

SHUTTLE COLUMBIA – part 1

Introduction:

I was praying in Synagogue on Saturday when the news passed from one to another: “It just happened! It happened this Shabbat morning!” Shabbat – I was wondering? Ilan Ramon did everything to verify that the mission would be kosher. I did not really follow the news closely, but I did not expect the mission to end on the Shabbat. It would be against Jewish law to plan it like that. The entire Shabbat I was thinking: *Shabbat / Columbia / Shabbat / Columbia* etc. I was thinking, but I could not go to my computer to see if it was in the Bible codes. It would be against Jewish law. The first thing after shabbat ended, I punched in the term Columbia (קלמביה) at its minimal way of spelling and looked at the minimal ELS skip at which it is found (-41). My eye caught two extra terms: *and on the seventh day Shabbat* (וביום השביעי שבת) sharing a letter with *Columbia*, and *we will take apart* - נפרק. The term in green, *the mission* was found much later.



An extended matrix is found further down in the article. I do not believe that one can find a more relevant and concentrated emphasis on the Shabbat, or the Kiddush ritual sanctifying the Shabbat, anywhere in the Torah.



Kiddush:

What I found has a tremendous implication to the religious (observant) Jew. The Shabbat term **השביעי שבת וביום** is a part of the full verse of the beginning of the Kidush ritual for Shabbat. It is a ritual that is repeated each Shabbat after returning from Synagogue before the meal. In the matrix below, the Kidush starts on line 7 column 37 with the words:

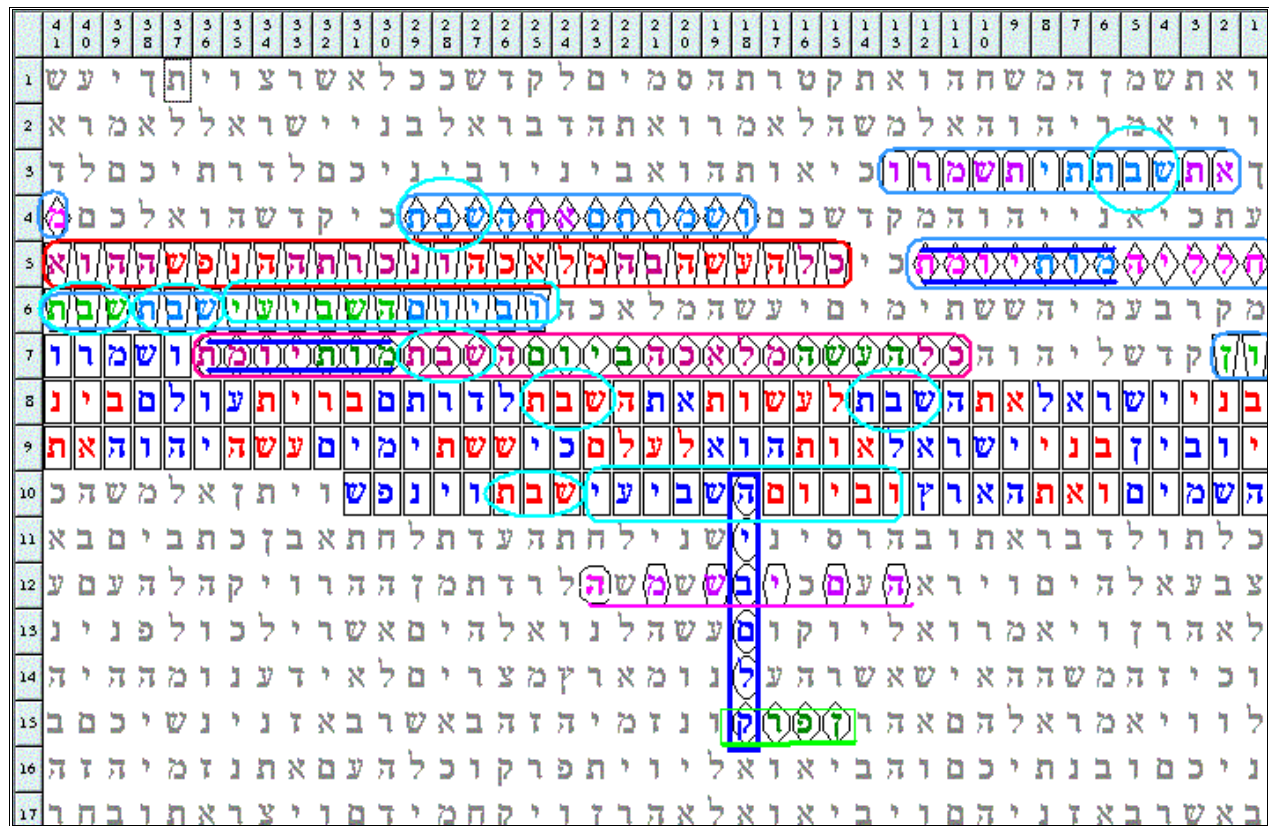
“**ושמרו בני ישראל את השבת**” **Wherefore the children of Israel shall keep the sabbath.** It ends on line 10 column 31 with the word “vainafash”. The term Kidush, on its own, is typically associated with the sanctification of the Shabbat or a holiday. It also appears with the word Hashem (G-d) following it. In this case it means sanctifying G-d. I believe that Ilan Ramon has the merit of sanctifying G-d in the eyes of all, and in particular in the eyes of all of Israel. I believe that I can prove it in part 2 of this article.



Shabbat:

In the matrix below, the Shabbat term including the term **the seventh day** is overwhelming. **Shabbat** appears eight times and **the seventh day** appears twice or 10 times in all. There is a definite connection between the two main terms. However, there are also very strong messages that repeat themselves.

- 1- **keep the Sabbath** (line 5 – keep my Sabbaths & line 6 – and you shall keep my Sabbath & line 7-8 and the children of Israel shall keep the Sabbath),
- 2- **those that work on / desecrate the Shabbat shall be put to death** (two messages on line 4 & one on line 7),
- 3- **the seventh day is for rest** (line 6 & line 10), and
- 4- **the seventh (astronaut) staged a Shabbat** (lines 6 and 10 – “Biyum hashveii: Shabbat”).



From G-d's space shall be put to death: מחלל יה מות יומת

The last letter on line 4 begins a four-word phrase: “The one that desecrate her (the Shabbat) shall be put to death (singular)”. The first word “mechalleleiha - מחלליה” can be looked upon as two words: Mechallal (מחלל from space) Yah (יה G-d)! Even from space, one shall be put to death.

Space Shuttle Explodes Over Texas



The following verse on line five explains a fundamental in Jewish thought. It states that “because those that actually do work on the Sabbath, will cause their soul to perish from its source”. Here is one example of “Kidush Hashem” or sanctifying G-d. Many Jews gladly gave up their lives in order to sanctify G-d. Ilan Ramon at one critical phase in his life, volunteered for the most dangerous part of the booming of the Iraqi nuclear station. He stated that he was the only one on the mission that did not have kids yet. His parents went

through the holocaust. His mother survived Auschwitz. He said that he is willing to sacrifice his life in order to avoid another holocaust. An idealist will sacrifice his life for an earthly cause. A saint will sacrifice his life for the world to come.

And the seventh staged Shabbat: וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת (see Shabbat 4- above)

Why is the seventh Ilan Ramon? There are several reasons.

1. This is an indication that there are seven astronauts,
2. At the end of Shabbat, the Jews recite the parallel that G-d distinguished between the six days and the seventh, and between Israel and the other nations. In the matrix above it outlines the six days vs. the seventh. If we follow the parallel, than the six astronauts are from the other nations (colors, religions) while the seventh is the Jew.
3. Naturally, no one else on the Columbia would stage a Shabbat.
4. Repeatedly in the Bible G-d gives preference to the seventh. The seventh day, seventh year, seventh generation, seventh child (King David), etc. G-d prefers that His Shabbat laws be followed.
5. Most obviously: In NASA's literature, Ilan Ramon always appears as number 7.

Why staged?

1. Ilan Ramon was not a religious Jew,
2. Ilan Ramon may have not fully comply with all the rules and regulations of the Sabbath, he probably did not even know all the facts, and he was probably committed to do certain things on the Shabbat from his previous long training,
3. Ilan Ramon wanted to do as much as possible to show the world that he is proud to be a Jew. The Columbia was a stage for the world to see.
4. The terms **קלמביה** and **וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת** share the letter **ה**. The term **מֵהֶשְׁבִי** also shares the same heh with Columbia and it is part of the “staging” term. The term **מֵהֶשְׁבִי** means from captivity. In prison, one is limited in capacity to do as one pleases. Was the prisoner in the Columbia prevented at one level or another from performing something that he wanted to perform? Was he about to be forced at one level or another to do something that he did not want to do?

The mission(s):

The term “the mission – **הַמְּסִימָה**” is bisected by the term “Columbia - **קלמביה**”. Columbia is cut into half by the term “the mission” as much as possible. The term “the mission is very significant for two reasons:

1. it relates to the Columbia mission, and
2. It relates to a mission to stage a Shabbat.

The bottom line of the story of Shabbat, and the missions is taking apart or breaking up “**נפרק - nefarek**” on line 15. breaking up of on mission, may have resulted in the breaking up of the other mission.

On line 12 column 8, the letter mem is found. It is the last letter in the phrase “**אצבע אלהים - estzba elokim**” or **finger of G-d**. The phrase begins with the last letter on line 11. The implication that G-d's hand (or finger) is in it will be discussed in part 2 in another term. It is interesting, however, that the same mem is also the last letter in the phrase “**Reu Yehudim**” or “**Rau Yehudim**” or “**R(amon) I(lan) Ve Yehudim**”. IE look/see Jews or

Jews saw or Ramon Ilan and Jews. The term is at a skip of 168 (R-value 4.3) and covers all the terms about keeping the Shabbat. Ilan Ramon got the attention of all the Jews. They all saw his missions. He showed them the Torah that he brought from earth to heaven via Columbia. He showed it to the eyes of all Israel.

Shabbat for you I(ian) or **first of all you have Shabbat** - שבת לך א



The matrix below is an extension of the one above. It connects the Columbia to Ilan Ramon. In Part B, other connections to Ilan Ramon will be shown, but the singular version of “for you”, indicates that Ilan is in the picture. More on Ilan Z.L. later.

Shabbat for you I(ian) - שבת לך א

א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	כב	כג	כד	כה	כו	כז	כח	כט	ל

מר בחלל מר – Bitter; in space (it is) bitter

Term	Translation	Skip	Start
קלמביה	Columbia	-41	E 32 2 16
שבת לכ א	Shabbat for you I(lan)	23	E 31 5 5
המשימה	The mission	-2	E 32 1 15
נפרק	we will take apart	1	E 32 2 13
וביום השביעי שבת	but on the seventh day is a sabbath	1	E 31 15 17
וביום השביעי שבת	and the seventh staged a sabbath	1	E 31 17 57
את שבתתי תשמרו	ye shall keep My sabbaths	1	E 31 13 24
ושמרתם את השבת	Ye shall keep the sabbath	1	E 31 14 1
מחלליה מות יומת	very one that profaneth it shall surely be put to death;	1	E 31 14 24
מחלל יה מות יומת	fro the space of G-d, shall surely be put to death;	1	E 31 14 24
ושמרו בני ישראל את השבת	Wherefore the children of Israel shall keep the sabbath,	1	E 31 16 1
לעשות את השבת לדרתם	o observe the sabbath throughout their generations,	1	E 31 16 20
אצבע אלהים	the finger of G-d.	1	E 31 18 51
כל העשה מלאכה	whosoever doeth any work in the sabbath day, he shall surely be put to death.	1	E 31 15 44
a..... a ביום השבת מות יומת	his life he will sacrifice		
נפשו יתן אלם	ALM (Acronym for ALuf Mishne - a top rank in the army that Illan had during the mission)	1	31 17 73
לא ידענו מה היה	We did not know what happened	1	32 1 104

ביני ובינ בני ישראל אות הוא	Between Me and the children of Israel it is a sign	1	31 17 1
עונש האש ודם	Punishment: The fire and blood	-30	E 32 1 31
עונש האש ודם	G-d's punishment: Fire and blood		
מהשבי	From prison / captivity	1	31 15 21
מהשבי	From prison / captivity	1	31 17 61
כי כל העשה בה מלאכה נכרתה הנפש	for whosoever doeth any work therein, that soul shall be cut off	1	E 31 14 37
מר מר מר	Biter, bitter, bitter	-2	E 32 7 37
מר מר מר	Biter, bitter, bitter, bitter	2	E 32 7 35
מר בחלל מר	Bitter, in space (it is) bitter	25	E 32 4 29

The ELS reference is 41 characters between rows.

The matrix starts at Exodus Ch 31 V 4 Letter 22 and ends at Exodus Ch 32 V 8 Letter 10.

The matrix spans 1189 characters of the surface text.

The matrix has 29 rows, is 41 columns wide and contains 1189 characters.

Bitter in space (it is) bitter - מר בחלל מר

It is very bitter when one does not follow G-d's commandments to the letter. Moshe Rabinue (Moses) did not follow in one instance G-d's instructions to the letter and was punished. The above term covers the verses where the children of Israel have made the golden calf. Many died as a result. In contrast, Ilan Ramon did so much to sanctify His name in connection to the Columbia mission. Circumstance did not allow him to do all to the letter. Ilan Ramon would have done all for his people as he demonstrated in Iraq. On the Columbia, his sacrifice for Judaism was accepted. Ilan was a high officer with the title "aluf mishne" with the acronym of אלמ. The term אלמ "his life he would give aluf mishne" bears out his acceptance. There is another meaning to the term above. A CHALL חלל refers to a person who died **suddenly, unnatural death**. It was sudden for him and his comrades. They did not know what happened as things went wrong לא ידענו מה היה. The children of Israel on the other hand know what happened. It is a sign for them concerning the covenant they have with G-d - ביני ובינ בני ישראל אות הוא (Between Me and the children of Israel it is a sign). It is bitter for us that we have lost him. It is very bitter. מר בחלל מר Bitter in space... bitter...on earth... bitter in Heaven.

At skip = 2 we have the term "bitter" 4 times as: מר מר מר מר Bitter, bitter, bitter, bitter. At skip = -2 we have the term "bitter" 3 times as: מר מר מר Bitter, bitter, bitter.

מר בחלל מר: The red Reish in this term is shared with the red reish in the two following terms: **מר מר מר מר** and **מר מר מר**. In total, the bitter term appears seven times! It appears four times in the first term, and three times in the second term. The seven bitters all connect to the term “**Bitter, in space bitter!**”

Why is it bitter in space? **עונש ה' אש ודם** It is G-d's punishment of fire and blood! It was already seen in the surface text in Part 1 that it was **אצבע אלהים** G-d's finger. Part 2 will say that it was His hand, His doing. The punishment term shares letters with the terms: **death, he shall be put to death, and He shall take his life/soul.**

Annex A – A quotation of part of an article from:

February 11, 2003

israelinsider IsraelInsider, Israel's daily newsmagazine

Countdown begins for launch of Israeli astronaut

By Debbie Berman January 13, 2003

How is the Sabbath observed in space?

Although Ramon does not define himself as a religiously observant man, he has decided to symbolically undertake several Jewish traditions as the first representative of the Jewish state in space. Ramon has asked for special provisions of kosher food rations and says he will conduct a brief ceremony to mark the start of the Jewish Sabbath. "In Israel, we don't feel like we have to prove we are Jewish," Ramon said. "Outside of Israel, it is very important, so we decided to do it."

Ramon's decision sparked a debate as to when the Sabbath would be observed, since the sun rises and sets every ninety minutes in orbit. The problem was resolved by Florida-based Rabbi Zvi Konikov, who ruled that Ramon should follow Cape Canaveral time. The same principle applies to Jews who live in remote areas and use the Sabbath times of the nearest city with a large Jewish population. Ramon said that NASA went to great lengths for him. "I was surprised and overwhelmed by the effort NASA made to accommodate my request," he said.

"I'm impressed by Colonel Ramon," Konikov said. "Here is a successful, colorful scientist and Air Force pilot and what's on his mind - the Sabbath! That's incredible. In addition to fulfilling his mission for NASA, it's clear Ilan also wants to represent Israel and the Jewish people with pride."

Annex B – A quotation of part of an article from:

Broadcast Feb. 6, 2003 on Arutz Sheva Radio

What Ilan Ramon lifted aloft

By Rabbi Yossi Sarid February 7, 2003

.....Aside from his scientific endeavors and contributions, we saw in Ilan a unique phenomenon: How important it was for him to take with him a Kiddush cup and wine for Shabbat Kiddush, kosher food, and a Torah Scroll.....

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