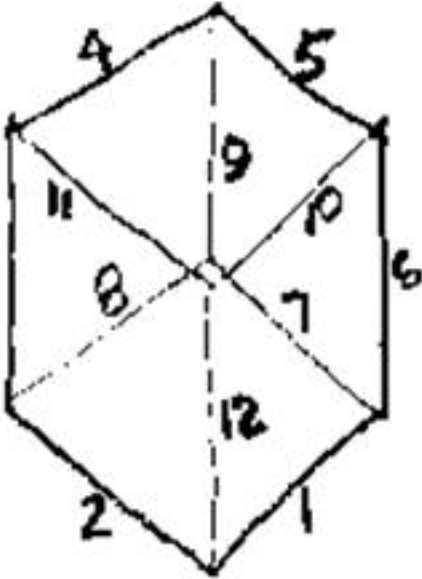


The Number 13:

Definition:

1. The spiritual significance of the number thirteen (13), which as reflected by the **thirteen** attributes of Mercy, relates to a transcendent dimension of G-dliness. This transcendence enables one to infuse spirituality within our material world.
2. Twelve is the number of *maximal differentiation*. It is the number of lines that border a cube, and all of reality.



3. The fact that the twelve are all connected in the center is the thirteenth. **Thirteen is the number that bonds multiplicity into oneness.** For example: There are twelve tribes that are bonded into their father Yaakov. Yaakov is the thirteenth. The meaning of the number thirteen is the *bonding of many into one*.
4. Jews look to make many into one whilst the Gentiles look to make one into many. This is exemplified with the Shema, which speaks of HaShem being one; while the Gentile's preeminent theology is the trinity, in which they make HaShem into three gods. Thus the non-Jews have a superstition that the number thirteen is bad, whilst the Jews see the number thirteen as very good.

Hashem is Thirteen:

1. The number thirteen is closely associated with Hashem.
2. Devarim 6,4: "Hear, O Israel: HaShem our God, HaShem is one."
3. The goal of the Shema is not just to declare that HaShem is one, but rather to declare that HaShem is one and there is nothing in existence besides Him. The world and everything around us, is just an extension of HaShem.
4. Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that hearing is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into one (idea).
5. אחד - Aleph -א = one; Ches -ח = eight; Daled - ד = four = 13
6. אהבה = 13
7. We become one with Hashem through loving Him.

8. י-ה-ו-ה = twenty six, which is 2 X 13. This reflects the mutual love between Hashem and the Jewish people and the mutual love between fellow Jews.
9. The letter *aleph* (א) corresponds to the highest sefirah, *Keser*. The *chet* (ח) [with a numerical value of eight], represents the eight sefiros below Keser (Chachmah, Binah, Chesed, Gevurah, Tiferes, Netzach, Hod, and Yesod), until the last sefirah, Malchus. The letter dalet (ד), represents *Malchus*.
10. The message of the Shema is: From the very top of creation until the very bottom of creation, even in the darkest, most physical parts of existence, you must know and be real with HaShem's Oneness. There is never a place that HaShem isn't, just places where it is not apparent. There is never a time when HaShem isn't, just times when He doesn't seem apparent to us. So, thirteen is another way of expressing the unity of HaShem.

Rambam's 13 Principles of Faith:

1. HaShem exists.
2. HaShem is one and unique.
3. HaShem is incorporeal.
4. HaShem is eternal.
5. Prayer is to be directed to HaShem alone and to no other.
6. The words of the prophets are true.
7. Moses' prophecies are true, and Moshe was the greatest of the prophets.
8. The Written Torah and Oral Torah were given to Moshe.
9. There will be no other Torah.
10. HaShem knows the thoughts and deeds of men.
11. HaShem will reward the good and punish the wicked.
12. The Mashiach will come.
13. The dead will be resurrected.

Hashem's 13 Attributes of Mercy: (Said to Moshe - external body attributes based on truth)

1. א-ל / G-d — mighty in compassion to give all creatures according to their need;
2. רַחוּם / *rachum* — merciful, that humankind may not be distressed;
3. וְחַנוּן / *ve'chanun* — and gracious if humankind is already in distress;
4. אַרְךָ אַפַּיִם / *erech apayim* — slow to anger; (once, to the righteous)
5. אַרְךָ אַפַּיִם / *erech apayim* — slow to anger; (repeated again for the wicked)
6. וְרַב-חֶסֶד / *ve'rav chesed* — and plenteous in kindness;
7. וְאֱמֶת / *ve'emes* — and truth;
8. נֹצֵר חֶסֶד / *notzer chesed* — keeping kindness
9. לְאַלְפִים / *laalafim* — unto thousands;
10. נֹשֵׂא עוֹן / *noseh avon* — forgiving iniquity;
11. וְפָשַׁע / *vafeshah* — and transgression;
12. וְחַטָּאָה / *vechata'ah* — and sin;
13. וְנִקְיָה / *venakeh* — and pardoning.

Mystical Attributes: (Said to Micha - internal spiritual attributes that don't express any aspects of Judgement)

1. מִי אֶל-כְּמוֹךָ / *mee E-l kamocho* — Who is a G-d like you (in compassion);
2. נֹשֵׂא עוֹן / *noseh avon* — who bears iniquity;
3. וְעִבֵּר עַל פְּשָׁע / *ve'over al peshah* — and overlooks sin;
4. לְשִׁאֲרֵיט נַחֲלָתוֹ / *lishi'eiris nachalaso* — For the remnant of his heritage;
5. לֹא הֶחְזִיק לְעַד אָפוֹ / *lo hechzik le'ad apoh* — He does not retain his anger forever;
6. כִּי חָפֵץ חֶסֶד הוּא / *ki chafetz chesed hu* — for He desires kindness;

7. יִשׁוּב יְרַחֲמֵנוּ / *yashuv yerachamanu* — He shall again have mercy on us;
8. יִכְבֹּשׁ עֲוֹנוֹתֵינוּ / *yichbosh avonoseinu* — and suppresses our iniquities;
9. וְתִשְׁלֶיךָ בְּמַצְלוֹת יָם כָּל חַטָּאתֶם / *vesashlich bimtzuos yam kol chatosam* — casts our sins into the depths of the sea;
10. תִּתֵּן אֱמֶת לְיַעֲקֹב / *titein emes le'Yaakov* — You grant truth to Jacob;
11. חֶסֶד לְאַבְרָהָם / *chesed le'Avraham* — kindness to Abraham;
12. אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ / *asher nishba'ata le'avosaynu* — which You previously swore to our forefathers;
13. מִיָּמֵי קֶדֶם / *mimei kedem* — from the earliest days.

Oral Torah:

1. The foundation of the Oral Torah is the thirteen exegetical principles which are enumerated in the introduction to Torat Kohanim. Through these principles, the Oral Law is derived from the written text of the Torah. (Midrash HaZohar on Bereshis teaches that the number thirteen serves as a metaphor for the Oral Torah.)
2. The **thirteen** breaches (made by the Greeks) in the enclosing wall, which surrounded the Temple Mount, were repaired by the Hasmonean kings. These kings decreed that one must bow down when passing by each of these repaired breaches; a total of **thirteen** bowings.
3. The Elders made **thirteen** modifications in the text of the Torah when they translated it into Greek. This number represents the fact that inherent in the translation is the loss of the Oral Torah, which is derived through the **thirteen** exegetical principles. The **thirteen** breaches made by the Greeks and repaired by the Hasmoneans represent the entire focus of the Greek war against the Jews. The Greeks sought to eliminate the **thirteen** principles through their literal translation of the Torah into Greek, with the resultant loss of the Oral component of the Torah. The Hasmoneans succeeded in restoring these indispensable tools of Torah interpretation. In order to commemorate and give thanks for this victory of authentic Torah ideology over the shallow, incomplete Sadducee misrepresentation of Torah, **thirteen** bowings were instituted at the sites of the repaired breaches. **Thirteen** Hasmoneans commanded the Jewish army that overthrew the Greeks, thus enabling the Jewish People to preserve the Oral Tradition and its **thirteen** principles!

Month of Elul:

1. There is a correlation between the 13 principles of Torah interpretation and the 13 Attributes of Mercy.
2. The name of the month of Elul can be read as an acronym for the words of the verse from Shir HaShirim, “אני לדודי ודודי לי,” “I am to my Beloved and my Beloved is to me.” The verse concludes, “*Ha-roeh bashoshanim*,” “He browses among the lilies.” The Talmud teaches not to read the verse as “*bashoshanim*,” “lilies,” rather as “*shoshanim ba'Torah*,” “the teachings in Torah.”
3. The idea that both the month of Elul—when the 13 Attributes of Mercy are more regularly referenced and revealed—and learning Torah are alluded to in the same verse demonstrates a clear link between the two.
4. Further, Rosh Chodesh Elul, the first day of the month of Elul, began the 40 days when Moses ascended Mt. Sinai to receive the second set of Tablets. The sages tell us that many more dimensions of Torah were revealed at that time, which further demonstrates the connection between Torah and the month of Elul, and more particularly their shared theme of 13.
5. The last letters of the four words of “*Ani ledodi vedodi li*” have the numerical value of 40, further representing the 40 days during which Moshe was receiving the Torah.
6. According to the Zohar there are 13 strands of a beard, which correspond to the 13 Attributes of Mercy. This correlation demonstrates the holiness of a beard, and how growing one brings down Divine help and mercy.

The Calendar:

1. There are twelve months in a year.

2. In a leap year we add an extra month called Adar Sheni.
3. This second Adar is the month that binds the other twelve into a calendar that is both lunar and solar.
4. Adar sheni allows us to have our festivals in their seasons. Pesach always falls in the spring. Succos always occurs during harvest time.

Miscellaneous Thirteens:

1. **Talmud Nedarim 31:2:** 'Great is the covenant of Circumcision, for **thirteen** covenants were established in connection with it' (the word 'Bris'(meaning *covenant* but alluding to *circumcision*) is mentioned by HaShem thirteen times in the section where HaShem introduces the idea to Avram, corresponding to the Thirteen Attributes of Mercy.) 'The foreskin is like a shell, which constitutes a separation, and when the foreskin is removed, there remains a complete covenant with HaShem.
2. Abraham, Isaac, and Jacob have a total of thirteen letters in them (in Hebrew). Sarah, Rivka, Rachel and Leah, their wives, also have thirteen letters.
3. Yaakov had 12 sons. Yosef had 2 sons, Ephraim & Menashe - thus we have 13 tribes.
4. The land of Israel is divided up into 13 tribal portions. Although Levi did not receive a specific portion, Menashe had a portion on each of the sides of the Jordan River.
5. A boy becomes Bar Mitzvah at age 13.
6. The number 13 indicates the ability of the Jewish people to rise above the influence of the 12 signs of the Zodiac (12+1=13), not being bound by the influences of the cosmos.
7. Rashi says that the Jews donated 13 types of resources to build the Mishkan.

Conclusion:

1. The world stands on 3 Pillars: "Torah, prayer and acts of loving kindness." The 13 methods of interpretation correspond to Torah. The 13 Attributes of Mercy are invoked in our prayers. The idea of love is what motivates us to perform acts of loving-kindness. But all of the above must be based on the singular foundation of faith in the unity of G-d, the bedrock of Judaism.
2. The Mishkan that we build in our own lives must be based on the foundations of Torah, prayer and acts of loving-kindness, and on the principle of faith in G-dly unity.

Rambam's Thirteen Principles of Faith - Their Significance:

Introduction: The Thirteen Principles can be broken down into 3 sub - categories:

- #1 - 5: Describes Hashem
- #6 - 9: Hashem's Desire to Have a Relationship With Man
- #10 - 13: The Consequences

Part 1- Hashem:

1. This principle involves belief in the existence of G-d. There is a Being, perfect in every possible way, who is the ultimate Cause of all existence. All existence depends on Him and is derived from Him.
 - ◆ **יְגִדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתוֹ** Great is the Living G-d, and praised, He exists, yet His existence has no time.
 - ☉ **Hashem is the only source of reality, and re-creates that reality every moment . Hashem has independent existence. Hashem is the source of nature, He is the source of miracles, He perpetually invigorates the world. The smallest act has Hashem's involvement. Creation and every subsequent act of recreation bespeaks purpose.**
2. Only G-d is totally self-sufficient and, therefore, Unity and Mastery belong only to Him. He is not one like a member of a pair or species. He is therefore not like a single thing, which can be divided into a number of elements. G-d is One in a unique way. There is no other unity like His.
 - ◆ **אֶחָד וְאֵין יְחִיד כְּיַחֲדוֹ, נֶעְלָם, וְגַם אֵין סוּף לְאַחֲדוֹתוֹ** He is One, no unity is like His, He is hidden, His unity has no end

- ☪ ***Everything that we experience, all the conflicting forces in the world, reflect that One unity. There is no such thing as absolute evil. When Hashem does anything, it is with all of His attributes operating at the same time.***
3. G-d is totally nonphysical. His Unity [which we call G-d] is not a body or a physical force. Nothing associated with the physical can apply to Him in any way. We cannot say that G-d moves, rests, or exists in a given place. Things such as this can neither happen to Him, nor be part of His intrinsic nature.
- ◆ לא נַעֲרוֹךְ אֱלֹוֹי קִדְשׁוֹ: He does not have a bodily form, He is not a body. He is beyond compare in His holiness.
- ☪ ***We can not connect to Hashem in a physical way. We can not create Hashem in our own image. Man is created in Hashem's image. We can only relate to Hashem by relating to His characteristics.***
4. This principle involves absolute eternity of the One [whom we call G-d]. Nothing else shares His eternal quality. He is the absolute first (*Kadmut*). He is absolute; everything besides Him cannot have been first. Everything is as He wills it and as long as He wills it. Only the Creator can create out of nothingness; a human being cannot do this.
- ◆ קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ: He preceded all things that were created, He is first, yet without beginning.
- ☪ ***Hashem is capable of having an eternal relationship with mankind. Death is not the end.***
5. G-d is the only one whom we may serve and praise. We may not act in this way toward anything beneath Him, whether it be an angel, a star, one of the elements, or any combination of them. All these have a predetermined nature and, therefore, none can have authority or free will. It is therefore not proper to serve these things or make them intermediaries to bring us closer to G-d. All our thoughts should be directed only toward Him. The Torah teaches this fifth principle all throughout Torah and forbids all forms of idolatry.
- ◆ הֵנוּ אֲדוֹן עוֹלָם, לְכָל נוֹצֵר. יוֹרֵה גְדֻלְתוֹ וּמִלְכוּתוֹ: He is the L-rd of the world, and all things created, display His greatness and His majesty.
- ☪ ***We are meant to have a monogamous relationship with Hashem.***

Part 2 - Hashem's Desire to Have a Relationship With Man:

6. There exist human beings who have such lofty qualities. Prophets are in total control of their impulses and achieve such great perfection that their souls become prepared to receive pure spiritual wisdom. Their human intellect can then become bound up with the Creative Mind (*Sechel HaPo'el*), and receive an inspired emanation from it. This is prophecy, and those people who achieve it are the prophets.
- ◆ שִׁפְעַת נְבוּאָתוֹ נִתְּנוּ, אֶל אַנְשֵׁי סְגוּלָתוֹ וְתַפְאָרְתוֹ: He has granted the bounty of His prophecy to the men of His choice and glory.
- ☪ ***Man is capable of having relationship by cleaving with Hashem while living in this world.***
7. Moses was the chief of all prophets. He attained the highest possible human level. He perceived the G-dly to a degree surpassing every human being that ever existed. Moshe reached the level of angels. His conscious mind was completely separated and became a pure spiritual being. It is for this reason that we say that he spoke to G-d without needing an angel as a mediator.
- ◆ לֹא קָם בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד נְבִיא, וּמִבִּיט אֶת תְּמוּנָתוֹ: There has not arisen another like Moses, a prophet who looked upon His image.
- ☪ ***Moshe gave over the Torah exactly the way Hashem said it over to him. Moshe did not unintentionally mix in his own interpretation of the Torah.***
8. The Torah was given to Moses who wrote it down like a secretary taking dictation. No one except Moshe himself knows how this happened. Three million people saw that *Hashem* spoke to Moshe. Every verse in the Torah is equally holy. All verses are perfectly equal. They all originate from G-d, and are all part of G-d's Torah, which is perfect, pure, holy, and true.
- ◆ תּוֹרַת אֱמֶת נִתְּן לְעַמּוֹ אֵל, עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ: G-d gave a true Torah to His people, through His prophet, trusted in all His house.

- ☞ ***Moshe did not intentionally alter the message of the Torah. We received exactly what Hashem gave us. Hashem publicly declared Moshe's integrity.***
- 9. The *Torah* has been literally instructed by the Creator, by no one else. The *Torah* is G-d's permanent word, and no one else can change it. Nothing can be added to or subtracted from either the Written *Torah* or the Oral *Torah*. The *Torah* says, "Thus you shall not add to it, nor subtract from it.
- ◆ לעולמים, לזולתו. לא יחליף האל ולא ימיר דתו. G-d will not replace nor change His Law for all time, for anything else.
- ☞ ***The message and truth of the entire Torah is relevant and eternal. It will never be subject to situational ethics.***

Part 3 - The Consequences:

- 10. G-d knows all that mankind does and thinks, and never turns His eyes away from them.
- ◆ He sees, He knows our secrets, He sees each thing's end at its very beginning. צופה ויודע סתרינו, מביט לסוף דבר בקדמתו.
- ☞ ***Hashem relates to the entire individual in the most complete way all the time. Hashem is a personal God, and has us on His mind always.***
- 11. G-d rewards those who obey the commandments of the *Torah*, and punishes those who violate its prohibitions. The greatest possible reward is the World to Come, while the greatest possible punishment is being cut off from it...
- ◆ He rewards man with love, as his deeds deserve, He gives the wicked evil, according to their wrong. גומל לאיש חסד כמפעלו, נותן לרשע רע כרשעתו.
- ☞ ***Every act we do is consequential, with eternal consequences. Hashem wants to give us the ultimate pleasure - eternal connection to Him.***
- 12. We believe that the Messiah will come. We should not set a time for his coming, nor try to calculate when he will come from scriptural passages. We believe that the Messiah will be greater than any other king or ruler who has ever lived. A Jewish king can only come from the family of David through his son Solomon.
- ◆ He will send our Messiah at the End of Days, to redeem those who await His final salvation. ישלח לקץ ימין משיחנו, לפדות מחכי קץ ישועתו.
- ☞ ***Hashem's ultimate plan will come to realization of a perfected world, and every Jew has the ability to be part of it.***
- 13. This principle involves the resurrection of the dead. The body and soul will be reunited once again after they have been separated [by death].
- ◆ G-d will bring the dead to life with His great love; may His glorious name be blessed for all time. מתים יחיה אל ברוב חסדו, ברוך עדי עד שם תהללתו.
- ☞ ***Man is capable of having an eternal relationship with Hashem. Death is not the end. Every aspect of your existence, body & soul, is part of it. Both the body & soul are important.***