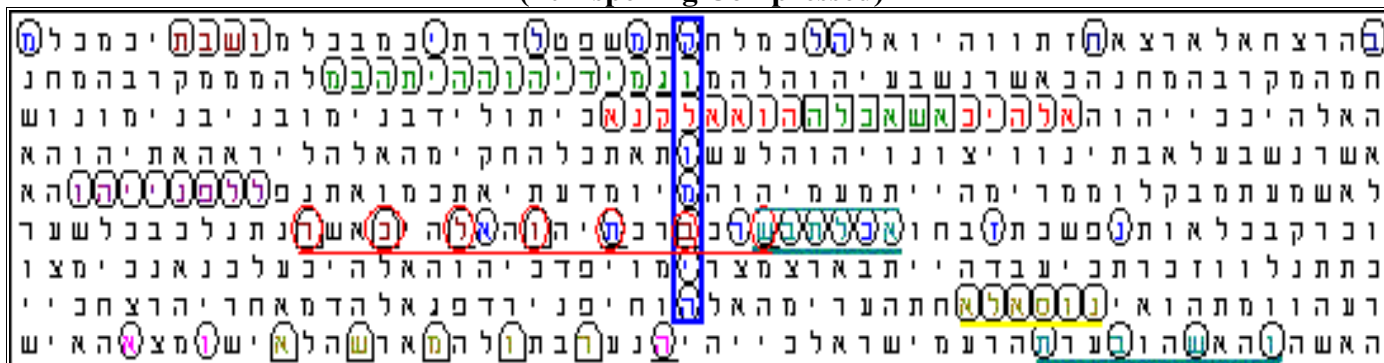


SHUTTLE COLUMBIA – part 2

(Full spelling Compressed)



Term	Translation	Skip	R-Factor	Start
COLUMBIA TO A TRAGEDY				
קולומביה	Columbia	4545	2.7	N 35 29 13
אל אסון	to a tragedy	-1	4.8	D 19 5 82
א לאסון	I(lan) to a tragedy	-1	4.8	D 19 5 82
אסון	tragedy	-1	2.6	D 19 5 80
A MISSION IN SPACE AND SHABBAT				
משימה	a mission	-8	1.6	N 35 30 3
בחלל	In space	11	1.2	N 35 28 47
ושבת	and Shabbat	1	1.4	N 35 29 30
ושבת	and Shabbat	3	1.3	D 22 22 50
YOU HAVE SHABBAT				
שבת לך	Shabbat for you	-1	3.4	D 12 15 23
שבתו לך	HIS Shabbat for you	3	3.9	D 12 15 23
שבת לך א	Shabbat for you I (Ilan)	-1	4.4	D 12 15 23
	Shabbat for you first!			
שבתו לך ר	HIS Shabbat for you R. (Ramon)	3	5.1	D 12 15 23
ILAN KEEP THE SHABBAT - YOU REMEMBERED...				
א שמור	I (lan) or First, keep (the Shabbat!	-3	2.2	D 22 23 21
*	אשמור ה	-3	3.2	D 22 23 21
	I shall keep (the Shabbat), Hashem			
	Oh, I will keep (the Shabbat),			
	Hashem.	-3	5.3	D 22 23 27
**	אזכרת א	5	4.7	D 12 15 9
	You remembered I(lan)			

והיין	and the wine	-1	2.4	D 9 25 13
והיין פלל	and the wine to pray for	-1	6.5	D 9 25 13
IT IS G-D'S HAND – CONSUMING FIRE				
אלהיכ אש אכלה הוא א לקנא	thy God is a devouring fire, a jealous God.	1	2.8	D 4 24 7
אש אכלה	Consuming fire	1	2.5	D 4 24 12
וגם יד יהוה הייתה במ	and also the hands of G-d was on (in) them	1	2.8	D 2 15 1
			69.5	
The ELS reference is 4545 characters between rows.		2.8		
The matrix starts at Numbers Ch 35 V 28 L 47 and ends at Deuteronomy Ch 22 V 23 L 31.				
The matrix spans 36414 characters of the surface text.				
The matrix has 9 rows, is 54 columns wide and contains 486 characters.				

The Ten Commandments appear twice in the Torah. The first time they command to remember the Shabbat. The second time they command to keep / observe the Shabbat.

* **Deuteronomy 5/12:** שמוֹרֵךְ - **Observe** the Sabbath day, to keep it holy, as the LORD thy God commanded thee.

** **Exodus 20/8:** זָכוֹר - **Remember** the Sabbath day, to keep it holy.

INTRODUCTION

Typically, I work only on one matrix and illustrate many clusters within that matrix. Due to lack of time, I do not look elsewhere. This is not to say that one cannot find more information in other parts of the Chumash. Part 2 on the Columbia mission, is an illustration of such two matrices. There are other matrices in the Chumash that deal with this subject too.

The **common denominator** of the two matrices is that:

1. Each is at their **minimal skip** in their particular spelling (the first with no vavs, the second is spelled with two vavs as found in the newspapers).

2. They emphasize in detail the **importance of Shabbat**.

They both contain the term שבת לך א (Shabbat for you I (Ilan) or Shabbat for you first!). In Part 1, the term is at a skip of 23. This is the second lowest skip of such a term in the Chumash. The term at its lowest skip appears in this Part 2 at a skip of -1! There is another such term (at -1) near but not in the matrix.

3. The term משימה **a mission** is very prominent in both matrices. In Part 1, it appears twice. In of the two cases it also contains the Heh in front of the term that intersect the term Columbia. The respective skips are at -2 and 3. Remarkably, the term משימה at a lower skip appears only twice at a skip of 1 in the same regard. We find it in Genesis 18:24 and similarly in 18:28: *Peradventure there are fifty righteous within the city; wilt Thou indeed sweep away and not forgive the place for the fifty righteous that are therein?* The term משימה is part of two words: “Fifty-Righteous”. Was this a mission of the righteous to stage a show, to teach? In Part 2 the terms משימה, בחלל, ושבת, & קולומביה

combine to increase the statistical significance of each. In particular, the term mission and Shabbat share the letter shin. The message is: **A mission in space and Shabbat (on the) Columbia.**

4. In both cases, it is suggested that it is the hand of G-d that caused the tragedy. In the first case, it is **אצבע אלהים** the finger of G-d. In Part 2 there are several such suggestions: **וגם יד יהוה היתה בם** and also the hands of G-d was on (in) them, is one of several such indications.

COLUMBIA TO A TRAGEDY

Here Columbia is spelled the way they spell it in the newspapers. The ELS skip is at 4,545, while the next skip is at 11,749. The term “tragedy” is also at its minimal skip and most statistical significance at -1. There is only one such case of “tragedy” at skip = -1. It is in Deuteronomy 19:5: *as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live.* The theme is similar: **Mechanical** circumstances cause a person a great personal tragedy. When the tragedy term is extended, we get the term **to the tragedy** or indicating that the Columbia is heading **for a tragedy**. It can also be read as **I(lan) is headed to tragedy**.

A MISSION IN SPACE AND SHABBAT - YOU HAVE SHABBAT - ILAN KEEP THE SHABBAT

The heading of the matrix above is a mission in space and Shabbat. The Shabbat implications in the matrix are striking. In Part 1, the surface text was all about Shabbat. Even the Kiddush for Shabbat was found there. What can possibly compete with the message of the Kiddush? Perhaps the Ten Commandments can compete. We are taught that on Mount Sinai, the children of Israel heard simultaneously **שמור & זכור - Observe & Remember**. The two terms are very prominent in the matrix.

First, however, Ilan Ramon is told the same message in several ways. He is told: **שבת לך א** Shabbat for you I (Ilan) or Shabbat for you first! It is at the minimal skip for this term. If it is not enough, then the shin of the Shabbat for this term is also the shin for the Shabbat for almost identical term going the other way: **שבתו לך ר** HIS Shabbat for you R. (Ramon). If that is still not enough, then look at the letter bet of the last term. The bet of “Shabbato” is the same bet of “Columbia”. That is very statistically significant. However, there are more connections to “Shabbato”.

In a third way G-d is instructing Ilan Ramon: **שמור א** I(lan) or First, keep (the Shabbat! And Ilan’s answer is: **אשמור ה** I shall keep (the Shabbat), Hashem. **או אשמור ה** Oh, I will keep (the Shabbat), Hashem. IE will I ever keep. As we know, there was a marked shift in Ilan’s actions to honor the Shabbat. Now, G-d’s reply to Ilan’s reply... Ilan, you remembered! **א נזכרת**. Note that the Taf of NIZCARTA shares the Taf of Shabbato. Note the heavy concentration of Shabbat terms and sharing letters and intersections and overlap on one line! **שמור & זכור, שבת לך**. You have a Shabbat remember and keep.

It is very appropriate that “you remembered” is applied here in the past tens. The implication is that Ilan did not always remember the Shabbat. He just now remembered... On the other hand, he promises something that may have been beyond his means to comply: I will keep it on the stage of Columbia.

Ilan remembered and he brought the cup of wine among other things to perform the Kiddush. **והיין פלל** and the wine to pray for was brought along. On the other hand, to what extent did circumstances allow Ilan Ramon to achieve his personal goals?

IT IS G-D'S HAND – CONSUMING FIRE

I believe that there are several indications that Ilan Ramon was a tzadik. He was not an observant Jew, but he made huge strides for Judaism. Someone who returns stands higher than someone that was always there. However, G-d expects from the righteous much more than from an ordinary Jew. We may not know His calculations, but we recognize his hand. We do not know why he decided to end the mission(s), but there is not doubt as to how it ended.

thy God is a devouring fire, a jealous God.

וגם יד יהוה היתה במ and also the hands of G-d was on (in) them

THE FIRE - See the Full spelling expanded matrix below. Now the distance between lines is 1,515 letters instead of 4,545 letters.

The expanded matrix gives more details on the fire-tragedy. First it adds another term to indicate that it is **G-d's finger** - **אצבע אלהים**; it is **his hand** **במ היתה ה** **יד יהוה** **וגם**; and that, **he is a consuming fire** **אש אכלה**; the final term here is, **it is G-d who did it to the Columbia** **בכ קולומביה יי**.

It goes on to describe the terrible moments for Rona:

אתה נור אתה אל האש **רונה: RONA: YOU ARE FIRE, YOU ARE [TO THE FIRE] THE GOD OF FIRE**

רונה: הנוראת האלה אשר ראו עיניך בשבעי

RONA: THOSE TERRIBLE THINGS THAT YOUR (single feminine) EYES SAW ON THE SEVENTH (day).

It concludes with describing the final monuments:

אבק ועפר מן השמים **dust and ashes [in Biblical terminology] from heaven.**

לעיני כל ישראל - לעיני כל **in the eyes of all / of all Israel**

What were the “natural” causes of the fire? The table below lists the bricks/tile; the great heat trouble; the blind error, the heat was raised etc. The matrix does not give details (as developed so far) on the mechanics or sequence of events or the exact role of each element that it outlines.

(Full spelling expanded)

בהרצחאלארצאחזותוה'ואלהלכמלתה'תמשפטלדרת'כמבכלמושבת'כ
מובאוהרהאמר'ואלכלשכנ'ובערבהבהרוובשפלהובנ'נבוובחופה'מא
מבדרכלתורלכממקומלחנתכמבאשל'להלראתכמבדרכ'אשרתלכוובהוב
חמהמקורבהתחנהכאשרנשבע'הוהלהת'נמ'יד'הוה'יתבהמלחממקרב
לאלהער'מ'בצרת'חומהגבה'הדלת'מו'ר'יחלבדמער'הפרז'הרבהמאדו
'ו'ובאתמו'רשתמאתהא'צאשר'הוה'לה'אבת'כ'נתנלכמלאתספוע
האלה'ככ'י'הוהאלה'כאשאכלההואאל'קנאכ'יתול'ידבנ'ובנ'ובנ'ימ
מזרחשמער'ער'אשרעלשפתנחלארנ'נ'ועדהרש'אנהואח'רתונ'וכלהער
תקולדבר'כמבדרכמאל'ו'אמר'האל'ישמעתי'אתקולדבר'העמהז
אשרנשבעלאבת'נו'יצונו'הוהלעו'אתכלהחק'מהאל'ל'ראהתי'
מפנ'כמעטמעטלאתוכלכלתממ'רפ'ת'רהעל'כח'יתהשדהונתנמ'הוה
השמעתי'ית'יצבלפנ'יבנ'יענקו'ידעתי'ומכ'י'הוהאלה'כהואהעברל
לאשמעתימבקלוממר'מה'יתמעמי'הוה'ומדעתי'אתכמו'א'נפלאפנ'י'
אלה'י'כאשרעש'האתכאת'הגדלת'ואתהנו'האתהאלהאשר'ר'א'וע'נ'י'כ'ב'ש'ב'ע'י'
קומאשרתדרככפרנגלכמ'יה'המ'נהמד'בר'וה'ל'בנו'נמ'נהנהרנהרפ
וכרקבכלאותנפשכתזבחו'אכלתבשר'ב'רכת'הוהאלה'י'כ'א'ר'נתנלכבב
עבד'מלהד'י'חכמנהדרכאשרצו'כ'הוהאלה'י'כללכתבהובער'ותהרעמקרב
דהואנפלהל'מ'נהודוכ'י'פתוהעטלפ'וכלשרצהע'ופטמאה'ואלכמלא'א'
כתתנלו'וזכרת'כ'יעבדה'י'תבארצמ'י'מו'י'פדכ'הוהאלה'י'כ'עלכנאנכ
לה'י'כאשרנתנלכשפט'י'מושטר'י'מת'נל'כ'כ'ל'ש'ע'ר'י'כאשר'הוהאלה'י'כנת
שתמלבלתי'רומל'בבומאח'י'ולבלתי'סורמנהצו'ה'י'מו'ישמאו'ללמענ
רעה'ו'ומתהוא'ינוסאל'אחתהער'י'מהאל'ה'וח'י'פנ'ירדפנאל'ה'מ'אחר'הרצ
העמהנמצאבה'יה'י'ולכלמסוע'בדוכ'ואמלאתשל'יעמכו'ועשתהעמכלחמ
י'הואראש'יתאנו'ל'ומשפטהבכרהכ'י'ה'אל'א'שבנסור'רו'מורהא'ננוש
האשהוהאשהובער'רתהרעמ'ישראל'כ'י'ה'נ'ע'ר'ב'ת'ול'ה'מ'א'ר'ש'ה'ל'א'ישומצא
יתחדללנדול'א'יה'הבכחטאמוצ'אשפת'י'כתשמרו'עש'יתכ'אשרנדרתל'יהו
תועלאלהמכ'הרבהונקלהאח'כ'ל'ע'י'נ'כ'ל'אתחסמ'שורבד'ישוב'י'שבואח
ולב'יתכאתהוה'לו'וה'ג'ראשר'קרבכ'י'תכללהלעשר'אתכלמעשר'תבו'אתכ
עהו'ואמרכ'להעמ'אמנ'ארו'ר'מ'ש'נה'ע'י'ה'ה'ל'כ'י'א'מ'ר'כ'להעמ'אמנ'ארו'ר'מ'ש'נה
תוהארצ'אשרתחת'י'כ'ברז'ל'יתנ'מ'יתה'ה'את'מ'ס'נה'א'ה'צ'י'כ'א'ב'ה'ו'ע'פ'ר'ח'נ'ה'ש'מ'י'מ'
נ'הוהאלה'י'כלכו'אכלתפר'י'בטנכבשר'ב'נ'י'כו'בנת'י'כאשרנתנלכ'יהוהא
צמו'נתנהלנחלהלראובנ'י'ולנד'י'ולחצ'ישבטהמנש'ישמרתמאתדבר'יה
ושב'הוהאלה'י'כאתשבות'כ'ורחמכו'שב'וקבצ'כמכל'העמ'י'מ'אשרהפ'יצ'כ'יה
י'אמר'אל'י'ו'ל'ע'י'נ'כ'ל'מ'ל'ש'מ'ה'אל'ח'ז'ק'ו'א'מ'צ'כ'י'אתה'תבו'אאתהעמהז'האלהארצ
פכ'אחר'י'מות'יהקה'ילו'אל'יאתכלזקנ'ישבט'י'כמו'שטר'י'כמו'אדברהבאז
ב'ינופלי'יל'י'מכ'י'מ'פנ'סד'מ'פנ'מו'מד'מ'תע'מ'רהע'נ'במו'ע'נ'ב'רו'שאשכלת
באפכוכל'ילעלמז'בחכברכ'יהוהח'ילו'ופעל'יד'ותרצ'המחצ'מתנ'י'מקמ'
ל'ע'י'נ'כ'ל'י'י'שר'אל'ל'

RAMON AND HIS RAIN MISSION

As noted before, the word mission is very prominent in the Columbia story. I believe that there is the Shabbat mission, the Columbia mission in general, and Ilan Ramon's specific mission. The word mission appeared three times. One of Ramon's missions was to explore dust storms, and help understand the rain process. Both of Ilan's personal missions are in the matrix below. First, it must be noted that both Rona (the wife) and Ilan Ramon are prominent in this matrix.

Rona's name is there clearly, and it is prominent. Ilan's name is there, but as per my restrictions on accepting terms with less than R-value = 1.3, I choose not to use his name in this matrix. (His name appears twice and is slightly significant. See [why 1.3 minimum?](#) at the background article at: [A Scientific Proof for the Validity of the Bible Codes 2/12/2003](#)). Why do I say then that it is Ilan Ramon? I base it on his year of birth. It is Ramon from **מהתש"ד 1954**. However, 1954 is not statistically significant either! Well, maybe from an R-value vantage, perhaps it is not that significant. On the other hand, there is something very special in the visual geometry of **from 1954**. It stands out in exact parallel and skip to the main term. In addition, Ramon intersects **from 1954**.

Term	Translation	Skip	R Factor	Start
COLUMBIA IN THE EYES OF THE WORLD				
קולומביה	Columbia	4545	2.1	N 35 29 13
לעיני כל	for all to see "to the eyes of all"	1	1.3	D 34 12 36
RAMON AND HIS RAIN MISSION				
רמון	Ramon (Ilan)	1	1.2	D 4 48 34
מהתש"ד	from 1954	4545	0.0	D 4 25 11
יתנ יהוה את מטר ארצך	Hashem will give rain on your land	1	2.2	D 28 24 1
BE STRONG! THERE IS TORAH, YOU WILL BE KOSHER!				
יש תורה	There is a Torah (on board Columbia - Ilan brought it)	6	2.4	D 10 21 16
יתנכ כשר	will give you Kosher	2	5.0	D 16 18 10
לעיני כל	for all to see "to the eyes of all"	1	1.3	D 25 3 48
לעיני כל ישראל	in the eyes of all Israel	1	1.9	D 31 7 24
לעיני כל ישראל חזק ואמצ	In the eyes of all Israel, be strong and brave!	1	2.2	D 31 7 24
THE FIRE				
לבנה	a brick	-3	0.7	D 7 22 55
לבנה	a brick	-3	0.7	D 22 23 13
לבנה	a brick	-4	0.6	D 11 24 40
אלבנה	one brick	-3	1.8	D 22 23 16
מאריך	from a tile	-9	1.4	D 4 1 91
משגה עור בדרך	a blind error on the way	1	2.2	D 27 18 5
צרת חום	a heat trouble	1	2.2	D 3 5 11
חום הגבה	heat was raised	1	2.2	D 3 5 14
בצרת חום	in the trouble of heat	1	2.2	D 3 5 10
צרת חום הגבה	the trouble of raised heat	1	2.2	D 3 5 11
קולומביה יי בכ	Columbia, G-d('s hand) in you (it is His hand)	4545	6.8	N 35 29 13
אתה נור אתה אל האש	You are fire, you are to the fire! (Rona's name is encoded)	1	2.2	D 10 21 35

רונה	Rona (Ramon - Ilan's wife)	-1	1.0	D 10 21 40
רמון	Ramon (Ilan)	1	1.2	D 4 48 34
הנוראת האלה אשר ראו בשבעת עיניך	The terrible(s) that my eyes saw on the seventh (day - Shabbat)	1	2.2	D 10 21 37
אבק ועפר מן השמים	dust and ashes from heaven	1	2.2	D 28 24 17
לעיני כל	for all to see "to the eyes of all"	1	1.3	D 31 7 24
לעיני כל ישראל	in the eyes of all Israel	1	1.9	D 34 12 36
			53.6	

The ELS reference is 1,515 characters between rows. 2.2
The matrix starts at **Numbers** Ch 35 V 28 Ltr 47 and ends at the end of **Deuteronomy**. (Genesis Ch 1 V 2 Ltr 10).
The matrix spans 56105 characters of the surface text.
The matrix has 38 rows, is 50 columns wide and contains 1900 characters.

The discussion of the Shabbat mission will conclude in the next section. Ilan Ramon's rain mission terms in the matrix are as follows:

אבק ועפר מן השמים - dust and dust [common Hebrew] from the sky / heaven

There are two meanings to this phrase: 1- Ilan Ramon was to observe from high above the dust below, and see its influence on rain. 2- It is the dust in the sky that was studied by Ilan Ramon, to understand its influence on rain.

יתן יהוה את מטר ארצך - Hashem will give rain on your land

This was the objective of Ilan. Ilan in Hebrew means a tree. Ilan was in orbit during the Jewish holiday of the trees and it was his wish that many trees will be planted in Israel. All Israelis are very conscious about the supply of water. Ilan's mission was to be a messenger of G-d to provide water "from above".

BE STRONG! THERE IS TORAH, YOU WILL BE KOSHER!

The Shabbat mission was already seen in the compressed matrix. More terms are now added. For Judaism to observe and remember the Shabbat properly one needs much more than wine for Kiddush. One needs to read the Torah. Well there was **יש תורה**. **There is a Torah** (on board Columbia - Ilan brought it). One needs meat – kosher meat. The surface text is referring to "and you shall eat meat". More important the term **יתונך כשר** will give you Kosher refers to kosher food. We know that Ilan brought kosher food that he also shared with his friends. What I see, however, in this term is that Ilan is blessed that he Ilan is kosher. Ilan is being painted as a good Jew. He is not just a good Jew. He is a good Jew **in the eyes of all – of all of Israel** - **לעיני כל ישראל**. Finally, to prove that he is a good Jew, the term addresses Ilan as another conquer (Joshua) was addressed in his mission: **כל ישראל חזק ואמצ**. **In the eyes of all Israel, be strong and brave**. Ilan may not have had a chance to rest on his final Shabbat as required. He would have wanted to. May he rest in peace with the righteous!

NOTES:

1. Be strong and brave. **לעיני כל ישראל חזק ואמצ** In the eyes of all Israel, be strong and brave. This term is applicable to both Ilan and Rona Ramon. Rona is very prominent in the matrix, and so is her pain in losing her best friend.
2. The term **לעיני כל ישראל** In the eyes of all Israel, appears twice in the matrix. Ilan Ramon was in the eyes of all Israel twice. The first time he was a member of the team that destroyed the Iraqi atomic installation. The second time he was a member of the Columbia team, as the first Israeli in space.
3. At the very end of the Torah, the last few words are: "In the eyes of Israel". At the very end of his life, he was in the eyes (and hearts) of all Israel. Those in Heaven do not need to be strong and brave. From all that we know about Ramon, the last thing that he wanted was to desecrate the Shabbat. He had no control. On the other hand, those who fear G-d go from heaven to Heaven.

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