See to him like level ground — The Gemara presents this explanation to contradict the simple meaning of the verse, that a drunk person walks in a straight path (Tosefat Yom Ha’Kippurim).

Casts his eye on his cup (kos) — The word for kos is written as kos but pronounced kis. One commentator suggests that the first interpretation here follows the written form of the word kos, while the other interpretation uses the pronunciation of the word kis, which means pocket, and by extension, money. The whole world seems equal to one who has his eye on his pocket, who thinks only about earning money. Such a person is unconcerned if he makes his money or not. Such a person views all paths as straight ([Rav Ya’akov Emden]).

The whole world seems to him like level ground — Such a person views all paths and obstacles equally, meaning he stumbles into everything due to his intoxication (Yyyon Wakov; Rabbi Raphael Nathan Rabinovitch).

But the Holy One, Blessed be He, does not act in this way — Such a person views all paths and obstacles equally, meaning he stumbles into everything due to his intoxication (Yyyon Wakov; Rabbi Raphael Nathan Rabinovitch).

Fish — Some commentators suggest that the Sages considered fish a symbol of licentiousness, which is why they are used as a euphemism for forbidden sexual relations (Rav Wakov Emden).

And dust shall be the serpent’s food — Serpents eat any type of animal they find and have the ability to differentiate between different kinds of prey. However, because the serpent swallows its prey whole, it does not need or have the sense of taste that other animals have. In this sense, everything it eats tastes like dirt.
The Gemara asks: And according to the one who said that it is referring to forbidden relations, but isn’t it written “which we ate”? The Gemara answers: The Torah employed a euphemistic expression. Eating is used as a euphemism for sexual relations, as it is written: “So is the way of an adulterous woman; she eats, and wipes her mouth, and says I have done no wickedness” (Proverbs 30:20). And according to the one who said it is referring to fish, what is the meaning of the phrase “for nothing”? The people brought the fish from the river, which was ownerless property, since the Egyptians obviously would not have given them free food. The Master said: When the Jews drew water from the river, the Holy One, Blessed be He, prepared little fish for them in the water. They swam into their jugs.

The Gemara comments: Granted, according to the one who said that they cried over actual fish but were not promiscuous in having forbidden relations in Egypt, this is what is written to praise the Jewish people: “A garden enclosed is my sister the bride; a locked fountain, a sealed spring” (Song of Songs 4:12). This figurative language teaches that Jewish women are chaste. However, according to the one who said the Jewish people cried over forbidden sexual relations, what does the phrase “a sealed spring” mean? The Gemara answers: It means that they were not promiscuous with those relatives who were already forbidden to them. In Egypt, the Jewish people observed the laws of forbidden sexual relations that are included in the seven Noahide commandments. In the desert, they cried over the additional prohibitions imposed when the Torah was given.

The Gemara asks further: Granted, according to the one who said that they cried over the new prohibitions of forbidden sexual relations, this is as it is written: “And Moses heard the people weeping for their families” (Numbers 11:10). They cried with regard to the issue of their families, because now it became prohibited for them to cohabit with them. But according to the one who says that they cried over fish what does “weeping for their families” mean? The Gemara answers: Both this and that happened. They cried about the laws of forbidden sexual relations, and they also cried because they no longer had the fish of Egypt.

The Gemara returns to the same verse: It states: “We remember... the cucumbers, and the melons, and the leeks, and the onions, and the garlic” (Numbers 11:5). Rabbi Ami and Rabbi Asi debate the verse’s meaning. One said: They tasted the flavor of all types of food in the manna, but they cried because they could not taste the tastes of these five foods that they mentioned. And one said: They tasted the flavor of all types of food, as well as their textures. The sensation was so strong that it seemed to them like they were eating those very foods. However, with the foods they listed, the people tasted only their flavor but not their texture.

With regard to the manna, the Torah further states: “And it was white [lavan] like coriander seed; and its flavor was like wafers made of honey” (Exodus 16:31). The Gemara questions this, since coriander is brown, not white. Rabbi Asi said: The manna was round like coriander seed but white like a pearl. This was also taught in a baraita. Coriander [gad] is so named because it is similar to flax seeds on their stalks, which are bound [agog] in a bundle.

**NOTES**

For nothing [hinnam] – בעָם: One suggestion is that the word hinnam, meaning for nothing, is related to the word הַעָם, meaning beauty (see Radak). This is why the Gemara associates the word hinnam with forbidden sexual relations (Yyer Holam).

**BACKGROUND**

**Coriander – กะย: Wild coriander, Coriandrum sativum, is from the Apiaceae family and is referred to as kusbar elsewhere in the Mishna. A perennial herb that can grow up to 50 cm high with white or pink flowers, its yellowish brown fruit is round and measures 4 mm in diameter. The fruit has been used since ancient times as a spice for foods and drinks. As stated in the Torah, the manna was similar to the coriander fruit in size and shape, but not in color. The manna was white.**

Flax capsules containing flax seeds

Similar to flax seed on their stalks – כְּתִיב דְּכָתַב. Flax seeds grow within capsules that are quite similar to coriander seeds. It seems that the Gemara is referring to these capsules when it says: On their stalks.
Two came...for a judgment – 

Because it is similar to a tale – 

Neum Yehuda

that the Torah is not in heaven (see Deuteronomy 30:12),

rendered as 

Tosefet Yom HaKippurim

revealed through a miracle (by which the Gemara rules out using a Divine Voice as 

Perek VIII . 75a .

NOTES

לְהַגָּדָה .

Alternatively, if on the following day he found his 

manna

stood, it would be clear that he was stolen, 

and on the following day he found his 

omer

of manna in his second master's house, it would be clear that he was stolen, 

because the manna still came

from the other master.

And if on the following day she found his 

omer

of manna in her husband's house, it would be clear that she had been sold.

Similarly, it was taught in a baraita: 

Rabbi Yosei says: Just like the prophet would tell the Jewish people what was in the holes and what was in the cracks of their souls, highlighting the sins of the people, so too, the manna clarified for Israel what was in the holes and what was in the cracks. How so? If two people came before Moses for a judgment, one saying: You stole my slave, and the other one saying: I did not steal him, rather you sold him to me, Moses would say to them: In the morning there will be a judgment. How was the matter resolved? If on the following day the slave found his 

omer

of manna in his first master's house, it would be clear that he was stolen, because the manna still came to the first owner. And if on the following day he found his 

omer

of manna in his second master's house, it would be clear that he had been sold.

The manna was called 

white

because it whitened Israel's sins. The people feared that if they sinned the manna would not continue to fall. Consequently, they devoted themselves to introspection and repentance.

Similarly, it was taught in another baraita: Why is it called 

gad

? Because it told 

gad

, which draws a person's heart toward it, just like water, which is essential for life, draws one. It was taught in another baraita: Why is it called 

gad

? Because it told [maggid]

the Jewish people the answer to issues of uncertainty, such as the paternity of a baby. If a woman remarries within two months after her divorce or the death of her husband and gives birth seven months after her remarriage, it is unclear if the baby gestated for seven months and is the son of the second husband or for nine months and is the son of the first husband. The manna would tell them if the baby was born after nine months and belongs to the first husband, or if the baby was born after seven months and belongs to the second husband. Since the manna was collected by each family based on the number of its biological members, the manna established the baby's paternity.

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Similarly, if a man and a woman came to Moses for a judgment, he saying: She sinned against me, and therefore I may divorce her and am not obligated to pay her divorce settlement, and she saying: He sinned against me and therefore I am entitled to the full settlement from the marriage contract, Moses would say to them: In the morning there will be a judgment. The following day, if her 

omer

of manna was found in her husband's house, it would be clear that she sinned against him. The fact that her nourishment was given to his household signifies the fact that he has respected her appropriately and is worthy of nourishing her. If her 

omer

of manna was found in her father's house, it would be clear that he sinned against her. Her nourishment has not been given to his household, signifying that he has been disrespectful to her and is not worthy of nourishing her.

The Gemara continues to discuss the manna: It is written: “And when the dew fell upon the camp in the night, the manna fell upon it” (Numbers 11:9). And it is written: “And the people shall go out and gather a day’s portion every day” (Exodus 16:4). And it is written: “The people went about and gathered it” (Numbers 11:8). How can these texts be reconciled? For the righteous, the manna fell at the opening of their homes. They expended no effort at all. The average people went out of the camp and gathered what fell there. The wicked had to go about farther to gather.

With regard to the manna, it is written 

“bread”

(Exodus 16:4); and it is written 

“cakes”

(Numbers 11:8); and it is also written 

“ground it in mills”

(Numbers 11:8), implying that it was neither bread nor a cake. How can these texts be reconciled? For the righteous, it fell as baked bread; for average people, it fell as unbaked cakes; for the wicked it came in an unprocessed form and consequently they ground it in a mill.
The verse states: “Or beat it in a mortar” (Numbers 11:8). Rabbi Yehuda said that Rav said, and some say it was Rabbi Hama, son of Rabbi Hanina: ‘This teaches that women’s perfumes fell for the Jewish people with the manna because they are an item that is beaten in a mortar. The verse continues: “And cooked it in a pot” (Numbers 11:8). Rabbi Hama said: This teaches that cooking spices fell for the Jewish people with the manna.

With regard to donations for the Tabernacle, the verse states: “And they brought yet to him free-will offerings every morning” (Exodus 16:13). The Gemara asks: What is the meaning of “every morning”? Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: They brought donations from that which fell every morning with the manna. This teaches that pearls and precious stones fell for the Israelites with the manna. It states: “And the rulers [nesi’im] brought the onyx [shoham] stones” (Exodus 35:27). A tanna taught that the word nesi’im means actual clouds brought them. As it states: “As clouds [nesi’im] and wind without rain so is he that boasts himself of a false gift” (Proverbs 25:14). We learn from this that the precious stones fell from the clouds with the manna.

It was also said with regard to the manna: “And its taste was as the taste of a cake [shad] baked with oil [hashamoni]” (Numbers 11:8). Rabbi Abbahu said: Shad means breast. Just as a baby tastes different flavors from the breast, since the taste of the milk changes depending on what foods his mother eats, so too with the manna, every time that the Jewish people ate the manna, they found in it many different flavors, based on their preferences. There are those who say that the word is written as shed and means literally a demon. How so? Just as a demon changes into different forms and colors, so too, the manna changed into different flavors.

The verse states: “And Moses said: This shall be, when the Lord will give you in the evening meat to eat, and in the morning bread to the full” (Exodus 16:8). A tanna taught in the name of Rabbi Yehoshua ben Korha: The meat that the Jewish people asked for inappropriately, since they had the manna and did not need meat, was given to them inappropriately, in a way that was unpleasant; they were punished afterward (Rabbenu Elyakim).

However, bread, which is essential, they asked for appropriately. Therefore, it was given to them appropriately, in the morning, when there was time to prepare it. The Gemara comments: From here, the Torah teaches etiquette, that it is proper to eat meat only at night, as Moses said to the children of Israel: “This shall be, when the Lord will give you in the evening meat to eat” (Exodus 16:8). The Gemara asks: But didn’t Abaye say that someone who has a meal should eat it only in the day? The Gemara answers: We mean to say: Like day. It is not necessary to eat the food in the daytime, as long as one can see what he eats. Rabbi Aha bar Ya’akov said: At the beginning, the Jewish people were like chickens pecking at the garbage; any time there was food they grabbed it and ate it, until Moses came and set specific times to eat, as the verse implies. He set mealtimes for them in the morning and in the evening.
The slaughterer must slaughter the animal in the middle of its neck (Rambam). Sikhli: Moses was commanded to cut the gullet and the windpipe – the Oral Law, as the verse states: “As I have commanded you.” The worst of all is the worst type: Average people…wicked – they were given the worst type. What does this teach us?

The verse states: “And they spread them [vayishta] out for themselves round about the camp” (Numbers 11:32). Reish Lakish said: Do not read it as vayishta. Rather, read it as vayishbaitu. This teaches that the enemies of the Jewish people, a euphemism for the Jewish people themselves, were liable to receive the punishment of slaughter due to their demand. The verse states: “Spread out [shato’ah]” (Numbers 11:32). A tanna taught in the name of Rabbi Yehoshua ben Korha: Do not read it as shato’ah but as shahut. This teaches that other food fell for the Jewish people along with the manna. The food was something that requires ritual slaughtering [shetab], referring to birds. Rabbi Yehuda HaNasi said: And do you learn this from here? Do we need to alter the word for this purpose? Isn’t it already stated explicitly: “And he rained meat upon them like dust, and winged birds like the sand of the sea” (Psalms 78:27)?

And it was taught in a related baraita: Rabbi Yehuda HaNasi says: The verse states: “Then you shall slaughter of your herd and of your flock which the Lord has given you, as I have commanded you” (Deuteronomy 12:21). This teaches that Moses was commanded in the laws of ritual slaughter to cut the gullet and the windpipe in the neck. And with a bird one must cut through the majority of one pipe, and with an animal one must cut through the majority of both pipes. Moses was commanded these laws along with the other details of slaughtering. According to Rabbi Yehuda HaNasi, the word shato’ah does not teach us about ritual slaughter. Rather, what is the meaning when the verse states: Shatua? It teaches that the manna fell in layers [mashtihan] in a straight row.

With regard to the manna, it is written “bread” (Exodus 16:4), and it is written “oil” (Numbers 11:8), and it is written “honey” (Exodus 16:31). How can we reconcile these verses? Rabbi Yosei, son of Rabbi Hanina, said: For the youth it was like bread, for the elderly it was like oil, and for the children it was like honey. Each received what was appropriate.

Furthermore, with regard to the quail: Rav Hanan bar Rava said: There are four types of quail and these are they: Sikhli, kivli, pasyon, and slav. The best tasting of all is the sikhli. The worst of all is the slav. The Gemara relates how tasty even the quail was that the Jews ate in the desert. It was as small as a sparrow, and they would place it in the oven to roast, and it expanded until it filled the entire oven. They would place it upon thirteen loaves of bread, and even the last loaf on the bottom could be eaten only when mixed with other food, due to all the fat it had absorbed from the quail.
It is told that Rav Yehuda found quail among his barrels of wine, and Rav Hisda found quail among logs of wood in his storeroom. Every day Rava’s sharecropper brought him a quail that he found in his fields. One day, he did not bring him one because he failed to find any. Rava said to himself: What is this, why is today different? He went up to the roof to think about it. He heard a child say the verse: “When I heard, my innards trembled, my lips quivered at the voice, rottenness enters into my bones, and I tremble where I stand, that I should wait for the day of trouble when he comes up against the people that he invades” (Habakkuk 3:16). Rava said: Learn from this that Rav Hisda has died. I am therefore not worthy to receive the quail anymore, since it is on account of the teacher that the student eats. When Rav Hisda was alive, Rava received the quail due to Rav Hisda’s merit; now that he had died, Rava was not worthy to receive the quail.

Furthermore, with regard to the manna it is written: “And when the layer of dew lifted, behold, upon the face of the wilderness there lay a fine flaky substance, as fine as frost on the ground” (Exodus 16:14), indicating that the dew covered the manna. And it is written: “And when the dew fell upon the camp, the manna fell upon it” (Numbers 11:9), meaning that the manna fell on top of the dew. How can these verses be reconciled? Rabbi Yosei, son of Rabbi Hanina, said: There was dew above and dew below, with the manna in between, and the manna appeared as if it were placed in a box (kūfā) of dew.

The verse describes the manna as “a fine flaky [melupas] substance” (Exodus 16:14). Reish Lakish said: Melupas means it was a substance that dissolved [nubah] on the palm [pas] of the hand. Since it was so fine, it dissolved upon contact. Rabbi Yoḥanan said: It was a substance that was absorbed in all 248 limbs, the numerical equivalent of the word melupas. The Gemara expresses surprise at this: If one calculates the value of the letters in the word melupas, it is more, totaling 356. Rabbi Naḥman bar Yitzḥak said: Melupas is written in the Torah without the letter rvw. Therefore, the total is exactly 248.

The Sages taught: The Torah states: “And He caused manna to rain upon them for food, and He gave them of the grain of heaven. Man did eat the bread of the mighty [abirim]” (Psalms 78:24–25). “Bread of the mighty” is bread that the ministering angels eat; this is the statement of Rabbi Akiva. When these words were said before Rabbi Yishmael, he said to them to go and tell Akiva: Akiva you have erred. Do the ministering angels eat bread? It is already stated about Moses, when he ascended on high: “Bread I did not eat and water I did not drink” (Deuteronomy 9:9). If even a man who ascends on high does not need to eat, certainly the ministering angels do not need to eat. Rather, how do I establish the meaning of the word abirim? It can be explained as bread that was absorbed into all 248 limbs [eirerim], so that there was no waste.

The Gemara asks: But if so, how do I establish the verses: “And you shall have a spade among your weapons, and it shall be that when you relieve yourself outside, you shall dig with it, and shall turn back and cover your excrement” (Deuteronomy 23:14) and “You shall have a place also outside the camp where you can relieve yourself” (Deuteronomy 23:13). From here we learn that there was waste in their bowels, as they had to leave the camp to relieve themselves. The Gemara explains: This waste was not a byproduct of the manna; it was from food items that the gentle merchants sold them.

Rabbi Elazar ben Perata disagrees and says: The manna caused even items that the gentle merchants sold them to be completely digested, so that even other food that they ate produced no waste. But then how do I establish the verse: “And you shall have a spade among your weapons”? After they sinned, the manna was not as effective. The Holy One, Blessed be He, said: I initially said that they would be like ministering angels who do not produce waste; now I will trouble them to walk three parasangs to leave the camp in order to relieve themselves.
How do we know that the Israelite camp was three parasangs? As it is written: “And they camped by the Jordan from Beth-Jeshimoth to Abel-shittim” (Numbers 33:49), and Rabba bar Hana said: I saw that site and it was three parasangs in length. And a baraita taught: When the Jews relieved themselves in the desert, they did not relieve themselves ahead of themselves, i.e., in the direction of their travel, nor to the side of the camp, but behind the camp, in a place that they had already traveled. Consequently, those near the front of the camp had to walk a distance of three parasangs from their homes to leave the camp.

Furthermore, with regard to the manna, the verse states Israel’s complaint: “But now our soul is dry, there is nothing at all; we have nothing beside this manna to look to” (Numbers 11:6). They said: This manna will eventually swell in our stomachs and kill us; is there anyone born of a woman who ingests food but does not expel waste? This supports the Gemara’s claim that the manna did not create waste.

When these words were said before Rabbi Yishmael, he said to them: Do not read it as abirim. Rather, read it as eivarim, limbs. The manna was something that was absorbed by 248 limbs. But, how do I establish “And you shall have a spade among your weapons”? From the food items that came to them from overseas lands. Rabbi Yishmael disagrees with Rabbi Elazar ben Perata with regard to the effect the manna had on the digestion of other foods.

Alternatively, “Man [ish] did eat the bread of the mighty” (Psalms 78:25);

the verse is referring to Joshua, for whom manna fell corresponding to all the rest of the Jewish people,9 when he waited for Moses at Mount Sinai during the forty days Moses was on the mountain. The verses allude to this: “Man” is written here, and “man” is written there: “Take to you Joshua, the son of Nun, a man in whom there is spirit, and lay your hand upon him” (Numbers 27:18). From here, the Gemara learns that the “man” is Joshua. The Gemara asks: Say that the verse is referring to Moses, about whom it is written: “Now the man Moses was very humble” (Numbers 12:3). The Gemara answers: We can learn a verbal analogy to the word “man” from the word “man,” but we cannot learn a verbal analogy to the word “man” from the phrase “the man,” which is used to refer to Moses.

Furthermore, with regard to the manna: The students of Rabbi Shimon ben Yohai asked him: Why didn’t the manna fall for the Jewish people just once a year10 to take care of all their needs, instead of coming down every day? He said to them: I will give you a parable: To what does this matter compare? To a king of flesh and blood who has only one son. He granted him an allowance for food once a year and the son greeted his father only once a year, when it was time for him to receive his allowance. So he arose and granted him his food every day, and his son visited him every day.

So too, in the case of the Jewish people, someone who had four or five children would be worried and say: Perhaps the manna will not fall tomorrow and we will all die of starvation. Consequently, everyone directed their hearts to their Father in heaven every day. The manna that fell each day was sufficient only for that day, so that all of the Jewish people would pray to God for food for the next day.