

RABBI AHARON ZIEGLER - PARASHAT BE'HA'ALOTECHA- 2021, 5781

In this parasha we find a most unusual comment by Moshe Rabbeinu. Our ancestors in the desert are suddenly overwhelmed by a craving for basar [meat] (11:4) HaShem is “angered” by their desire, but nevertheless promises to provide an abundance of meat for them an entire month’s worth (11:20).

At this point, Moshe Rabbeinu asks HaShem a most incredible question: “I am living with 600,000 people, and You say You will supply a month’s worth of meat for them? If we shecht (ritually slaughter) all the sheep and cattle in our possession will that suffice for them? And if we caught all the fish of the sea, will that be enough for them?” (11:21)

Wow! Imagine, Moshe Rabbeinu who had the closest relationship with HaKadosh Baruch-Hu than any other human being, was now doubting G-d’s ability to provide. If HaShem created the entire world *ex nihilo*, and Moshe witnessed the splitting of the Yam Suf, why should it be difficult for Him to provide sufficient meat for the Jewish people? Many answers are given, but I present to you the opinion of the Da’at Zekeinim (11:23).

The Dor HaMidbar (generation of the desert) had a law that prohibited the shechting of meat solely for personal consumption. One who wanted a steak dinner was obligated to bring a Korban (offering) to the Mishkan. He would shecht the animal, place a portion upon the Mizbei’ach (Altar) and give a portion of the meat to the Kohanim. The remaining part belonged to the owner who brought the Korban

Now, here’s the catch. The Kohanim were required to finish their portion of meat before dawn of the following day. Any meat left over at daybreak became Notar (invalid) and had to be burned- an act that ideally had to be avoided. On the basis of these laws Moshe had a problem. He was certain that HaShem could fulfill His words-but how would it be possible for three Kohanim (Aharon and his two sons) to eat such a vast quantity of sacrificial meat if thousands of Jews converged all at once with their animals to the Mishkan?

To this HaShem responds. “Is My Hand Short”, When G-d said He would provide meat, He meant **quail**: a type of bird from which no Korban is brought. There would therefore be no problem with left-over meat.

In Halacha, there is a dispute whether fowl has the status of meat. One Tanna ,Rabbi Yosi Haglili) maintains that regarding meat and milk mixtures, quail, fowl or chicken is not prohibited with milk. However, we rule according to the other Tanna’im who hold that at least on a rabbinic level **chicken has the status of meat** and is absolutely prohibited with milk (Yoreh Dei’a 87;1).

Accordingly, one who cannot tolerate eating meat, could satisfy his requirement of eating “basar” (meat) on Yom Tov, [at least on a rabbinic level] by eating chicken instead.

Shabbat Shalom from the holy city of Jerusalem,
Rabbi Aharon Ziegler

Lecture: TELEPHONE CONFERENCE
THURSDAY MAY 27

ANSWER TO LAST WEEKS QUESTION:

Question was: What is the common denominator between: Parshat Naso, Tehillim 119, and Gemara Bava Batra?

ANSWER: “176” - Naso has 176 verses, Tehillim 119 also has 176 verses, and Gemara Bava Batra has 176 pages. 176 has the value of “LE’OLAM” (forever). This makes Parashat Naso the longest parasha in the Torah.

Tehillim 119 – the longest chapter in book of Psalms

Bava Batra – the largest book of Talmud

.....

THIS WEEKS QUESTION:

The Gemara Berachot (34a) states that when standing before a person who is ill and you are praying for him/her, you don’t have to mention his/her name. The source of this comes from our parasha. Can you find it?
