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פרשת פקודי PARSHAT PEKUDEI

DVAR TORAH SHEMOT: "THE SECOND CHUMASH"

On Sotah 36b, the book of Shemot is referred to as "The Second Chumash." Most people refer to the second book of the Chumash as "Shemot," based on its first words; and the Ramban calls it the "Book of Redemption" for obvious thematic reasons. Why, then, does the Gemara call it "The Second Chumash"? On that same page the Gemara refers to Bamidbar as "The Chumash of the Countings," not "The Fourth Chumash."

The Netziv (Harav Naftali Tzvi Yehudah Berlin, זצ"ל, 1816-1893), in his introduction to Shemot, points out that the names given to the five books of the Chumash by the author of the Halachot Gedolot (a work written in the period of the Geonim, usually attributed to Harav Shimon Kayara זצ"ל, of the 8th century, and quoted widely by later authorities) raise the same problem. He also calls Shemot "The Second Chumash" yet does not refer to the rest of the books of the Chumash as the First, Third, Fourth, and Fifth Books. He lists the five books of the Torah as: ספר "בראשית וחומש שיני וספר כהנים וחומש הפקודים ומשנה תורה" – "The Book of Bereishit;" "The Second Chumash;" "The Book of Kohanim;" "The Chumash of the Countings;" and "The Repetition of the Torah" (Halachot Gedolot Hilchot Hespel, Section 76). "The Second Chumash" seems out of place.

The reason for calling Shemot "The Second Chumash," says the Netziv, is because Shemot is really the second half of Bereishit. Why? Bereishit outlines the creation of the world and its development. But the world would not be complete until there was at least one nation, intimately connected with G-d, who could teach the world G-d's ways and laws. There needed to be one nation that would serve as a light to all the others.

This is the meaning of Chazal's comment (Bereishit Rabbah 1:6) on the first word of the Torah: "בראשית, בשביל" – "[The world was created] for the sake of Israel, who is referred to as 'the first' (Yirmiyahu 2:3)." The Book of Bereishit leads up to but does not include the formation of the People of Israel. The People of Israel develop in Egyptian slavery, become G-d's nation through the Exodus, gain their full identity at the Giving of the Torah, but do not mature completely until the Divine Presence rests within their midst in the Mishkan. Creation was not completed until the very last verses of Shemot, Bereishit Part II.

It is striking that Amalek is also referred to as "ראשית גוים עמלק" – "Amalek is the first of the nations" (Bamidbar 24:20). Israel has the potential to complete creation and bring the world to its true end. When Israel forms a nation guided by the Torah it can lead the entire world to actualize the Divine ideal. Amalek tries to stop the process. The Divine Name and the Divine Throne are incomplete while the force of Amalek is still in the world (Tanchuma Ki Teitzei 11); but Israel strives for that day when Hashem will be King over the entire world, when Hashem will be One and His Name One (Zechariah 14:9).

"וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִי ה' אֶחָד וְשִׁמוֹ אֶחָד" (זכריה יד: ט).

SOURCE GUIDE: MOSHE'S BLESSING

When Moshe saw all of Israel's work had

The drashah opens with the Vilna Gaon's comment, that the text of Al Hanisim should have exactly 54 words, corresponding to the number of times Haman appears in Megillat Esther and the total number of letters in the names of Haman's sons. 54 is also the numerical value of Dan: $50=ך, 4=ד$.

A. Yehudah and Dan: 4 Partnerships

Betzalel, from the tribe of Yehudah, worked with Ahaliav from the tribe of Dan:

<p>1. Shemot 31:2, 6 (2) See, I have called by the name of Betzalel son of Uri, son of Chur, of the tribe of Yehudah ... (6) Behold, I have given with him Ahaliav son of Achisamach, of the tribe of Dan ...</p>	<p>העמק דבר – פתיחה לספר שמות זה הספר נקרא בפי בעלי המדרש ספר שמות. כדאיתא בב"ר פ"ג ויהי אור נגד ס' שמות כו'. וכן בהרבה מקומות.</p>
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Dan's son Chushim partnered with Yehudah to bring about Esav's downfall:

<p>3. Tosafot Gitin 55b In the Yerushalmi: At first, [the Romans] made decrees against</p>	<p>העמק דבר – פתיחה לספר שמות והרמב"ן סוף סוף הספר קראו ספר הגאולה.</p>
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One more astounding partnership:

<p>4. Yalkut Shimoni Bereishit – Chapter 49 – Section 160 "Yehudah is a lion cub" (Bereishit 49:9) – This refers to the Mashiach descended from David, who came from two tribes. His father was from Yehudah and his mother from Dan. Both tribes are referred to as lion cubs, for it says, "Yehudah is a lion cub" (Bereishit 49:9), and Dan is called "a lion cub" (Devarim 33:22).</p>	<p>העמק דבר – פתיחה לספר שמות זולת רבינו בה"ג בסוף ספרו הקדוש יקראהו ספר שני דקחשיב חמשה חומשי תורה. ספר בראשית. וחומש שני. וספר כהנים. וחומש הפקודים. ומשנה תורה. ושותא דמרן זצ"ל ניתן ללמדנו בינה. שלא בחנם שינה השם בזה הספר. והיה לרבינו לקרוא כולם במספר חומש שני ושלישי וכו'. או חומש שמות. או על הענין המסוים שבו כמו יציאת מצרים או מתן תורה. כמו שקורא ספר במדבר. ספר הפקודים וכמש"כ במקומו הטעם.</p>
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B. Dan & Idolatry

These Yehudah-Dan partnerships on lofty projects are surprising, given what we know about Dan. Here is one of a group of sources about how rampant idolatry was in the Tribe of Dan:

<p>5. Midrash Tanchuma Ki Tetzei Chapter 10 [Amalek attacked] "All the weak ones who were straggling after you" (Devarim 25:18) ... The Rabbis say that this refers to the tribe of Dan who were spit out by the Cloud (protecting the Jews in the desert), for they were all idolaters.</p>	<p>העמק דבר – פתיחה לספר שמות אלא בא ללמדנו דזה הספר ביחוד הוא שני לספר ראשית הבריאה כי הוא חלק שני מזה הספר. היינו בו נגמר סדר הבריאה. וכמאמרם ז"ל בראשית בשביל ישראל שנקראו ראשית. פי' תכלית העולם בכלל. הוא שיהא אומה אחת חלק ה' עמו. וזה לא נשלם עד שיצאו ישראל ממצרים ובאו לתכליתם שיהיו ראויים להיות לאור גוים להעמידם על ידיעת אלהי עולם וכמו שביארנו בגוף הספר י"ב נ"א עה"פ יצאו ב"י על צבאותם.</p>
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Rav Fisher collects a number of similar passages: the Targum on Shemot 17:8; a comment by the Baal returned. They are also the subject of a passage in Yechezkel:

<p>7. Yechezkel 34:2-6 (2) 'Oh shepherds of Israel ... (4) You have not healed the sick; you have not bandaged the broken; and you have not searched</p>	<p>העמק דבר – פתיחה לספר שמות וזהו תכלית הבריאה שנברא לכבודו ית' כמש"כ כל הנקרא בשמי ולכבודי בראתי</p>
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for the lost one ... (5) They have scattered without a shepherd and are become food for the animals of the field ... (6) My sheep stray on all the mountains and on every high hill and My sheep have scattered over the entire face of the world and no one seeks them out and no one looks for them.

וגו'. כמש"כ בס' במדבר פ' שלה עה"פ
ואולם חי אני וימלא כבוד ה' וגו'. נמצא
דיציאת מצרים הי' גמר הבריאה או מ"ת
כמבואר עוד ברבה בראשית בזכות התורה
שנקרא ראשית. והיינו כדאיתא בעבודת
כוכבים ד"ג ויהי ערב ויהי בקר יום הששי
העמק דבר על פתיחה לספר שמות:
מלמד שהתנה הקב"ה עם מעשה בראשית
אם מקבלין ישראל את התורה מוטב ואם
לאו אני אחזיר אתכם לתוהו ובוהו. נמצא
דמתן תורה הוא גמר הבריאה והיינו הך
דיציאת מצרים שאז היו ראויים ישראל
לקבל התורה ולהשלים הבריאה ולבא בזה
לתכלית יצירתם.

6. Rashi on Bamidbar 10:25

"The gathering of all of the camps" – The Talmud Yerushalmi says that because the tribe of Dan had a large population they traveled last, and if anyone lost anything, the people of Dan would return it to them.

העמק דבר – פתיחה לספר שמות

והרי זה אצל עם ה' כמו דעת אנושי ומדות
ישרות של תורת האדם. אשר אע"ג שלא
הגיע תבל ומלואה לזה השלמות עד אחר
זמן רב אחר בריאת שו"א. וגם כהיום שי
הרבה בני אדם שלא הגיעו לזה המעלה.
מ"מ הדבר מושכל גם לאוה"ע דרך זה הי'
תכלית מעלת האדם.

6. Rashi on Bamidbar 10:25

"The gathering of all of the camps" – The Talmud Yerushalmi says that because the tribe of Dan had a large population they traveled last, and if anyone lost anything, the people of Dan would return it to them.

העמק דבר – פתיחה לספר שמות

וכך יש לנו להאמין דאע"ג שלא ניתנה
התורה וחקותיה עד אחר יציאת מצרים. וגם
עתה יש הרבה מישראל שלא הגיעו לדעת
תורה. מ"מ רק התורה היא תכלית מעלת
ישראל. שנוצרו לברית עם לאור גוים. נמצא
דספר שמות הוא ספר שני להראשון כמוש
המה ענין אחד ובו שני חלקים של ספר
הבריאה

THE ORCHESTRA NEEDS CYMBALS & VIOLINS

BY RABBI GIDON SHOSHAN

In this week's parshah, the Torah says, "All of the work of the Mishkan Ohel Moed was completed" (Shemot 39:32). It then says, "ויעשו בני ישראל ככל אשר צוה ה' את משה כן עשו" – the children of Israel did everything as God had instructed Moshe. The Or Hachaim recognizes in this verse a fundamental theme of the entire Torah. The Torah records that the children of Israel built the Mishkan; yet this seems inaccurate. The Mishkan was actually built by a small number of artisans led by Betzalel ben Uri. So why does the Torah say that the totality of the children of Israel designed and built the Mishkan?



Rabbi Gidon Shoshan

The Or Hachaim explains that all of Klal Yisrael is spiritually interdependent. While it could be that only some people built the Mishkan, they acted on behalf of the entire Jewish people.

This notion is fundamental to the entire construct of Torah. A Jew is commanded in 613 mitzvos, but on a practical level that is not true. There are many dozens of mitzvos that do not apply to one segment or another of the Jewish people. A man is not commanded in some mitzvos that apply only to women. A Kohen is exempt from certain mitzvos, and there are even mitzvos that apply only to the Kohen Gadol or the king. And yet, we all identify with the notion of being bound by and fulfilling the 613. This only happens when the entire Jewish people collaborate to fulfill the 613 together. Like a team, we complement each other and complete each other.

In an orchestra, there are around a hundred musicians. When they combine to perform a symphony, each of the musicians plays a different melody or harmony. Some play prominent instruments like the violin, and some have less demanding roles, like the percussionists. Each, though, is absolutely necessary to ensure that the symphony indeed reflects the intention of the composer. Though the percussionist may only be featured for a moment's time, if he is not there to bang the cymbals or beat the bass drum at the right moment the entire symphony is ruined. So it is with Klal Yisrael. We each play different instruments in the community and in religious life, but each of us is equally indispensable.

Internalizing this reality not only assists in relating to one another but ultimately in relating to ourselves as well. We are all brothers and sisters in the same family. We are all limbs on the same body and without each other's contribution to building our collective relationship with God we are lost.

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The Daf Keshet, a project of Shapell's Darche Noam, is written
by Rabbi Eliezer Kwass.



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