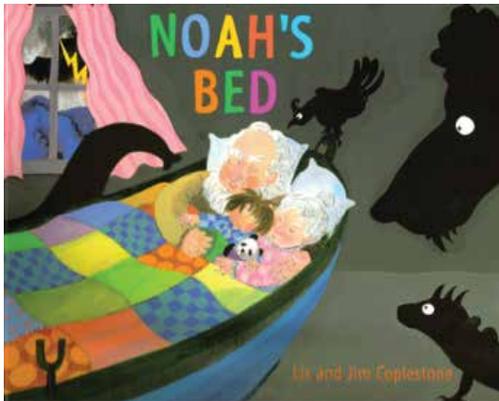




Global Day of Jewish Learning

Curriculum: Heroes and Villains, Saints and Fools



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A Project of the Aleph Society

Written by: Rabbi Nathaniel Helfgot

Introduction (5 minutes)

The Jewish people are inspired by the biblical and rabbinic texts that describe our ancestors—the challenges that they faced and the choices that they made. Looking at biblical narratives offers us some models of heroic behavior and challenges us to think about our notions of heroes and leaders.

Moses is considered the greatest leader in the history of the Jewish people. The Bible illustrates his leadership capabilities in numerous episodes. What were the circumstances which contributed to his becoming a great leader? Was he simply born that way?

This unit will examine the early life of Moses and raise some questions for us to explore:

1. What shapes the development of a leader?
2. What is the essence of a leader?

Part One: The Birth of Moses (20 minutes)

- ▶ Ask your participants to form groups of two or three for the *chevruta* style of learning. *Chevruta*, or partnered learning, has the added benefit of two people sharing ideas and insights as they learn together.
- ▶ Ask your *chevruta* pairs to read the next four texts together. Each describes aspects of the birth of Moses.
- ▶ Ask them to discuss with their *chevruta* and make notes on the answers to these questions as they read:

1. How does the text represent Moses's parents?
2. How does the text describe the circumstances of Moses's birth?
3. Why would the text portray Moses's origins in this way?

Text #1: Exodus 2:1–10

שמות ב, א-י

- (א) וילד איש מבית לוי ויקח את בת לוי:
 (ב) ותהר האשה ותלד בן ותרא אתו כי טוב הוא ותצפנהו שלשה ירחים:
 (ג) ולא יכלה עוד הצפינו ותקח לו תבת גמא ותחמרה בחמר ובזפת ותשם בה את הילד ותשם בסוף על שפת היאר:
 (ד) ותתצב אחתו מרחק לדעה מה יעשה לו:
 (ה) ותרד בת פרעה לרחץ על היאר ונערמיה הלכת על יד היאר ותרא את התבה בתוך הסוף ותשלח את אמתה ותקסה:
 (ו) ותפתח ותראהו את הילד והנה נער בכה ותחמל עליו ותאמר מילדי העברים זה:
 (ז) ותאמר אחתו אל בת פרעה האלף וקראתי לך אשה מינקת מן העברית ותינק לך את הילד:
 (ח) ותאמר לה בת פרעה לכי ותלך העלמה ותקרא את אם הילד:
 (ט) ותאמר לה בת פרעה היליכי את הילד הזה והינקהו לי ואני אתן את שכרך ותקח האשה הילד ותניקהו:
 (י) ויגדל הילד ותבאהו לבת פרעה ויהי לה לבן ותקרא שמו משה ותאמר כי מן המים משייתהו

1 A certain man of the house of Levi went and married a Levite woman. **2** The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. **3** When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. **4** And his sister stationed herself at a distance, to learn what would befall him. **5** The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. **6** When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." **7** Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" **8** And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. **9** And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. **10** When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

Text #2: Exodus 6:20

שמות ו, כ

וַיִּקַּח עַמְרָם אֶת יוֹכֶבֶד דְּוֹתוֹ לֹאִשָּׁה וַתֵּלֶד לּוֹ אֶת אַהֲרֹן וְאֶת מֹשֶׁה וַיִּשְׁנֵי חַיֵּי עַמְרָם שְׁבַע וּשְׁלֹשִׁים וּמֵאָת שָׁנָה:

Amram took to wife his father's sister Jochebed, and she bore him Aaron and Moses; and the span of Amram's life was 137 years.

Text #3 was written by Josephus, a Jewish historian who lived in the 1st century.

Text #3 Josephus. *Antiquities Book 2*. Bolding added for emphasis by curriculum author.

A man whose name was Amram, one of the **nobler sort** of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to **pray to God**; and entreated Him to have compassion on those men who had nowise transgressed the laws of His worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly **God had mercy on him**, and was moved by his supplication. **He stood by him in his sleep**, and exhorted him not to despair of His future favors. He said further, that He did not forget their piety towards Him, and would always reward them for it, as He had formerly granted His favor to their forefathers, and made them increase from a few to so great a multitude... Know therefore[, said He,] that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also.

Text #4: Babylonian Talmud Sotah 12a. Bolding added for emphasis by curriculum author.

תלמוד בבלי מסכת סוטה דף יב עמוד א

"וילך איש" - להיכן הלך? אמר ר' יהודה בר זבינא: שהלך בעצת בתו. תנא: **עמרם גדול הדור היה**; כיוון שגזר פרעה: "כל הבן הילוד היאורה תשליכוהו" (אמר עמרם): "לשווא אנו עמלין". עמד וגירש את אשתו, ועמדו כולם וגירשו את נשותיהם. אמרה לו בתו: "אבא, גזרתך קשה משל פרעה, שפרעה לא גזר אלא על הזכרים ואתה גזרת על הזכרים ועל הנקבות! פרעה לא גזר אלא בעולם הזה, ואתה גזרת בעולם הזה ובעולם הבא! פרעה הרשע, ספק עצתו מתקיימת, ספק אינה מתקיימת, אתה צדיק, וודאי גזרתך מתקיימת!"... עמד והחזיר את אשתו, עמדו כולן והחזירו את נשותיהן.

"A man from the house of Levi went..." Where did he go? Rav Yehudah bar Zevina said: "He followed his daughter's advice." It was taught: "**Amram was the leader of the generation.** Once wicked Pharaoh made the decree that all boys should be thrown into the Nile, [Amram] said: 'We are striving for nothing!' He then divorced his wife. Every man followed him and divorced their wives. His daughter said to him: 'Father, your decree is worse than Pharaoh's. Pharaoh's decree applies only to boys, but yours applies to boys and girls. Pharaoh's decree extends only to this world, but yours extends to this world and the world to come. The wicked Pharaoh's decree might or might not be acted upon [in any given situation], but you are a righteous person so your decree will take effect, as it says (Job 22:28): "You will decree and it will be fulfilled."' [Amram] went and brought back his wife. All the men brought back their wives as well..."

► **Discuss the following questions as a full group:**

1. Consider each text. Does it portray Moses as being of noble or humble origins?
2. Which account is most appealing to you? Why?
3. Do you think our society and/or our Jewish community more highly regards a leader born of humble origins or one born of "righteous" or "noble" parentage?

Part Two: Early "Leadership"—3 Episodes of Taking Action (15 minutes)

Following Moses's birth, he was raised as a prince in the Egyptian royal palace. As Josephus comments, Moses is indeed "brought up in a surprising way"—the future leader of the Hebrew slaves is raised in the house of their oppressor.

► **Discuss with your chevruta:**

1. What is the significance of Moses's being brought up in the royal palace?

The great medieval Biblical commentator, philosopher and scholar, R. Abraham Ibn Ezra (12th century, Spain) suggests a fascinating response to this question.

Text #5: Ibn Ezra. Commentary on Exodus 2:3.

אבן עזרא שמות פרק ב פסוק ג

ומחשבות השם עמקו, ומי יוכל לעמוד בסודו, ולו לבד נתכנו עלילות. אולי סבב השם זה שיגדל משה בבית המלכות להיות נפשו על מדרגה העליונה בדרך הלימוד והרגילות, ולא תהיה שפלה ורגילה להיות בבית עבדים. הלא תראה, שהרג המצרי בעבור שהוא עשה חמס. והושיע בנות מדין מהרועים, בעבור שהיו עושים חמס להשקות צאנן מהמים שדלו. ועוד דבר אחר, כי אלו היה גדל בין אחיו וכירוהו מנעוריו, לא היו יראים ממנו, כי יחשבוהו כאחד מהם.

The thoughts of God are deep; who can perceive His secret? To Him alone the plot is clear. Perhaps God caused it to come about that Moshe would grow up in the royal palace, that his soul might be habituated to be on the highest level, not lowly and accustomed to being in a house of slaves. For do we not see that he kills the Egyptian for performing an act of unjust violence? And he saves the Midianite daughters from the shepherds, for they (the shepherds) perform unjust violence in watering their flocks from the water drawn by them (the daughters of Re'uel).

And moreover: had he grown up among his brethren, such that they had known him since his youth, they would not be in awe of him, for they would consider him as one of them.

Ibn Ezra suggests that Moses's position in the royal palace exposed him to "highest level" ideals, such as that "unjust violence" is reprehensible.

➤ Ask:

1. According to Ibn Ezra, if Moses had been brought up a slave he would not have been able to lead the people from slavery. Do you agree? Why or why not?
2. Does someone need to have shared experiences with the group he or she wishes to lead? In your opinion, who makes a better leader—an outsider or an insider? Why?

As the story of Moses continues in Exodus Chapter 2, Moses goes out amongst his brothers and sees their suffering. This leads into three separate episodes in which Moses takes center stage. These three episodes are described in the following text.

➤ Read Text #6 and discuss the questions with your *chevruta*.

Text #6: Exodus 2:11–17

שמות ב, יא-יז

יא) ויהי בימים ההם ויגדל משה ויצא אל אחיו וירא בסבלתם וירא איש מצרי מכה איש עברי מאחיו:
יב) ויפן כה וכה וירא כי אין איש ויך את המצרי ויטמנהו בחול:
יג) ויצא ביום השני והנה שני אנשים עברים נצים ויאמר לרשע למה תכה רעה:
יד) ויאמר מי שמך לאיש ער ושפט עלינו הלהרגני אתה אמר כאשר הרגת את המצרי וירא משה ויאמר אכן נודע הדבר:
טו) וישמע פרעה את הדבר הזה ויבקש להרג את משה ויברח משה מפני פרעה וישב בארץ מדן וישב על הבאר:
טז) ולכהן מדן שבע בנות ותבאנה ותדלנה ותמלאנה את הרהטים להשקות צאן אביהן:
יז) ויבאו הרעים ויגרשום ויקם משה ויושען וישק את צאנם:

11 Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. **12** He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. **13** When we went out the next day, he found two Hebrews fighting: so he said to the offender, “Why do you strike your fellow?” **14** He retorted, “Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?” Moses was frightened, and thought: Then the matter is known! **15** When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well. **16** Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father’s flock; **17** but shepherds came and drove them off. Moses rose to their defense, and he watered their flock.

➤ Discuss in *chevruta*:

1. Summarize these three different episodes. What are their differences and similarities?
2. The incidents described in these verses are the only pieces of information that we are given in the Bible about Moses’s youth and adolescence. Before them, he is a child in the very heart of the Egyptian corridors of power. After them, he will marry and receive the revelation of God at the burning bush in Exodus Chapter 3, inaugurating him as a prophet and messenger of God and redeemer of the Jewish people. As formative events, then, what do these incidents reveal about the character of Moses?

Part Three: Essential Traits of Leaders (15 minutes)

What is the essence of a leader?

Let’s consider two texts that explore this issue. The first is from the commentary of Nechama Leibowitz (a 20th century Israeli Bible scholar) on the sources we just saw in Exodus (2:11–17). The second, by Rabbi Steinsaltz, addresses leadership more broadly.

Text #7: Nechama Leibowitz. *Studies in Exodus*.

Moses intervened on three occasions to save the victim from the aggressor. Each of these represents an archetype. First he intervenes in a clash between a Jew and a non-Jew, second between two Jews and third between two non-Jews. In all three cases Moses championed the just cause...Had we been told only of the first clash, we might have doubted the unselfishness of his motives. Perhaps he had been activated by a sense of solidarity with his own people, hatred for the stronger oppressing his people rather than pure justice. Had we been faced with the second example...perhaps he was revolted by the disgrace of watching internal strife amongst his own folk, activated by national pride...Came the third clash where both parties were outsiders, neither brothers nor neighbors. His sense of justice and fair play was exclusively involved.

► Discuss in the full group:

1. What trait does Nechama Leibowitz see as unifying the three episodes?
2. What other traits do these episodes highlight?
3. Are these traits desirable qualities for a leader to have? Why or why not?

Text #8: Rabbi Adin Even-Israel Steinsaltz. “Who will be our rabbis?” *Times of Israel* 27 December 2013.

What, then, is a true Jewish leader? The Torah (Numbers 1:15) calls the leaders “the heads of the thousands of Israel.” This defines their essence. The Torah is thus telling us that a true leader is like a head. The head is the part of the body that knows what is happening in all of the other organs, and feels the pain of each and every one of them. Similarly, the leader is supposed to sense the problems and feel the pains of everyone.

► Ask:

1. What does Rabbi Steinsaltz see as the most essential traits of a leader?
2. Does Moses embody those traits? If so, how? If not, how would you describe his essential leadership trait?
3. Why do you think Moses is considered to be one of Judaism’s greatest leaders?

Conclusion (5 minutes)

The circumstances of Moses’s birth, his childhood environment, and his actions as a young man all contribute to the portrait of the character of Moses and inform our thinking about the origins and essential traits of leadership.

► Ask:

1. How has learning about the birth and youth of Moses impacted your thinking regarding our questions—what shapes the development of a leader? What is the essence of a leader?
2. How do these differing perspectives on leadership affect who we honor, dignify, and look to as heroes or leaders in our lives today?

Part One: Birth of Moses

Text #1: Exodus 2:1–10

שמות ב, א-י

- א) וילד איש מבית לוי ויקח את בת לוי:
 ב) ותהר האשה ותלד בן ותרא אתו כי טוב הוא ותצפנהו ושלשה ירחים:
 ג) ולא יקלה עוד הצפינו ותקח לו תבת גמא ותחמרה בחמר ובנזפת ומשם בה את הילד ומשם בסוף על שפת הניאר:
 ד) ותמצב אחרתו מרחק לדעה מה יעשה לו:
 ה) ותרד בת פרעה לרחץ על הניאר ונערתייה הלכת על יד הניאר ותרא את התבה בתוך הסוף ותשלח את אמתה ותקסה:
 ו) ותפתח ותראהו את הילד והנה נער בכה ותחמל עליו ותאמר מילדי העברים זה:
 ז) ותאמר אחרתו אל בת פרעה האלף וקראתי לך אשה מינקת מן העברית ותינק לך את הילד:
 ח) ותאמר לה בת פרעה לכי ותלך העלמה ותקרא את אם הילד:
 ט) ותאמר לה בת פרעה היליכי את הילד הזה והינקהו לי ואני אמן את שכרך ותקח האשה הילד ותניקהו:
 י) ויגדל הילד ותבאהו לבת פרעה ויהי לה לבן ותקרא שמו משה ותאמר כי מן המים משייתהו

1 A certain man of the house of Levi went and married a Levite woman. **2** The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. **3** When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. **4** And his sister stationed herself at a distance, to learn what would befall him. **5** The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. **6** When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." **7** Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" **8** And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. **9** And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. **10** When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

Text #2: Exodus 6:20

שמות ו, כ

ויקח עמרם את יוכבד דתו לו לאשה ותלד לו את אהרן ואת משה ושני חיי עמרם שבע ושלשים ומאת שנה:

Amram took to wife his father's sister Jochebed, and she bore him Aaron and Moses; and the span of Amram's life was 137 years.

Text #3: Josephus. Antiquities Book 2. Bolding added for emphasis by curriculum author.

A man whose name was Amram, one of the **nobler sort** of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to **pray to God**; and entreated Him to have compassion on those men who had nowise transgressed the laws of His worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly **God had mercy on him**, and was moved by his supplication. **He stood by him in his sleep**, and exhorted him not to despair of His future favors. He said further, that He did not forget their piety towards Him, and would always reward them for it, as He had formerly granted His favor to their forefathers, and made them increase from a few to so great a multitude... Know therefore, said He, that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also.

Text #4: Babylonian Talmud Sotah 12a. Bolding added for emphasis by curriculum author.

תלמוד בבלי מסכת סוטה דף יב עמוד א

"וילך איש" - להיכן הלך? אמר ר' יהודה בר זבינא: שהלך בעצת בתו. תנא: **עמרם גדול הדור היה**; כיוון שגזר פרעה: "כל הבן הילוד היאורה תשליכוהו" (אמר עמרם): "לשווא אנו עמלין". עמד וגירש את אשתו, ועמדו כולם וגירשו את נשותיהם. אמרה לו בתו: "אבא, גזרתך קשה משל פרעה, שפרעה לא גזר אלא על הזכרים ואתה גזרת על הזכרים ועל הנקבות! פרעה לא גזר אלא בעולם הזה, ואתה גזרת בעולם הזה ובעולם הבא! פרעה הרשע, ספק עצתו מתקיימת, ספק אינה מתקיימת, אתה צדיק, וודאי גזרתך מתקיימת!"... עמד והחזיר את אשתו, עמדו כולן והחזירו את נשותיהן.

"A man from the house of Levi went..." Where did he go? Rav Yehudah bar Zevina said: "He followed his daughter's advice." It was taught: "**Amram was the leader of the generation.** Once wicked Pharaoh made the decree that all boys should be thrown into the Nile, [Amram] said: 'We are striving for nothing!' He then divorced his wife. Every man followed him and divorced their wives. His daughter said to him: 'Father, your decree is worse than Pharaoh's. Pharaoh's decree applies only to boys, but yours applies to boys and girls. Pharaoh's decree extends only to this world, but yours extends to this world and the world to come. The wicked Pharaoh's decree might or might not be acted upon [in any given situation], but you are a righteous person so your decree will take effect, as it says (Job 22:28): "You will decree and it will be fulfilled."' [Amram] went and brought back his wife. All the men brought back their wives as well..."

Part Two: Early “Leadership”—3 Episodes of Taking Action

Text #5: Ibn Ezra. Commentary on Exodus 2:3.

אבן עזרא שמות פרק ב פסוק ג

ומחשבות השם עמקו, ומי יוכל לעמוד בסודו, ולו לבד נתכנו עלילות. אולי סבב השם זה שיגדל משה בבית המלכות להיות נפשו על מדרגה העליונה בדרך הלימוד והרגילות, ולא תהיה שפלה ורגילה להיות בבית עבדים. הלא תראה, שהרג המצרי בעבור שהוא עשה חמס. והושיע בנות מדין מהרועים, בעבור שהיו עושים חמס להשקות צאנן מהמים שדלו. ועוד דבר אחר, כי אלו היה גדל בין אחיו ויכירוהו מנעוריו, לא היו יראים ממנו, כי יחשבוהו כאחד מהם.

The thoughts of God are deep; who can perceive His secret? To Him alone the plot is clear. Perhaps God caused it to come about that Moshe would grow up in the royal palace, that his soul might be habituated to be on the highest level, not lowly and accustomed to being in a house of slaves. For do we not see that he kills the Egyptian for performing an act of unjust violence? And he saves the Midianite daughters from the shepherds, for they (the shepherds) perform unjust violence in watering their flocks from the water drawn by them (the daughters of Re’uel).

And moreover: had he grown up among his brethren, such that they had known him since his youth, they would not be in awe of him, for they would consider him as one of them.

Text #6: Exodus 2:11–17

שמות ב, יא-יז

יא) ויהי בימים ההם ויגדל משה ויצא אל אחיו וירא בסבלתם וירא איש מצרי מכה איש עברי מאחיו:
 יב) ויפן פה וכה וירא כי אין איש ויך את המצרי ויטמנהו בחול:
 יג) ויצא ביום השני והנה שני אנשים עברים נצים ויאמר לרשע למה תכה רעף:
 יד) ויאמר מי שמך לאיש שר ושפט עלינו הלקהגני אתה אמר פאשר הרגת את המצרי וירא משה ויאמר אכן נודע הדבר:
 טו) וישמע פרעה את הדבר הזה ויבקש להרג את משה ויברח משה מפני פרעה וישב בארץ מדין וישב על הבאר:
 טז) ולכהן מדין שבע בנות ותבאנה ותדלנה ותמלאנה את הרהטים להשקות צאן אביהן:
 יז) ויבאו הרעים ויגרשוהו ויקם משה ויושען וישק את צאנם:

11 Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. **12** He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. **13** When we went out the next day, he found two Hebrews fighting: so he said to the offender, “Why do you strike your fellow?” **14** He retorted, “Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?” Moses was frightened, and thought: Then the matter is known! **15** When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well. **16** Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father’s flock; **17** but shepherds came and drove them off. Moses rose to their defense, and he watered their flock.



Part Three: Essential Traits of Leaders

Text #7: Nechama Leibowitz. *Studies in Exodus.*

Moses intervened on three occasions to save the victim from the aggressor. Each of these represents an archetype. First he intervenes in a clash between a Jew and a non-Jew, second between two Jews and third between two non-Jews. In all three cases Moses championed the just cause...Had we been told only of the first clash, we might have doubted the unselfishness of his motives. Perhaps he had been activated by a sense of solidarity with his own people, hatred for the stronger oppressing his people rather than pure justice. Had we been faced with the second example... perhaps he was revolted by the disgrace of watching internal strife amongst his own folk, activated by national pride... Came the third clash where both parties were outsiders, neither brothers nor neighbors. His sense of justice and fair play was exclusively involved.

Text #8: Rabbi Adin Even-Israel Steinsaltz. "Who will be our rabbis?" *Times of Israel* 27 December 2013.

What, then, is a true Jewish leader? The Torah (Numbers 1:15) calls the leaders "the heads of the thousands of Israel." This defines their essence. The Torah is thus telling us that a true leader is like a head. The head is the part of the body that knows what is happening in all of the other organs, and feels the pain of each and every one of them. Similarly, the leader is supposed to sense the problems and feel the pains of everyone.



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