



Summary: Three cases of acceptable "lucky numbers"

- Messages from Gd
- Meaningful sums
- Emotional/Psychological boost, which do not determine one's actions

Meaningful Sums

1. Midrash, Genesis Rabbah 56:1-2, Part I

"On the third day, Abraham raised his eyes." "He will revitalize us from two days; on the third day He will raise us up, and we will live (Hosheia 6)"

On the third day of the tribes, "And Joseph told them on the third day (Genesis 42)"

On the third day of the spies, "And you shall hide there for three days (Joshua 2)"

On the third day of the presentation of Torah, "And it was, on the third day (Exodus 19)"

On the third day of Jonah, "And Jonah was in the innards of the fish for three days and three nights (Jonah 2)"

On the third day of those who ascended from exile, "And we remained there for three days (Ezra 8)"

On the third day of the revitalization of the dead, "He will revitalize us after two days; on the third day He will raise us up (Hosheia 6)"

On the third day of Esther, "And it was, on the third day, and Esther clothed herself in majesty (Esther 5)"

2. Genesis 2:2

And Gd completed, on the seventh day, His *melachah* that He had set out...

3. Midrash, Bereishit Rabbah 10:9

Geniva said: This may be compared to a king who made a *chuppah* and decorated it ornately. What was missing? The bride, to enter the *chuppah*. So, too, what was the world missing? Shabbat.

The Sages said: This may be compared to a king who made a ring. What was it missing? The seal. So, too, what was the world missing? Shabbat.

4. Seven-day holy celebrations Succot, Passover, Shavuot

5. Rabbi David Zvi Hoffman (19th-20th century Germany), Commentary to Genesis 21:27-30

Seven is the Divine number, the sacred number, the root and basis of which may be found in the number of the days of Creation. Because of this, they would take seven objects at the time of an oath. And this is the source for the verb *l'hishava* (to swear), meaning, to obligate oneself with the sacred number seven (*sheva*).

6. Spiritual cycles

- 7x7 from Passover to Shavuot (Leviticus 23:15)
- 7 to dedicate the Mishkan (Tabernacle) (Exodus 29:35)
- 7+7 to dedicate the First Temple (Kings I 8:65)
- Sabbath, Sabbatical Year, Jubilee Year
- Sequestration of the High Priest before Yom Kippur

7. Rabbi Aryeh Loew (Maharal, 16th c. Eastern Europe), Commentary to Talmud, Nedarim 33b

"Circumcision is very important, as seen in the fact that it overrides Shabbat." This is obvious, for circumcision is on the eighth day, and the number eight is entirely above nature. For seven days are parallel to the seven days of Creation, and circumcision is a state which is above nature. And therefore circumcision is on the eighth day, after seven, and it is not joined to the [seven] mundane days. The principle is that circumcision is on a higher level than Shabbat, and therefore it overrides Shabbat...

8. Mishnah Avot 5

The world was created with ten Divine declarations...

There were ten generations from Adam to Noah... There were ten generations from Noah to Abraham...

Our ancestor Abraham was tested with ten tests...

9. Rabbi Moshe Cordovero (16th century Israel), Pardes Rimonim, Gate 1

It is well-known regarding the number of *Sefirot*, all who are involved with this hidden knowledge have agreed as one that there are ten. There is no debate in this at all. This is one of the matters in which the covenant has been executed regarding knowledge of the *Sefirot*.

10. The Terrible 40's Flood; After the Golden Calf; Forty years in the wilderness; Nineveh; Lashes

11. Talmud, Succah 51b

Rabbi Yehudah said: One who never saw the Dyoplostion of Alexandria of Egypt has never seen the glory of Israel.

They said: It was like a big basilica, a platform within a platform, and sometimes there were double the number who left Egypt in it...

Emotional/Psychological Boost

12. Don Isaac Abarbanel (15th-16th century Portugal/Spain/Italy) to Samuel I 21:7

He asked for five loaves parallel to the five books of the Torah, and this was the most sacred number to David. This is why he composed the book of Psalms as five separate books.

13. 5782 תהיה שנת פייזר ביונטק

14. Mark Zuckerberg's 5782 תהיה שנת פייס בוק

15. Rabbi Yaakov Moellin (Maharil, 14th-15th century Germany), Laws of Shofar 2

Everyone should be careful not to cough during shofar blowing... so that they will hear the total sound and not interrupt even a hair's breadth. There are [conflicting] views as to whether the essential part of the sound is the beginning or the end. Therefore, one should not eat anything which can lead to phlegm and mucus on Rosh HaShanah. Therefore, some are careful not to eat nuts on Rosh HaShanah before shofar, because they increase fluids.

16. Rabbi Moshe Isserless (16th century Poland), Code of Jewish Law Orach Chaim 583:2

Some are careful not to eat nuts, because אגוז is of the same *gematria* as [א]ט. Also, they increase phlegm and mucus and interrupt the prayers.

Intertextuality

17. Talmud, Succah 27a

It says [for Succot] the fifteenth and it says [for Passover] the fifteenth. Just like [for Passover] the first night [of eating matzah] is obligatory and the rest is optional [so long as one avoids chametz], so [for Succot] the first night [of eating a meal in the succah] is obligatory and the rest is optional [so long as one avoids eating a meal outside the succah].

Counting Jews

18. Exodus 30:12

When you count the heads of the children of Israel according to their number, they shall each give payment for their lives to Gd when counting them, and there shall not be a plague when counting them.

19. Samuel II 24:2-4, 24:10

And the king said to Yoav, the general who was with him: Travel among all of the tribes of Israel, from Dan to Beer Sheva, and count the nation, and I will know the count of the nation. And Yoav said to the king: May Gd add to the

nation over and over, a hundredfold, and the eyes of the king shall see! And why would my master the king wish this? And the king strengthened his word to Yoav and the military officers, and Yoav and the military officers went out before the king to count the nation, Israel...

And David's heart struck him afterward for counting the nation. And David said to Gd: I have sinned terribly in doing this! And now, Gd, remove the guilt of Your servant, for I have been very foolish...

20. Talmud, Yoma 22b

One may not count Jews, even for a mitzvah, as it says, "And he counted them with pottery shards." Rav Ashi challenged: How do you know that *bezek* is an expression of 'chopped up' [pieces]? Perhaps it is the name of a place, as in, "And they found Adoni Bezek"! Rather, from here: "And Shaul rallied the nation, and he counted them with sheep." Rabbi Elazar said: Anyone who counts Israel violates a prohibition, as Hosheia 2:1 says, "And the count of the Children of Israel will be as the sand of the sea, which is immeasurable." Rav Nachman bar Yitzchak said: Two prohibitions, as it says, "which is immeasurable and uncountable."...