.

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.

The name דוד does not stand as a word in the Pentateuch — as with most names, including many Tanakh names from the later books.

Portraits of your letters

Every letter has a name, a number, an ancient sign, and what the Talmud and the Sefer Yetzirah say about it. Here are the letters of your name, in the order they stand in it.

ד dalet, 4 — “door”.

Dalet is number 4, “door”. In the Talmud it is “dal”, the poor one toward whom the gimel walks; the dalet is turned slightly away, so that the giver does not look into the face of the receiver. A double letter of the Sefer Yetzirah. Four is the number of the directions and of the letters of the Name.

ו vav, 6 — “hook”.

Vav is number 6, “hook” or “nail”. In the Torah vav is most often the word “and”: the letter that joins words and verses. A straight vertical stroke. A simple letter of the Sefer Yetzirah; six is the number of the days of creation.

ד dalet, 4 — “door”.

4 + 6 + 4 = 14.

The letter ד appears twice.

Who else carries this number

The Tanakh has names whose letters give the same sum. This is not an interpretation but a fact of the text — and a way to see your name in a line of others.

דוד — 1 Samuel 16:13, 789 times.

גיא — 2 Samuel 8:13, 7 times.

בבי — Ezra 2:11, 6 times.

דואג — 1 Samuel 22:18, 4 times.

זהב — Genesis 36:39, 3 times.

What the classical books say

We collected 8,629 places in 834 works of the twelfth to twentieth centuries where an author writes outright that a given word equals a given number. Every one of them was recomputed by machine.

The number 14 is named there 31 times in 16 works.

Of those, 25 are exact matches and 6 differ by one.

The earliest is פירוש קדמון על ספר חסידים, ~1200. דוד = יד

2. The word of your number

In plain words

The Bible has a word with the same number, 14: יד — “hand”. This is the word of your number. Below is where it first appears and what happens there.

Equal numbers are a device Torah commentators have used since the Middle Ages: Baal HaTurim opens almost every portion with it. Your name has the number 14. Here is the Torah word with the same number that occurs most often, and the verse where it first stands.

יד

«hand»

Genesis 3:22

The verse where this word first stands — Genesis 3:22:

ויאמר ה׳ אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם

vayomer HaShem elohim hen haadam haya keachad mimenu ladaat tov vara veata pen yishlach yado velakach gam meets hachayim veakhal vachay leolam

«And HaShem G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'»

This is from the portion Bereshit. What it is about: Creation in six days and the Sabbath; Adam and Eve in the garden; Cain and Abel; ten generations to Noah.

Other Torah words with the number 14

זהב — 145 times, first in Genesis 2:11.
די — 9 times, first in Exodus 36:5.
הובא — 6 times, first in Exodus 27:7.

> A question for this word: where is “hand” already present in your life — at work, at home, in how you spend your time? This is not a prediction. The word does not say what you should be; it gives one window to look at your days through for a week.

3. The verse of your name

In plain words

The Bible has a verse that begins with the first letter of your name and ends with the last. It is yours. Reading it aloud takes one minute.

There is a custom: at the end of the prayer one says a Torah verse that begins with the first letter of one's name and ends with its last. For דוד these are ד and ד. The Pentateuch has exactly one such verse — Numbers 2:18:

דגל מחנה אפרים לצבאתם ימה ונשיא לבני אפרים אלישמע בן עמיהוד

degel machane efrayim letsivotam yama venasi livne efrayim elishama ben amihud

«On the west side shall be the standard of the camp of Ephraim according to their hosts; the prince of the children of Ephraim being Elishama the son of Ammihud,»

This is from the portion Bamidbar. What it is about: The census in the desert: 603,550 men; the order of the camps around the Tabernacle; the Levites and their service.

How to read it

Aloud, slowly, once. The transliteration under the Hebrew is for those who do not read Hebrew; the translation is so you know what you are saying. Tradition repeats this verse at the end of prayer; you can simply read it before sleep or on your birthday.

You do not need to pray or know Hebrew for this verse to be yours. It is enough to read it once, in any language.

The custom is recorded in Kitzur Shelah (1693) and in prayer books: the verse of one's name is said at the end of the Amidah.

> Read the verse aloud once. Which word in it would you keep for this week? Write it in the margin — in a year it will be interesting to compare.

4. Your Torah page

In plain words

The first five books of the Bible can be laid out on 354 pages, one for each day of the lunar year. Your number leads to page 14. That is your page.

“Chumash 354” divides the Torah into 354 pages of 861 letters — exactly the number of days in a lunar year. Your name's number, taken as the remainder modulo 354, points to page 14.
Page 14 is in the book of Bereshit (Genesis). It begins with the words:

ויטע כרם וישת מן היין וישכר ויתגל בתוך ...

The verse it opens in is Bereshit (Genesis) 9:20:

ויחל נח איש האדמה ויטע כרם

vayachel noach ish haadama vayita karem

«And Noah the husbandman began, and planted a vineyard.»

This is from the portion Noach. What it is about: The flood and the ark; the rainbow as a sign of the covenant; the tower of Babel; ten generations from Noah to Abraham.

You can read this verse aloud on your birthday, or frame it next to the first page.
In “Chumash 354” there is one page for each day of the lunar year; yours is page 14. This is not the fate of a page but a way to hold the text in your hands: every number has a place that can be opened.

> The verse of the page and the verse of the name are two different verses that reached you by different roads: one through the sum of the letters, the other through the first and last letter. Which is closer to you? That is your choice, not our calculation.

5. Your day

In plain words

On the day you were born it was כ״א אדר תשמ״ה (21 Adar 5745) in the Hebrew calendar, and that week the whole world was reading the portion “Vayakhel”.

Date of birth 03/14/1985. In the Hebrew calendar this is כ״א אדר תשמ״ה (21 Adar 5745), Thursday.

Your day of the week

The fifth day — fish and birds, and the first blessing in the Torah: “be fruitful and multiply” (Genesis 1:20–23).

Your month

Every Hebrew month has its own letter and its own tribe — so they are listed in Sefer Yetzirah, a book no later than the tenth century, and by the order of the camps in the desert (Numbers 2). For Adar that is the letter ק and the tribe of Naphtali.
Adar is the month of Purim, on the fourteenth. “When Adar enters, joy increases,” says the Talmud. On the seventh of Adar, by tradition, Moses was born and died. In a leap year Adar is doubled.

The portion of your week: ויקהל · Vayakhel

“And he assembled” — Moses gathers the people, and the first thing said is the Sabbath: even the building of the Sanctuary stops on the seventh day. People bring so much that the collection must be halted. Bezalel and the craftsmen build the Tabernacle.

The verse of meeting

In the week of your birth the synagogues read the portion ויקהל · Vayakhel. It contains a word with the number of your name — זהב (Exodus 35:5). This is the verse of meeting: your number met your week.

קחו מאתכם תרומה להי׳ כל נדיב לבו יביאה את תרומת הי׳ זהב וכסף ונחשת

kechu meitkhem teruma HaShem kol nediv libo yevieha et terumat HaShem zahav vakhesef unchoshet

«Take ye from among you an offering unto HaShem, whosoever is of a willing heart,

let him bring it, HaShem'S offering: gold, and silver, and brass;»

> What do you know about the day you were born: the weather, who was there, how you were brought home? Ask those who remember while there is someone to ask. The Hebrew date and the weekly portion are a reason for that conversation.

6. Your calendar

In plain words

These are dates that belong only to you. Put them in your phone and the book will remind you of itself.

These dates belong only to you. Put them in your phone and the book will remind you of itself.

Your next Hebrew birthdays

03/10/2026, Tuesday
02/28/2027, Sunday
03/19/2028, Sunday
03/08/2029, Thursday
02/24/2030, Sunday

The next Shabbat of your portion (ויקהל · Vayakhel): 03/06/2027. On that day it is read in every synagogue in the world — and your verse of meeting is in it.

Your life in numbers

Since your birth 15,203 days have passed — that is 2,171 Sabbaths and 514 new moons.
The 861st day of your life fell on 07/23/1987, the 861st week on 09/13/2001.

The psalm of your year

There is a custom to read on one's birthday the Psalm whose number is one more than the years lived: this year, Psalm 42. Here is its first verse; the whole psalm is in any edition of the Psalms.

למנצח משכיל לבני קרח כאיל תערג על אפיקי מים כן נפשי תערג אליך אלהים

lamnatseach maskil livne korach keayal taarog al afike mayim ken nafshi taarog elekha elohim

«For the Leader; Maschil of the sons of Korah. As the hart panteth after the water brooks, so panteth my soul after Thee, O G-d.»

The Hebrew and civil birthdays coincided in 1909, 1985, 1993, 2004, 2023.

The number of your year

The letters of a Hebrew year add up just like the letters of a word: תשמ״ה gives 745. The number 745 is the Torah word משתה — «feast, banquet» (Genesis 19:3).

In Jewish tradition one gives a little to tzedakah on that day and reads one's verse again. The custom suits anyone: a birthday on which something is given away is remembered differently.

7. What to do with this

In plain words

Five simple things. Each takes a minute or one conversation.

This book does not say who you are. It gives you four things you did not have before: a word, a verse, a page and a day. Here is how they are used.

1. The verse. Tonight, read the verse of your name aloud (chapter 3). It takes one minute. The transliteration and translation are next to it — you can read it without knowing Hebrew.
2. The day. Put your Hebrew birthday and the Shabbat of your portion (chapter 6) into your phone calendar. Each year they fall on different dates, so almost nobody knows them about themselves.
3. The word. For one week, notice where the word of your number appears in your life. At the end of the week write down three cases. This is not a prediction — it is a way to look more closely.
4. The conversation. Ask your parents or relatives who chose your name and why. Behind a name there is almost always a story — a grandmother, a book, a person who was respected. No number can tell it.
5. Another person. One name is half the story. Someone close to you has their own number and verse, and the two of you have a shared verse: the sum of two names. Enter two names at sapir861.com/pair — the card for two is free. This book can also be ordered as a gift: sapir861.com/p9.

Questions — for yourself or for someone close

1. "The name means: loving. Where is that in my life?" — the question asks for no correct answer; it offers the word to try on.
2. "Who chose my name, and why this one?" — the answer ties you to people who were thinking about you before you were born.
3. "Who in the family carried the same name, or one like it?" — a name often carries the memory of someone, and that memory is worth knowing.
4. "Which word in this report stands closest to me, and why?" — the choice says what matters to you now.
5. "If the name could be chosen again, would I choose it?" — an honest answer shows how far you have come to accept yourself as you are.

דוד

David

14

דגל מחנה אפרים לצבאתם ימה ונשיא לבני אפרים אלישמע בן עמיהוד

degel machane efrayim letsivotam yama venasi livne efrayim elishama ben amihud

«On the west side shall be the standard of the camp of Ephraim according to their hosts; the prince of the children of Ephraim being Elishama the son of Ammihud,»

Numbers 2:18

This page can be printed and framed: the name, the number and the verse of the name.

What to share

This book has three things that are easy to show or to give.
1. The name card — an image with your name in Hebrew, the number and the Torah word. No watermark, two versions: for print and for the phone. The links are below; they open without signing in.
2. The page to frame — the previous page. Print it on heavy A4 or letter paper.
3. The card for two — someone close to you has their own number and verse, and the two of you have a shared one. Enter two names at sapir861.com/pair — it is free.

For print: https://sapir861.com/card/David.png?lang=en&k=355a3f4b29c4
For the phone: https://sapir861.com/card/David.png?lang=en&k=355a3f4b29c4&fmt=phone

A last word

You now have what you did not have this morning: a Torah word with the number of your name, a verse that begins and ends with your letters, a page out of three hundred and fifty-four, and a day in a calendar older than any other on earth. All of it was in the text before you. The one new thing is that you know where it lies.

We deliberately did not write what it means. Not because we have nothing to say, but because anything that could be said about you from the number could be said about another person with the same number. That would not be honest. The word, the verse and the day are yours; what they mean is your decision, and it will be more accurate than any of ours.

If you liked the book, show the name card to the person who chose your name. It is the best way to continue a conversation that began before you were born.

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Appendix. How this was checked

Every figure in this book was recomputed by machine from the open text. Below are the counting rules, the letter table and the sources, so that anyone can check us.

How to check this yourself

1. Take the name in Hebrew without vowel points.
2. Replace each letter with its value from the table below.
3. Add them up.
4. Final letters (ך ם ן ף ץ) count as the ordinary ones.

The table

א 1 ב 2 ג 3 ד 4 ה 5 ו 6 ז 7 ח 8 ט 9

י 10 כ 20 ל 30 מ 40 נ 50 ס 60 ע 70 פ 80 צ 90

ק 100 ר 200 ש 300 ת 400

Honestly about coincidences

A word with the value 14 occurs in 53 of the 54 weekly portions. For an average value from the first thousand, that figure is about 15.5.
We permuted every consonant of the Pentateuch and measured what a random text would give: there this value would be expected in about 51 portions out of 54.
A matching number is not a miracle, and we do not present it as one. In a living text words repeat, so most numbers have even fewer matches than a bag of shuffled letters would. The value of this report is not the rarity of a match but that you now have a specific word, verse and day — and you know where they came from.

Other ways of counting

The tradition counts the same name in several ways. The main one is above: each letter is its number. The other eight are old and checkable too; each gives its own number, and many of them have a Torah word with the same number.

with finals, reduced and ordinal — 14. A Torah word with the same number is יד — “hand” (Genesis 3:22).
Cumulative: a letter plus all letters before it (mispar kidmi) — 41. A Torah word with the same number is אם — “if” (Genesis 4:7).
Squares of the letter values (mispar perati) — 68. A Torah word with the same number is חלל — “to begin” (Genesis 4:26).
Building: the sum grows with each letter (mispar bone’eh) — 28. A Torah word with the same number is כח — “strength” (Genesis 4:12).
The letters that come out are קפקן — not a word that stands in the Pentateuch. Atbash: letters mirrored, alef for tav, bet for shin, and the number of the resulting word — 280. A

Torah word with the same number is עיר — “city” (Genesis 4:17).
Filling: the names of the letters are counted — alef, bet, gimel… (milui) — 880. A Torah word with the same number is פתת — “to break in pieces” (Leviticus 2:6).

Where the data comes from

Text and morphology — Open Scriptures Hebrew Bible, Leningrad Codex, CC BY 4.0. The 354-page division — the printed edition “Chumash 354” (Binyamin Pichkhadze, Bnei Brak, 2002). The test that the matches are not random, and its code, are open: sapir861.com/research/spec.

Verse translations: English — JPS 1917 (public domain). The transliteration is approximate, following the vowels of the Leningrad Codex.

The words we used

Gematria — adding letters as numbers. Weekly portion — the section of the Torah read in synagogues that week; all 54 are read over a year. Tanakh — the Torah, the Prophets and the Writings together. Atbash — a count in which the first letter swaps with the last.

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=%D7%93%D7%95%D7%93
Anyone can open the link and get the same result. If the engine changes, the version number changes with it.

Sources

Westminster Leningrad Codex (OSHB), CC BY 4.0 · he.wikisource.org, CC BY-SA 4.0 · Sefer Yetzirah · Talmud, Shabbat 104a · Mishnah Tamid 7:4
Биньямин Пичхадзе, «Хумаш 354» (חומש 354), Бней-Брак, 2002 / התשס״ג

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