

## Counting Blessings: The Role of Numbers in Prayers

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### Introduction

*Shemos* 38:21 starts its audit of the material contributed to the *Mishkan*:

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת. אֲשֶׁר פָּקַד עַל-פִּי מֹשֶׁה...

These are the accounts of the tabernacle, the tabernacle of the testimony, as they were rendered according to the commandment of Moses...

The meaning of the word עדות in this sentence is discussed by many of the classical Biblical commentators. דעת זקנים מבעלי תוספות (Daas Zekenim MiBaalei HaTosfos, “DZ”) offers the following explanation:

ד"א שהיה עדות למשה כי בשעה שחשדוהו שגנב שקלים ממלאכת המשכן אמר להם משה רוצה אני שיהא המשכן עדות וחזרו ומנו ומצאו שהושמו בוויין לעמודים ודריש ליה מוהמלאכה היתה דים קה ראשי תיבות ויעלו ט"ו וויין כלומר ט"ו יותר ומיד נתן משה ט"ו שבחות להקב"ה והן בישתבח שיר ושבחה וכנגדן ט"ו ברוך בברוך שאמר וכנגדן ט"ו וויין באמת ויציב.

Alternatively, it was a testimony to Moshe. When they suspected him of stealing *Shekalim* from the *Mishkan* works, Moshe told them I want the *Mishkan* to give testimony. And they recounted and found it {the discrepancy} in the וויין {*vavin* = hooks} for the boards. They derived this from the verse “The Material they had was sufficient” {*Shemos* 36:7}. Take the first letters and they total 15 *vavin*, that is 15 more. Immediately Moshe offered 15 praises to Hashem and they are in *Yishtabach*, *Shir U'Shvacha* {morning services prior to *Barchu*}, and correspond to the 15 *Baruchs* of *Baruch SheAmar* {start of the morning *Pesukei D'Zimra*} and correspond to the 15 *vavin* of *Emes V'Yatziv* {prayer after *Shema* in morning services}.

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The general story line in DZ's commentary can be found in פקודי ז, מדרש תנחומא:

אמר משה יודע אני שישראל רוגנים הם הריני עושה להם חשבון מכל מלאכת המשכן התחיל לעשות חשבון עמהם אלה פקודי המשכן והוא נותן להם חשבון על כל דבר ודבר לזהב ולכסף ולנחשת וכסף פקודי העדה מאת ככר ואלף ושבע מאות ויהי מאת ככר הכסף לצקת ונחשת התנופה שבעים ככר עם שהוא עושה חשבון והולך על כל דבר ודבר שעשויין כסדר בתוך המשכן שכה אלף ושבע מאות וחמשה ושבעים שקל שעשה מהן ווין לעמודין ולא היו נראין התחיל עומד תמה ואומר עכשו ימצאו ידיהם של ישראל עלי לומר שאני נטלתי אותם והוא חוזר לבוא על כל מלאכה ומלאכה מיד האיר הקב"ה את עיניו ותלה עיניו וראה שהיו עשויין ווין לעמודים התחיל להשיב להם בקול רם ואת האלף ושבע מאות וחמשה ושבעים עשה ווים לעמודים באתה שעה נתפסו ישראל.

This paper explains DZ, highlights the significant differences between the presentation of DZ and *Tanchuma*, and discusses how some schools of *Rishonim* used numerical associations to explain the composition and placement of prayers.

### ***Tanchuma* and *Daas Zekenim*: Three Issues**

In *Tanchuma's* version, Moshe is concerned about being accused of pocketing material donated for the *Mishkan* and initiates an audit to certify his integrity. In his attempt to document his actions, he has a problem accounting for 1,775 silver *Shekalim*. *Tanchuma* informs us that this happened because Moshe had forgotten that the silver was used to make the ווין on the boards surrounding the outer courtyard of the *Mishkan* that held up the mesh/net curtains that gave the courtyard privacy.<sup>1</sup> The *navin* were screwed into supporting beams of

<sup>1</sup> Below are the relevant verses on the building of the outer wall of the חצר that surrounded the Mishkan and a picture that illustrates it. שמות כז: ט וְעָשִׂיתָ אֶת חֲצֵר הַמִּשְׁכָּן--לְפָאֵת נֹנֵב-הַיְמִנָה קָלְעִים לְחֲצֵר שֵׁשׁ מִשְׁזָר. מֵאָה בָּאֵמָה אַרְבֵּי. לְפָאֵה. הָאֶתָּה. י וְעַמְדוֹי עֲשֶׂרִים. וְאֲדָנִיָּהֶם עֲשֶׂרִים נְחֹשֶׁת; וְוִי הַעַמְדִּים וְחֲשָׁקִיהֶם. כָּסֶף. יא וְכֵן לְפָאֵת צְפוֹן בְּאֲרָבֵי. קָלְעִים מֵאָה אַרְבֵּי; וְעַמְדוֹי עֲשֶׂרִים. וְאֲדָנִיָּהֶם עֲשֶׂרִים נְחֹשֶׁת. וְוִי הַעַמְדִּים וְחֲשָׁקִיהֶם. כָּסֶף. יב וְרַחֲב הַחֲצֵר לְפָאֵת-יָם. קָלְעִים חֲמִשִּׁים אָמָה; עַמְדוֹיָהֶם עֲשָׂרָה. וְאֲדָנִיָּהֶם עֲשָׂרָה. יג וְרַחֲב הַחֲצֵר. לְפָאֵת קִדְמָה מִזְרְחָה--חֲמִשִּׁים אָמָה. יד וְחֲמֹשׁ עֲשָׂרָה אָמָה קָלְעִים. לְכַתֵּף; עַמְדוֹיָהֶם שְׁלֹשָׁה. וְאֲדָנִיָּהֶם שְׁלֹשָׁה. טו וְלְכַתֵּף. הַשְּׂנִית--חֲמֹשׁ עֲשָׂרָה. קָלְעִים; עַמְדוֹיָהֶם שְׁלֹשָׁה. וְאֲדָנִיָּהֶם שְׁלֹשָׁה. טז וְלִשְׁעַר הַחֲצֵר מִקֶּדֶם עֲשֶׂרִים אָמָה. תְּכֵלֶת וְאֲרָגְמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר--מֵעֵשָׂה רִקְם; עַמְדוֹיָהֶם. אַרְבָּעָה. וְאֲדָנִיָּהֶם.

the courtyard and covered by the curtains that hung on them. Thus, the *vavin* were not visible to the naked eye. Since Moshe did not remember that he used the silver for the *vavin* and he could not see the *vavin* to remind him, he was at a loss as to what happened to the silver. It was then that Hashem helped him realize his oversight. Moshe then promptly made a public announcement that the 1,775 pieces of silver were used for the *vavin*. Thus, in *Tanchuma's* version all of the 1,775 pieces of silver were initially unaccounted for and later found.

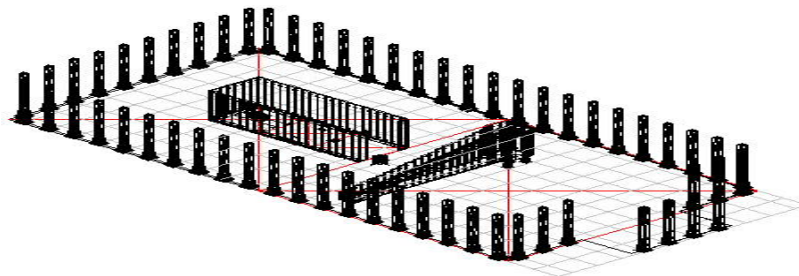
DZ's presentation begins with concern about Moshe taking silver *Shekalim* from the *Mishkan*. No reason is given for this suspicion and there is no indication as to how much silver Moshe was suspected of having taken. At the end, however, DZ focuses exclusively on 15 missing *vavin*. It is obvious from the *pesukim* that the *Mishkan* had more than 15 beams and more than 15 hooks. If so, why does DZ stress 15 "extra" hooks? If no one realized that the silver was used for the hooks, then the whereabouts of the entire 1,775 silver pieces should have been questioned. If, on the other hand, they knew that the silver was used for the hooks, why did they question 15 *vavin*? And what then happened to allay their fears?

In support of his contention, that the suspicion was limited to only 15 *vavin*, DZ cites:

שמות לו: ז והמלאכה, היתה נים לכל-המלאכה—לעשות אתה; והותר.

For the material they had was sufficient for all the work to make it, and too much.

ארבעה. יז כל-עמודי הקצר סביב מחשקים כסף, וניהם כסף; ואדניהם, נחשת. יח ארף הקצר מאה באמה ורחב תמשים בתמשים, וקמה המש אמות--שש משור; ואדניהם, נחשת. יט לכל כלי המשכן, בכל עבדתו, וכל-יתדתיו וכל-יתדת הקצר, נחשת.



This citation has no counterpart in *Tanchuma*.<sup>2</sup> With respect to the רמז itself, DZ says:

ודריש ליה מוהמלאכה היתה דים קח ראשי תיבות ויעלו ט"ו וויין כלומר ט"ו יותר.

I.e., the missing 15 hooks are indicated in the numerical equivalency of the first letters in **והמלאכה היתה דים**. Since these three words are at the start of the *pasuk*, it is not clear if DZ means to take the numerical value of the first letters of only these words, or of the first letter in all the words in the *pasuk*. If DZ means to take the first letters of only the first 3 words, then they are **והד** and total 15. This would be a רמז for 15 but says nothing about *vavin*. DZ's statement that the first letters add up to **טו וויין** is then only partially satisfied. Also, the end clarification **ט"ו יותר** seems to relate to the last word in the *pasuk*, **והותר**. How does the 15 at the beginning of the verse connect to the **והותר** at the end of the verse? If, however, DZ means to take the first letters of every word in this *pasuk*, they are **והדלהלאו** with a cumulative numerical value of 87 (i.e. 6+5+4+30+5+30+1+6). This does not equal the numerical value of 15 *vav's* (ו's) which is 90 (6\*15), but it does equal the spelling of the two words **טו וויין** (i.e. 50+10+6+6+6+9=87).

Finally, DZ says that upon his exoneration, Moshe uttered: 15 words of praise in *ישתבה*, 15 *baruchs* of *Baruch SheAmar*, and 15 *vav* words of *Emes V'Yatziv*. None of this is in *Tanchuma*, and some of it is factually incorrect. *Yishtabach* and *Emes V'Yatziv* have the properties DZ attributes to them, but *ברוך שאמר* does not have 15 ברוך's. Both the Ashkenaz and Sefard versions have only 13 *baruchs*.<sup>3</sup> More-

<sup>2</sup> Nor, as far as we know, is there any version with a different number.

<sup>3</sup> Ashkenaz Version:

**ברוך שאמר והיה העולם. ברוך הוא. ברוך עושה בראשית. ברוך אומר ועושה. ברוך גוזר ומקיים. ברוך מרחם על הארץ. ברוך מרחם על הבריות. ברוך משלם שכר טוב ליראיו. ברוך חי לעד וקיים לנצח. ברוך פודה ומציל. ברוך שמו: אתה ה' אלהינו מלך העולם. האל האב הרחמן המהלל בפי עמו. משבח ומפאך בלשון חסידיו ועבדיו. ובשירי דוד עבדך. נהללך ה' אלהינו בשבחות ובזמירות. נהללך ונשבחך ונפאריך ונזכיר שמך ונמליכך מלכנו אלהינו. יחיד חי העולמים. מלך משבח ומפאך עדי עד שמו הנדול: ברוך אתה ה' מלך מהלל בתשבחות:**

over the *Acharonim* explain that the choice of 13 *baruch's* for *Baruch SheAmar* is by design.<sup>4</sup> It is thus unlikely that the 15 with respect to *Baruch SheAmar* is based on a possible variant text of this prayer.<sup>5</sup> We

Sefard Version:

ברוך שאמר וְהִיא הָעוֹלָם. בְּרוּךְ הוּא. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.  
 בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית. בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת. בְּרוּךְ  
 מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצְחָה. בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ  
 שְׁמוֹ: בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אֲב הַרְחֵמֵן הַמְהַלֵּל בְּפֶה עֲמוֹ.  
 מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּלְךָ ה' אֱלֹהֵינוּ  
 בְּשִׁבְחוֹת וּבְזִמְרוֹת. וְנִגְדְּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִמְלִיכְךָ וְנִזְכִּיר שְׁמֶךָ מְלִכְנוּ  
 אֱלֹהֵינוּ. יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה  
 ה' מֶלֶךְ מְהַלֵּל בַּתְּשׁוּבָה:

<sup>4</sup> See for example *Aruch HaShulchan, Orach Chaim* 51:2

ויש בו י"ג פעמים ברוך כנגד י"ג מידות להמשיך ברכה מכל מדה ומדה ועוד משום דבפסוקי דזמרה יש י"ג עניני שבח והיינו הודו ומזמור לתודה ופסוקי יהי כבוד ואשרי וחמשה מזמורים דהללויה וברוך ה' לעולם אמן ואמן ויברך דוד וכרות ושירת הים הרי י"ג וכנגדם תקנו י"ג פעמים ברוך

*Nusach Ashkenaz* has before *Baruch SheAmar* and after. *Nusach Sefard* has both before *Baruch SheAmar*. Yet both versions have 13 *baruchs*. This seems to speak against the *Aruch HaShulchan's* second reason.

<sup>5</sup> E.g. Rambam's *Baruch SheAmar* (in סדר התפילה) is considerably different:

ג ברכה ראשונה שמברכין לפני פסוקי הזמירות, זה הוא נוסחה:  
 ברוך שאמר והיה העולם, ברוך הוא. ברוך אוֹמֵר וְעוֹשֶׂה, ברוך גּוֹזֵר וּמְקַיֵּם; ברוך מְרַחֵם עַל הָאָרֶץ, ברוך מְרַחֵם עַל הַבְּרִיּוֹת; ברוך מְעַבִּיר אֶפְיִלָּה וּמְבִיא אוֹרָה, ברוך מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו. ברוך שאין לפניו, לא עוֹלָה וְלֹא שְׁכָחָה, לא כּוֹב וְלֹא מְרַמֶּה, לא מְשׁוֹא פָנִים וְלֹא מִקַּח שׁוּחַד. ברוך אל חי לְעַד, וְקַיָּים לְנֶצְחָה. ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הַמְהוֹלֵל בְּפִי עֲמוֹ, מְשׁוֹבַח וּמְפּוֹאֵר בְּלִשׁוֹן כָּל חֲסִידָיו וְעַבְדָּיו; וּבְשִׁירֵי דָוִד בֶּן יִשְׁי עַבְדְּךָ מְשִׁיחְךָ, נְהַלֵּלְךָ ה' אֱלֹהֵינוּ בְּשִׁבְחוֹ וּבְזִמְרוֹ, נוֹדֵךְ נְשַׁבַּחְךָ וְנִפְאֶרְךָ וְנִמְלִיכְךָ, נִזְכִּיר שְׁמֶךָ מְלִכְנוּ אֱלֹהֵינוּ יְחִיד. יְחִיד, חַי הָעוֹלָמִים, מְשׁוֹבַח וּמְפּוֹאֵר, עַדִּי עַד שְׁמוֹ. ברוך אתה ה', מֶלֶךְ מְהוֹלֵל בַּתְּשׁוּבָה.

However, this version has only 12 *baruch's*. Note that Rambam's *nusach* does not include all of the prayers we have in *Pesukei D'Zimra*. For example:

**תפילה ז:יב** ושיבחו חכמים הראשונים, למי שקורא זמירות מספר תילים בכל יום, והן מ"תהילה, לדויד" (תהילים קמה, א), עד סוף הספר. וכבר נהגו העם לקרות פסוקים לפניהם, ולאחריהם; ותיקנו חכמים ברכה לפני הזמירות, והיא ברוך שאמר, וברכה לאחריהן, והיא ישתבח . . . ואחר כך מברך על קרית שמע, וקורא קרית שמע.

also note that while DZ's reference to the 15 words of praise in *Yishtabach* and the 15 *nav's* of *emes* is not mentioned here in *Tanchuma*, it is cited in other early works. For example, based on the 15 different types of donated material listed in:<sup>6</sup>

שמות כה:ג וזאת התרומה, אשר תקחו מאתם: זהב וכסף ונחשת. ד ותכלת  
וארנמן ותולעת שני ושש ועזים. ה וערת אילם מאדמים וערת תחשים ועצי  
שטים. ו שמן למאור: בשמים לשמן המשחה, ולקטרת הסמים. ז אבני-שהם,  
ואבני מלאים. לאפר, ולחשן.

*Rabbenu Bechaya* (*Shemos* 25:7) lists a number of different *pesukim* and prayers<sup>7</sup> that highlight 15 in some way. Included in the list are *Yishtabach* and *Emes V'Yatziv*. *Baruch SheAmar*, however, is not there. If indeed *Baruch SheAmar* had 15 *baruch's*, we assume that it too would be listed. What then does *Daas Zekenim* mean?

### The Missing 15 *Shekalim*

The Torah specifies the amount of silver in the *navin* in the *Mishkan* as follows:

שמות לח:כה וכסף פקודי העדה, מאת כפר; ואלף ושבע מאות וחמשה  
ושבעים שקל-בשקל הקדש. כו בקע, לנגלות. מחצית השקל. בשקל  
הקדש-לכל העבר על-הפקדים. מבן עשרים שנה ומעלה, לשש-מאות אלף  
ושלשת אלפים, וחמש מאות וחמשים. כז ויהי, מאת כפר הכסף. לצקת את  
אדני הקדש, ואת אדני הפרכת: מאת אדנים למאת הכפר, כפר לאדן. כח

יג יש מקומות שנהגו לקרות בכל יום אחר שמברכין ישתבח, שירת הים, ואחר כך מברכין על שמע; ויש מקומות שקורין שירת האזינו; ויש יחידים, שקורין שתי השירות: הכול לפי המנהג.

i.e., he makes no mention of מזמור שיר and he suggests the inclusion of other pieces in *Pesukei D'Zimra*. It is thus possible that there were 12 paragraphs of praise in Rambam's contemporary *Pesukei D'Zimra* (see also his version of *Pesukei D'Zimra* at the end of אהבה). This might explain his 12 *baruch's* in *Baruch SheAmar* according to *Aruch HaShulchan's* second reason, but not his first.

<sup>6</sup> The exact number of items listed in these *pesukim* is a matter of debate. Rashi (*Shemos* 2:2), for example, says that there are only 13 items.

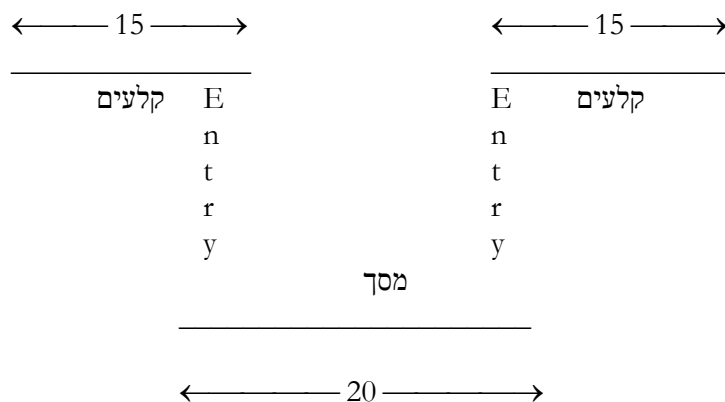
<sup>7</sup> See *Shemos* 25, footnote 36 for a lengthy discussion on this subject.

וְאֵת-הָאֵלֶף וְשֶׁבַע הַמֵּאוֹת. וְחֲמִשָּׁה וְשִׁבְעִים. עָשָׂה נוֹיִם. לְעִמּוּדִים; וְצָפָה  
 רְאִשֵׁיהֶם. וְחָשַׁק אֹתָם.

If the *vavin* were made from the donated 1,775 pieces of silver, it is reasonable to assume that the *vavin* were identical, with the same amount of silver in each. Since the prime divisors of 1,775 are 5, 5 and 71 (i.e.  $1775=5*5*71$ ), assuming that all of the *vavin* had an integer amount of *Shekalim* weight in silver, the following are the only possible choices for the amount of silver in each *vav* and the number of *vavin* that could be made:

<u># of <i>Vavin</i> Made</u>	<u>Amount of Silver <i>Shekalim</i> in each <i>Vav</i></u>
1	1775
5	355
25	71
71	25
355	5
1775	1

Which of these scenarios is most likely? They certainly could not make less than the required number of hooks. Similarly it is unreasonable to assume they would make *vavin* from only a small portion of the 1,775 silver *Shekalim*. The question then is: How many *vavin* were actually needed to hold the surrounding curtains? As noted above, in *Shemos* 27:9-19, the outer courtyard of the *Mishkan* was an enclosed curtained area with dimensions of 100x50 *amos* that had one 20 *amah* opening for entry in the middle of the 50 *amos* of its eastern side. The curtains, made out of a net-like mesh (קלעים), were hung by hooks on the עמודים of which there were 20 on the northern and southern sides, 10 on the western side, and 3 each on either side of the opening on the eastern side. To insure privacy in the courtyard from people passing by on the outside, there was a 20-*amah* tapestry (מסך- *pasuk* 16) hung on 4 *amudim* that were recessed somewhat from the actual 20 *amah* opening, see diagram:



Note the *מסך* was an ornate tapestry of material considerably heavier (non see-through) than that of the *kelaim*. Note also that while several *pesukim* specifically mention that the *kelaim* are connected to the *amudim*,<sup>8</sup> it never says how the *masach* was connected.

Based on these *pesukim*, assuming that each *amud* had one *vav* (Rashi), the southern, northern, western and the partial eastern sections/sides required  $20+20+10+3+3=56$  *vavin*. Looking at the different possible number of *vavin* previously listed, the only one that is greater than or equal to 56 and does not exceed it by an intuitively prohibitively high amount is 71 *vavin* with 25 silver pieces in each. If we deduct the 56 used in the construction from the 71 available *vavin*, we are left with enough silver to make an additional 15 “unused” *vavin*. It was these 15 that we suggest drew the suspicion about Moshe. While Moshe initially was aware of the 56 *vavin* worth of *Shekalim* (unlike *Tanchuma*), this accounted for only  $25*56=1,400$  *Shekalim*. He was still short 375 *Shekalim* whose location in the *Mish-*

<sup>8</sup> This connection is stated in 27:10, 11 regarding the southern and northern sides. Nothing, however, is made about the western side or end sections of the eastern side. *Shemos* 27:17, in recapping the courtyard, again mentions *vavin*. Rashi comments:

לפי שלא פירש ווין וחשוקים ואדני נחשת אלא לצפון ולדרום אבל למזרח ולמערב לא נאמר ווין וחשוקים ואדני נחשת לכך בא ולמד כאן.

We suggest that it was initially omitted from mention on the shorter sides because part of the eastern side, i.e. the *masach* section, was of different construction. Regardless, Rashi says that *vavin* were used on the western and eastern sides.



*kan* structure he could not identify. DZ says that upon reflection he realized that there indeed was an additional 15 *vavin* (i.e.  $15 \times 25 = 375$ ) worth of *Shekalim* that had not been used. This then was the meaning of

שמות לו: ז והמלאכה, היתה דים לכל-המלאכה—לעשות אתה; והותר.

i.e. there was only one donated item earmarked for a specific purpose for which there was material left over, i.e. the *Shekalim* for the 15 additional *vavin*, and this is indicated by the numerical equivalency of the first letters of the *pasuk* and ויין טו.

### Talmudic Variation of *Daas Zekenim's* Story

A third variation of the challenge to Moshe's integrity appears in בכורות ה:

בכורות ה. - ועוד שאלו בגיבוי כסף אתה מוצא מאתם ואחת ככר ואחת עשרה מנה דכתיב<sup>9</sup> (שמות לח) בקע לגלגלת מחצית השקל בשקל הקדש וגו' ובנתינת הכסף אתה מוצא מאת ככר דכתיב (שמות לח) ויהי מאת ככר הכסף לצקת וגו' משה רבכם גנב היה או קוביוסטוס היה או אינו בקי בחשבונות נתן מחצה ונטל מחצה ומחצה שלם לא החזיר.

The accusation here is made not to Moshe in his lifetime but to R. Yochanan ben Zakkai (RYbZ) by a Roman General. The accusation is based on the Torah assertion that each of the 603,550 males<sup>10</sup>

<sup>9</sup> The relevant *pesukim* are *Shemos* 38:25-29:

כה וְכֶסֶף פְּקוּדֵי הָעֵדוּת, מֵאֵת כֶּכֶר; וְאֶלֶף וְשֶׁבַע מֵאוֹת וְחֲמִשָּׁה וְשִׁבְעִים, שֶׁקֶל--בְּשֶׁקֶל הַקֹּדֶשׁ.  
 כו בְּקַע, לְגִלְגֻלֹת, מִחֲצִית הַשֶּׁקֶל, בְּשֶׁקֶל הַקֹּדֶשׁ--לְכֹל הָעֵבֶר עַל-הַפְּקוּדִים, מִבֶּן עֶשְׂרִים שָׁנָה וְמֵעֵלָה, לְשֵׁשׁ-מֵאוֹת אֶלֶף וְשְׁלֹשֶׁת אֲלָפִים, וְחֲמִשׁ מֵאוֹת וְחֲמִשִּׁים.  
 כז וַיְהִי, מֵאֵת כֶּכֶר הַכֶּסֶף, לְצַקֵּת אֵת אֲדָנֵי הַקֹּדֶשׁ, וְאֵת אֲדָנֵי הַפְּרֻכָּת: מֵאֵת אֲדָנִים לְמֵאֵת הַכֶּכֶר, כֶּכֶר לְאֶדָן.  
 כח וְאֵת-הָאֶלֶף וְשֶׁבַע הַמֵּאוֹת, וְחֲמִשָּׁה וְשִׁבְעִים, עָשָׂה נְוִים, לְעִמּוּדִים; וְצִפָּה רְאִישֵׁיהֶם, וְחִשַּׁק אֹתָם.

<sup>10</sup> The 603,550 man count given in 38:26 is not based on a census taken at this point in time but is a number offered by the Torah itself. The 1st Census was not taken until the beginning of *Bamidbar* about half a year later. Thus, this total number of people may not have been known to

over 20 donated  $\frac{1}{2}$  Shekel to the building of the *Mishkan*. If everyone fulfilled their obligation there would have been a total of 301,775 silver *Shekalim*, which at 1,500 *Shekalim* per *Kikar* is 200 *Kikar* and 1,775 *Shekalim*. But the Torah reports that there was only 100 *Kikar* and 1,775 *Shekalim*. This is a discrepancy of almost 50% of the donations. In this version of the story it is not a question of where the extra silver went but a problem that the account of the amount collected is mathematically wrong and that 150,000 silver *Shekalim* were missing.

In defense of Moshe, RYbZ says that the sanctuary *Kikar* was worth twice a regular *Kikar*, while a *Shekel* was the same in both systems.

אמר לו משה רבינו גיזבר נאמן היה ובקי בחשבונות היה ומנה של קודש כפול היה... מנא ליה אילימא מיניה שהרי כאן שבעים ואחד מנה (שמות לח) ואת האלף ושבע מאות וחמשה ושבעים עשה ויום לעמודים ולא מנאן הכתוב אלא בפרוטרוט ואם איתא מאה ואחד ככר ואחת עשרה מנה מיבעי ליה אלא מדלא מנאן הכתוב אלא בפרוטרוט ש"מ מנה של קודש כפול היה.

The Gemara's first attempted proof that the value of a *Shekel* doubled is from the Torah's mentioning that in addition to the 100 *Kikar* there were 1,775 *Shekalim*. If the Sanctuary *Kikar* was worth 1,500 *Shekalim*, the Torah should have referred to the excess not as 1,775 *Shekalim* but rather as 1 *Kikar* (i.e. 1,500 *Shekalim*) and 225 *Shekalim*. However, if the Sanctuary *Kikar* is worth 3,000 *Shekalim*, the Torah had to mention the entire excess in *Shekalim* since there were not enough *Shekalim* to form another *Kikar*.

The Gemara rejects this solution because:

ודילמא כללי קחשיב בככרי פרטי לא קא חשיב בככרי.

In our analysis of the Chumash we showed that it was possible to make 71 equal-sized silver *vavim* each with 25 shekel weight, and that DZ mentions that 56 were used. Note that the Gemara's attempted proof of the double value of the Sanctuary *Kikar* begins with

מנא ליה? אילימא מיניה שהרי כאן שבעים ואחד מנה (שמות לח) ואת האלף ושבע מאות וחמשה ושבעים עשה ויום לעמודים ולא מנאן הכתוב אלא בפרוטרוט.

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the public and might have explained why no one at the time prior to the Census would have challenged Moshe.

The Gemara highlights that the amount of silver totaled 71 מנה (1 *Manah* equals 25 *Shekalim*,  $25 \times 71 = 1,775$ ). This reference to a unit of currency called מנה seems superfluous, since Tosfos points out that this unit of coin did not exist in the *midbar*. Why did the Gemara not go directly to the *pasuk* that mentioned 1,775 *Shekalim* and make its point about the size of a *Kikar*? We suggest it is because the Gemara is also telling us that there were 71 *vavim* worth of silver, each containing one מנה of silver.

In summary, the Gemara mentions Moshe's problem and seeks to prove his innocence from the *pasuk* that discussed the *vavin*, and as in *Tanchuma*, *pasuk* 38:28 is used in Moshe's defense. DZ's version of the story differs from both of these in that *pasuk* 38:28 is the source of the accusation. Nevertheless, DZ clearly borrowed liberally from both the Gemara's and *Tanchuma*'s versions in developing a third version.

### and *Baruch SheAmar* טו ווין

The number of *baruchs* in *Baruch SheAmar* is not the primary question which concerns the *poskim* about this prayer. Although this *tefillah* is not mentioned in the Talmud it is included in the 9<sup>th</sup> century *Siddur* of Rav Amram Gaon and mentioned by רי"ף in מסכת ברכות. The questions that concerns the *poskim* is, how can we say a *beracha* that is not mentioned in the Gemara. Thus, when the מחבר writes:

או"ח נא: א אומרים ברוך שאמר קודם פסוקי דזמרה וישתבח לאחריהם.

Pri Chadash immediately asks:

אומרים ברוך שאמר וכו' תמהני מאחר שנסתם ונחתם התלמוד איך יכלו הגאונים לתקן ברכות מחודשות ומהימיה על הרא"ש שתמה גבי ברכות פדין הבן ובכאן הודה להם נמי וצ"ע.<sup>11</sup>

The *Tur*'s answer to this question seems to be contained in his introduction to *siman* 51:

ברוך שאמר וכו' צריך לאומרו בניגון ובנעימה כי הוא שיר נאה ונחמד וכתב בספר היכלות שיש לו פ"ז תיבות. וסי<sup>12</sup> ראשו כתם פז, וכן הוא נוסח אשכנזים

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<sup>11</sup> For a discussion of this issue see *Taz, siman 46 se'if katan 7*.

<sup>12</sup> שיר השירים ה:יא ראשו, כתם פז; קנצותיו, תלתלים, שחרות, פְּעוּרָב.

ונתקנה ברכה זו משום הא דאיתא בפרק כל כתבי יהא חלקי עם גומרי הלל בכל יום. ומסקינן כי קאמר בפסוקי דזמרה... וקבעו ברכה זו לפנייהם ואחת לאחרייהם והיא ישתבח.

i.e., *Baruch SheAmar* has a רמז in the Gemara and in *Shir HaShirim* as well and is thus not considered post-talmudic. The “sign” from *Shir HaShirim* is related to the fact that *Baruch SheAmar* in both Ashkenaz and Sefard versions has 87 words<sup>13</sup> (albeit not exactly the same words) and represents ראשו כתם פז, i.e., we start *Pesukei D’Zimra* with a prayer of 87 words.<sup>14</sup> *Tur*’s highlighting of the eighty-seven words in *Baruch SheAmar*, supports our conjecture in an earlier section that DZ is also referring to the eighty-seven words of *Baruch SheAmar* which correspond to the numerical equivalency of the first letters of *Shemos* 36:7. It seems too great a coincidence that the number 87 randomly appears here 3 times<sup>15</sup> without it being the focus of the analysis. Thus, when DZ references *Baruch SheAmar*, it is not to 15 *baruchs* in the prayer (which there are not) but to the 87 words of *Baruch SheAmar* which also equal ט”ו ויין. Although our text of *Daas Zekenim* reads:

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“His head is as the finest gold, his locks are curled, and black as a raven.”

<sup>13</sup> Note, as mentioned above, Rambam’s version of *Baruch SheAmar* is much longer, 103 words.

<sup>14</sup> *Tur*’s comment justifying *Baruch She’amar* is much “milder” than that of others. For example, *Mishna Berura* (M”B) writes:

“This praise was fixed by the Men of the Great Assembly by a shard which fell from the heavens which they discovered to have this prayer written on it. And it has 87 words and its “*siman*” is ‘*rosbo ketem paz*’ i.e., the head of the prayer is a blessing of 87 words. Therefore, one should not detract from or add to the 87 words.”

M”B lists “*Acharonim*” (he does not identify whom) as his source of this statement. The comment about the shard falling from heaven is also in באר היטב which attributes it to *Tur* in the name of *Heichalos*. However, as we have seen this is not an accurate description of *Tur*, who references *Heichalos* but makes no mention of a shard from heaven nor anything about *Ansbe Kenneses HaGedolah*. *Taz* mentions the shard and the Men of the Great Assembly but gives תולעת יעקב as his source.

<sup>15</sup> The numerical value of טו ויין, the numerical count of the 1<sup>st</sup> letters in *Shemos* 36:7 and the number of words in *Baruch SheAmar*.

ומיד נתן משה ט"ו שבתות להקב"ה והן בישתבה שיר ושבתה וכנגדן ט"ו ברוך  
בברוך שאמר וכנגדן ט"ו ויין באמת ויציב.

and stresses the 15 *baruchs*, we suggest that the text is faulty and should read:

וכנגדן ט"ו ויין בברוך שאמר וכנגדן ט"ו ויין באמת ויציב.

In this is the case, the two "ט"ו ויין" mean different things: the first refers to the *gematria* of these 2 words, and the second, to the literal enunciation of 15 *vav*'s. Furthermore, we suggest that the reason the word *ויין* in this sentence was incorrectly changed to *baruch* was because the editor was not aware of the significance of 87 and counted far more than 15 *vav*'s in *Baruch SheAmar*. The fact that there are also not 15 *baruchs* was presumably understood to be based on a different text of *Baruch SheAmar*. As a final piece of evidence, if indeed the word here is *baruch* then the order of presentation in DZ should be *Baruch SheAmar*, *Yishtabach* and *Emes* (the order in which they appear in *Shacharis*). Putting *Yishtabach* first and placing *Baruch SheAmar* near *V'Yatziv* indicates that they both have something in common, namely *ויין ויין*.

## Some Final Thoughts

In the previous section we addressed the issue of how *ברוך שאמר*, a post-Talmudic work, could have been composed and inserted into the morning prayers. We suggested that it was perhaps this problem that *Tur* was addressing when he emphasized how special this *beracha* is and how its 87 words have a numerical equivalency in *Torah SheBichsav*, thus overriding its apparent post-Talmudic origins.

The idea of using numerical equivalencies to explain the meaning and sequence of *berachos* appears quite frequently in *Tur*. For example, in *Orach Chaim siman* 113, *Tur* discusses the individual *berachos* that compose *Shemoneh Esrai* based on a numerical count of the words in the prayer and their association to *pesukim* in *Torah SheBichsav*. At the end of the *siman*, *Tur* attributes this approach to the *Chasidei Ashkenaz*,<sup>16</sup> a circle of Jewish mystics in Germany and northern France in

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<sup>16</sup> The origin of the various groups can be traced to Rav Yehudah HaChasid, who was born in Germany in 1150. Rav Yehudah was a Tosafist and learned under his father Rav Shmuel HaChasid, who

the second half of the 12<sup>th</sup> and the 13<sup>th</sup> centuries. This approach, of course, had its opponents. *Bais Yosef, Orach Chaim* 113, for example, offers the following comment from Avudraham:

כתב ה"ר דוד אבודרהם יש אנשים שמנו התיבות שיש בכל ברכה וברכה מי"ח  
והביאו פסוקים על כל ברכה מענינה שעולין תיבותיהן כמנין תיבות הברכה וכן  
עשיתי אני בראשונה מנין כזה ואח"כ נ"ל שאין לא יסוד ולא שורש כי לא תמצא  
מקום בעולם שאומרים י"ח בענין אחד תיבה בתיבה אלא יש מוסיפין תיבות ויש  
גורעין וא"כ המנין הזה אינו מועיל אלא למי שעשאו ולא לזולתו ולמה נטריח על  
הסופרים לכותבו.

The question then becomes: Is *Tur's* comment in *siman* 51 concerning *Baruch SheAmar* another example of the approach of *Chasidei Ashkenaz*, or is it something that even the opponents of the *Chasidei Ashkenaz* approach would accept? The fact that *Tur* mentions the 87 equivalency some 60 *simanim* before he mentions *Chasidei Ashkenaz* may indicate that it is an independent approach.<sup>17</sup> Similarly, we may question whether *DZ*, one of the *Tosafist* schools, was also employing the story of *Moshe* to explain the recitation of *Baruch SheAmar* in a *Chasidei Ashkenaz*-type approach. ❧

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taught him Kabbalah. Their philosophy is explained in their prominent *Chasidei Ashkenaz* works such as *Sefer Chassidim* and *An'im Zemirot*. Rav Yehudah's student was Rav Eliezer Rokeach (*mechaber* of *Sefer HaRokeach*), and the Rokeach's student was Ramban. After Rav Yehudah died in 1217 almost all the *Chasidei Ashkenaz* moved out of the Germanic lands.

<sup>17</sup> It is interesting that the *pasuk* used as a "source" for 87 words is from *Shir HaShirim* rather than the following *pasuk* from *Tehillim*:

כֹּאֵד כִּי-תִקְדָּמְנוּ, בְּרִכּוֹת טוֹב; תִּשֵּׂית לְרֵאשׁוֹ, עֲטָרַת פָּז.

"For you meet him with choicest blessings; you set a crown of fine gold on his head."

The sentiment expressed here is very similar to that of *Shir HaShirim*, and has the added benefit of saying the word *ברכה* and being in *Tehillim*, from which the bulk of *Pesukei D'Zimra* is derived.

The reference to פז from a *pasuk* in *Shir Hashirim* rather than a "better" reference from *Tehillim* would seem to indicate the Kabbalistic nature of the argument, since *Shir Hashirim* is considered a profoundly mystical work. It is interesting that *Tur's* comment about everyone making sure that their version of *Baruch SheAmar* has exactly 87 words addresses Avudraham's concern.