

Behaalosecha
Moshe the Master
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After Miriam and Aharon talk *lashon hora* about Moshe, the Torah tells us what was so great about Moshe:

במדבר יב: ג וְהָאִישׁ מֹשֶׁה, עָנּוּ מְאֹד מִכָּל, הָאָדָם, אֲשֶׁר, עַל-פְּנֵי הָאֲדָמָה.

The Hertz Chumash translates this: “Now the man Moses was very *meek*, above all the men that were upon the face of the earth.”

But Moshe who challenged Pharaoh and Korach cannot be considered meek! עניוּת does not just mean *humble* either. Humility is often perceived as having a low sense of self-worth or a feeling of inferiority. Real עניוּת, though, is a true, honest recognition of one’s role in this world.

Of course Moshe knew that he was the only *navi* who Hashem spoke directly to. This did not take away from his humility, though rather it added to his עניוּת. No one has ever had more clarity as to where they stand in life and what they are capable and incapable of. That is עניוּת.

Just before this incident, we read of another story about Moshe (11:26-29): Two men, Eldad and Meidad are left in the camp and they begin prophesizing. Yehoshua’s reaction is quick: אֲדַנִּי מִנְּשָׂה כָּלְאֵם. *We can’t have such an uprising. It’s a mutiny. There’s only one leader. Moshe, you have to kill them.*

Moshe’s response is *the more the merrier*. As a true עניוּ he wishes others to succeed just like him. That is עניוּת.

The Gemara (Berachos 6b) tells us that one who *fixes their place for davening* earns the title עניו and is considered to be a disciple of Avraham.

עניוּת means recognising one’s own space while allowing others theirs. When one makes space for another by constricting their own, they are allowing others to flourish. Avraham was the paradigm of caring about others to the extent that he would put everything else aside for them. Nothing was below his dignity. He wasn’t too proud to invite in strangers or care about the people of Sedom and Ammora.

Yehoshua refers to Moshe as אדוניי, *my master*. Reverend Brodie ז"ל shared this idea from R' SR Hirsch.

The word אדון, master, comes from the word אדנים. The אדנים were silver sockets which held up the beams of the *Mishkan*. The task of a leader is to hold up and support the people. It is these אדנים that serve as the solid foundation for the entire structure of the *Mishkan*.

Moshe, acting as a true אדון, was only too happy for others to prophesize, too. Part of his עניוּת was making space for others.

Reverend Brodie ז"ל was truly one of the אדנים of British Jewry. He laid the foundation for this *kehilla*, ensuring that others could serve as pillars of this community. Like Avraham and Moshe before him, nothing was more important to Reverend Brodie than the spiritual success of others. This week, on his first *Yartzheit*, we remember his true עניוּת as he made space for everyone to grow and shine. Let us ensure that we keep the beams firmly implanted and live up to his legacy.