

**It's Bad Mannas (Manners) To Complain**  
**Beshalach – 2009**  
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*Pardes from Jerusalem*

**Shmot 16:14, 29, 31**

<p>When the layer of dew evaporated, there were little grains all over the surface of the desert. It look liked fine frost on the ground...bread...The family of Israel called the food manna. It looked like coriander seed, except that it was white. It tasted like a honey doughnut.</p>	<p>וְתַעַל שִׁכְבַּת הַטֶּל וְהָיָה עַל-  פְּנֵי הַמִּדְבָּר דֶּק מִחֹסֶפֶס דֶּק  כֶּפֶר עַל-הָאָרֶץ...  לֶחֶם...וַיִּקְרָאוּ בֵּית-יִשְׂרָאֵל  אֶת-שְׁמוֹ מִן וְהוּא כְזֶרַע גֹּד  לֶבֶן וְטַעְמוֹ כְּצַפִּיחַת בְּדָבָשׁ.</p>
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**Bamidbar 11:7-8**

<p>The manna was like coriander seed with a pearl-like luster. The people could simply go for a stroll and gather it. They would then grind it in a hand-mill or crush it in a mortar, cooking it in a pan and making it into cakes. It tasted like an oil wafer.</p>	<p>וְהָמָן כְּזֶרַע-גֹּד הוּא וְעֵינָיו כְּעֵין  הַבַּדְלָה. שְׁטוֹ הָעֵם וְלִקְטוּ וְטָחְנוּ  בְּרַחִים אוֹ דָכוּ בַמִּדְכָה וּבִשְׁלוּ  בַפָּרוֹר וְעָשׂוּ אֵת עֲגוֹת וְהָיָה טַעְמוֹ  כְּטַעַם לֶשֶׁד הַשָּׁמֶן.</p>
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What contradictions are there in the texts above? How do you explain the contradictions? How do the rabbinic texts below explain it?

**Yoma 75b**

<p>It is written: 'bread', but it is also written, 'oil' and it is also written, 'honey'?— R. Jose b. Hanina said: Bread for the youths, oil for the aged, honey for the infants.</p>	<p>כְּתִיב לֶחֶם וְכִתִּיב שֶׁמֶן וְכִתִּיב  דָבַשׁ אָמַר רַבִּי יוֹסֵי בְרַבִּי חֲנִינָא  לְנַעֲרִים לֶחֶם לְזָקֵנִים שֶׁמֶן  לְתִינוּקוֹת דָבַשׁ</p>
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**Yoma 75a**

<p>And the taste of it was as the taste of a cake baked with oil. R. Abbuha said: Do not read le-shad (cake), but shad (breast)] viz: Just as the infant finds very many a flavour in the breast, so also did Israel find many a taste in the manna as long as they were eating it. Some there are who say: 'Le-shad' means a real demon; even as the demon changes into many colours, so did the manna change into many tastes.</p>	<p>וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׁמֶן  א"ר אַבְהוּ מַה שֶׁד זֶה תִּינוּק  טוֹעַם בֵּה כְּמַה טַעְמִים אָף  הַמֵּן כָּל זְמַן שִׁישְׂרָאֵל אוֹכְלִין  אוֹתוֹ מוֹצְאִין בּוֹ כְּמַה טַעְמִים  א"ד לֶשֶׁד מִמַּשׁ מַה שֶׁד זֶה  מִתְהַפֵּךְ לְכַמָּה גוּוֹנִין אָף הַמֵּן  מִתְהַפֵּךְ לְכַמָּה טַעְמִים</p>
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What is the significance of different people tasting the food differently?

## If Things Are So Good, Why Are They So Bad?

### Bamidbar 11:4-6

<p>The riffraff among the Israelites began to have strong cravings, and the Israelites once again began to weep. "Who's going to give us some meat to eat?" they demanded. "We fondly remember the fish that we could eat in Egypt at no cost, along with the cucumbers, melons, leeks, onions and garlic. But now our gullets are dried up, with nothing but the manna before our eyes.</p>	<p>וְהָאִסְפָּסֹף אֲשֶׁר בְּקִרְבּוֹ הִתְאַווּ תְּאֹהוּ וַיֵּשְׁבוּ וַיִּבְכוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בֶּשֶׂר. זָכַרְנוּ אֶת-הַדָּגָה אֲשֶׁר-נֹאכַל בְּמִצְרַיִם חֲנָם אֶת הַקִּשְׁאִים וְאֶת הָאֲבִטְחִים וְאֶת-הַחֲצִיר וְאֶת-הַבְּצָלִים וְאֶת-הַשּׁוּמִים. וְעַתָּה נִפְשָׁנוּ יַבֶּשָׁה אֵין כֹּל בְּלִתֵּי אֶל-הַמָּן עֵינֵינוּ.</p>
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According to Bamidbar, why are the Israelites complaining? Why do you think they're complaining? What is the opinion of the texts below?

### Yoma 75a

<p>The cucumbers and the melons: R. Ammi and R. Assi were disputing its meaning. One said: They found in the manna the taste of every kind of food, but not the taste of these five; the other said: Of all kinds of food they felt both taste and substance, but of these the taste only without the substance.</p>	<p>את הקשואים ואת האבטיחים רבי אמי ורבי אסי חד אמר טעם כל המינין טעמו במן טעם חמשת המינין הללו לא טעמו בו וחד אמר טעם כל המינין טעמו טעמן וממשן והללו טעמן ולא ממשן</p>
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### Devarim 8:16

<p>In the desert He fed you manna, which was something that your ancestors never knew. He may have been sending hardships to test you, but only to benefit you in the end.</p>	<p>הַמֵּאֲכֹלְךָ מִן בְּמִדְבַר אֲשֶׁר לֹא-יָדְעוּן אָבֹתֶיךָ לְמַעַן עֲנֹתְךָ וְלְמַעַן נִסֶּתְךָ לְהִיטִיבְךָ בְּאַחֲרֵיתְךָ.</p>
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### Yoma 74b

<p>In the desert He fed you manna...He may have been sending hardships to test you. R. Ammi and R. Assi are disputing, one said, You cannot compare one who has bread in his basket with one who has none. The other said: You cannot compare one who sees what he eats with one who does not see what he is eating. R. Joseph said: This is an allusion to the reason why blind people eat on without becoming satisfied.</p>	<p>המאכילך מן במדבר למען ענותך רבי אמי ורבי אסי חד אמר אינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו וחד אמר אינו דומה מי שרואה ואוכל למי שאינו רואה ואוכל אמר רב יוסף מכאן רמז לסומין שאוכלין ואין שבעין</p>
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