

Parsha Plug: Parshat Behaalotecha

<p><b>Bamidbar 11:18-23, 31-34</b></p>	<p><b>במדבר יא: יח-כג, לא-לד</b></p>
<p><b>18</b> And to the people, you shall say, “Prepare yourselves for tomorrow and you shall eat meat, because you have cried in the ears of the Lord saying, ‘Who will feed us meat, for we had it better in Egypt.’ [Therefore,] the Lord will give you meat, and you shall eat. <b>19</b> You shall eat it not one day, not two days, not five days, not ten days, and not twenty days. <b>20</b> But even for a full month until it comes out your nose and nauseates you. Because you have despised the Lord Who is among you, and you cried before Him, saying, ‘Why did we ever leave Egypt?’” <b>21</b> Moses said, “Six hundred thousand people on foot are the people in whose midst I am, and You say, ‘I will give them meat, and they will eat it for a full month’? <b>22</b> If sheep and cattle were slaughtered for them, would it suffice for them? If all the fish of the sea were gathered for them, would it suffice for them?” <b>23</b> Then the Lord said to Moses, “Is My power limited? Now you will see if My word comes true for you or not!”...<b>31</b> A wind went forth from the Lord and swept quails from the sea and spread them over the camp about one day's journey this way and one day's journey that way, around the camp, about two cubits above the ground. <b>32</b> The people rose up all that day and all night and the next day and gathered the quails. [Even] the one who gathered the least collected ten heaps. They spread them around the camp in piles. <b>33</b> The meat was still between their teeth; it was not yet finished, and the anger of the Lord flared against the people, and the Lord struck the people with a very mighty blow. <b>34</b> He named that place Kivrot Hata'avah [Graves of Craving], for there they buried the people who craved.</p>	<p>(יח) ואלה העם תאמר התקדשו למחר ואכלתם בשר כי בכיתם באזני יקנוק לאמר מי יאכלנו בשר כייטוב לנו במצרים ונתן יקנוק לכם בשר ואכלתם: (יט) לא יום אחד תאכלו ולא יומים ולא חמשה ימים ולא עשרה ימים ולא עשרים יום: (כ) עדו חדש ימים עד אשר יצא מאפכם והיה לכם לזרא זען פיימאסתם את יקנוק אשר בקרבכם ותבכו לפניו לאמר זה יצאנו ממצרים: (כא) ויאמר משה שש מאות אלף רגלי העם אשר אנכי בקרבם ואתה אמרת בשר אתו להם ואכלו חדש ימים: (כב) הצאן ובקר ישחט להם ומצא להם אם את כל דגני הים יאסף להם ומצא להם: (כג) ויאמר יקנוק אלי משה היד יקנוק תקצר עתה תראה היקרך דברי אם לא... (לא) ורוח נסעו מאת קנוק ויגזו שלווים מזהים ויטש על המחנה פדרך יום פה וכדרך יום פה סביבות המחנה וכלאמתים על פני הארץ: (לב) ויקם העם פליהיום ההוא וכלה הלילה וכלו יום הקחרת ויאספו את השליו הממעייט אסף עשרה חמרים וישטחו להם שטוח סביבות המחנה: (לג) הבשר עודנו בין שניהם טרם יפרת ואף יקנוק חרה בעם ויד יקנוק בעם מפה רבה מאד: (לד) ויקרא את שם המקום ההוא קברות התאווה פיישם קברו את העם המתאווים:</p>

<p><b>Rashi on Bamidbar 11:22</b></p>	<p><b>רש"י על במדבר יא: כב</b></p>
<p>If sheep and cattle were slaughtered: Rebbe Akiva says, “Six hundred thousand people on foot, and You have said that I will give them meat, and they will eat it for a full month?” It is as it sounds, “Would it suffice for them?”...Which [case] is worse? This one, or [when Moses said] “Listen now, you rebels” (Bamidbar 20:10)? However, since [in this case] he [Moses] did not say it in public, the Torah spares him, and refrains from punishing him. But that of Meribah was in public, so the Torah does not spare him. Rebbe Shimon says, “God forbid! This never entered the mind of that righteous man. Would the one about</p>	<p>הצאן ובקר ישחט: רבי עקיבא אומר שש מאות אלף רגלי, ואתה אמרת בשר אתן להם ואכלו חדש ימים, הצאן ובקר וגו', הכל כמשמעו, מי יספיק להם... ואיו קשה, זו או (במדבר כ:י) שמעו נא המורים, אלא לפי שלא אמר ברבים חיסך לו הכתוב ולא נפרע ממנו, וזו של מריבה היתה בגלוי, לפיכך לא חיסך לו הכתוב. רבי שמעון אומר חס ושלום לא עלתה על דעתו של אותו צדיק כך, מי שכתוב בו</p>

<p>whom it says, 'he is trusted throughout My house' (Ibid 12:7) suggest that the Omnipresent cannot provide for us sufficiently? Rather, this is what he meant: 'Six hundred thousand on foot and You say I will give them meat for a full month'? And then You will kill such a great nation? Will sheep and cattle be slaughtered for them so that they should then be killed, and this meal will satisfy for them forever [i.e., it will be their last]? Is this a credit for you?"...God answered him, "If I do not give them, they will say that My power is limited. Would the fact that God's power appears limited to them please you? Let them and a hundred like them perish, as long as My power is not limited before them for even one moment!" [based on Sifrei 95]</p>	<p>(במדבר יב:ז) בכל ביתי נאמן הוא, יאמר אין המקום מספיק לנו, אלא כך אמר שש מאות אלף רגלי וגו' ואתה אמרת בשר אתן לחדש ימים, ואחר כך תהרוג אומה גדולה כזו, הצאן ובקר ישחט להם כדי שיהרגו, ותהא אכילה זו מספקת עד עולם, וכי שבחך הוא זה, אומרים לו... השיבו הקב"ה ואם לא אתן יאמרו שקצרה ידי, הטוב בעיניך שיד ה' תקצר בעיניהם, יאבדו הם ומאה כיוצא בהם ואל תהי ידי קצרה לפניהם אפילו שעה אחת:</p>
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<p><b>Or HaChayim on Bamidbar 11:18</b></p>	<p><b>אור החיים על במדבר יא:יח</b></p>
<p>Prepare yourselves for tomorrow: The reason that it was not given until tomorrow according to the rabbis is explained in the word 'hitkadeshu' for this is the language of preparing for punishment. God did not want to give it to them quickly and speedily, until they had been informed that their punishment would be given to them in the giving of the meat. He warned them and elongated for them the time, saying 'until tomorrow' so that they would have a night to reflect, and perhaps they would repent and express regret to God for their evil. For God did not want to destroy them.</p>	<p>התקדשו למחר וגו'. טעם שלא נתן עד מחר לפי דבריהם ז"ל שדרשו בתיבת התקדשו וזה לשונם הזמינו עצמכם לפורענות עד כאן. לזה לא רצה ה' לתת להם תכף ומיד עד שהודיעם כי פורענות הוא נותן להם בנתינת הבשר והתרה בהם והאריך להם זמן ואמר עד למחר ובזה יהיה להם הלילה לחשבון הנפש אולי ישוּבו בתשובה וינחם ה' על הרעה כי לא יחפוץ ה' להשחית עמו:</p>

<p><b>Masechet Yoma 75a</b></p>	<p><b>מסכת יומא עה.</b></p>
<p>It was taught: Rebbe Yossi said: Even as the prophet would tell Israel what is to be found in clefts or holes so would the manna reveal to Israel what is to be found in clefts or holes. How? If two men came before Moses with a lawsuit, one saying, "You have stolen my servant", the other saying, "You sold him to me", Moshe would say to them, "In the morning judgment will be pronounced". The next day, if [the slave's] omer of manna was found in the house of his first master, it was evidence that the other one had stolen him; if it was found in the house of his second master, that was proof that the former had sold him to the latter. Similarly, if a man and a woman came before Moshe with a suit, he saying, "She sinned against me", and she asserting, "He sinned against me", Moshe would say to them, "In the morning judgement will be pronounced". The next day if her omer was found in her husband's house, that was proof that she had sinned against him; but if it was</p>	<p>תניא ר' יוסי אומר כשם שהנביא היה מגיד להם לישראל מה שבחורין ומה שבסדקין כך המן מגיד להם לישראל מה שבחורין ומה שבסדקין כיצד שנים שבאו לפני משה לדין זה אומר עבדי גנבת וזה אומר אתה מכרתו לי אמר להם משה לבוקר משפט למחר אם נמצא עומרו בבית רבו ראשון בידוע שזה גנבו אם נמצא עומרו בבית רבו שני בידוע שזה מכרו לו וכן איש ואשה שבאו לפני משה לדין זה אומר היא סרחה עלי והיא אומרת הוא סרח עלי אמר להם משה לבקר משפט למחר אם נמצא עומרה בבית בעלה בידוע שהיא סרחה עליו נמצא עומרה בבית אביה</p>

found in her father's house, that was evidence that he had sinned against her.	בידוע שהוא סרח עליה
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### Rav Alex Israel *Beha'alotecha: Flesh or Spirit?*

I think that it is precisely because we are now a year later that the second incident is seen as so serious. A year earlier, the Israelites were a slave nation fresh out of Egypt. They were used to being fed by their masters. They found it difficult to fend for themselves. Their plea for food was justified. But now, a year later, after the revelation of Sinai, after the miracles, after the Tabernacle, the people are very different. They have matured and grown. They now have national leaders and systems of government: princes of tribes, judges, and other systems of government. They have formed themselves into a nation with a religious-spiritual ideology. They should have more patience. They should have a more sophisticated way of coping with a problem of this sort. Furthermore, the cries for food in Exodus were justified. A month out of Egypt, their food provisions fully spent, the people simply had no food. They were fully justified in their complaint. But here, a year later, they DO have food. They have the manna...The people should be aware by now that God can provide for them. He has done so in the past...The manna is the expression of a different mindset. It is a mindset of control and limitation rather than frenzied passion. With the manna, somehow, everyone received according to his need. They gathered more or less and it always amounted to an 'omer' measure. With the manna, everyone gathered only what they needed, not what they desired. And it was always enough. With the quails, nothing was enough, for they were propelled by an inexplicable urge, a powerful lust that was insatiable...Possibly, the people are still dithering between meat and spirit, between Egypt and Israel. Now, when they are on their way, they make a final attempt, a final expression of their indecision. God intercedes, reinforcing spirit over flesh, but the journey is still delayed. The Children of Israel stand between Egypt and Israel both in their geographical location and in their psychological-religious mindset. Which is going to prevail?

<b>Sefer HaChinuch Mitzvah 529</b>	<b>ספר החינוך מצווה תקכט</b>
It is known that the root of the mitzvah of bal tashchit is to teach our souls to love the good and to cleave to it. And consequently, the good will cleave to us and we will be distanced from all evil and from all destruction. This is the way of the chasidim who do not destroy even a mustard seed in this world, being distressed at the sight of any loss or destruction. If they can help it, they prevent any destruction with all the means at their disposal	שורש המצווה ידוע, שהוא כדי ללמד נפשנו לאהוב הטוב והתועלת ולהדבק בו. ומתוך כך, תדבק בנו הטובה, ונרחיק מכל דבר רע ומכל דבר השחתה. וזהו דרך החסידים...ולא יאבדו אפילו גרגר של חרדל בעולם, ויצר עליהם בכל אבדון והשחתה שיראו. ואם יוכלו להציל יצילו כל דבר מהשחית בכל כחם.