



THE TORAH OF LEADERSHIP

Yo re no the bo of me

This is a regular part of our sibling banter a kid and no I have the great fortune of hearing my grandchildren and in each other I see a children indicate independence and control especially in their absence as if I don't need to listen to I can determine my own direction Thank you very much Leah me alone

In Tanakh we also have a story of me moments I occur in the beginning of this week Torah reading Korah Korah and Leah gathered together a number of elders and leaders to challenge Moses and Aaron leaderhip I see a dramatic high stake rebellion in a very painful and shocking denouement The accused the brother of aggregating too much power and not recognizing democratic governance of the Israelites The combined against Moses and Aaron and said to them Yo ha e gone too far *ra lakhem* For all the commands are held all of them and God is in their midst What then do you raise or else about God congregation N m

There are many other charges in this one story The rebel suggested that Moses and Aaron appointed them else about their authority and regarded them else as superior to everyone else when the entire community is a whole This is

the a that Ra hi on in interpret the end Much more than a proper have been taken for or else in the area of high office The also hindered in their generalized complaints a some greater edition that a left unnamed

Their claim summed up in the words *ra lakhem* you have gone too far or have taken too much a matched when Moses addressed the assembly of criticism of them He threw their words back at them Yo ha e gone, too far on of Leah N m We do not have access to the mirror in which precipitated this confrontation but it is clear that this ground telling man and there is of accomplishment in them The were not happy in the authority exercised in their office The wanted power In *The Great Partnership* Rabbi Jonathan Sacks offers a warning about such desire Power is a fundamental aspect of human dignity When I exercise power over others I deny their freedom and that is dangerous for both of us

Moses made his charge clear and then he called Hear me on of Leah I in no way enough for or that the God of Israel has been separated from the community of Israel and given no direct access to perform the will of God Tabernacle and to minister to the community and serve them No that God has advanced you and all your fellow Leah in order to seek the priesthood too N m All who have approached Moses

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