

OVERVIEW of the Daf

1) The manna (cont.)

The Gemara's discussion of the manna continues.

The reason the manna fell every day rather than once a year is explained with a parable.

A Baraisa records a discussion regarding the quantity of manna that fell each day.

A second Baraisa mentions an alternative opinion regarding the quantity of manna that fell.

The opinion recorded in the first Baraisa is unsuccessfully challenged.

2) The five afflictions

R' Chisda states that the five afflictions of Yom Kippur correspond to the five times affliction is mentioned in the Torah in the context of Yom Kippur.

The Gemara demonstrates that drinking is included under the category of eating.

3) Tirosh

The Gemara explores whether the word תירוש refers to wine, as an earlier cited Baraisa indicates.

After demonstrating that תירוש does, in fact, refer to wine, the Gemara questions why sometimes wine is called יין and other times תירוש.

The exact spelling of certain words is used to teach some insights.

4) The five afflictions (cont.)

The Gemara provides a source that refraining from washing and anointing is a form of affliction.

The Gemara digresses to analyze a verse cited earlier from Sefer Daniel. ■

REVIEW and Re-

1. How did Hashem arrange that the Jewish People would daven to Him every day?

2. How do we know that drinking is included in the prohibition against eating?

3. Why is wine sometimes called יין and other times called תירוש?

4. What is the source that abstaining from washing is a form of affliction?

Distinctive INSIGHT

The manner by which the manna was collected

שאלו תלמידיו את רבי שמעון בל יוחי מפני לא ירד להם לישראל מן פעם אחת בשנה

The Gemara discusses many issues regarding various aspects of the manna and how it fell in the desert. The verse states (Shemos 16:4): "And Hashem said to Moshe: 'Behold, I shall rain down for you food from heaven. Let the people go out and pick each day's matter on its day, so that I may test [them], whether [they] will follow My Torah or not.'" After the manna fell, the Torah tells us that the people went out to collect their portions. The precise wording of the verse is noteworthy in that one verb is written referring to the singular (ויצא), whereas the second verb is written in the plural (וילקטו). The translation of the verse, then, is that "He went out, and they collected." What can we learn from this?

HaGaon Rav Y. Kaminetsky explains that earlier, the Gemara (Yoma 75a) tells us that there were three distinct categories among the Jews when it came to collecting the manna. The average person had to go and search for his portion, and the righteous simply went out of their houses and found their portion on their doorstep. The evil ones had to wander about all day until they were able to find enough pieces to fill their quota.

This, therefore, is the meaning of the verse. The nation as a whole went out (ויצא—singular) to find the manna, yet the actual collection was accomplished in a very subjective manner. The nation, as a united entity, went out. However, each person became occupied in collecting (וילקטו—plural) to the extent that he deserved. ■

*Today's Daf Digest is dedicated by Mr. and Mrs. David Binter
In loving memory of their father
הרב גרשון זאב בן ר' מרדכי דוד, ז"ל
Rabbi Gershon Futerko o.b.m.*

*Today's Daf Digest is dedicated in loving memory of my father
Benjamin Cohen, z"l
by Mr. Franklyn Cohen, Potomac, MD*

HALACHAH High-

Life insurance and בטחון

שאלו תלמידי רבי שמעון בן יוחאי מפני מה לא ירד להם לישראל מן פעם אחת בשנה אמר להם... נמצאו כולן מכוונים את לבם לאביהם שבשמים

The students asked R' Shimon ben Yochai, why didn't the manna fall just once a year? He responded ... It turns out that they all direct their hearts to their Father in Heaven.

The lesson of the manna, according to R' Shimon ben Yochai, is that a person must realize that he is reliant on Hashem for all his needs. This lesson is so fundamental that Hashem decided that the manna would fall every day so that people would have to turn Him on a daily basis. The Zohar¹ concludes, based on this phenomenon, that one's בטחון – trust in Hashem— must be so strong that a person should not even cook food on one day for the next because it demonstrates a lack of belief that Hashem will take care of things the next day. Rav Avrohom Avli Gombiner² and Mishnah Berurah³ cite this Zohar as halachah. Others⁴ note that it is common for people to disregard this restriction and cook from one day to the next.

Accordingly, it would seem obvious that a person who purchases a life-insurance policy is behaving in a way that is contrary to this concept. Nonetheless, when asked about this issue Rav Moshe Feinstein responded⁵ that purchasing life insurance is permitted even for those who are righteous and God fearing. The reason is that a life insurance policy is no different from any other business investment. Investments involve designating money to be used so that over time, it will earn a profit for the investor. Conceptually, purchasing a life insurance policy is no different. Furthermore, since Hashem introduced this type of investment to the world one may not rely on trust that Hashem will provide for one's family if there is not a natural way in which that will happen. The trust one must have is that Hashem will provide the needed funds to renew the policy. However, the purchase of the policy, in and of itself, does not demonstrate a lack of trust in Hashem. ■

1. זוהר פרשת בשלח (דף סב)
2. מג"א סי' קנ"ז סק"ג
3. מ"ב סי' קנ"ז סק"ד כתב "איתא בזורה פרשת בשלח לא ליבעי אינש לבשלא מזונא מן יומא ליומא אוחרי ולא לעכב מזונא מן יומא ליומא אוחרי (והטעם כדי שיבקש בכל יום על מזונותיו וישתכחו על ידו ברכאן בכל יומא ויומא לעילא עי"ש)"
4. דברי תורה (מונקאטש) מהד"ב אות ס"ט
5. שו"ת אג"מ או"ח ח"ב קי"א ■

STORIES Off

The blessing of each day

מפני לא ירד להם לישראל מן פעם אחת בשנה

On today's daf, Rabbi Shimon bar Yochai's students asked him why the manna descended daily instead of yearly. He responded with a parable about a king and his son. "When the king gave his son enough to sustain him for an entire year all at once, he would only see his son once a year. But when the king decided to give his son his allotment daily, the prince appeared before him every day. So it was with the manna bread. This daily portioning caused the Jewish people

to direct their hearts to heaven."

The Nesivos Shalom, zt"l, writes that this parable highlights the essence of the manna bread—trust in Hashem. Every day, we must turn our eyes heavenward, and this need to appeal to Hashem every day is in and of itself a blessing. As the verse (Tehillim 145:15-16) says: "The eyes of all look to You with hope, and You give them their food in its proper time. You open Your hand and satisfy desire of every living thing."

When Rav Uri of Strelisk, zt"l, passed away, although many of his chassidim became attached to Rav Yisroel of Ruzhin, zt"l, they still held fast to the path laid down by their original Rebbe. In stark contrast to the way of Rav Yisroel, Rav Uri tended to denigrate materialism, and encouraged his followers to dedicate

their energy exclusively to the service of Hashem. Although many of these men were poor and barely managed to support their families, the Ruzhiner Rebbe noticed that none of his new followers ever included a request for parnassah on their kvitlach.

The Rebbe called them together and said, "The halachah is clear. One who reads the first verse of Shema without proper focus has not fulfilled his obligation. The consensus is that he must repeat it and concentrate fully. A similar halachah exists about the verse **פּוֹתַח אֶת יָדְךָ וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן**. If one failed to focus on it properly, one must repeat it."

He then asked pointedly, "Why do you choose to emphasize the first halachah, and ignore the second?" ■

