

CHEVRAH TORAH...5777

With HEART in MIND

MUSSAR Teaching to Transform the Text & Our Lives

B'Ha'ALOTeCHA—Numbers 11:10-17; 24-30

MIT'YASHEV LIBO B'TALMUDO—Being Wholehearted through Study

...Key KOSHI...

WHAT do Moses'/God's/Miriam & Aaron's response to Israel's kvetching teach us about leadership/leading our People Israel towards 'Promise?'

WHAT kind of a "Rabbi" does Israel need to get there...?



P'SHAT...Studying Torah—Encountering The Word—The Will—The ONE

The truly wise individual is not one who has achieved wisdom but a *talmid chacham*—a wise student...one who is constantly learning—including by observing and reflecting on what can be learned from other people.

11:10] Moses heard the people weeping, every clan apart, at the entrance of each tent. The Eternal was very angry, and Moses was distressed. 11] And Moses said to the Eternal, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me? 12] Did I produce all this people, did I engender them, that You should say to me, ‘Carry them in your bosom as a caretaker carries an infant,’ to the land that You have promised on oath to their fathers? 13] Where am I to get meat to give to all this people, when they whine before me and say, ‘Give us meat to eat!’ 14] I cannot carry all this people by myself, for it is too much for me. 15] If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!”

16] Then the Eternal One said to Moses, “Gather for Me seventy of Israel’s elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you. 17] I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone.

24] Moses went out and reported the words of the Eternal to the people. He gathered seventy of the people’s elders and stationed them around the Tent. 25] Then, after coming down in a cloud and speaking to him, the Eternal drew upon the spirit that was on him and put it upon the seventy representative elders. And when the spirit rested

10 וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפָתַח אֹהֶלוֹ וַיַּחַר־אַף יְהוָה מְאֹד וּבְעֵינַי מֹשֶׁה רָע׃ 11 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הִרְעִיתָ לְעַבְדְּךָ וְלָמָּה לֹא־מָצִיתִי חֵן בְּעֵינֶיךָ לְשׂוּם אֶת־מִשְׁאָ כָּל־הָעָם הַזֶּה עָלַי׃ 12 הֲאֵנֹכִי הִרְיִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֶנְכִּי יוֹלְדֵתִיהוּ בִּיתְאֹמֶר אֵלַי שְׂאֵהוּ בְּחִיקֶךָ כַּאֲשֶׁר יִשָּׂא הָאִמּוֹן אֶת־הַיֶּלֶק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּיו׃ 13 מֵאֵין לִי בָשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בָשָׂר וְנֹאכְלָה׃ 14 לֹא־אוּכַל אֲנֹכִי לְבַדִּי לְשָׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי׃ 15 וְאִם־כִּכֶּה אֶתְעַשֶּׂה לִּי הֲרַגְנִי נָא הָרַג אִם־מָצִאתִי חֵן בְּעֵינֶיךָ וְאֶל־אַרְאֶה בְּרַעְיִתִּי׃ 16 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֲסַפְהֶם לִּי שְׁבָעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדָעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלִקְחָתָ אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ׃ 17 וְיָרַדְתִּי וְדַבַּרְתִּי עִמָּךְ שָׁם וְאַצְלֵתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשָׁמַתִּי עֲלֵיהֶם וְנִשְׁאוּ אֹתָךְ בְּמִשְׁאָ הָעָם וְלֹא־תִשָּׂא אֶתְהָ לְבַדְּךָ׃

24 וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל־הָעָם אֵת דְּבָרֵי יְהוָה וַיֹּאסֹף שְׁבָעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל׃ 25 וַיָּרַד יְהוָה וַיֵּרָא וַיִּדְבַּר אֵלָיו וַיֹּאצֵּל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שְׁבָעִים אִישׁ מִזִּקְנָיִם וַיְהִי כְנֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסֹפוּ׃ 26 וַיִּשְׁאַרוּ

upon them, they spoke in ecstasy, but did not continue.

26] Two of the representatives, one named Eldad and the other Medad, had remained in camp; yet the spirit rested upon them—they were among those recorded, but they had not gone out to the Tent—and they spoke in ecstasy in the camp. 27] An assistant ran out and told Moses, saying, “Eldad and Medad are acting the prophet in the camp!” 28] And Joshua son of Nun, Moses’ attendant from his youth, spoke up and said, “My lord Moses, restrain them!” 29] But Moses said to him, “Are you wrought up on my account? Would that all the Eternal’s people were prophets, that the Eternal put [the divine] spirit upon them!” 30] Moses then reentered the camp together with the elders of Israel.

שְׁנֵי־אֲנָשִׁים | בְּמַחֲנֵה שֵׁם הָאֶחָד | אֶלְדָּד
וְשֵׁם הַשֵּׁנִי מֵיָדָד וַתֵּנַח עֲלֵהֶם הַרוּחַ וְהִמָּה
בְּכַתְּבִים וְלֹא יָצְאוּ הָאֵלֶּה וַיִּתְנַבְּאוּ
בְּמַחֲנֵה : 27 וַיֵּרָץ הַנָּעַר וַיִּגֵּד לְמֹשֶׁה וַיֹּאמֶר
אֶלְדָּד וּמֵיָדָד מִתְנַבְּאִים בְּמַחֲנֵה : 28 וַיַּעַן
יְהוֹשֻׁעַ בֶּן־נוּן מִשְׁרֵת מֹשֶׁה מִבְּחָרָיו וַיֹּאמֶר
אֲדֹנָי מֹשֶׁה כָּלָאִם : 29 וַיֹּאמֶר לוֹ מֹשֶׁה
הַמְקַנָּא אֶתָּה לִי וּמִי יִתֵּן כָּל־עַם יְהוָה
נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם :
[שְׁבִיעִי] 30 וַיֹּאסֶף מֹשֶׁה אֶל־הַמַּחֲנֵה הוּא
וְזִקְנֵי יִשְׂרָאֵל :

REMEZ...*Acquiring Torah*...When Torah penetrates our entire being, not just our *seichel/intellect*, this is the acquisition of Torah. –R' Avi Fertig

V.10

Moses heard the people weeping, each clan apart, each person at the entrance of his tent. Adonai was very angry
ETZ HAYIM... This shows the greatness of Moses as a leader. In one commentary, the people wept and complained in the privacy of their own homes, yet Moses sensed their unhappiness and understood its cause. RAMBAM claims that the phrase “*And the Lord was very angry*” only appears in reference to idolatry. This grumbling is perceived not as a comment about food but a rebellion against God’s providence.
RASHI...All the families gathered by clan to publicize their complaint, weeping in the open.
J.P.S... When “*the Lord heard*” it led to God’s anger and just punishment. In Moses’ case Israel’s complaint leads to his demoralization and self-pity.

V. 14-15

I cannot carry all this people by myself, for it is too much for me. If you will deal thus with me, kill me rather, I beg of You, and let me see no more of my evil.

Prof J. MILGROM...The addition of *Anochi*, the emphatic I, can be interpreted as meaning that Moses is all too Willing to share his leadership, a point graphically confirmed by Eldad & Meidad...Alternatively, the *Anochi* may be a confession of Moses’ helplessness in supplying the people’s sustenance, a need that only God can fill...If so, then God’s answer may not be what Moses expected, that he must henceforth share his leadership with 70 others.

RASHI...Rather, “*of their evil*” The text is euphemistically written. This is one of the 18 scribal corrections to the Torah, meant to avoid negative expression of others, and to keep the text clean.

IBN EZRA... *V'al eyr'eh b'Ra-ah-ti*...so I will not have to see my evil” This is not an adjustment in the text, for Moses was indeed personally implicated in the Children of Israel’s tragic response.

V.16-17

Then Adonai said to Moses: Gather for Me 70 men from Israel’s elders, whom you know to be elders of the people, and bring them to the tent of Meeting, and let them take their place with you there. I will come down and speak with you there, and I shall draw on the spirit in you and place it upon them, and they shall bear the burden with you.

RAMBAN... 70 Elders were chosen to rule...like the 70 nations speaking 70 languages on the earth...for this number was sure to include all possible points of view...The Sages would establish that every Sanhedrin that sits in the House of the Lord must number 70 members. The presiding officer, like Moses, would bring it to 71...

RASHI... “*I will draw upon the spirit*...” That is, as ONKELOS translates, “I will make it [your spirit] greater.” What was Moses like at this moment? Like a lamp from which everyone comes to light their own lamp, yet whose original light does not diminish.

ABRAVANEL... This ‘spirit’ is the first degree of Prophecy described in The Guide [2:45], when a man finds in himself “a divine help that moves him to great, righteous action.” It was this spirit that animated Moses [Exod 2:12] God will place this spirit upon the elders, but God will speak with Moses alone in true prophecy.

V. 24-26

Moses gathered 70 of the people’s elders and stationed them around the Tent. Then the Lord came down...And when the Spirit rested upon them, they prophesied, but did not continue. Two men, the name of one Eldad and the name of the other Meidad, remained behind in camp, yet the Spirit rested upon them—they were among those recorded but did not go to the Tent—and they prophesied in the camp.

RASHI... They [the elders] never prophesied again, only on that day. That is how SIFREI explains our verse. But ONKELOS translates, “*and did not stop*.” Prophecy never ceased from among them.

Prof B.LEVINE...When the spirit of Adonai settled upon the others who were assembled at the Tent of Meeting, it settled upon Eldad and Meidad as well, back in camp, even though they were quite a distance away. After the Spirit left all the elders, it nevertheless remained with Eldad & Meidad.

V. 27-29

The youth ran and told Moses...And Joshua, son of Nun, attendant of Moses from his youth, spoke up and said, “My lord Moses, stop them!” But Moses said to him, “Are you jealous on my account? Would that all the Lord’s people were prophets, and that the Lord put his Spirit upon them.”

AKEDAT YITSCHAK...In my view, Moses’ words constitute a remarkable example of humility, for, beyond any envy, he actually desires that the Almighty bestow His Spirit on all Israel without him!

NECHAMA... Moses does not answer, “Would that all the Lord’s people would prophesy” but rather, “*Would that all the Lord’s people were prophets!*” In other words, Moses does not ask that the Spirit should rest on them momentarily, or that they should be seized by a sudden prophetic ecstasy. On the contrary, Moses asks that they should attain the same status which he had.

12:1-3

When they were in Hazerot, Miriam & Aaron spoke out against Moses because of the Cushite he had married: “He married a Cushite woman!” They said: Has the Lord spoken only through Moses? Has He not spoken through us as well? The Lord heard. Now Moses was a very humble man, more so than any other on earth.

Prof B.LEVINE...The statement on the uniqueness of Moses’ prophecy “*When a prophet arises, I make myself known to him in a dream...With Moses I speak mouth to mouth, and he beholds the likeness of God.*” [Numbers 12:6-8] may be seen as a reflex of the very words attributed to Moses in 11:29, “*Would that all the people were prophets.*” As if to counter the implication that others could attain to the status of Moses, we are informed, quite promptly, that it is impossible...Moses held a unique relationship with God, for there is nothing intervening between God & Moses in the transmission.

D'RASH...*Helping the Heart feel what the Mind understands ...*

It is always better to study with a partner. A partner brings different perspectives and causes you to see things through different eyes...You want someone who is reliable...and who compliments you rather than duplicates you... [Morinis, *With Heart in Mind*, pgs. 220-221]

R' Bradley SHAVIT-ARTSON...If asked, most Jews might assert that leadership in Torah is almost exclusively the prerogative of two primary figures, God and Moses...That exclusive possession of power shifts during the second year following the Exodus, when the Jewish people are wandering through the Wilderness...Sinai represents the pinnacle...Not only is it the peak of God's intimacy with the Jews, but it is also the high-water mark of Moses' authority. His stature shines so brightly it blinds those who see him...Alone on that mountaintop, Moses does not share his glory with any other human beings....

With their wanderings renewed, the people resume their complaints...Moses, now exhausted by leading these contentious people alone, pleads with God...Recognizing his own limits, Moses' modesty is a lesson for all aspiring greats...Through the authorization of 70 Sages, God establishes diversity as a Jewish virtue.

By providing the leadership and the rabbinic Sanhedrin with dissenting opinions, God assures that every possible view will be articulated and heard...Diversity, then, is not a threat. Instead, the Torah presents diverse viewpoints as a source of richness, stability and vitality for Judaism...The ability to incorporate dissenting viewpoints within the same religion is the great innovation of rabbinic Judaism...

Our own day and age is sorely in need of this rabbinic mindset, rooted in Moses.

"Would that all the Lord's people were prophets!"

Rabbi ELIE MUNK...Moses' reply is so significant, *"Would that the entire people of Adonai could be prophets."* This was said without jealousy of his prerogatives as a leader, without fear of being equaled. How markedly this stands in contrast to the attitudes of other leaders. Their primary concern is to preserve their rights and power. They cannot tolerate, even under democratic rule, the equal sharing of power...Here stands revealed the simplicity and majesty of a man who never sought personal gain. He never tried to prolong the necessary inequality between his position as a leader and that of his brothers. To the contrary. Moses wished that all would achieve the knowledge and wisdom with which he was endowed.

SOD...Helping the soul-light shine...Practice focuses on recalibrating the soul-traits that are obstructing your soul's light from shining into your

Rabbi SHLOMO RISKIN... Why are the Jews so vexed and unsettled and how does God's response alleviate their feelings? They want meat and God tells Moses to give them 70 rabbis! After all of the miracles of the Exodus, it's difficult to understand the disillusionment of the Israelites and even more difficult to understand the solution offered by God.

I believe that the subtext of this tri-alogue between the Israelites, Moses and God is that Moses is now being confronted by a new generation, by the youth who left Egypt and are now maturing into adulthood. This new generation has different needs and expectations than their parents did. Each generation requires its own teachers. Each generation has its own dreams, needs and vision. The adults who left Egypt with Moses required a *rav*. Their children who were no growing to maturity required a *rebbe*.

It has often been said that the difference between a *rav* and a *rebbe* is that when a *rav* chastises, everyone thinks he is speaking to their neighbor; when a *rebbe* chastises, everyone feels that he is speaking personally to them. A *rav* speaks with the voice of tradition and conveys the words of God to the entire nation...A *rebbe* speaks personally to every individual, taking the eternal message of God and making it relevant to their needs. The *rav* speaks to the generation; the *rebbe* speaks to the individual in each generation.

Moses was an exulted prophet...Moses did not speak to the Israelites with his own voice...He thundered with the voice of God presenting the Divine message of freedom and responsibility...Moses came from the distance and looked out into the distance. He was *ro'eh* (spelled with an aleph, not an ayin), a lofty and majestic seer.

Now that the Jews had collectively left the land of oppression, they had to put the general and elusive notion of national freedom into personal perspective. Each individual had to understand how to utilize the gift of freedom to find their individual purpose...Each individual had to find their own instrument within the Divine symphony orchestra. For this, they required an individual pastor, a *ro'eh* (spelled with an ayin, not an aleph).

They could not articulate this need because they didn't quite understand it. They thought their discomfort stemmed from boredom with the uniform, daily manna....What they really needed was individual nourishment for their souls.

Ultimately, Moses understands this new generation requires a personalized *rebbe* rather than a God-imbued *rav*....His closeness to God and eternity conflicted with their immediate individual needs. Moses recognizes that this new generation requires a new leader....Joshua was a very different type of leader to Moses, a man of the people. This made him the right person to bring this generation into the Promised Land. They had cried out for meat but what they really needed were rabbis; leaders who would prophesy from within the encampment rather than from the distant Tent of Meeting where God resided. They needed a *rebbe*.

[The Jewish Week, June 8, 2012]

...CONSIDER...

HOW does/should Moses' leadership inform our congregational life today?