

Beshalach 2016

1.

Why did the sea split as a result of seeing precisely Yosef's coffin?

Beis Aharon page 92:

We say in Hallel, “הים ראה וינוס”, “the sea saw and ran”. The Yalkut Shemoni (Tehelim 114, Midrash Tehelim 15, 5) asks: what did it see? It saw the coffin of Yosef Hatzaddik.

**Why did the sea split as a result of seeing precisely Yosef's coffin?**

The Gemara in Pesachim (118a) says that making a parnassah (living) is very difficult; as difficult as kriyas Yam Suf (the splitting of the sea). **Since Yosef supported his family for eighty years, they therefore didn't have to worry about parnassah at all. Since parnassah is something that is extremely difficult and time consuming, Yosef alleviated that responsibility from them. Consequently, he was rewarded with something that was extremely difficult and challenging, which happened in his merit mida keneged mida (measure for measure), i.e. kriyas Yam Suf.** Therefore, only when the sea saw specifically Yosef's coffin did it split.

Another answer is that it was due to the fact that Yosef Hatzaddik had overcome human nature in different ways. He passed a big test when he refused to sleep with Potiphar's wife. Yosef was a slave and poor. He rose to become second in command. Regarding his middos (characteristic traits), he overcame nature as well by not taking revenge against his brothers; and on top of that, treating them so kindly. Therefore, **Yosef became a role model and a symbol for overcoming nature.** Later, when the Jews came to Yam Suf, the angel in charge of water claimed and accurately stated that it is the nature of water to stay where it is and not split. However, once it saw **Yosef, who was able to overcome his nature, then the nature of the water mida keneged mida (measure for measure), was capable and was compelled to change as well.**

2.

The maan and practical bitachon

Beis Aharon pages 92-93: It is stated in the pasuk “take a jar and place mann (מַן) in it.” Why does Hashem command us to preserve and store this mann so that we will remember the mann? Meaning what is the underlying purpose and reason that Hashem wants us to remember the mann? We know Hashem takes care of our Parnassa! The mann teaches us two major foundations about emunah which must be applied to our lives. Firstly, no one should leave over food for the morning. Left over mann turned into worms and become disgusting and repulsive. This teaches us that **we shouldn't worry about what we will eat tomorrow. Hashem will take care of us.** Secondly, it's irrelevant if someone took more or less mann. This teaches us that **we shouldn't be so focused and carried away with our businesses. The more we work, the less learning time we will have. We must realize that our entire income is determined on Rosh Hashana as stated in mesechas Beitzah (16a).** For example, a multimillionaire should work less and allocate more time towards learning. (This is a general approach. Even though this is really case dependent. One of the major factors which should determine the amount that he learns and works is the amount of tzedaka that he will give.) We need the jar of mann in order to teach us not to worry about tomorrow and not to over excessively work.

The pasuk says “Hashem said to Moshe ‘behold! - I shall rain down for you food from heaven; let the people go out and pick each day’s portion on its day, so that I can test them, whether they will follow My teaching or not.” (16, 4) Rav Aharon Kutler (Mishnas Rabbi Aharon page 104) says that the parsha of the mann is the foundation for emunah for all generations. The Iben Ezra writes that the neis (miracle) of the mann was greater than all other miracles because it occurred for 40 years!! Rabbi Kutler explains that everything that was above nature that transpired when we left Egypt occurred in order to teach the future generations about the miracles and the truthfulness of Hashem and emunah. This is why we were commanded to place the mann in a jar; in order to teach us the extent of Hashem’s hashgacha peratus (divine focus and intervention) towards us. Furthermore, he says emunah is the root and foundation of positive influence (shefa) from above.

Rav Chaim Shmuelevitz (Sichos Mussar (page 140)) explains that the parsha of the mann teaches us bitachon. The forty years the Jews were supported with mann was in order to evaluate their faith of Hashem. Similarly, we find this concept of bitachon as well by Shemita. There is no natural basis and rationale to Shemita besides faith in Hashem.

Rashi offers an example by quoting the Mechilta (16, 32). During the days of Yirmiyahu; he would rebuke the Jews: why are you working? They responded - how will we get parnassah if we don’t work, and start learning? Yirmiyahu took out the jar of mann (2, 35) and showed it to them and said the Jews in the desert got supported. Don’t have a lack of faith.

The Gemara in Yuma (76a) says the talmidim (students) of Rabbi Shimon ben Yochai (Rashbi) asked him why didn’t Hashem make the mann fall down once a year (seemingly this would be much more logical and convenient.)? Rashbi answered this is analogous to a king who had one son. He provided his son with food for the whole year. During the whole year he never saw his son except for that one day where the son’s food was provided. The next year the king told his son his food will be provided on a daily basis. His son then came to see him every day. The same applies to us. Someone with four children will be nervous about where his food will come from. He will therefore have much more intent and focus towards Hashem. He will most probably daven every day that he should be provided with food. However, if all of his food would have been provided for in one day, then he would daven as consistently and with as much fervor. The Cheskuni (16, 4) asks a similar question. He asks; why didn’t the mann descend once for many years? The pasuk says it was a test. Hashem tested them if they would leave it over for the next day. Someone who left over mann essentially demonstrated that he lacked emunah. Someone who has food and says what am I going to eat tomorrow, lacks emunah. He offers another answer. The mann tested their spiritual level.

Rav Ephraim Greenblatt (Rivivos Ephraim on the Torah Chelek beis pages 53-56) asks why provide the mann once a week for the Jews. It’s all about emunah. He elaborates and explains that someone who doesn’t leave over demonstrates bitachon. Going out every day is bitachon. The mann not descending on Shabbos, tested their bitachon as well. Similarly, for us **not to work on Shabbos and not worry about money on Shabbos demonstrates bitachon of Hashem**. Some people unfortunately don’t have the proper emunas chachamim (belief of the Torah scholars). They don’t realize that a lot of the shefa (abundance) that comes to us is primarily because of the chachamim (Berachos 17a). We need to show them the mann and tell them to have bitachon. This is pshat (explanation) of how the mann was a test. Those who learn full time and are satisfied with a little (low maintenance), are considered the mann eaters.

Nothing has changed; food is really a miracle. Generally, we shouldn't get pleasure from a miracle. However, once we make a beracha, we can derive pleasure from the food item. When we make brachos we must recognize that Hashem created this. The Gemara in Berachos (35) says that it's prohibited to benefit from this world without reciting a beracha. For example, when we recite a shehakol on a glass of water, that water now becomes ours and therefore is permissible to consume. Making a Beracha adds spirituality to the physical consumption. The food item or beverage is additionally elevated from the mere physical state of the water to a quasi-spiritual and physical entity.

The Shulchan Aruch writes (siman alef seif heh); it's good to say every day parshas Hamann. The Mishna Berurah writes justice is not accomplished by merely reciting parshas Hamann; rather, we have to contemplate what is being said. We say it every day in order to have faith that our food comes with divine Providence. We say parshas Hamann to demonstrate that everything is from Hashem. He cites a yerushalmi that says whoever says parshas Hamann is guaranteed not to have a monetary lack in Parnassa. He quotes the Rabbeinu B'chaya (parshas Shelach 16, 16) that says we have a kabala (tradition) that whoever says parshas Hamann daily will have Parnassa. The Yafa Lelay (sif katan 24) says parshas Hamann has 486 words which is gematria Pito (פתו), his bread. Whoever says this parsha will have bread.

The Shulchan Aruch (51, 7) writes **one needs to have kavana (intent and focus) while reciting ידך אשרי in פותח את ידך. If one didn't have proper kavana they need to go back and say it again.** The Mishna Berurah writes that the main reason we say אשרי every day is because we want to acknowledge that Hashem pays attention to us every single day. The Chinuch (mitzvah 430, halachos of benching) writes that **someone who is careful to bench properly, will have financial success.** The Maharsha (nazir 66a) explains this Chinuch. He quotes the Gemara in Pesachim (118a) that says that making a parnassah (living) is very difficult; as difficult as kriyas Yam Suf (the splitting of the sea). Therefore, Hashem commanded someone who ate, to bench. Through this Hashem will give us a lot of berachos. In heaven, there are angels who prosecute by saying 'do not give so and so food.' However, when one benches properly, angels are created, they fight off these prosecutors. The Mishna Berurah writes (siman 185), **those who are precise, will bench from a bencher.** The Kemotzei Shlal Rav (on Birchas Hamazon (page 131)) tells a story about **an individual who came to Rav Shach and asked 'how can I remove the bad that has come upon me.' Rav Shach said to accept upon yourself something small and always do it! He asked what should I do? Rav Shach responded bench from a bencher!** There is another story of a wealthy individual who wanted to donate to Rav Shach and his Yeshiva. Rav Shach said I want to be makir tov (show gratitude) and tell you a segula (omen) that if you always do it you will have wealth and success. Rav Shach said bench from a bencher and not by heart. The man said great. Unfortunately he didn't take this advice and this man lost all his wealth.

Thank you Yair Moshe Ausabel for typing this up.