

B”H

The Difference between Power and Influence

Why Did Moses Respond So Graciously to the “Competition” of Eldad and Meidad, and So Aggressively to the “Competition” Posed by Korach?

By Rabbi YY Jacobson

~ ~ ~

Dedicated by **David** and **Eda Schottenstein**
In the loving memory of
Rabbi **Gavriel Noach** and **Rivka Holtzberg**
And all of the Mumbai Kedoshim
And in the loving memory of a young soul
Alta Shula Swerdlov
Daughter of Rabbi **Yossi** and **Hindel Swerdlov**

~ ~ ~

Dedicated in the merit of **Sholom Mordechai HaLevi** ben **Rivkah**

~ ~ ~

Dedicated by **Rivka Saks** and **Family**, Pittsburgh PA
In the loving memory of **Naomi Cohen**
Who passed away on Simchas Torah 5770

~ ~ ~

Dedicated in the loving memory of
Sarah **Kreindel** bas R' **Yitzchok Eizik Halevi**
Devorah Leah bas HaRav HaChossid Reb **Dovid Boruch** Shlita
Zorik Braginsky, who passed away on 4/18/2010 in Israel
Runyah Grob Pressman, who passed away on January 10th
Naaman Yaakov ben **Chaim**
Devora Ester bas **Moshe**
Eliyahu ben **Moshe**
Wayne Friedman
Solly ben **Yaakov**
Chaim Zundel ben **Nechama**

~ ~ ~

Behaalosecha 5770—May 23, 2010

Dedicated in the merit of
R' Peretz ben Sarah for a complete and speedy recovery
Benima bas Miriam for a complete and speedy recovery
Sara bas Levi

~~~~~

If you want to sponsor a class in tribute to a loved one  
Please go to [www.TheYeshiva.net/donate](http://www.TheYeshiva.net/donate)

## **Curriculum:**

1. Class Summary
2. Sources
3. Bibliography
4. Questions and Exercises

~~~~~

1. Class Summary:

What a contrast in responses! Joshua came to tell Moses that Eldad and Medad were prophesying in the camp, away from Moses and the seventy elders. Joshua regarded this as a dangerous threat to Moses' leadership and said, "Moses, my lord, stop them!" Moses' reply is one of the most majestic in the whole of Torah: "Are you jealous for my sake? Would it be that all of G-d's people were prophets and that the Lord would put his spirit upon them!"

Yet, when Korach challenged Moses' authority saying, "The whole community is holy, and the Lord is with them, why then do you exalt yourself over the community of G-d?" Moses uses his power to eliminate the opposition.

What was the difference between Eldad and Medad on the one hand, and Korach and his co-conspirators on the other? What is the difference between Moses saying, "Would it be that all the G-d's people were prophets," and Korach's claim that "The whole community is indeed holy"? Why was the first, but not the second, a legitimate sentiment?

There is a distinction here which goes to the very core of the two narratives. And it has to do with the fundamental difference between two modes of leadership: power and influence.

Eldad and Medad were prophesying Moses' death. Joshua was outraged. Moses calmed him down saying, "If only all of G-d's people would be prophets!" How did that calm the rage?

Here we are being taught the difference between power and influence: Men of power can die; men of influence never die.

2. Sources:

<p>1. Numbers</p> <p>11:26-29</p> <p>26. Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad. And the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.</p> <p>27. The lad ran and told Moses, saying, "Eldad and Medad are prophesying in the camp!"</p> <p>28. Joshua the son of Nun, Moses' servant from his youth, answered and said, Moses, my master, imprison them!"</p> <p>29. Moses said to him, "Are you zealous for my sake? If only all the Lord's people were prophets, that the Lord would bestow His spirit upon them!"</p>	<p>1. בהעלותך</p> <p>יא</p> <p>כו. וישָׁאָרוּ שְׁנֵי-אֲנָשִׁים בַּמַּחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵיָדָד וַתֵּנַח עֲלֵהֶם הָרוּחַ, וְהִמָּה בַּכְּתָבִים, וְלֹא יָצְאוּ, הָאֵהָלָה.</p> <p>כז. וַיִּתְנַבְּאוּ בַּמַּחֲנֶה וַיֵּרַךְ הַנַּעַר וַיִּגֵּד לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וּמֵיָדָד מִתְנַבְּאִים בַּמַּחֲנֶה.</p> <p>כח. וַיַּעַן יְהוֹשֻׁעַ בֶּן-נּוּן, מִשְׁרֵת מֹשֶׁה מִבְּחָרָיו וַיֹּאמֶר אֲדֹנָי מֹשֶׁה, כָּלֵאִם.</p> <p>כט. וַיֹּאמֶר לוֹ מֹשֶׁה, הַמְקַנָּא אֶתְּהָ לִּי, וּמִי יִתֵּן כָּל עַם ה' נְבִיאִים כִּי יִתֵּן ה' אֶת-רוּחוֹ עֲלֵיהֶם.</p>
<p>2. Numbers</p> <p>16:3-4</p> <p>3. They assembled against Moses and Aaron, and said to them, "You take too much upon yourselves, for the entire congregation are all holy, and the Lord is in their midst. So why do raise yourselves above the Lord's assembly?"</p> <p>4. Moses heard and fell on his face.</p>	<p>2. קרח</p> <p>טז</p> <p>ג. וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן, וַיֹּאמְרוּ אֲלֵהֶם רַב-לָכֶם כִּי כָל-הָעֵדָה כֻּלָּם קֳדָשִׁים, וּבַתּוֹכֶם ה' וּמִדּוּעַ תִּתְנַשְּׂאוּ, עַל-קְהַל ה'.</p> <p>ד. וַיִּשְׁמַע מֹשֶׁה, וַיִּפֹּל עַל-פָּנָיו.</p>
<p>3. Numbers</p> <p>27:18-20</p> <p>18. The Lord said to Moses, "Take for yourself Joshua the son of Nun, a man of spirit, and you shall lay your hand upon him.</p> <p>19. And you shall present him before Eleazar the kohen and before the entire congregation, and you shall command him in their presence.</p> <p>20. You shall bestow from your majesty upon him so that all the congregation of the children of Israel will take heed.</p>	<p>3. פינחס</p> <p>כז</p> <p>יח. וַיֹּאמֶר ה' אֶל-מֹשֶׁה, קַח-לָךְ אֶת-יְהוֹשֻׁעַ בֶּן-נּוּן אִישׁ, אֲשֶׁר-רוּחַ בוֹ; וְסַמַּכְתָּ אֹתוֹ-יָדְךָ, עָלָיו.</p> <p>יט. וְהֶעַמְדְתָּ אֹתוֹ, לִפְנֵי אֶלְעָזָר הַכֹּהֵן, וּלְפָנָי, כָּל-הָעֵדָה; וְצוִיתָה אֹתוֹ, לְעִינֵיהֶם.</p> <p>כ. וּנְתַתָּה מִהוֹדְךָ, עָלָיו לְמַעַן יִשְׁמְעוּ כָל-עַדְת בְּנֵי יִשְׂרָאֵל.</p>

<p>4. Bamidbar Rabbah</p> <p>Chapter 21:15</p> <p>“And you shall lay your hand upon him,” as one lights one candle from another.</p> <p>“You shall bestow some of your majesty,” as empties one vessel into another.</p>	<p>4. במדבר רבה</p> <p>כא, טו</p> <p>‘וסמכת את ידך עליו’ כמדליק נר מנר ; ‘ונתת מהודך’ כמערה מכלי לכלי.</p>
<p>5. Rabbi Zev Volf Einhron (Horodna, d. in 1862)</p> <p>In the fields of wisdom and prophecy [the transmission from Moses to Joshua] was like lighting one candle from another, where the original candle loses nothing. This is what it says “And you shall lay your hand upon him,” which is the <i>semicha</i> (lit. leaning upon), the ordination, of one to become a Rabbi, Judge, and Scholar.</p> <p>However when it says “You shall bestow from your majesty” this refers to the majesty of kingship and power, and in this it was comparable to pouring from one vessel to another where nothing remains in the original vessel. Likewise all power was given to Joshua and Moses retained none.</p>	<p>5. פירוש מהרז"ו</p> <p>ולענין החכמה ורוח הקדש דומה למדליק נר מנר שאין הראשון חסר כלום וזהו וסמכת את ידך עליו, היינו סמיכות חכמים לרב דיין וחכם.</p> <p>ומה שכתוב ונתתה מהודך עליו היינו הוד מלכות וממשלה בזה דומה למערה מכלי אל כלי שלא נשתייר בכלי הראשון כלום, כך ניתן כל הממשלה ליהושע ולא נשתייר אצל משה כלום.</p>
<p>6. Numbers</p> <p>11:17</p> <p>17. I will come down and speak with you there, and I will increase the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.</p>	<p>6. בהעלותך</p> <p>יא, יז</p> <p>וְנִרְדַּתִּי וְדַבַּרְתִּי עִמָּךְ שָׁם וְאַצְלֵתִי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ וְשָׁמַתִּי עֲלֵיהֶם.</p>
<p>7. Bamidbar Rabbah</p> <p>15:19</p> <p>If you ask: If the elders received their prophecy from Moses, perhaps Moses lost some of his own prophecy?</p> <p>It is not so! To what is this compared? To a lit candle from which many other candles were lit, yet its own light is not at all diminished.</p> <p>Likewise here Moses lost nothing of his own, as it says (Deut. 34) “Never did another prophet like Moses arise.”</p> <p>Rashi:</p> <p>To what was Moses compared to at this moment? To a candle in a candelabra, all light from it, yet its light lacks nothing.</p>	<p>7. במדבר רבה</p> <p>טו, יט</p> <p>ואם תאמר : הזקנים שהיתה נבואתן משל משה, שמא חסר משה מנבואתו כלום? לאו! למה הדבר דומה? לנר שהיה דולק, והדליקו ממנו כמה נרות, ואור דליקתו לא חסר.</p> <p>אף כאן משה משלו לא חסר כלום, שנאמר (דברים ל"ד) ולא קם נביא עוד בישראל כמשה.</p> <p>רש"י:</p> <p>למה משה דומה באותה שעה? לנר שמונח על גבי מנורה, והכל מדליקין הימנו, ואין אורו חסר כלום.</p>

<p>8. Sanhedrin</p> <p>17a</p> <p>What did Eldad and Meidad prophesize? They said Moses will die, and Joshua will take Israel into the Land.</p>	<p>8. סנהדרין</p> <p>יז, א</p> <p>ומה נבואה נתנבאו? אמרו: משה מת, יהושע מכניס את ישראל לארץ.</p>
<p>9. Numbers</p> <p>11:28</p> <p>28. Joshua the son of Nun, Moses' servant from his youth, answered and said, Moses, my master, finish them!"</p> <p>Rashi</p> <p>"Finish them" means imprison them, because they were prophesying "Moses will die, and Joshua will take Israel into the Land."</p>	<p>9. בהעלותך</p> <p>יא, כח</p> <p>וַיַּעַן יְהוֹשֻׁעַ בֶּן נֹון מִשְׁרֵת מֹשֶׁה מִבְּחַרְיוֹ וַיֹּאמֶר אֲדֹנָי מֹשֶׁה כָּלֵאִם.</p> <p>רש"י</p> <p>ד"ה כלאים:</p> <p>דבר אחר תנם אל בית הכלא, לפי שהיו מתנבאים: משה מת, ויהושע מכניס את ישראל לארץ ישראל.</p>
<p>10. Talmud Sanhedrin</p> <p>8a</p> <p>One text reads: "For you [Joshua] must go <u>with this people</u>", [implying Joshua is equal to the people], and another text says: <i>For you shall bring the Children of Israel'</i> [implying that he is superior]. R. Yochanan said: Moses said "You shall be like the elders of the generation that are among them." But the Holy One, blessed be He, said to Joshua: Take a stick and strike them upon their heads! <u>There is only one leader to a generation not two in a generation.</u></p>	<p>10. מסכת סנהדרין</p> <p>דף ח, א</p> <p>כתיב (דברים לא) כי אתה תבוא וכתוב (דברים ז) כי אתה תביא?</p> <p>אמר רבי יוחנן אמר לו משה ליהושע אתה והזקנים שבדור עמהם. אמר לו הקב"ה טול מקל והך על קדקדם! דבר אחד לדור ואין שני דברין לדור.</p>
<p>11. Talmud Chullin</p> <p>60b</p> <p>R. Shimon b. Pazi brought two contradicting verses: One verse states (Genesis 1) "And G-d made the two great luminaries" and another verse states, "The great luminary and the small luminary"?</p> <p>The moon said before G-d: Master of the Universe! <u>Can two kings share one crown?</u> He said to her (the moon), [you are correct] Go and minimize yourself!</p>	<p>11. מסכת חולין</p> <p>דף ס, ב</p> <p>רבי שמעון בן פזי רמי, כתיב (בראשית א) ויעש אלהים את שני המאורות הגדולים, וכתוב את המאור הגדול ואת המאור הקטן.</p> <p>אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד?! אמר לה לכי ומעטי את עצמך.</p>

3. מקורות:

במדבר רבה כא, טו, ובמפרשים

שיחת שבת פרשת בהעלותך ה'תנש"א

דרשות לפרשת בהעלותך, קרח ופינחס, מאת נ. ליבוביץ

מאמר לפרשת קרח תשנ"ז, מאת הרב יונתן סאקס

4. Questions and Exercises

1. Explain why Moses responded graciously to the “competition” of Eldad and Midad, and so aggressively to the “competition” posed by Korach and his conspirators?
2. What were the two roles Moses was instructed to transfer to his successor Joshua?
3. When, in life, should one use power? When should one use influence?
4. Do you have any power? Over what? Over whom?
5. Do you have any influence? Over whom?
6. Do you operate primarily with power or with influence? Which one is more natural and comfortable for you?
7. What will be left of you when you have to give up all your power? How will you handle it emotionally?
8. How can you increase your positive influence?