

NOTES

Seem to him like level ground – דומות עליו כמישור – The Gemara presents this explanation to contradict the simple meaning of the verse, that a drunk person walks in a straight path (*Tosefet Yom HaKippurim*).

Casts his eye on his cup [kos] – הנותן עינו בכוס – The word for cup 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 illegally (Rabbi Elyakim).

The whole world seems to him like level ground – כל העולם כולו דומה עליו כמישור: Such a person views all paths and obstacles equally, meaning he stumbles into everything due to his intoxication (*Iyyun Ya'akov*; Rabbi Raphael Nathan Rabinovitch).

But the Holy One, Blessed be He, does not act in this way – אבל הקדוש ברוך הוא אינו כן: This teaches that if one hates another person, he should not harass him in every aspect of his life. He should make sure his punishment is not overly stringent (*Me'iri*).

Fish – דגים: Some commentaries suggest that the Sages considered fish a symbol of licentiousness, which is why they are used as a euphemism for forbidden sexual relations (Rav Ya'akov Emden).

עינו בכוסו – עריות כולן דומות עליו כמישור. וחד אמר: כל הנותן עינו בכוסו – כל העולם כולו דומה עליו כמישור.

”דאגה בלב איש ושחנה” רבי אמי ורבי אסי, חד אמר: שחנה מדעתו, וחד אמר: ושחנה לאחרים.

”ונחש עפר להמו”, רבי אמי ורבי אסי, חד אמר: אפילו אוכל כל מעדני עולם טועים בהם טעם עפר. וחד אמר: אפילו אוכל כל מעדני עולם אין דעתו מיושבת עליו עד שיאכל עפר.

תנאי, אמר רבי יוסי: בוא וראה שלא במדת הקדוש ברוך הוא מדת בשר ודם. מדת בשר ודם, מקניט את חבירו – יורד עמו לחייו. אבל הקדוש ברוך הוא אינו כן, קלל את הנחש – עולה לגג מזונותיו עמו, יורד למטה – מזונותיו עמו.

קלל את כנען – אוכל מה שרבו אוכל, ושותה מה שרבו שותה. קלל את האשה – הכל רצין אחריה, קלל את האדמה – הכל גיוזנין הימנה.

”זכרנו את הדגה אשר נאכל במצרים חנם”, רב ושמואל, חד אמר: דגים, וחד אמר: עריות. מאן דאמר דגים – דכתוב: “נאכל”, ומאן דאמר עריות – דכתוב: “חנם”.

his eye on his cup, i.e., is habitually drunk, all the prohibitions of those with whom relations are forbidden seem to him like level [*mishor*] ground.^N He is unaware of the pitfalls of sin and continues walking along a twisted and dangerous path. **And one said: Whoever casts his eye on his cup,^N the whole world seems to him like level [*mishor*] ground.^N** Not only is such a person unconcerned by forbidden sexual relations, but all other prohibitions, e.g., monetary prohibitions, also seem permitted in his eyes.

§ The Gemara explains another verse in Proverbs: “**If there is care in a man’s heart, let him quash it [*yashhena*]**” (Proverbs 12:25). Rabbi Ami and Rabbi Asi dispute the verse’s meaning. **One said: He should forcefully push it [*yashena*] out of his mind.** One who worries should banish his concerns from his thoughts. **And one said: It means he should tell [*yeshihena*] others his concerns, which will lower his anxiety.**

§ Another verse states: “**And dust shall be the serpent’s food**”⁸ (Isaiah 65:25). Rabbi Ami and Rabbi Asi dispute the verse’s meaning. **One said: Even if the serpent eats all the delicacies in the world, they will still taste like dust. And one said: Even if it eats all the delicacies in the world, its mind is unsettled until it also eats some dust.**

With regard to the same topic, it was taught in a *baraita*: Rabbi Yosei said: **Come and see that the attribute of the Holy One, Blessed be He, is different than the attribute of flesh and blood. The attribute of flesh and blood is that one who seeks to provoke another harasses him in all aspects of his life, but the Holy One, Blessed be He, does not act in this way.^N He cursed the serpent and what happened? When the serpent goes up to the roof its food is with it, and when it comes down its food is with it. Consequently, the curse that it suffers does not ruin its life but rather benefits it.**

Similarly, **He cursed Canaan that he should be the servant of servants, but he benefits somewhat from this. He eats what his master eats, and drinks what his master drinks, and does not worry like a free man does. He cursed the woman and everyone pursues her to marry her. He cursed the land after the sin of Adam and Eve, yet everyone is sustained from it. Even when God is angry, He does not punish His creations severely.**

The Gemara cites more verses that pertain to the same issue. Rav and Shmuel disagree with regard to the following verse: “**We remember the fish^N which we ate in Egypt for nothing**” (Numbers 11:5). **One said:** The verse is referring literally to **fish**. **And one said:** The verse is referring to incestuous relations that the Torah had not yet forbidden. The people cried once the Torah prohibited certain relatives to them. The Gemara explains: **The one who said that the verse is referring to fish bases his explanation on the verse, as it is written “which we ate.” This means what they actually ate. And the one who said that the verse is referring to forbidden sexual relations also bases his explanation on the verse, as it is written “for nothing.”** Certainly, the people did not actually eat fish for free.

BACKGROUND

And dust shall be the serpent’s food – ונחש עפר להמו – Serpents eat any type of animal they find and have the ability to differentiate between different kinds of prey. However, be-

cause 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.

NOTES

For nothing [*hinnam*] – הַיָּם: One suggestion is that the word *hinnam*, meaning for nothing, is related to the word *hen*, meaning beauty (see Radak). This is why the Gemara associates the word *hinnam* with forbidden sexual relations (*lyei HaYam*).

BACKGROUND

Coriander – גַּד: 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.



Coriander seeds

דומה לזרע פשתן בגבעולין – Similar to flax seed on their stalks – 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.



Flax capsules containing flax seeds

ולמאן דאמר עריות – הא כתיב "נאכלו" לישנא מעליא נקט, דכתיב: "אכלה ומחתה פיה ואמרה לא פעלתי און". ולמאן דאמר דגים, מאי חננס? דהו מיייתין להו מהפקידא. דאמר מר: כשהיו ישראל שואבין מים הקדוש ברוך הוא מזמין להם בתוך המים דגים קטנים בכדיהו.

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"?ⁿ 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.

בשלמא למאן דאמר דגים, אבל עריות לא פריצי בהו – היינו דכתיב: "אן נעול אחותי כלה" [גו] אלא למאן דאמר עריות – מאי "מעין חתום"? מהנך דאסירין לא פריצי בהו.

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.

בשלמא למאן דאמר עריות היינו דכתיב: "וישמע משה את העם בוכה למשפחותיו" – על עסקי משפחותיו שנאסרו להם לשכב אצלם, אלא למאן דאמר דגים – מאי בוכה למשפחותיו? הא והא הואי.

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.

"את הקשואים ואת האבטיחים", רבי אמי ורבי אסי: חד אמר: טעם כל המינין טעמו כמון, טעם חמשת המינין הללו לא טעמו בו. וחד אמר: טעם כל המינין טעמו טעמן וממשן, והללו – טעמן ולא ממשן.

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.

"(והמן) כזרע גד לבן (וטעמו)" אמר רבי אסי: עגול כגידא, ולבן כמרגלית. (תנאי נמי הכי): גד – שדומה לזרע פשתן בגבעולין.

With regard to the manna, the Torah further states: "And it was white [*lavan*] like coriander^b 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,^b which are bound [*agud*] in a bundle.

Because it is similar to a tale – שְׁדוּמָה לְהַגְדָּה: According to this explanation, the word *lavan* in the verse should be rendered as *liban*, their hearts (Maharsha).

Two came...for a judgment – שְׁנַיִם שָׁבְאוּ לְדִין...: The commentaries discuss the permissibility of determining law based on divine intervention. After all, there is a principle that the Torah is not in heaven (see Deuteronomy 30:12), by which the Gemara rules out using a Divine Voice as proof in legal proceedings (see *Bava Metzia* 59b). One solution suggests that Moses used evidence or logic to come to a decision but wanted the disputants to see the truth revealed through a miracle (*Tosefet Yom HaKippurim*; see *Neum Yehuda*).

אחרים אומרים: גַּד – שְׁדוּמָה לְהַגְדָּה שְׁמוֹ שְׁכַת לְבוֹ שֶׁל אָדָם בְּמִים. תְּנִיא אֵיךְ: גַּד – שְׁמִיגֵד לָהֶם לְיִשְׂרָאֵל אֵי בֶן תְּשֻׁעָה לְרֵאשׁוֹן וְאֵי בֶן שְׁבַעַה לְאַחֲרוֹן.

”לְבוֹ” – שְׁמִלְבִּין עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל.

תְּנִיא, רַבִּי יוֹסֵי אוֹמֵר: כְּשֶׁם שֶׁהִנְבִּיא הָיָה מְגִיד לָהֶם לְיִשְׂרָאֵל מַה שֶׁבַחְרוּן וּמַה שֶׁבְּפִדְקוֹן, כִּךְ הֵמֵן מְגִיד לָהֶם לְיִשְׂרָאֵל מַה שֶׁבַחְרוּן וּמַה שֶׁבְּפִדְקוֹן. בֵּיצֵד? שְׁנַיִם שָׁבְאוּ לִפְנֵי מֹשֶׁה לְדִין זֶה אוֹמֵר: עֲבָדִי גָּנַבְתָּ, וְזֶה אוֹמֵר: אֶתָּה מְכַרְתָּ לִּי. אָמַר לָהֶם מֹשֶׁה: לְבוֹקֵר מִשְׁפָּט. לְמַחֵר אִם נִמְצָא עוֹמְרוֹ בְּבֵית רַבּוֹ רֵאשׁוֹן – בִּידוּעַ שְׂזָה גָּנְבוּ, אִם נִמְצָא עוֹמְרוֹ בְּבֵית רַבּוֹ שְׁנֵי בִידוּעַ שְׂזָה מְכָרוּ לוֹ.

וְכֵן אִישׁ וְאִשָּׁה שָׁבְאוּ לִפְנֵי מֹשֶׁה לְדִין. זֶה אוֹמֵר: הִיא סָרְחָה עָלַי, וְהִיא אוֹמֵרֶת: הוּא סָרַח עָלַי. אָמַר לָהֶם מֹשֶׁה: לְבֹקֵר מִשְׁפָּט. לְמַחֵר, אִם נִמְצָא עוֹמְרָה בְּבֵית בַּעֲלָהּ – בִּידוּעַ שְׁהִיא סָרְחָה עָלַי, נִמְצָא עוֹמְרָה בְּבֵית אָבִיהָ – בִּידוּעַ שְׁהוּא סָרַח עָלֶיהָ.

כְּתִיב: “וּבִרְדַּת הַטֵּל עַל הַמַּחֲנֶה לַיְלָה [יֵרֵד הַמָּן עָלֵינוּ]” וּכְתִיב “וַיֵּצֵא הָעָם וְלָקְטוּ” וּכְתִיב: “שָׁטוּ הָעָם וְלָקְטוּ”. הֲאֵל בֵּיצֵד? צְדִיקִים יֵרֵד עַל פֶּתַח בְּתֵיהֶם, בִּינוּנִים – יֵצְאוּ וְלָקְטוּ, רְשָׁעִים שָׁטוּ וְלָקְטוּ.

כְּתִיב “לֶחֶם” וּכְתִיב “עוּגוֹת” וּכְתִיב “וְטָחְנוּ”. הֲאֵל בֵּיצֵד? צְדִיקִים – לֶחֶם, בִּינוּנִים – עוּגוֹת, רְשָׁעִים – טָחְנוּ בְּרִיחִים.

Others say: It was called coriander [*gad*] because it is similar to a tale [*haggada*],^N 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.

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 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,^N 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.

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.

S 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 “and 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.

What fell with the manna – מִה שֶׁיָּרַד עִם הַמָּן: Since the manna was a miraculous blessing from heaven, it could certainly provide for all of the Jewish people's needs, with regard to both food and other desires.

”או דְּכוּ בַמְדוּכָה”, אָמַר רַבִּי יְהוּדָה אָמַר רַב, וְאִיתִּימָא רַבִּי חֲמָא בְרַבִּי חֲנִינָא: מִלְּמַד שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל עִם הַמָּן תְּכַשִּׁיטֵי נְשִׁים, דְּבַר שְׁנִידוּךְ בַּמְדוּכָה. ”וּבְשָׁלוּ בַפְרוּר” אָמַר רַבִּי חֲמָא: מִלְּמַד שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל עִם הַמָּן צִיקֵי קַדִּירָה.

”וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בְּבֹקֶר בְּבֹקֶר” מֵאֵי בְּבֹקֶר בְּבֹקֶר? אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: מִדְּבַר שֶׁיָּרַד לָהֶם בְּבֹקֶר בְּבֹקֶר, מִלְּמַד שֶׁיָּרְדוּ לָהֶם לְיִשְׂרָאֵל אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת עִם הַמָּן. ”וְהַנְּשִׂאִים הֵבִיאוּ אֶת אֲבָנֵי הַשָּׂהָם” תֵּנָא: נְשִׂאִים מִמֶּשֶׁ, וְכֵן הוּא אֹמֵר: ”נְשִׂאִים וְרוּחַ וְגִשְׁמֵ אֵין”.

”וְהִיָּה טַעְמוֹ כְּטַעַם לֶשֶׁת הַשָּׂמֶן” אָמַר רַבִּי אֲבָהוּ: מַה שֶּׁד זֶה תֵּינֹק טוֹעַם בָּהּ כְּמַה טַעְמִים – אֵף הַמָּן כָּל זְמַן שֶׁיִּשְׂרָאֵל אוֹכְלִין אוֹתוֹ – מוֹצְאִין בוֹ כְּמַה טַעְמִים. אֵיבָא דְאֶמְרֵי: לֶשֶׁת מִמֶּשֶׁ, מַה שֶּׁד זֶה מִתְהַפֵּךְ לְכַמָּה גְּוֹנִין – אֵף הַמָּן מִתְהַפֵּךְ לְכַמָּה טַעְמִים.

”וַיֹּאמֶר מֹשֶׁה בַּתָּה ה' לָכֶם בְּעָרֵב בֶּשֶׂר לְאֹכֹל וְלֶחֶם בְּבֹקֶר לְשִׁבּוּעַ”. תֵּנָא מִשְׁמִינֵי דְרַבִּי יְהוֹשֻׁעַ בֶּן קֹרְחָה: בֶּשֶׂר שֶׁשְּׂאֵלוּ שְׂלָא בְּהוֹגֵן – נִיתֵן לָהֶם שְׂלָא בְּהוֹגֵן.

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 36:3). 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.ⁿ 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 [hashamen]” (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 somewhat 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 (Rabbeinu Elyakim).

Perek VIII

Daf 75 Amud b

לָחֶם שֶׁשְּׂאֵלוּ בְּהוֹגֵן – נִיתֵן לָהֶם בְּהוֹגֵן, מִכַּאֵן לְמִדַּת תּוֹרָה דֶּרֶךְ אֶרֶץ שְׂלָא יֹאכְלוּ אֲדָם בֶּשֶׂר אֶלָּא בַלִּילָה. וְהָאֵמַר אֲבִינֵי: הָאֵי מֵאֵן דְּאִית לֵיהּ סְעוּדָתָא – לָא לְאֲכִלְיָה אֶלָּא בִּימְמָא! כְּעֵין יִמְמָא קָא אֶמְרִינֵן. אָמַר רַב אֲחָא בַר יַעֲקֹב: בְּתַחֲלָה הָיוּ יִשְׂרָאֵל דּוֹמִין בְּתַרְנַגְלוּלִים שְׁמַנְקֵרִין בְּאִשְׁפָּה, עַד שֶׁבָּא מֹשֶׁה יָקַבַּע לָהֶם זְמַן סְעוּדָה.

However, bread, which is essential, they asked for appropriately. Therefore, it was given to them appropriately,ⁿ 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.

Was given to them appropriately – נִיתֵן לָהֶם בְּהוֹגֵן: Rashi explains that bread given appropriately means that it was given in the morning, and that meat given inappropriately means that it was given at night. Some commentaries have written that this explanation makes it difficult to understand the continuation of the Gemara, which recommends eating meat at night. If the meat was given to them inappropriately, one cannot learn that it is proper to eat meat only at night. These commentaries have explained that the manna, which they asked for appropriately, fell for the entire forty years, accompanied by other fine items; whereas the meat, which they asked for inappropriately, fell only temporarily, without any accompanying gifts (Iyyun Ya'akov).

NOTES

Average people...wicked – בינונים...רשעים: In the case of the quail the righteous are not mentioned. Since the meat was something that the people asked for inappropriately, the righteous did not eat from it at all (Maharsha).

The worst of all is the slav – גריעא דכולהו שליו: Because they wrongfully asked for meat, they were given the worst type (Maharsha).

HALAKHA

Moses was commanded to cut the gullet and the windpipe – נצטוה משה על הושט ועל הקנה: The details of ritual slaughter are not included in the Written Torah. They were given to Moses in the Oral Law, as the verse states: "As I have commanded you." The slaughterer must slaughter the animal in the middle of its neck, and the preferred way to slaughter is by cutting entirely through both the gullet and the windpipe. After the fact, if the majority of one of the pipes in a bird is cut or the majority of both pipes in an animal are cut, the slaughter is kosher (Rambam Sefer Kedusha, Hilkhoh Shehita 1:4, 1:10).

LANGUAGE

Sikhli – שיכלי: Possibly from the Greek στρουθός, strouthos, meaning a sparrow.

Kivli – קיבלי: Apparently from the Greek κίχλη, kichlè, meaning a thrush.

Pasyoni – פסיוני: From the Greek Φασιανός, fasianos, meaning a pheasant.

הבשר עורנו בין שיניהם" וכתוב: "עד חדש ימים". הא כיצד? בינונים – לא לתר מתו, רשעים – מצטערין והולכין עד חדש ימים.

"וישחטו" אמר ריש לקיש: אל תקרי "וישחטו" אלא "וישחטו" מלמד שנתחייבו שונאיהן של ישראל שחטוהו. "שטוח" תנא משמיה דרבי יהושע בן קרחה: אל תקרי "שטוח" אלא "שחוט", מלמד שירד להם לישראל עם המן דבר שטעון שחטוהו. אמר רבי: וכי מכאן אתה למד? והלא כבר נאמר: "וימטר עליהם כעפר שאר וכחול (הים) עוף כנף".

ותניא, רבי אומר: "וובחת כבשר צויתך" – מלמד שונצטוה משה על הושט ועל הקנה, על רוב אחד בעוף, ועל רוב שנים בבמה. אלא מה תלמוד לומר "שטוח" – מלמד שירד להם משטחין משטחין.

כתוב "לחם" וכתוב "שמן" וכתוב "דבש". אמר רבי יוסי ברבי חנינא: לנערים – לחם, לזקנים – שמן, לתנוקות – דבש.

כתוב "שליו" וקרינו, "סליו", אמר רבי חנינא: צדיקים אוכלין אותו בשלום, רשעים אוכלין אותו ודומה להן בסליון.

אמר רב חנן בר רבא: ארבעה מיני סליו הן, ואלו הן: שיכלי, וקיבלי, ופסיוני, ושליו. מעליא דכולהו – שיכלי, גריעא דכולהו – שליו. והוי כציפורתא ומותבין לה בתנורא, ותפח והוה מלי תנורא, ומסקינן ליה אתגליסר ריפי ואחרונה אינה נאכלת אלא על ידי תערובת.

It was stated with regard to the quail: "While the meat was yet between their teeth, before it was chewed, the anger of the Lord was kindled the people" (Numbers 11:33), which means that they died immediately. However, it also states: "You shall not eat it for only one day... but for an entire month until it comes out of your nostrils and becomes loathsome to you" (Numbers 11:19–20). How can these texts be reconciled? The average people died immediately, but the wicked^N continued to suffer in pain for a month and then died.

The verse states: "And they spread them [vayishtehu] out for themselves round about the camp" (Numbers 11:32). Reish Lakish said: Do not read it as *vayishtehu*. Rather, read it as *vayishhatu*. 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 [*shehita*], 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 seas" (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^H 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 *shatuah* does not teach us about ritual slaughter. Rather, what is the meaning when the verse states: *Shatuah*? It teaches that the manna fell in layers [*mashtihin*] 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.

The Gemara comments further: The word quail is written *shlav*, with the letter *shin*, but we read it as *slav*, with the letter *samekh*. What does this teach us? Rabbi Hanina said: The righteous eat it in peace [*shalva*], based on the written form of the word; whereas the wicked eat it, and it seems to them like thorns [*silvin*], based on the way the word is read.

Furthermore, with regard to the quail: Rav Hanan bar Rava said: There are four types of quail and these are they: *Sikhli*,^L and *kivli*,^L and *pasyoni*,^L and *slav*. The best tasting of all is the *sikhli*. The worst of all is the *slav*.^N 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.

On account of the teacher the student eats – וְבָדִיל – רָבָה אָכִיל תְּלִמְיָא: Some understand that Rava did not receive the quail on that day to teach him proper conduct when one's teacher dies. On the day that one's teacher dies and until he is buried, it is proper to fast or at least refrain from eating meat and drinking wine (*Tosefet Yom HaKippurim*).

Bread that the ministering angels eat – לֶחֶם שְׂמֵלֵאכִי – הַשָּׁרֵת אוֹכְלִין: The meaning here is that the manna was the incarnation of heavenly splendor, on which the ministering angels exist. It was therefore perfect in every way. Rabbi Yishmael objected to this statement since it implies that angels eat and drink.

LANGUAGE

Box [*kufsa*] – קוּפְסָא: From the Latin *capsa*, meaning box.

רב יהודה מִשְׁתַּבַּח לֵיהּ בֵּי דַּנְי. רַב חֲסָדָא מִשְׁתַּבַּח לֵיהּ בֵּי צִיבֵי. רַבָּא מִיִּיתֵי לֵיהּ אֲרִיסִיָּה כָּל יוֹמָא. יוֹמָא חַד לֹא אֵייתֵי, אָמַר: מַאי הָאֵי? סְלִיק לְאִגְרָא, שְׁמַעֵיהּ לִינוּקָא דְקָאֵמַר: "שְׁמַעְתִּי וְתָרְגוּ בְטַנִּי". אָמַר: שְׁמַע מִנִּיהּ נַח נִפְשִׂיהּ דְרַב חֲסָדָא, וּבְדִיל רַבָּה אָכִיל תְּלִמְיָא.

בְּתִיב: "וְתֵעַל שְׂכַבַת הַטֵּל" וּכְתִיב: "וּבְרֹדֶת הַטֵּל". אָמַר רַבִּי יוֹסֵי בְרַבִּי חֲנִנְיָא: טֵל מִלְמַעְלָה, וְטֵל מִלְמַטָּה, וְדוּמָה כְּמוֹ שְׁמוֹנָח בְּקוּפְסָא.

"דִּק מְחוּסְפָּס" אָמַר רִישׁ לְקִישׁ: דְּבַר שְׁמוֹנָח עַל פִּיסַת הַיָּד. רַבִּי יוֹחָנָן אָמַר: דְּבַר שְׂנַבְלַע בְּמַאֲתָיִם וְאַרְבַּעִים וּשְׁמוֹנָה אַבְרִים – מְחוּסְפָּס – טוֹבָא הוּא! אָמַר רַב נַחְמָן בַּר יִצְחָק "מְחוּסְפָּס" בְּתִיב.

תַּנּוּ רַבָּנָן: "לֶחֶם אַבִּירִים אָכַל אִישׁ" – לֶחֶם שְׂמֵלֵאכִי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דְּבַרִּי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֱמָרוּ דְּבָרִים לְפָנֵי רַבִּי יִשְׁמַעֵאל אָמַר לָהֶם: צְאוּ וְאָמְרוּ לוֹ לְעֲקִיבָא: עֲקִיבָא טְעִית! וְכִי מִלְּאֲכִי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וְהֲלֹא כְּבָר נֶאֱמַר: "לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי" אֵלֹא מָה אֲנִי מְקַיִם: "אַבִּירִים" – לֶחֶם שְׂנַבְלַע בְּמַאֲתָיִם וְאַרְבַּעִים וּשְׁמוֹנָה אַבְרִים.

אֵלֹא מָה אֲנִי מְקַיִם: "וַיִּתֵּד תְּהִיָּה לָךְ עַל אֲזִינְךָ (וַיִּצְאָתָּ שָׂמָּה חוּץ)" – דְּבָרִים שְׂתַגְרִי אוֹמוֹת הָעוֹלָם מוֹכְרִין אוֹתָן לָהֶם.

רַבִּי אֶלְעָזָר בֶּן פְּרֻטָּא אוֹמַר: אֵף דְּבָרִים שְׂתַגְרִי אוֹמוֹת הָעוֹלָם מוֹכְרִין לָהֶן – מִן מִפְּנֵי, אֵלֹא מָה אֲנִי מְקַיִם: "וַיִּתֵּד תְּהִיָּה לָךְ עַל אֲזִינְךָ" לְאַחַר שְׁפָרְחוּ, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֲנִי אֲמַרְתִּי יְהִי כְּמִלְּאֲכִי הַשָּׁרֵת – עֲכָשָׂיו אֲנִי מְטָרִיחַ אוֹתָם שְׁלֹשׁ פָּרְסָאוֹת,

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, rotteness 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.ⁿ 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 in the night, 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 [*kufsa*]^l of dew.

The verse describes the manna as "a fine flaky [*mehuspas*] substance" (Exodus 16:14). Reish Lakish said: *Mehuspas* means it was a substance that dissolved [*mah*] on the palm [*pas*] of the hand. Since it was so fine, it dissolved upon contact. Rabbi Yohanan said: It was a substance that was absorbed in all 248 limbs, the numerical equivalent of the word *mehuspas*. The Gemara expresses surprise at this: If one calculates the value of the letters in the word *mehuspas*, it is more, totaling 256. Rabbi Nahman bar Yitzhak said: *Mehuspas* is written in the Torah without the letter *vav*. 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;ⁿ 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 [*eivarim*], 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 gentile merchants sold them.

Rabbi Elazar ben Perata disagrees and says: The manna caused even items that the gentile 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.

דכתיב: "ויחנו על הירדן מבית הישימות עד אבל השטים". ואמר רבה בר בר חנה: לדידי חזי לי ההוא אתרא והויא תלתא פריסי והנא: כשנפנין - אין נפנין לא לפניהו, ולא לצדדיהו, אלא לאחוריהו.

"ועתה נפשנו יבשה אין כל" אמרו: עתיד מן זה שתפוח במיעיהם, כלום יש ילוד אשה שמכנים ואינו מוציא?

וכשנאמרו דברים לפני רבי ישמעאל אמר להם: אל תקרי "אבירים" אלא "איברים" - דבר שנבלע במאיתם וארבעים ושמונה איברים. אלא מה אני מקיים "ויתד תהיה לך על אוניך" - בדברים שבאין להם ממדינת הים.

דבר אחר: "לחם אבירים אכל איש",

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);

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NOTES

Joshua, for whom manna fell corresponding to all the rest of the Jewish people – יהושע שירד לו מן כנגד כל – שראל: Perhaps the Gemara is basing this on the verse that describes Joshua as "a man in whom there is spirit" (Numbers 27:18). The Sages understood that this verse means that Joshua was able to understand the spirit of each individual within the nation. Joshua's spirit therefore corresponded to the spirits of all the Jewish people. The Gemara here alludes to this with the manna, which was a gift from heaven. It was therefore given to Joshua, corresponding to all the Jewish people (*Tal Orot*).

Once a year – פעם אחת בשנה: The Gemara suggests that the manna could have been given once a year, rather than once a week or once a month, since that would be parallel to the blessing that God bestows on the crops of the field once a year, when they are harvested. The Gemara is asking why the manna was not like that (*Tosefet Yom HaKippurim*).

זה יהושע שירד לו מן כנגד כל ישראל, כתיב הכא: "איש" וכתיב התם: "קח לך את יהושע בן נון איש אשר רוח בו". ואימא משה, דכתיב: "והאיש משה ענו מאד". דנין איש מאיש, ואין דנין "איש" מ"האיש".

the verse is referring to Joshua, for whom manna fell corresponding to all the rest of the Jewish people,^N 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.

שאלו תלמידיו את רבי שמעון בן יוחי מפני מה לא ירד להם לישראל מן פעם אחת בשנה? אמר להם: אמשול לכם משל: למה הדבר דומה – למלך בשר ודם שיש לו בן אחד. פסק לו מזונותיו פעם אחת בשנה, ולא היה מקביל פני אביו אלא פעם אחת בשנה. עמד ופסק מזונותיו בכל יום, והיה מקביל פני אביו כל יום.

Furthermore, with regard to the manna: The students of Rabbi Shimon ben Yoḥai asked him: Why didn't the manna fall for the Jewish people just once a year^N 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.

אף ישראל, מי שיש לו ארבעה וחמשה בנים היה דואג ואומר: שמא לא ירד מן למחר ונמצאו בולן מתים ברעב, נמצאו בולן מכוונים את לבם לאביהו שבשמים.

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.