

בס"ד

Torah Talks

"Leadership"

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Pirkei Avot 3:2

(2) Rabbi Chanina, the Deputy High Priest, says: Pray for the welfare of the government, for were it not for the fear of it, man would swallow his fellow alive.

Rabbi Chananya ben Teradyon says: Two who are sitting together and there are no words of Torah [spoken] between them, this is a session of scorers, as it is said (Psalms 1:1): "[Happy is the man who has]... not sat in the session of the scorers."

But two who are sitting together and there are words of Torah [spoken] between them, the Divine Presence rests with them, as it is said (Malachi 3:16): "Then those who feared the Lord spoke one with another, and the Lord hearkened and heard, and a book of remembrance was written before Him, for those who feared the Lord and for those who thought upon His Name."

I have no [Scriptural support for this] except [in a case of] two. From where [is there proof that] that even [when there is only] one [person studying Torah], the Holy One, blessed be He, determines a reward for him? As it is said (Lamentations 3:28): "He sits alone and is silent, since he takes [a reward] for it."

משנה אבות ג' ב'

(ב) רבי חנינא סגן הכהנים אומר, הוי מתפלל בשלומה של מלכות, שאלמלא מורא, איש את רעהו חיים בלעו. רבי חנינא בן תרדיון אומר, שנים שיושבין ואין ביניהן דברי תורה, הרי זה מושב לצים, שנאמר (תהלים א) ובמושב לצים לא ישב. אבל שנים שיושבין ויש ביניהם דברי תורה, שכינה שרויה ביניהם, שנאמר (מלאכי ג) אז נדברו יראי יי איש אל רעהו ויקשב יי וישמע ויכתב ספר זכרון לפניו ליראי יי ולחשבי שמו.

אין לי אלא שנים, מנין שאפלו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר, שנאמר (איכה ג) יושב בחד וידם כי נטל עליו:

Exodus 3:1-18

- (1) Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God.
- (2) An angel of the LORD appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed.
- (3) Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?"
- (4) When the LORD saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am."
- (5) And He said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground.
- (6) I am," He said, "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.
- (7) And the LORD continued, "I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings.
- (8) I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
- (9) Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them.

שמות ג': א'-י"ח

- (א) ומֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֶנּוּ כִּהְיוֹ מִדְיָן וַיִּנְהֲג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הָהָר הָאֱלֹהִים חֹרֵב:
- (ב) וַיֵּרָא מֵלֶאֱדָי הַיְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בֹעֵר בָּאֵשׁ וְהַסִּנֵּה אֵינֶנּוּ אֲכָל:
- (ג) וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמֵּרָאָה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעָר הַסִּנֵּה:
- (ד) וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנְנִי:
- (ה) וַיֹּאמֶר אֶל־תִּקְרַב הָלֵךְ שֶׁל־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עומד עָלָיו אֲדַמַּת־קֹדֶשׁ הוּא:
- (ו) וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהַבַּיִט אֶל־הָאֱלֹהִים:
- (ז) וַיֹּאמֶר יְהוָה רְאֵה רָאִיתִי אֶת־עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שְׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יִדְעֹתִי אֶת־מַכָּאֲבָיו:
- (ח) וְאַיִךְ לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַפְּנוּעִי וְהַחֲתִי וְהָאֱמֹרִי וְהַכְּנִזִּי וְהַיְבוּסִי:
- (ט) וְעַתָּה הִנֵּה צָעַקְתָּ בְּנִי־יִשְׂרָאֵל בְּאָזְנוֹ אֵלַי וְגַם־רָאִיתִי אֶת־הַלֵּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:

(10) Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.”

(11) But Moses said to God, “Who am I that I should go to Pharaoh and free the Israelites from Egypt?”

(12) And He said, “I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.”

(13) Moses said to God, “When I come to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is His name?’ what shall I say to them?”

(14) And God said to Moses, “Ehyeh-Asher-Ehyeh.” He continued, “Thus shall you say to the Israelites, ‘Ehyeh sent me to you.’”

(15) And God said further to Moses, “Thus shall you speak to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity.

(16) “Go and assemble the elders of Israel and say to them: the LORD, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me and said, ‘I have taken note of you and of what is being done to you in Egypt,

(17) and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.’

(18) They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, ‘The LORD,

(י) ועתה לכה ואשלחך אל־פרעה והוצא את־עמי בני־ישראל ממצרים:

(יא) ויאמר משה אל־האלהים מי אנכי כי אלה אל־פרעה וכי אוציא את־בני ישראל ממצרים:

(יב) ויאמר כי־אֶהְיֶה עִמָּךְ וזה־לְךָ הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאָךְ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה:

(יג) ויאמר משה אל־האלהים הִנֵּה אֲנִי בֹא־אֶל־בְּנֵי יִשְׂרָאֵל ואמַרְתִּי לָהֶם אֵלֵהֶי אֲבוֹתֵיכֶם שְׁלַחְנִי אֲלֵיכֶם ואמְרוּ־לִי מִה־שְּׁמוֹ מָה אֹמַר אֲלֵהֶם:

(יד) ויאמר אלהים אל־משה אֶהְיֶה אֲנִי ויאמר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֲלֵיכֶם:

(טו) ויאמר עוֹד אֲלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְ�רָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק ואֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם וזה־שְּׁמִי לְעֹלָם וזה זְכוֹרִי לְדֹר דֹּר:

(טז) לָךְ ואֲסַפֶּתְּ אֶת־זִקְנֵי יִשְׂרָאֵל ואמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹתֵיכֶם יִצְחָק ויַעֲקֹב לאמַר פְּקֹד פְּקֹדֹתַי אֶתְכֶם ואת־הַעֲשׂוֹי לָכֶם בְּמִצְרַיִם:

(יז) ואמר אֶעֱלֶה אֶתְכֶם מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַיְבוֹסִי אֶל־אֶרֶץ זְבֹת חָלָב ודְּבָשׁ:

(יח) ושמְעוּ לְקֹלִי וּבֵאתֶם אִתָּהּ וזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם ואמַרְתֶּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִגְרָה עָלֵינוּ וְעַתָּה גִלְכָּה־נָּא דְרֹד שְׁלַשֶׁת יָמִים בְּמִדְבָּר ונִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:

the God of the Hebrews, manifested Himself to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to the LORD our God.'

Numbers 20:1-12

(1) The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there.

(2) The community was without water, and they joined against Moses and Aaron.

(3) The people quarreled with Moses, saying, "If only we had perished when our brothers perished at the instance of the LORD!

(4) Why have you brought the LORD's congregation into this wilderness for us and our beasts to die there?

(5) Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!"

(6) Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of the LORD appeared to them,

(7) and the LORD spoke to Moses, saying,

(8) "You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts."

(9) Moses took the rod from before the LORD, as He had commanded him.

(10) Moses and Aaron assembled the congregation in front of the rock; and he said to them, "Listen, you rebels, shall we

במדבר כ': א'-י"ב

(א) וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְּבַר־צִן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֻׁב הָעָם בְּקִדְשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֶר שָׁם:

(ב) וְלֹא־הָיָה מַיִם לָעֵדָה וַיִּקְהָלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן:

(ג) וַיִּרְבּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֹא־מָר וְלֹא נִנְעָנוּ בְּגִנְעַת אֲחֵינוּ לִפְנֵי יְהוָה:

(ד) וְלָמָּה הֵבֵאתֶם אֶת־קִהְל יְהוָה אֶל־הַמִּדְבָּר הַזֶּה לָמוֹת שָׁם אֲנַחְנוּ וּבְעִירָנוּ:

(ה) וְלָמָּה הִעֲלִיתֵנוּ מִמִּצְרַיִם לְהָבִיא אֹתָנוּ אֶל־הַמָּקוֹם הַרָע הַזֶּה לֹא מְקוֹם זֶרַע וַתֵּאָנֶה וּלְפָן וְרִמּוֹן וּמִים אֵין לְשָׁתוֹת:

(ו) וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקֹּהֶל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְבוֹד־יְהוָה אֲלֵיהֶם: (פ)

(ז) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:

(ח) קַח אֶת־הַמַּטֵּה וְהִקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אֲחִידָה וְדִבַּרְתֶּם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִמֵּיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם:

(ט) וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ:

(י) וַיִּקְהָלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקֹּהֶל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמְרוּ לָהֶם שְׁמַעוּ־נָא הַמַּרְיָם הַמִּן־הַסֵּלַע הַזֶּה נּוֹצֵיא לָכֶם מַיִם:

get water for you out of this rock?"

(11) And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank.

(12) But the LORD said to Moses and Aaron, "Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them."

Numbers 27:16-17

(16) "Let the LORD, Source of the breath of all flesh, appoint someone over the community

(17) who shall go out before them and come in before them, and who shall take them out and bring them in, so that the LORD's community may not be like sheep that have no shepherd."

Deuteronomy 17:14-20

(14) If, after you have entered the land that the LORD your God has assigned to you, and taken possession of it and settled in it, you decide, "I will set a king over me, as do all the nations about me,"

(15) you shall be free to set a king over yourself, one chosen by the LORD your God. Be sure to set as king over yourself one of your own people; you must not set a foreigner over you, one who is not your kinsman.

(16) Moreover, he shall not keep many horses or send people back to Egypt to add to his horses, since the LORD has warned you, "You must not go back that way again."

(יא) וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלֶעַ
בְּמַטְהוֹ פַּעַמַּיִם וַיֵּצְאוּ מֵיִם רַבִּים וַתִּשְׁתְּ
הָעֵדָה וּבְעִירָם: (ס)

(יב) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן יֵעֹן
לֹא־הֶאֱמַנְתֶּם בִּי לְהַקְדִּישְׁנִי לְעֵינֵי בְנֵי
יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקִּהָל הַזֶּה
אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:

במדבר כ"ז:ט"ז-י"ז

(טז) יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר אִישׁ
עַל־הָעֵדָה:

(יז) אֲשֶׁר־יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֹא לִפְנֵיהֶם
וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יָבִיאֵם וְלֹא תִהְיֶה עֵדֹת
יְהוָה כִּצָּאֵן אֲשֶׁר אִין־לָהֶם רָעָה:

דברים י"ז:י"ז-כ'

(יד) כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נָתַן לָךְ וַיִּרְשָׁתָהּ וַיִּשְׁכַּתָּהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה
עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתַי:

(טו) שׁוּם תַּשִּׁים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחִיךָ תַשִּׁים עָלֶיךָ מֶלֶךְ לֹא
תֹכֵל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ
הוא:

(טז) רֶק לֹא־יִרְכָּה־לּוֹ סוּסִים וְלֹא־יֵשִׁיב
אֶת־הָעַם מִצְרַיִם לְמַעַן הָרְבוֹת סוּס וַיַּהֲרֹג
אָמַר לָכֶם לֹא תִסְפוּן לָשׁוּב בְּדֶרֶךְ הַזֶּה עוֹד:

(יז) וְלֹא יִרְכָּה־לּוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ

(17) And he shall not have many wives, lest his heart go astray; nor shall he amass silver and gold to excess.

(18) When he is seated on his royal throne, he shall have a copy of this Teaching written for him on a scroll by the levitical priests.

(19) Let it remain with him and let him read in it all his life, so that he may learn to revere the LORD his God, to observe faithfully every word of this Teaching as well as these laws.

(20) Thus he will not act haughtily toward his fellows or deviate from the Instruction to the right or to the left, to the end that he and his descendants may reign long in the midst of Israel.

וְכִסֵּף וְזָהָב לֹא יִרְבֶּה-לּוֹ מְאֹד:

(יח) וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לֹא אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר מְלֻפָּגִי הַכֹּהֲנִים הַלְוִיִּם:

(יט) וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל-יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאֶה אֶת-יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת-הַחֻקִּים הָאֵלֶּה לַעֲשֹׂתָם:

(כ) לְבִלְתִּי רוּם-לִבּוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר מִן-הַמִּצְוָה יְמִין וּשְׂמָאוֹל לְמַעַן יֵאָרִיד יָמָיו עַל-מַמְלַכְתּוֹ הַזֶּה וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל: (ס)

Pirkei Avot 1:1

(1) Moshe received the Torah from Sinai and transmitted it to Yehoshua, and Yehoshua to the Elders, and the Elders to the Prophets, and the Prophets transmitted it to the Men of the Great Assembly.

They said three things: Be deliberate in judgment, raise up many disciples and make a fence for the Torah.

משנה אבות א'א'

(א) מֹשֶׁה קִיבל תּוֹרָה מִסִּינַי, וּמִסָּרָה לַיהוֹשֻׁעַ, וַיהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסֻּרוֹת לְאַנְשֵׁי כְנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים, הָיוּ מְתוּנִים בְּדִין, וְהֶעֱמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סֵיג לַתּוֹרָה:

Pirkei Avot 1:18

(18) Rabban Shimon ben Gamliel says, "On three things the world stands: on judgment, on truth and on peace, as it is said (Zachariah 8:16), 'Judge truth and the justice of peace in your gates.'"

משנה אבות א'י"ח

(יח) רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עומֵד, עַל הַדִּין וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שְׁנַאֲמַר (זְכַרְיָה ח) אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ בְּשַׁעְרֵיכֶם:

Pirkei Avot 2:4

(4) He was accustomed to say: Make His [God's] will like your will, so that He will

משנה אבות ב'ד'

(ד) הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנִי כְּרְצוֹנְךָ, כְּדִי

make your will like His will. Nullify your will to His will, so that He will nullify the will of others to your will.

Hillel says: Do not separate yourself from the community. Do not believe in yourself until the day of your death. Do not judge your fellow until you come to his place. Do not say something that cannot be heard, for in the end it will be heard. Do not say, "When I will be available I will study [Torah]," lest you never become available.

שְׂעִישָׁה רְצוֹנָה כְּרְצוֹנוֹ. בְּטֵל רְצוֹנָה מִפְּנֵי
רְצוֹנוֹ, כִּדִּי שְׂיִבְטֵל רְצוֹן אֲחֵרִים מִפְּנֵי
רְצוֹנָה. הִלֵּל אוֹמֵר, אֵל תִּפְרָשׁ מִן הַצְבוּר,
וְאֵל תִּאֲמִין בְּעֶצְמָךְ עַד יוֹם מוֹתְךָ, וְאֵל תִּדְּוִן
אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמָקוֹמוֹ, וְאֵל תִּאֲמַר
דְּבַר שְׂאִי אֶפְשָׁר לְשֹׁמֵעַ, שֶׁסּוֹפוֹ לְהִשְׁמָע.
וְאֵל תִּאֲמַר לְכַשְׁאֲפָנָה אֲשֶׁנָּה, שְׂמָא לֹא
תִּפְנָה:

Sanhedrin 90a

MISHNA: All of the Jewish people, even sinners and those who are liable to be executed with a court-imposed death penalty, **have a share in the World-to-Come**, as it is stated: “**And your people also shall be all righteous, they shall inherit the land forever; the branch of My planting, the work of My hands, for My name to be glorified**” (Isaiah 60:21). **And these** are the exceptions, the people **who have no share in the World-to-Come**, even when they fulfilled many mitzvot: **One who says: There is no resurrection of the dead derived from the Torah, and one who says: The Torah did not originate from Heaven, and an epikoros**, who treats Torah scholars and the Torah that they teach with contempt.

סנהדרין צ' א

מתני' כל ישראל יש להם חלק לעולם הבא שנאמר (ישעיהו ס, כא) ועמך כולם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר ואלו שאין להם חלק לעולם הבא האומר אין תחיית המתים מן התורה ואין תורה מן השמים ואפיקורוס

Sanhedrin 90a

Rabbi Akiva says: Also included in the exceptions are **one who reads external literature, and one who whispers invocations over a wound and says** as an invocation for healing: “**Every illness that I placed upon Egypt I will not place upon you, for I am the Lord, your Healer**” (Exodus 15:26). By doing so, he shows contempt for the sanctity of the name of God

סנהדרין צ' א

ר"ע אומר אף הקורא בספרים החיצונים והלוחש על המכה ואומר (שמות טו, כו) כל המחלה אשר שמתי במצרים לא אשים עליך כי אני ה' רופאך אבא שאול אומר אף ההוגה את השם באותיותיו

and therefore has no share in the World-to-Come. **Abba Shaul says:** Also included in the exceptions is **one who pronounces the ineffable name** of God as it is written, **with its letters**.

Sanhedrin 90a

Three prominent kings mentioned in the Bible **and four prominent commoners** who are described in the Bible as men of great wisdom **have no share in the World-to-Come**. The **three kings** are: **Jeroboam**, son of Nebat, and **Ahab**, both of whom were kings of Israel, and **Manasseh**, king of Judea. **Rabbi Yehuda says:** **Manasseh has a share in the World-to-Come, as it is stated** concerning Manasseh: **“And he prayed to Him, and He received his entreaty, and heard his supplication and brought him back to Jerusalem unto his kingdom”** (II Chronicles 33:13), indicating that he repented wholeheartedly and effectively. The Rabbis **said to** Rabbi Yehuda: He regretted his actions, and his repentance was effective to the extent that God **restored him to his kingdom, but God did not restore him to his share in life in the World-to-Come**. The **four commoners** are: **Balaam**, son of Beor; **Doeg** the Edomite; **Ahithophel**; and **Gehazi**.

סנהדרין צ' א

שלשה מלכים וארבעה הדיוטות אין להן חלק לעולם הבא שלשה מלכים ירבעם אחאב ומנשה ר' יהודה אומר מנשה יש לו חלק לעולם הבא שנאמר (דברי הימים ב לג, יג) ויתפלל אליו וישמע תחנונו וישיבהו ירושלים למלכותו אמרו לו למלכותו השיבו ולא לחיי העולם הבא השיבו ארבעה הדיוטות בלעם ודואג ואחיתופל וגחזי:



נוצר בעזרת בונה דפי המקורות של ספאריה www.sefaria.org/sheets

5 For what purpose have you brought us up from Egypt? In order to bring us to this evil place? This is not a place of seed, or of figs, or of wine, or of pomegranates. There is not even water to drink!

ה וְלָמָּה הֵעֲלִיתָנוּ מִמִּצְרַיִם לְהָבִיא
אֹתָנוּ אֶל-הַמָּקוֹם הַזֶּה הַזֶּה לֹא
מָקוֹם זֶרַע וְתֵאֵנָה וְגִפְסֹן וְרִמּוֹן
וְיָמִים אֵין לְשָׁתוֹת:

6 And Moshe and Aharon withdrew from the assembly to the entrance of the Tent of Appointed Meeting, and they fell upon their faces. And the glory of God appeared to them.

ו וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקָּהָל
אֶל-פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל-
פְּנֵיהֶם וַיֵּרָא כְבוֹד-יְהוָה אֲלֵיהֶם: פ
שְׁלִישִׁי (שְׁנֵי כֶּשֶׁן מְחוֹבְרִין)

7 And God spoke to Moshe, saying:

ז וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

8 Take the staff and assemble the

ח קַח אֶת-הַמַּטֵּה וְהַקְהֵל אֶת-

5 ולמה העליתנו וגו'. The period for which it was decreed that we should wander through the wilderness has come to an end. We should already be entering the flourishing land that was promised to us, a land that in this spring season should be resplendent with all the beauty of blossom and bud. What a contrast that is to the place where we are now, where there is not even water for us to drink! This is not the Will of God; this is your doing.

6 ויבאו נח וגו' אל התבה מפני מי המבול: Cf. *Bereshis* 7:7: ויבאו נח וגו' לבוא בנקרות הצרים וגו' מפני פחד ה' וגו': *Yeshayahu* 2:19 and 21: אהל מועד וגו'. They said nothing in response, but fled to the entrance of the Tent of Meeting, as they always did whenever doubt was cast on the Divine source of their mission.

8-9 קח את המטה וגו'. We do not find the staff in Moshe's hand since the victory over Amalek (*Shemos* 17:9). As is evident from v. 9, the staff was "before God" [לפני ה'], i.e., it had been deposited in the Sanctuary, next to the ארון העדות. The staff of God in the hand of Moshe identified Moshe as God's emissary. Whenever Moshe moved that staff of God, whenever he inclined it or struck a blow with it prior to an event of which advance

community, you and your brother Aharon, and speak to the rock before their eyes, that it may give forth its water; then you shall bring forth water to them from out of the rock, and you shall give the community and their animals to drink.

הַעֲדָה אֶתְּהָ וְאַהֲרֹן אֶחָיֶךָ
וּדְבַרְתֶּם אֶל-הַסֵּלַע לְעֵינֵיהֶם
וְנָתַן מִיָּמֹו וְהוֹצֵאתָ לָהֶם מַיִם
מִן-הַסֵּלַע וְהִשְׁקִיתָ אֶת-הָעֵדָה
וְאֶת-בְּעִירָם:

9 And Moshe took the staff that had been laid down before God, as He had commanded him.

וַיִּקַּח מֹשֶׁה אֶת-הַמַּטֵּה מִלִּפְנֵי
יְהוָה כַּאֲשֶׁר צֻוְּהוּ:

warning had been given, this meant that the event about to occur would be the result of an instantaneous, direct intervention by God.

The people had accused Moshe and Aharon of having betrayed their Divine mission. It could not have been in accordance with God's Will, they said, that they had been brought to this waterless place; rather, Moshe and Aharon had maliciously brought the people to this place in order to bring upon them a calamity. It is inconceivable that God wants them to die in the wilderness.

"Take the staff," God says to Moshe, and show them that you are still My emissary, and that you have never, not even for one moment, ceased to be in My service.

והקהל את העדה. By the authority of your Divine mission, as manifested by the staff in your hand, assemble this "community of the future." **וּדְבַרְתֶּם אֶל הַסֵּלַע לְעֵינֵיהֶם** — in the presence of the entire people — and order the rock to yield **מִיָּמֹו**, its water, the water which is already contained within it.

If he were to strike the rock — as in *Shemos* 17:6 — that would give the impression that the water was coming forth as the result of a new Divine intervention provoked by the people's uproar. But that is precisely the impression that should not be given. Rather, the people should be made to understand that it was not Moshe and Aharon but God Who had brought them to this place, and since God had brought them to this

place and His cloud had directed them to encamp in this place, their stormy agitation, which was meant to provoke God's intervention, was unnecessary. Rather, the required water was already provided by God at the place to which He had directed them. One word from Moshe and Aharon to the rock would suffice for it to yield its water, which was already ready and waiting for them, ונתן מימיו. Accordingly, והוצאת וגו' והשקית וגו': Their need shall be met not by a new miracle performed by God, but simply by a word from you. This manner of obtaining water from the rock would have convinced the people of the great wrong they had done to Moshe and to Aharon. For they had accused Moshe and Aharon of having led them to this waterless place against the Will of God, and this claim would now have been refuted.

It is different if the water gushes forth only after a blow of the staff upon the rock. This still leaves room for the assumption that Moshe and Aharon had, on their own initiative, brought them to the wilderness of Tzin, that they had been justified in revolting, and that only this revolt and their distress had caused God to have mercy on them and to perform a miracle for them.

Had the miracle come about as prescribed, the people would have learned that under God's guidance they could banish all worries; they could be certain of receiving the right help at the right time — even without Moshe's staff.

The following interpretation I heard from the late lamented Chacham Bernays נ"ע: Just now they reached the border of the Promised Land and a new era awaited them. The visible miracles of the wilderness were henceforth to be replaced by the invisible but just as close guidance of God through נסים נסתרים. This miracle [v. 8] was meant to be the transition to this [new mode of] guidance, and it was meant to teach the following: The *staff* of Moshe in the wilderness shall be replaced by the *word* of Moshe, henceforth and forever. The wandering in the wilderness began with the Marah miracle, which showed Israel — according to the profound understanding of our Sages — that דבר מן התורה, a Word of the Torah, is sufficient to sweeten all the bitter water (see Commentary, *Shemos* 15:25). The wandering in the wilderness was concluded — and a new future opened up for Israel — with the miracle described here, which was meant to show that the *word* of Moshe suffices to bring forth living water out of the rock (cf. also Commentary below, 27:14).