

# SHABBAT BULLETIN PARASHAT BESHALACH JANUARY 27, 2024

## CONGREGATION BROTHERS OF ISRAEL

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### Shabbat Parshat Beshalach 5784

#### Sermon – Parshat Hamman – Parnasah and the Manna in the Aron

#### Adapted from Rabbi Braun's Sermon in 5783

Every year around this time on Facebook chats and other online Jewish forums you will find the same back and forth. Someone posts something about reading parshat haman (the torah reading detailing the Manna) from our parsha as a segulah (omen) for parnassah, then someone else posts that the best segulah for parnassah is yes you guessed it, going to work. Round and round it goes.

The truth as it usually is, is somewhere in between.

After we read the story of the Manna, the complaints for food, the test, failure etc we find a strange command.

וּמֹת (פרשת בשלח) פָּרָק טז פְּסוּק לב - לָג  
אָמַר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְקֹוֹק מֶלֶךְ הָעוֹלָם לְמַנְנוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן | יִרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הָאֵלָלִיתִי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם (לב)  
אָמַר מֹשֶׁה אֶל־אַהֲרֹן קַח צִנְצֻנֹת אֶלֶת וְתַשְׁמָה מֶלֶךְ הָעוֹלָם מִן וְהִנֵּחַ אֹתוֹ לִפְנֵי יְקֹוֹק לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם (לג)

Moses said, "This is what יהוה has commanded: Let one omer of it be kept throughout the ages, in order that they may see the bread that I fed you in the wilderness when I brought you out from the land of Egypt."

And Moses said to Aaron, "Take a jar, put one omer of manna in it, and place it before יהוה, to be kept throughout the ages."

Of all the things to keep in the Aron (before Hashem) why this?

To make the question stronger – the midrashim already point out that we have a chronology issue here. Moshe tells Aaron to place the bucket before Hashem in the Aron, which is not yet commanded and certainly not built. That does not happen until Parshat the end of Shmot. They answer, and Rashi quotes it, the command was actually given after the Ohel Moed was built, yet it was written and inserted here.

Why should that be? Why is it so important to write the command here in context?

What is the message for them and for us?

I would argue that this is a classic case of commentators taking their personal philosophies and inserting it back into the text.

The Mechilta of Rabb Shimon Bar Yochai, the same Rashbi who in the Gemara argues with Rabbi Yishmael and maintains that one should learn all day and not work suggests that the message of placing the Manna in the Ohel Moed, in the Aron, next to the Torah, is to teach all future generations that if you learn Torah Hashem will provide parnassah for you. Remember that ultimately Hashem provides Parnassah and will take care of anyone who spends there day learning Torah.

Rabb Samson Raphael Hirsch, father of the Torah and derech erez (work) school of thought obviously disagrees. He writes, and this will resonate in with of us, that the message for generations is exactly the opposite.

There will come a time writes Hirsch where the miracles of the desert will end and the Jews will enter Israel and have to earn a living under normal working conditions. The Manna is a reminder that even under these circumstances, when you have to work hard to earn money, you have to remember that there is an element of the man here as well and see Hashem's hand in parnassah earned normally as well.

The manna is placed next to the Torah to remind us that just as the Torah comes from Hashem, so does our parnassah. Even in this normal working world! Maybe especially in this normal working world.

There is also a middle position.

The Netziv in his Haamek Davar, Rav Meir Simcha of Dvinsk in his Meshech Chochmah and even Rav Aryeh Leib Shteinman in his Ayelet Hashachar all propose with slight nuances, a position somewhere between Rashbi and Hirsch.

#### Shabbos

##### Friday January 26

Candle Lighting 4:49 PM

Mincha 4:50 PM

##### Saturday January 27

Shacharit 9:00 AM

Mincha 4:45 PM

Shabbat Ends 5:58 PM

#### Weekday

##### Sunday January 28 - Friday February 2

Shacharit Sunday 8:00 AM

Shacharit Mon- Fri 7:00 AM

Mincha 5:00 PM

They argue that the Manna is placed in the Aron, next to the Torah to teach us that the two are indeed linked, as per Rashbi, but maintain that you must work as well, as per Hirsch.

The more connected you are to Torah the more Hashem will enable your parnassah.

Which approach is right? The Gemara has already taught us that those who tried to live according to Rashbi did not succeed. Which of the last 2 approaches are right? That is hard to know.

The common denominator is clear, and I think, is one of the great challenges of the technological era. The Manna is placed in the Aron to remind us that we must see Hashem's hand in your parnassah, even as you work for it.

And that message is so important that Hashem decides to record the command out of place, in order for us to read the command in the context where it would be most clear that Hashem is the provider of our food!

## Yahrzeits January 27 - February 2, 2024

17 SHEVAT	Stephen Weinstein for his father David Weinstein, on Saturday, January 27
17 SHEVAT	Naomi Sinnreich for her mother Beatrice Brainin, on Saturday, January 27
18 SHEVAT	Stanley Zimmerman for his father Morris Zimmerman, on Sunday January 28
19 SHEVAT	Sydney Lekach for his mother Zelda Lekach, on Monday, January 29
19 SHEVAT	Judie Boim for her mother Irving Allerhand, on Monday, January 29
19 SHEVAT	Robin Braka for her mother Masha Arohnson, on Monday, January 29
19 SHEVAT	Jeanne Epstein for her mother Rose Zagha, on Monday, January 29
20 SHEVAT	Leonard Silverstein for his nephew David Schorr, on Tuesday, January 30
20 SHEVAT	Judy Lekach for her father Nathan Samuel Pines, on Tuesday, January 30
21 SHEVAT	Donald Epstein for his Seymour Epstein, on Wednesday, January 31
21 SHEVAT	Helen Schwartzberg for her mother Esther Hersch, on Wednesday, January 31
23 SHEVAT	Burton Resnic for his mother Ethel Resnic, on Friday, February 2