

וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ: וַיִּנְקְהֵלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקְּהָל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר
 לָהֶם שְׁמַעוּ־נָא הַמַּרְיִם הַמִּן־הַסֵּלַע הַזֶּה נוֹצֵיא לָכֶם מַיִם: וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיִּךְ אֶת־הַסֵּלַע בְּמַטְּהוּ
 פַּעַמַּיִם וַיֵּצְאוּ מַיִם רַבִּים וַתִּשְׁתַּהֲעַדָה וּבְעֵינָם: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אֲהַרֹן יַעַן לֹא־הֵאֱמַנְתֶּם בִּי
 לְהַקְדִּישְׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקְּהָל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:

Moses took the rod from before the LORD, as He had commanded him. Moses and Aaron assembled the congregation in front of the rock; and he said to them, “Listen, you rebels, shall we get water for you out of this rock?” And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. 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.”

כי משה רבינו ע"ה חטאו הוא שנטה לצד הרגזנות באמרו שמעו נא המורים דקדק עליו הש"י שיהיה אדם כמוהו כועס לפני עדת בני ישראל במקום שאין ראוי בו הכעס וכל כיוצא בזה בדין האיש ההוא חלול השם מפני שמתנועותיו כלם ומדבריו היו למדין והיו מקוין להגיע בהם אל הצלחות העולם הזה והעולם הבא

The sin of Moses, may he rest in peace, consisted merely in that he departed from the moral mean of patience to the extreme of wrath in so far as he exclaimed, "Listen, you rebels" etc., yet for this Hashem found fault with him that such a man as he should show anger in the presence of the entire community of Israel, where wrath is unbecoming. This was a profanation of God's name, because men imitated the words and conduct of Moses, hoping thereby to attain temporal and eternal happiness.

A discussion on Anger based on Bamidbar 20 (with Ramban)

A Related Story:

There once was a little boy who had a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the back of the fence.

The first day the boy had driven 37 nails into the fence. Over the next few weeks, as he learned to control his anger, the number of nails hammered daily gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were gone.

The father took his son by the hand and led him to the fence. He said, "You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. It won't matter how many times you say I'm sorry, the wound is still there."

The little boy then understood how powerful his words were. He looked up at his father and said, "I hope you can forgive me father for the holes I put in you."

"Of course I can," said the father.

Other sources and quotes to bring into discussion:

Rambam

The right way is the middle course in each set of human traits, namely: the disposition which is equally distant from the two extremes... Thus a person should be neither hot-tempered and easily provoked to anger, nor should he be like a corpse that has no feeling, but average, getting angry only for a grave cause that rightly calls for indignation, in order to prevent anything similar from occurring again

Anger, too, is an extremely bad quality, and one should shun it to the utmost, training himself never to be angry, even about something that justly calls for anger.

Pesachim 113b

The life of those who can't control their anger is not a life,

Rabbi Sacks

The best way of defeating anger is to pause, stop, reflect, refrain, count to ten, and breathe deeply. If necessary, leave the room, go for a walk, meditate, or vent your toxic feelings alone.

Some Textual Questions to ask Chanichim:

- How can it be that Moshe the greatest leader the Jewish people ever had suddenly got angry with them on this occasion over other times when the Jews complained?
- Was Moshe punished just because he got angry or because as the leader he should be at a greater level and set a bad example?

Some General Questions to ask Chanichim:

- Are there any times when it can be acceptable or even good to show anger?
- Is it better to show anger or just bottle up frustrations? What more productive ways to express feeling of frustration at things that make you angry?
- In the two quotes from the Ramban is he saying there is ever a time to get angry or not can these two quotes be reconciled?
- Is it ok to pretend to be angry to get a message across or is that even worse than actual anger because you are being disingenuous?

Some Personal Questions to ask Chanichim:

- Do you think anger is really one of the worst possible emotions that makes your "life not a life" why are the rabbis so firmly against it?
- Have you ever got angry and seen the negative ramifications of it or has it actually been more beneficial as some modern psychologists say it can be?
- Is anger a scale or do you think one is either angry or not? At different time can different levels of anger be appropriate?
- How do you react to when people get angry at you? Do you ever feel it is legitimate or ok?

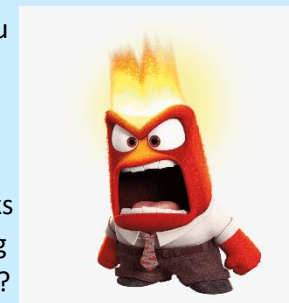
Some Interactive Resources:

Blog – 16 reasons to get angry. (goodtherapy.org)– resource showing many benefits to getting angry good contrast to the Jewish sources.



What do you think if this diagram?

Do any of these "masks of anger ring true for you?



Why is this avatar used to represent anger in inside out?

Is this a fair representation?