

Torat Imecha NACH YOMI B'IYUN



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יהושע ה'יב

וַיִּשְׁבֹּת הַמָּן מִמַּחֲרֹת בָּאֶכְלָם מֵעֵבֹר הָאָרֶץ וְלֹא־הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן בַּשָּׁנָה הַהִיא.

The מן was depleted the following day, when they ate from the grain of the land; there was no longer any מן for the children of Israel. They ate from the grain of the Land of Canaan that year.

רש"י -יהושע ה'יב

וְלֹא הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מִן לְפִיכָּה: וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ, אִם הָיָה לָהֶם מִן לֹא הָיוּ אוֹכְלִים מִן הַתְּבוּאָה, שֶׁהֵמָּן הָיָה נוֹחַ לָהֶם, מִשָּׁל אוֹמֵר לַתִּינוּק: מִפְּנֵי כֵּה אֶתָּה אוֹכֵל פֶּת שְׁעוֹרִין, לְפִי שְׁאִין לִי פֶת חֲטִין, לִכְךָ נֶאֱמַר: וְלֹא הָיָה עוֹד וְגו'.

No longer did the Bnei Yisroel have מן . Therefore they ate of the grain of the land. If they would have had מן they would not have eaten of the grain, for the מן was agreeable to them. There is a parable for this: One says to a child, "Why are you eating barley bread?" "Because I have no wheat bread." That is why it is said, 'no longer did etc.'

רד"ק -יהושע ה'יב

וַיִּשְׁבֹּת הַמָּן מִמַּחֲרֹת. מאותו מחרת שזכר מאותו היום פסק המן כי לא היו צריכים שהרי אכלו מעבור הארץ מצות וקלוי בחמשה עשר בניסן.

And the מן was finished the next day - From the same "next day" [ממחרת] which was mentioned, from that day and onward the מן stopped [falling], because they [the Jewish people], had no further need for [the מן] anymore, for they had already eaten matzos and roasted grain from the land on the 15th of Nissan.

Questions

Comparing Rashi and Radak's Approach to the Cessation of the מן

1. Textual Analysis:

- How does each of the מפרשים interpret the phrase וַיִּשְׁבֹּת הַמֵּן מִמַּחֲרַת בְּאֵכְלָם מֵעֵבֹר הָאָרֶץ (The מן ceased on that day when they ate of the produce of the land)?
- What specific aspects of the text does each commentator focus on to support their interpretation?

2. Compare and contrast:

- How do the two פירושים differ? What are the key differences in the explanations provided by רש"י and רד"ק regarding why and when the מן ceased?
- Is the פסוק merely relaying a historical fact or marking a new period in the nation's growth? Answer according to רש"י and רד"ק
- What are the implications of these perspectives?

3. Broader Implications:

- How do these interpretations shape our understanding of the transition from the מדבר to settling in the Land of Israel?

4. Further Exploration:

ברכת המזון

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֵדָה טוֹבָה וְרוֹחֶבָה וְעַל שֶׁהוֹצַאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ וְעַל תּוֹרַתְךָ שֶׁלֹּמְדָתָנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֵן וּמִפְרִיָּס אוֹתָנוּ תָּמִיד בְּכָל-יוֹם וְעַל הַכֹּל ה' אֱלֹהֵינוּ אֲנִיחֵנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יְתִבְרַךְ שְׁמֶךָ בְּפִי כָל-חַי: וּבְכָל-עֵת וּבְכָל שָׁעָה תָּמִיד לְעוֹלָם וָעֶד כְּפָתוּב וְאֶכְלֶתָּ וְשָׂבַעְתָּ וּבִרְכַּת אֶת-ה' אֱלֹהֶיךָ עַל-הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן-לָךְ בְּרוּךְ אַתָּה ה' עַל-הָאָרֶץ וְעַל-הַמִּזֶּן

We thank You, Hashem, our G-d, because You have given to our forefathers as a heritage a desirable, good, and spacious land; because You removed us, Hashem, our G-d, from the land of Egypt, and You redeemed us from the house of bondage; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; and for Your statutes which You made known to us; **for life, grace, and lovingkindness which You granted to us; and for the provision of food with which You nourish and sustain us constantly, in every day, in every season and in every hour.** For all Hashem, our G-d, We thank You and bless You. May Your Name be blessed through the mouth of all the living, constantly, forever, as it is written: And you shall eat and you shall be satisfied, and you shall bless Hashem, your G-d, for the good land which He gave to you. **Blessed are You, Hashem for the land and for the nourishment.**

- According to Brachot 48b, Yehoshua composed the bracha of נֹדָה לָךְ upon entering the land of Israel.

- By using this language, how is Yehoshua, perhaps, addressing the concerns that the Jewish people might be having with the cessation of the מִן and the consumption of the food of the land?
- What message and tools is Yehoshua sharing with the people as they enter the land?
- How do these messages apply to our lives today?