

וַיֵּסְעוּ כו' מִמִּדְבַר-סִין כו' וַיַּחֲנוּ בְרִפְיִדִים וְאִין מַיִם לְשִׁתּוֹת הָעָם: וַיִּרְבּוּ הָעָם עִם-מֹשֶׁה וַיֹּאמְרוּ תִּנּוּ-לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר לָהֶם מֹשֶׁה מִה־תִּרְיֹבוּ עִמָּדִי מִה־תִּנְסֹן אֶת־ה': וַיִּצְמָא שָׂם הָעָם לַמַּיִם כו' וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל-רִיב בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־ה' וְכו': (שמות יז, א-ז)

THEY WENT...FROM THE WILDERNESS OF SIN...AND CAMPED IN REPHIDIM, AND THERE WAS NO WATER FOR THE PEOPLE TO DRINK. THE PEOPLE QUARRELED WITH MOSES AND SAID, "GIVE US WATER THAT WE MAY DRINK." MOSES SAID TO THEM, "WHY QUARREL WITH ME? WHY TRY THE ETERNAL?" ... AND HE CALLED THE NAME OF THE PLACE MASSA AND MERIVA, BECAUSE THE ISRAELITES QUARRELED [RIV] AND BECAUSE THEY TRIED [NASOTAM] THE ETERNAL.... (Shemot 17:1-7)

Siach Sarphei Kodesh

THE PEOPLE QUARRELED WITH MOSES AND SAID, "GIVE US WATER THAT WE MAY DRINK." I heard from the old *chassid*, Yaakov Yosef Pratchgartan of Zvolin, in the name of the Chiddushei HaRim who asked,

What was the Israelites' sin at Mei Meriva? They only wanted to drink water, so what was all this about?

Hadn't they walked in the wilderness with parched mouths and no sense of moisture?

And they had small children with them who also needed to drink water because of their own great thirst.

Why was this such a sin?

AND MOSES SAID TO THEM, "WHY ARE YOU QUARRELING WITH ME; WHY ARE YOU TESTING THE ETERNAL?"

And at the end of the *parasha* it says, HE CALLED THE NAME OF THE PLACE MASA U'MERIVAH BECAUSE THE ISRAELITES QUARRELED AND BECAUSE THEY TRIED THE ETERNAL.

This brings us to (Arachin 15a): One of the ten tests....

However, the *tzaddik* said about this that these words are completely accurate,

And he would answer them with great perception when they would first investigate the verses.

In verse 1 it says, AND THEY JOURNEYED FROM THE WILDERNESS OF SIN...AND THEY ENCAMPED AT REFIDIM, AND THE PEOPLE HAD NO WATER TO DRINK.

שיח שרפי קודש

וַיִּרְבּוּ הָעָם עִם-מֹשֶׁה וַיֹּאמְרוּ תִּנּוּ-לָנוּ מַיִם וְנִשְׁתֶּה. שְׁמַעְתִּי מִהֶרֶב הַחֲסִיד הַיְשִׁישׁ כַּש"ת ר' יַעֲקֹב יוֹסֵף פְּרָאכְטְגָרְטְצֵן וְכו' מְזוֹאֵלִין בְּשֵׁם בַּעַל חֲדוּשֵׁי הָרִי"ם שְׁהַקְשָׁה

מָה הָיָה הַחֲטָא שֶׁל בְּנֵי יִשְׂרָאֵל בְּמֵי מְרִיבָה כִּי לֹא רָצוּ רַק לְשִׁתּוֹת מַיִם, וּמָה הָיָה זֹאת כְּלִי הָאֵי

הֲלֹא הֵלְכוּ בַּמִּדְבָּר וּפִיָּהֶם הָיָה יָבֵשׁ מְאֹד וְלֹא הִרְגִישׁוּ שׁוֹם לְחִלּוּחִית

וְהָיוּ עִמָּהֶם יְלָדִים קְטַנִּים שֶׁהָיוּ צָרִיכִין גַּם כֵּן לְשִׁתּוֹת מַיִם מְרֹב הַצְּמָאוֹן,

וּמָה הָיָה הַחֲטָא כָּל כָּךְ

וּמֹשֶׁה אָמַר לָהֶם מִה־תִּרְיֹבוּ עִמָּדִי מִה־תִּנְסֹן אֶת־ה'

וְגַם לְבַסּוֹף הַפָּרָשָׁה פְּתִיב וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל-רִיב בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־ה'

וְזֹאת הֵבִיא (עֲרֻכִין ט"ו). א' מַעֲשֵׂה נִסְיוֹנוֹת וְכו',

רַק שְׁאֵמַר עַל זֶה הֵגַה"ק זצ"ל זי"ע שֶׁנִּכְוֶן מְאֹד מְאֹד הַדְּבָרִים הַלְלוּ

וְתַרְץ אוֹתָם בְּטוֹטוֹ"ד [בְּטוֹב טַעַם וְדַעַת], כְּשֶׁנֶּעֱזֵן בְּהַפְסוּקִים תַּחֲלָה

כִּי בְּפָסוּק א' פְּתִיב וַיֵּסְעוּ מִמִּדְבַר-סִין לְמִסְעֵיהֶם עַל-פִּי ה' וַיַּחֲנוּ בְרִפְיִדִים וְאִין מַיִם לְשִׁתּוֹת הָעָם

BESHALACH

Later it says [Shemot 15:24], THE PEOPLE QUARRELED WITH MOSES SAYING, “WHAT WILL WE DRINK?”

Then it says, MOSES SAID TO THEM, “WHY QUARREL WITH ME, AND WHY TRY THE ETERNAL?”

And after all this it says, THE PEOPLE THIRSTED THERE FOR WATER.

From this we understand: At the time they quarreled with Moses, they were not yet thirsty for water—only later, as we have seen above.

So why should they quarrel with Moses, demanding he give them water?

This was that sin: In the time that they quarreled with Moses, they were not yet thirsty for water—only later.

For all the time that they weren't thirsty, they didn't need to cry out, even though they could see with their own eyes that there was no water here.

Perhaps when they were thirsty, he would give them water.

The words of the wise are beautiful. It's enough for those who understand.

בְּשַׁלַּח

וְאַחַר כֵּן כָּתוּב (טו, כד) וַיִּרְבּוּ הָעָם עִם־
מֹשֶׁה לֵאמֹר מַה נִּשְׁתֶּה:

וְאַחַר כֵּן כָּתוּב וַיֹּאמֶר לָהֶם מֹשֶׁה מַה־
תִּרְיֹבוּ עִמָּדִי מַה־תִּנְסוּן אֶת־ה'
וְאַחַר כָּל אֵלֶּה כָּתוּב וַיִּצְמָא שָׁם הָעָם
לַמַּיִם,

וּמִשְׁמַע מִזֶּה בָּעֵת שֶׁהִרְיִבוּ עִם מֹשֶׁה עוֹד
לֹא הָיוּ צְמָאִים לַמַּיִם רַק אַחַר כֵּן כָּפְתִיב
הַנִּלְ

וְלָמָּה לָכֶם רַק לְרִיב עִם מֹשֶׁה שְׂיִתֵּן לָהֶם
מַיִם,

וְזֹאת הָיָה הַחֲטָא פִּי בָּעֵת שֶׁרְבּוּ עִם מֹשֶׁה
עוֹד לֹא הָיוּ צְמָאִים לַמַּיִם רַק אַחַר כֵּן,

וְכָל זְמַן שֶׁאֵין אַתֶּם צְמָאִים אֵין לָכֶם לְצַעֵק
אֶפְלוּ שָׂרְאוּ בְּעֵינֵיהֶם שֶׁאֵין כָּאֵן מַיִם.

אוּלַי בָּעֵת הַצְּמָאוֹן יִתֵּן לָכֶם מַיִם.

וּדְפַח "ח וּד"ל. [וְדוֹבְרֵי פִיָּהֶם חֲכָמִים חֲזַן,
וְדִי לְמַבִּין].

A *chasid* of the rabbi of Lublin once fasted from one Shabbat to the next. On Friday afternoon he began to suffer such cruel thirst that he thought he would die. He saw a well, went up to it, and prepared to drink. But instantly he realized that because of the one brief hour he had still to endure, he was about to destroy the work of the entire week. He did not drink and went away from the well. Then he was touched by a feeling of pride for having passed this difficult test. When he became aware of it, he said to himself: “Better I go and drink than let my heart fall prey to pride.” He went back to the well, but just as he was going to bend down to draw water, he noticed that his thirst had disappeared. When Shabbat had begun, he entered his teacher's house. “Patchwork!” the rabbi called to him, as he crossed the threshold.

~ Adapted from Buber's *Tales of the Hasidim*