

It's Up To Each Mann

"And when they did measure it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; each man gathered according to his eating." (Shemos 16:18)

There are many people who said *Parshas Hamann* this past Tuesday, as a way to "bring in more *parnasa*". Is this considered a correct form of *hishtadlus*, a *segulah*? Or is it just part of reading *shnayim mikra* for the week?



The *Gemara* in *Yoma* 75b quotes the verse (Psalms 78:25) that says "לחם אברים אכל איש" (Man ate the bread of angels) and brings two opinions as to what this verse is referring. One opinion says that this verse is telling us that the *mann* that they ate in the desert was the food of angels. The *gemora* then asks, "Do angels eat? They are energized by the 'השכינה' (Divine Presence)!" Therefore, the other opinion says that the *mann* was absorbed into the people's limbs (אברים) in the desert. Rav Gedalia Shorr explains that in the core issue there is no argument. Both agree that the angels gather energy from the Divine Presence. It is just a question of how physical the energy was. (The amount of physicality can be compared to the solidness of water, which is solid below 32°F (273°K), gas above 212°F (373°K), and liquid in between. Yet at all three temperatures, it is still H₂O).

It seems to me that the person's spiritual level determines how much of the food's benefits he will actually absorb. The pharmacy sells all kinds of supplements that help a person extract more nutrition from the food he is eating. So too, a person whose body is more spiritual can get more physical and spiritual strength than others eating the same food (see Reb Chaim of Volozhin on *Avos* 3:3).

In recent years, it has become commonplace in the world of *segulas* in which we live, that instead of saying the *brocho* of "*Bareich aleinu*" with full thought in order to be blessed with *parnasa*, people spend extra time after davening to say the *parsha* of the *mann*. Saying the *parsha* of the *mann* definitely has within it the ability to connect someone with Hashem and bring about *parnasa*. But there is more to it than that.

Many times I am asked, "How much *hishtadlus* for *parnasa* am I obligated to make?" I would like to draw a lesson

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Annual Melaveh Malka



Motza'ei Shabbos Parshas Mishpatim
18 February – אור לכ"ח שבט
Ahavas Tzion Hall – Nachal Timna 3

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Shabbos Schedule Parshas Beshalach לוח שבת פרשת בשלח

Erev Shabbos		ערב שבת
Mincha 1	12:30	מנחה א'
Candle Lighting	16:38/16:58	הדלקת נרות
Mincha 2	17:00	מנחה ב'
Sunset	17:18	שקיעה
Shabbos Day		יום השבת
Brachos	08:00	ברכות
Shochein Ad	08:30	שוכן עד
Latest Shema – M. A.	08:27	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:13	סוף זמן ק"ש לגר"א
Mincha 1	13:00	מנחה א'
Pele Yoetz	16:20	פלא יועץ
Mincha 3	16:35	מנחה ג'
Sunset	17:19	שקיעה
Ma'ariv 1	17:56	מעריב א'
Ma'ariv 2	18:19	מעריב ב'

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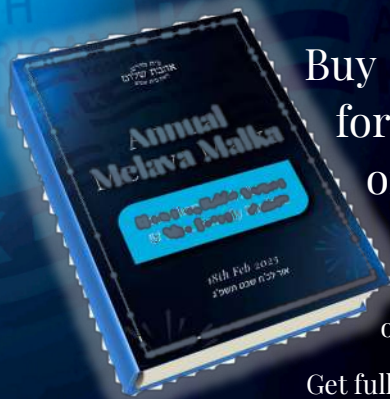
Q&A: The Fundraising Challenge

Q Hymie and Maury were sitting in an East Side deli, exchanging stories about their experiences as fundraisers. "Why, just this past trip to St. Moritz, I convinced Mr. Meshulum to donate his ski lodge!" said Hymie. "Feh! He has another lodge in Davos, another in Tignes, plus who knows how many other residences around the world. If you think you are so good, then you have to get someone to donate his *only* home to tzedakah! For example, I know a Mr. Schwartz who owns a 2-bedroom apartment in Queens. He barely makes ends meet. Let's see if you can get him to donate his apartment to your organization!" challenged Maury. Is Hymie permitted to accept this challenge to try to convince Mr. Schwartz to donate his home to tzedakah?

A No. While it is true that the *Gemora* (Bava Basra 9a) states that a fundraiser who convinces a man to donate money is actually greater than the donor himself, this is only concerning a fundraiser who convinces wealthy people to donate. However, to convince a person who can barely support his family to donate money when he has almost none is paramount to stealing, and such a fundraiser will be punished for such efforts.

Source: YD Siman 248:7 PuT Pesachim uTeshuvos 9

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Shiurim with the Rav

The Rav will be giving 2 Shiurim for men this coming week:

SUNDAY 21:15: *Mishnayos*.

TUESDAY 20:15: *Hilchos Beis Knesses*

Both shiurim are given in shul and via ZOOM at this link:
cutt.ly/AhavasshalomZoom



Mi Shebeirach for Cholim

Please submit names of any *cholim* to Mrs. Zakoo (office@ahavasshalom.org) by Thursday at 12:00 (Please write the Hebrew names using Hebrew letters).

This will help to save some time and enable the flow of the service to remain consistent. The list was erased on Rosh Chodesh SHEVAT, and so if necessary please resubmit any names.



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from the way the *mann* fell. While there are exceptions, in general, people who sin are more disconnected from Hashem, and those who sin less, are more connected to Hashem. When we look at where the *mann* fell, those who had a greater connection to Hashem didn't have to go so far to collect their portion. Whereas those who were less connected had to travel a greater distance to achieve the same amount of *parnasa*. In other words, one's level of *emuna* and *bitachon*, and his relationship with Hashem, determine if one needs 6, 8 or 10 hours a day in order to obtain the same amount of financial stability.

There is a story told about a man who was in need of cash, and while walking with his friend, he commented, "If Hashem wanted me to have money, He would send it to me." To which his friend countered, "Why don't you just buy a lottery ticket?" As they continued walking, they happened to see a lottery ticket on the pavement. The friend said, "Here is a lottery ticket – pick it up!" To that the man said, "if Hashem wanted to give me *parnasa*, he

would put the ticket directly in my hand!" Is he right?



The answer depends on who you are. I believe the level of most people demands that when opportunity comes their way, they must take an active role and responsibility. One can obtain, according to many, the level of Rabbi Shimon Bar Yochai and have miracles happen for him. However, Rabbi Shimon himself wasn't moved by a miracle. If a miracle would move you, you are not at that level yet. Therefore, if by saying *Parshas Hamann* one ingrains the lessons of *bitachon* in oneself, then it can indeed bring the blessings that one is davening for.

המשך מעמוד 4

כרטיס לוטו! כשהמשיכו ללכת הם מצאו במקרה כרטיס לוטו על המדרכה. החבר אמר, "הנה כרטיס לוטו - קח אותו!" על כך אמר האיש, "אם ה' היה רוצה לתת לי פרנסה, הוא היה שם את הכרטיס ישירות בידו!" האם הוא צודק?

התשובה תלויה במי אתה. אני מאמין שהרמה של רוב האנשים דורשת שכאשר מגיעה להם הזדמנות, הם חייבים לקחת תפקיד פעיל ואחריות. אפשר להשיג, לדעת רבים, את רמתו של רבי שמעון בר יוחאי ושיקרו לו ניסים. עם זאת, רבי שמעון עצמו לא התרשם מנס. אם נס ירשים אותך, עדיין לא הגעת לרמה הזו. לכן, אם באמירת פרשת המן אנו מחדירים בעצמינו את מוסר הביטחון, אז זה אכן יכול להביא את הברכות שמתפללים עליהן.

אבות ובנים



19:00 Motza'ei Shabbos

AuB Shabbos afternoon for ages 3-7: 16:05-16:35



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