

## **"And he (Moshe) said to Hashem, 'respect not their offering not one donkey from them have I taken.'" (16:15)**

*Rashi* explains Moshe's entreaty to Hashem. Moshe angrily said that he had never once benefitted materially from his position as leader of *Klal Yisrael*. Indeed, when he brought his wife and sons from Midyan to Egypt, he did not allow himself to utilize a donkey belonging to the people to transport them. Although he could have justified taking a "communal" means of transportation, he used only his own means of travel. This is vexing. What difference would it have made if he had used one of the people's donkeys to carry out his mission? Is it not perfectly acceptable today to charge travelling expenses to the sender? Also, what connection is there between Moshe's claim not to have made use of their donkey and his request that Hashem spurn Dasan and Aviram's offering?

*Horav Yeruchum Levovitz z.l.* replies that, indeed, had Moshe benefitted in the slightest amount from the people, even while carrying out his mission, he would have forfeited the power to ask Hashem to reject their offering. A *Torah* leader who receives personal material benefit from his community, in effect, compromises himself. Had Moshe received anything, he would not have been able to mediate the controversy, since his hands would have been tainted with opportunism and material benefit.