



KORACH

The Leadership Dilemma

Power vs. Influence

PARSHAH OVERVIEW

Korach

Korah incites a mutiny, challenging Moses's leadership and the granting of the *kehunah* (priesthood) to Aaron. He is accompanied by Moses's inveterate foes, Dathan and Abiram. Joining them are 250 distinguished members of the community, who offer the sacrosanct *ketoret* (incense) to prove their worthiness for the priesthood. The earth opens up and swallows the

mutineers, and a fire consumes the *ketoret* offerers.

A subsequent plague is stopped by Aaron's offering of *ketoret*. Aaron's staff miraculously blossoms and brings forth almonds to prove that his designation as High Priest is Divinely ordained.

G-d commands that a *terumah* ("uplifting") offering be given to the *Kohanim* (priests) from

each crop of grain, wine, and oil; as well as from all firstborn sheep and cattle, and other specified gifts.

QUESTION FOR DISCUSSION

What advice would you offer parents or teachers that are failing to reach students?

TEXT 1A

Numbers 16:1–3

- א. וַיִּקַּח קֹרַח בֶּן יִזְחָר בֶּן קְהָת בֶּן לֵוִי, וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיאָב, וְאוּזִן בֶּן פִּלֵּת בְּנֵי רְאוּבֵן.
ב. וַיִּקְמוּ לִפְנֵי מֹשֶׁה, וְאַנְשֵׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמְאַתָּים, נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד אַנְשֵׁי נָשִׁים.
ג. וַיִּקְהֲלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן, וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם, כִּי כָל הָעֵדָה כֻּלָּם קִדְשִׁים וּבְתוֹכְכֶם ה', וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל קְהַל ה'!

1. Korah, the son of Izhar, the son of Kehath, the son of Levi, took [himself to a side]; along with Dathan and Abiram the sons of Eliab, and On the son of Peleth, descendants of Reuben.
2. They confronted Moses alongside 250 men from the Children of Israel, chieftains of the congregation, representatives of the assembly, men of repute.
3. They assembled against Moses and Aaron and said to them, “You take too much for yourselves. For the entire congregation—everyone—is holy, and G-d is among them. So why do you raise yourselves above G-d’s people?”



Korah rebels, arguing that since all Jews are G-d's children, there's no need for Moses or for leadership at all.

TEXT 1B

Ibid., 16:4-5; 8-11

ד. וַיִּשְׁמַע מֹשֶׁה, וַיִּפֹּל עַל פָּנָיו.

ה. וַיְדַבֵּר אֶל קֹרַח וְאֶל כָּל עֲדָתוֹ לֵאמֹר, בִּקְרֹא וַיִּדַּע ה' אֶת אֲשֶׁר לוֹ וְאֶת הַקְּדוֹשׁ וְהַקָּרִיב אֵלָיו, וְאֵת אֲשֶׁר יִבְחַר בּוֹ יִקְרִיב אֵלָיו. . . .

ז. וַיֹּאמֶר מֹשֶׁה אֶל קֹרַח, שְׁמָעוּ נָא בְּנֵי לֵוִי.

ט. הֲמַעַט מִכֶּם כִּי הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מִעֲדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו, לְעַבֹד אֶת עֲבֹדַת מִשְׁכַּן ה' וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשָׂרְתָם.

י. וַיִּקְרַב אֹתָהּ וְאֶת כָּל אֶחָיוּ בְּנֵי לֵוִי אִתָּהּ, וַיִּבְקְשׁוּם גַּם כְּהֹנָה.

יא. לָכֵן אֹתָהּ וְכָל עֲדָתָהּ הִנְעָדִים עַל ה', וְאַהֲרֹן מֶה הוּא כִּי תִלִּינוּ עָלָיו.

4. Moses heard and fell on his face.

5. He spoke to Korah and his company, saying, "In the morning, G-d will make known and draw close to Him those who are His and holy; the one He chooses, He will draw near to Him. . . ."

8. Moses said to Korah, "Please listen, sons of Levi.

9. "Is it not enough that the G-d of Israel has distinguished you from the entire congregation of Israel to draw you near to Him, to perform the service in His Tabernacle, and to stand before the people to minister to them?

10. "He drew you near, along with all your brothers, the sons of Levi, and now you seek the priesthood as well?

11. "Therefore, you and your entire assembly are uprising against G-d, for what is Aaron that you should complain against him?"

Moses tries to shut them down, saying that G-d will make clear whom He has chosen.



TEXT 1C

Ibid., 16:20-21;
31-33

כ. וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר.

כא. הִבְדְּלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת, וְאֶכְלָה
אֹתָם כְּרִגְעָה . . .

לא. וַתִּבְקַע הָאֲדָמָה אֲשֶׁר פָּתְחִיהֶם.

לב. וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ וַתִּבְלַע אֹתָם
וְאֶת בְּתִיָּהֶם, וְאֶת כָּל הָאֲדָם אֲשֶׁר לְקֹרַח
וְאֶת כָּל הָרִכוּשׁ.

לג. וַיִּרְדּוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים
שָׂאלָה, וַתִּכַּס עֲלֵיהֶם הָאָרֶץ וַיִּאָבְדוּ
מִתּוֹךְ הַקָּהָל.

20. G-d spoke to Moses and Aaron, saying:

21. "Dissociate from this congregation, and I will destroy them in an instant. . . ."

31. The earth beneath them split open.

32. The earth opened its mouth and swallowed them and their houses and all the men who were with Korah and all the property.

33. They, and all their possessions, fell alive into the grave; the earth covered them up, and they were lost to the nation.



G-d punishes them by splitting the earth, which swallows them and all their possessions.

Moses is instructed to appoint seventy elders to assist him in leading the nation.



TEXT 2A

Ibid. 11:16–17

טז. וַיֹּאמֶר ה' אֶל מֹשֶׁה, אֲסַפֶּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יֹדְעִים כִּי
הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו, וְלָקַחְתָּ אִתָּם אֶל אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ.
יז. וַיְרַדְתִּי וְדַבַּרְתִּי עִמָּךְ שָׁם, וְאֶצְלָתִי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ וְשִׁמְתִי עֲלֵיהֶם,
וְנָשְׂאוּ אִתָּךְ בְּמִשְׁאֵל הָעָם וְלֹא תִשָּׂא אֹתָהּ לְבַדְּךָ.

16. G-d said to Moses, "Assemble for Me seventy men among the elders of Israel, whom you know to be the people's elders and officers, and take them to the Tent of Meeting, and they will stand there beside you.

17. "I will descend and speak to you there, and I will separate some of the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone."

The seventy elders
were endowed with
prophecy, sharing
Moses's spirit.



TEXT 2B

Ibid., 11:24–26

כד. וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל הָעָם אֶת דְּבָרֵי ה', וַיֶּאֱסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל.

כה. וַיֵּרֶד ה' בְּעָנָן וַיְדַבֵּר אֵלָיו, וַיִּאָּצֵּל מִן הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל שִׁבְעִים אִישׁ הַזִּקְנִים, וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסְפוּ.

כו. וַיִּשָּׂאוּ שְׁנֵי אַנְשִׁים בְּמַחְנֶה, שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵידָד וַתָּנוּחַ עֲלֵיהֶם הָרוּחַ, וְהָמָּה בְּכַתְּבִים וְלֹא יָצְאוּ הָאֶהָלָה, וַיִּתְנַבְּאוּ בְּמַחְנֶה.

24. Moses went out and told the people what G-d had said, and he assembled seventy men of the people's elders and stood them around the Tent.

25. G-d descended in a cloud and spoke to him, and He separated some of Moses's spirit and bestowed it on the seventy elders. And when the spirit rested upon them, they prophesied [once] and then stopped.

26. Now two men remained in the camp; one was Eldad, the other was Meidad, and the spirit [continued to] rest upon them. They were among those [whose names Moses had] written, but they did not go out to the tent; instead, they prophesied in the camp.



Eldad and Meidad
shared a seemingly
treasonous prophecy
without the permission
of Moses.

TEXT 2C

Ibid., 11:27–29

כז. וַיָּרֵץ הַנַּעַר וַיִּגֵּד לְמֹשֶׁה וַיֹּאמֶר, אֶלְדָּד וַמֵּידָד מְתַנַּבְּאִים בַּמַּחֲנֶה.

כח. וַיַּעַן יְהוֹשֻׁעַ בֶּן נֹון מִשָּׁרֵת מֹשֶׁה מִבְּחַרְיוֹ וַיֹּאמֶר, אֲדֹנָי מֹשֶׁה
כָּלֵאִם.

כט. וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנָּא אַתָּה לִי, וּמִי יִתֵּן כָּל עַם ה' נְבִיאִים, כִּי
יִתֵּן ה' אֶת רוּחוֹ עֲלֵיהֶם.

27. The lad ran and told Moses, saying, “Eldad and Meidad are prophesying in the camp.”

28. Joshua, the son of Nun, Moses’s servant from his youth, responded and said, “Moses, my master, imprison them.”

29. Moses said to him, “Are you zealous for my sake? If only all G-d’s people were prophets, that G-d would bestow His spirit upon them.”

QUESTION

If Moses encouraged Eldad and Meidad, why did he shut down Korah when he tried something similar?

TEXT 3

Numbers 27:15–20

טו. וַיִּדְבֹר מֹשֶׁה אֶל ה' לֵאמֹר.

טז. יִפְקֹד ה' אֱלֹהֵי הַרוּחַת לְכֹל בֶּשָׂר אִישׁ עַל הָעֵדָה.

יז. אֲשֶׁר יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֹא לִפְנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם, וְלֹא תִהְיֶה עֵדוּת ה' כְּצֹאן אֲשֶׁר אֵין לָהֶם רֹעֵה.

יח. וַיֹּאמֶר ה' אֶל מֹשֶׁה, קַח לָךְ אֶת יְהוֹשֻׁעַ בֶּן נּוּן אִישׁ אֲשֶׁר רוּחַ בּוֹ, וְסָמַכְתָּ אֶת יָדְךָ עָלָיו.

יט. וְהֶעֱמַדְתָּ אֹתוֹ לִפְנֵי אֲלֻעֲזָר הַכֹּהֵן וְלִפְנֵי כָל הָעֵדָה, וְצִוִּיתָה אֹתוֹ לְעִינֵיהֶם.

כ. וְנָתַתָּה מִהוֹדְךָ עָלָיו, לְמַעַן יִשְׁמְעוּ כָל עֵדוּת בְּנֵי יִשְׂרָאֵל.

15. Moses spoke to G-d, saying:

16. "May the G-d of spirits, [the G-d] of all flesh, appoint a man over the congregation

17. "Who will go forth before them and come before them, who will lead them out and bring them in, so that G-d's people will not remain like sheep without a shepherd."

18. G-d said to Moses, "Take for yourself Joshua the son of Nun, a man of spirit, and lay your hand upon him.

19. "And present him before Eleazar the [High] Priest and before the entire congregation, and command him in their presence.

20. "Bestow some of your splendor upon him so that the entire Israelite congregation will take heed."

G-d tells Moses to appoint Joshua as the new leader of the congregation.



G-d had Moses carry out two acts to appoint Joshua.

Verse 18: G-d said to Moses, "Take for yourself Joshua the son of Nun, a man of spirit, and lay your hand upon him."

Verse 20: "Bestow some of your splendor upon him so that the entire Israelite congregation will take heed."

TEXT 4

Midrash, *Bamidbar*
Rabah 21:15

"וְסַמַּכְתָּ אֶת יָדְךָ עָלָיו", כְּמִדְּלִיק נֵר מִנֵּר.
"וְנָתַתָּ מֵהוֹדְךָ", כְּמִעֲפָרָה מִכְּלִי לְכְלִי.

"Lay your hand upon him": like lighting one candle from another.

"Bestow some of your splendor upon him": like pouring from one vessel to another.

G-d told Moses to share his power and influence with Joshua.

- **Laying Hands:** Laying hands shares influence, like lighting a candle. The more it is shared, the more it grows.
- **Sharing Splendor:** Sharing splendor passes power, like pouring a drink. The more it is shared, the less remains.

TEXT 5

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 19, p. 166

בְּלִשׁוֹן חֲכָמִים, אִיז אַ חִילּוּק עֲקָרִי צְווֹיִשָׁן דִּי תוֹאָרִים מֶלֶךְ אֹן נָשִׂיא.
מֶלֶךְ, אִיז כְּפִשׁוּטוֹ בְּלִשׁוֹן תּוֹרָה.
נָשִׂיא, עִיקָרוֹ נָשִׂיא הַסִּנְהֶדְרִין. וְעַל כָּל פָּנִים, נָשִׂיא בְּעֵינֵינִים רוֹחֲנֵיִם.

In the parlance of our sages, there is a fundamental difference between a king and a *nasi*.

When our sages used the term “king,” they meant it in the literal sense, as the Torah does: a monarch.

When our sages used the term *nasi*, they primarily referred to the leader of the Sanhedrin [the High Jewish Court]. Or, at the very least, the spiritual leader of the nation.

There were usually two leaders:

- The ***melech*** (king), who ruled politically
- The ***nasi***, who led spiritually



TEXT 6

Talmud, Shabbat 15a

תְּנִיָא, "הֵלֵל וְשִׁמּוֹן, גַּמְלִיֵּאל וְשִׁמּוֹן, נְהָגוּ
בְּשִׂאוֹתָן לְפָנֵי הַבַּיִת מֵאַה שָׁנָה."

It was taught, "Hillel, his son Shimon, his grandson Gamliel, and his great-grandson Shimon served in leadership roles during the last hundred years of the Temple era."



Hillel and his family were the true **leaders** of the Jewish people, even under the rule of the kings.

TEXT 7

Talmud, Sotah 41a

אֲגְרִיפָס הִמָּלֵךְ עָמַד וְקָבַל וְקָרָא עוֹמֵד, וְשִׁבְחוּהוּ חֲכָמִים.
וְכַשְׁהֲגִיעַ לְ"לֹא תוֹכֵל לָתֵת עָלֶיךָ אִישׁ נָכְרִי" (דְּבָרִים יז, טו), זָלְגוּ עֵינָיו
דְּמָעוֹת.

אָמְרוּ לוֹ, "אַל תִּתְיָרָא אֲגְרִיפָס, אָחִינוּ אַתָּה, אָחִינוּ אַתָּה".

King Agrippa arose [in the Temple courtyard], received the Torah scroll, and read from it while standing, and the sages praised him for this.

When Agrippa arrived at the verse, "You may not appoint a foreigner over you" (Deuteronomy 17:15), tears flowed from his eyes [because he was a descendant of Herod].

They said to him, "Fear not, Agrippa. You are our brother; you are our brother."

During the time period right before the Temple's destruction, Agrippa ruled politically, while Hillel's descendants led the nation spiritually. Both roles coexisted.



TEXT 8

Maimonides, *Mishneh Torah*, Laws of Kings and Wars 4:10

כָּל הָאָרֶץ שְׂכֹבֵשׁ הָרִי הִיא שְׁלוֹ, וְנוֹתֵן לְעַבְדָּיו וּלְאֲנָשֵׁי הַמְּלָחָמָה כָּפִי מֵה שְׂיָרָצָה. וּמִנִּיחַ לְעַצְמוֹ כָּפִי מֵה שְׂיָרָצָה. וּבְכָל אֵלוֹ הַדְּבָרִים דִּינּוֹ דִּין.

וּבְכָל יְהִיּוֹ מַעֲשָׂיו לְשֵׁם שָׁמַיִם. וְתַהֲיֶה מְגֻמָתוֹ וּמַחְשַׁבְתּוֹ לְהָרִים דַּת הָאֱמֶת, וּלְמַלְאוֹת הָעוֹלָם צְדָקָה, וְלִשְׁבֹר זְרוּעַ הַרְשָׁעִים וּלְהַלְחֵם מְלַחְמוֹת ה'. שְׂאִין מְמַלִּיכִין מֶלֶךְ תַּחֲלָה אֶלָּא לְעֲשׂוֹת מִשְׁפָּט וּמְלַחְמוֹת. שְׁנֵאֲמַר, "וַיִּשְׁפָּטֵנוּ מֶלְכֵנוּ וַיִּצָּא לְפָנֵינוּ וְנִלְחֵם אֶת מְלַחְמֵתֵנוּ" (שְׁמוֹאֵל א ת, כ).

All the lands [a king] conquers belong to him. He may give them to his servants and soldiers as he chooses and keep the remainder for himself. In all these matters, his judgment is binding.

In all matters, his deeds must be for the sake of Heaven. His purpose and intent must be to elevate the true faith and fill the world with justice, destroying the power of the wicked and waging the wars of G-d. The entire purpose of appointing a king is to execute justice and wage wars, as the passage states, "Our king will judge us, go out before us, and wage our wars" (I Samuel 8:20).

A king uses his power to lead the people, manage the land, and fight wars.



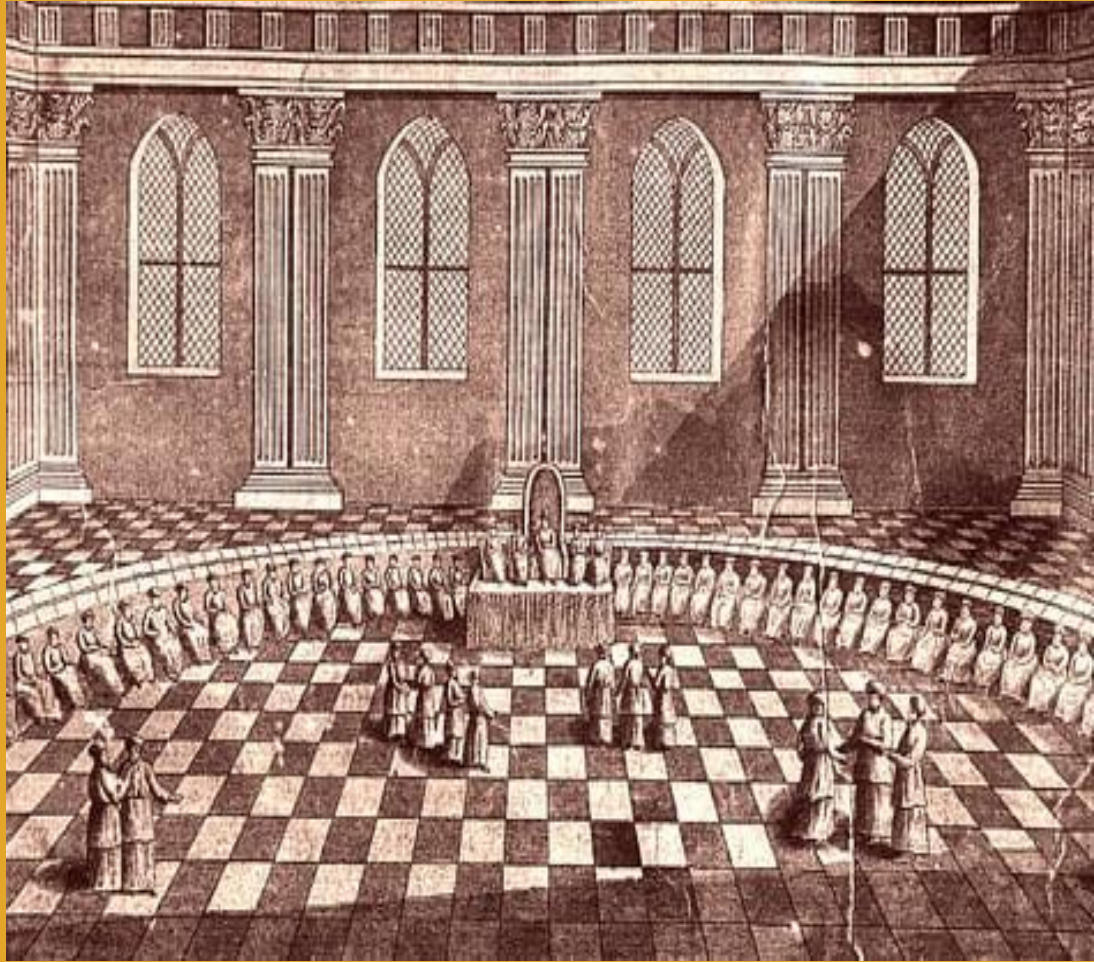
TEXT 9A

Maimonides, *Mishneh Torah*, Laws of the Sanhedrin 1:3

קוֹבְעִין בַּתְּחִלָּה בַּיַּת דִּין הַגָּדוֹל בַּמִּקְדָּשׁ. וְהוּא הַנִּקְרָא סְנֵהֲדָרֵי גְדוֹלָה
... הַגָּדוֹל בְּחֻכְמָה וְשִׁבְכָלָן מוֹשִׁיבֵינָם אוֹתוֹ רֹאשׁ עֲלֵיהֶן, וְהוּא רֹאשׁ
הַיִּשִּׁיבָה. וְהוּא שְׂקוֹרֵין אוֹתוֹ הַחֻכְמִים נְשִׂיא בְּכָל מְקוֹם.
וְהוּא הָעוֹמֵד תַּחַת מֹשֶׁה רַבֵּנוּ.

First, a supreme court is established in the Temple. This is called the Great Sanhedrin. . . . The wisest among them is appointed their chief; he acts as the dean of the assembly. Whenever our sages use the term *nasi*, they are referring to this person.

He assumes the position of Moses, our teacher.



The *nasi* had no political power but led morally and spiritually as head of the Sanhedrin, like Moses.

TEXT 9B

Maimonides, ibid. 2:4

וְאִין מוֹשִׁיבִין מֶלֶךְ יִשְׂרָאֵל בְּסַנְהֶדְרִין,
שְׂאֲסוּר לְחַלֵּק עָלָיו וּלְמַרוֹת אֶת דְּבָרוֹ.

A king of Israel may not be included on the Sanhedrin, for we are forbidden to disagree with him and repudiate his words.

Political and spiritual leadership are kept separate to prevent clashes between power and influence.



TEXT 10

Maimonides, *Mishneh
Torah*, Laws of the
Temple 6:11

וּמֹשֶׁה רֵבִינוּ מֶלֶךְ הָיָה.

Moses, our master, was a king.



Moses was an
exception
who served as
king and *nasi*.

TEXT 11

Rabbi Natan Nata
Shapira, *Megaleh
Amukot*, quoted by
Rabbi Reuven
Hoschke Cohen,
Yalkut Reuveni,
Numbers 27:15

רָאָה מֹשֶׁה בְּעוֹלָם שֶׁהַכֹּל נִבְרָאוּ זוגוֹת, וְכֵן אֲשַׁכְחֶנָּה בְּדוֹרוֹת הַתְּנַאֲיִם. וְהָיָה
כַּוּוֹנָתוֹ שֶׁל מֹשֶׁה שְׂשִׁיהָיָה שְׁנַי מְנַהֲיָגִים. דְּהֵיִינוּ אִישׁ עַל הָעֵדָה אֲשֶׁר יֵצֵא לְפָנֵיהֶם
לְמַלְחָמָה, וְאַחַד אֲשֶׁר יֵצֵא בַּתּוֹרָה לְהִיּוֹת יוֹשֵׁב אֶהְלִים לְלַמּוֹד, אֲשֶׁר יָבִיֵאֵם
בְּזְכוּיּוֹת לְלַמּוֹד תּוֹרָה.

וְהַשִּׁיב לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא, "צוֹ אֶת יְהוֹשֻׁעַ", שְׂשִׁיהָיָה מְלֶךְ וְאֵב בֵּית דִּין לְיִשְׂרָאֵל
וְחֻכָּם שְׂלָהֶם. "וְתַזְקֶהוּ" בַּתּוֹרָה, "וְאַמְצֶהוּ" (דְּבָרִים ג, כח) בַּמְּלְחָמָה.

Moses foresaw that Jewish history would be led by partners, as was the case during the era of the Mishnah. He expected that there would be two leaders, one to lead them in war and another to study the Torah and protect them with his merit.

G-d told him to instruct Joshua to be the Israelites' king, judge, and lead scholar. [Thus, G-d told Moses] "Strengthen [Joshua] and encourage him" (Deuteronomy 3:28).
Strengthen him in Torah study and encourage him in war.

Moses thought no one besides him could be both king and *nasi*, but G-d chose Joshua to be both.



TEXT 12A

Rabbi Zev Wolf
Einhorn, *Perush*
Maharzu to Midrash,
Bamidbar Rabah 21:15

וְלַעֲנֵן הַחֲכָמָה וְרוּחַ הַקֹּדֶשׁ דּוֹמָה לְמַדְלִיק נֵר מִנֵּר, שְׂאִין הָרֵאשׁוֹן חָסֵר כָּלוּם.
וְזֶהוּ "וְסַמַּכְתָּ אֶת יָדְךָ עָלָיו" (בַּמִּדְבָּר טז, יח), הֵינּוּ סְמִיכוֹת חֲכָמִים לְרַב, נִיּוֹן,
וְחֲכָם . . .

וְזֶה שְׂכָתוֹב "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" (בַּמִּדְבָּר טז, כ), הֵינּוּ הוֹד מַלְכוּת וּמְמִשְׁלָה,
בְּזֶה דּוֹמָה לְ"מַעֲרָה מִכְּלִי אֶל כְּלִי", שֶׁלֹּא נִשְׁתַּיֵּיר בְּכֹלֵי הָרֵאשׁוֹן כָּלוּם. כִּי נִיתַן
כָּל הַמְּמִשְׁלָה לִיהוֹשֻׁעַ וְלֹא נִשְׁתַּיֵּיר אֶצְל מֹשֶׁה כָּלוּם.

"Lay your hand upon him" (Numbers 27:18) refers to ordaining him as a rabbi, judge, and scholar. Sharing his wisdom and holy spirit is like sharing a light to kindle a new flame, in which case the first candle loses no light.

"Bestow some of your splendor upon him" (Numbers 27:20) refers to the splendor of majesty and rulership. This is like pouring from one pitcher into another, in which case the first pitcher's contents are diminished. Similarly, when Moses transferred his kingship to Joshua, Moses was no longer king.

TEXT 12B

Rashi, Numbers 11:17

"וְשִׁמְתִי עֲלֵיהֶם": לָמָּה מִנְּשָׂה דוֹמָה בְּאוֹתָהּ שְׁעָה?
לְגַר שְׁמוֹנֵחַ עַל גְּבִי מְנוֹרָה, וְהַכֹּל מִדְּלִיקוֹן הַיָּמֵנוּ וְאִין
אֹרוֹ חָסַר כָּלוּם.

"And I will bestow [your spirit] upon [the elders]": To what was Moses compared at that hour?

To a candle sitting atop a candelabra. Everyone lights their candle from its flame, yet its flame is not diminished.

ANSWER

Moses was pleased because Eldad and Meidad spread spiritual influence without taking his power, like one candle lighting another.



Moses transferred his spiritual role to the seventy elders but kept his kingship, since there can only be one king.

TEXT 13

Talmud, Sanhedrin 8a

דְּבַר אֶחָד לְדוֹר, וְאֵין שְׁנַי דְּבָרִין
לְדוֹר.

There can only be one leader in a generation. There cannot be two leaders.

Korah sought to divide the power of Moses's kingship, which was impossible and had to be quickly put down.



TEXT 14A

Rabbi Lord Jonathan Sacks, “Covenant and Conversation: Power versus Influence,” www.rabbisacks.org

This, then, is the solution to the mystery of why, when Joshua feared that Eldad and Medad (who “prophesied within the camp”) were threatening Moses’s authority, Moses replied, “Would that all the L-rd’s people were prophets.” Joshua had confused influence with power. Eldad and Medad neither sought nor gained power. Instead, for a while, they were given a share of the prophetic “spirit” that was on Moses. They participated in his influence. That is never a threat to prophetic authority. To the contrary, the more widely it is shared, the more there is.

Power, however, is precisely what Korach and his followers sought—and in the case of power, rivalry is a threat to authority. . . . There are many forms of government—monarchy, oligarchy, and democracy—but what they have in common is the concentration of power within a single body, whether person, group, or institution (such as a parliament).

Without this monopoly on the legitimate use of coercive force, there is no such thing as government. That is why in Jewish law, “a king is not allowed to renounce the honour due to him” (Kidushin 32b).

Moses’s request that Korach and his followers be swallowed up by the ground was neither anger nor fear. It was not motivated by any personal consideration. It was a simple realization that whereas prophecy can be shared, kingship cannot. . . .

TEXT 14B

Rabbi Lord Jonathan Sacks, “Covenant and Conversation: Power or Influence,”
www.rabbisacks.org

The real leadership embraced by Tanach and by rabbinic Judaism is that of influence, above all that of Prophets and teachers. . . . Moses was the first of a long line of figures in Jewish history—among them Ezra, Hillel, Rabban Yochanan ben Zakkai, Rabbi Akiva, the Sages of the Talmud, and the scholars of the Middle Ages—who represent one of Judaism’s most revolutionary ideas: the teacher as hero.

. . . [L]eaders are people able to mobilise others to act in certain ways. If they achieve this only because they hold power over them, this means treating people as means, not ends—as things not persons.

. . . The other approach is to speak to people’s needs and aspirations, and teach them how to achieve these things together as a group. That is done through the power of a vision, force of personality, the ability to articulate shared ideals in a language with which people can identify, and the capacity to “raise up many disciples” who will continue the work into the future. Power diminishes those on whom it is exercised. Influence and education lift and enlarge them. . . .



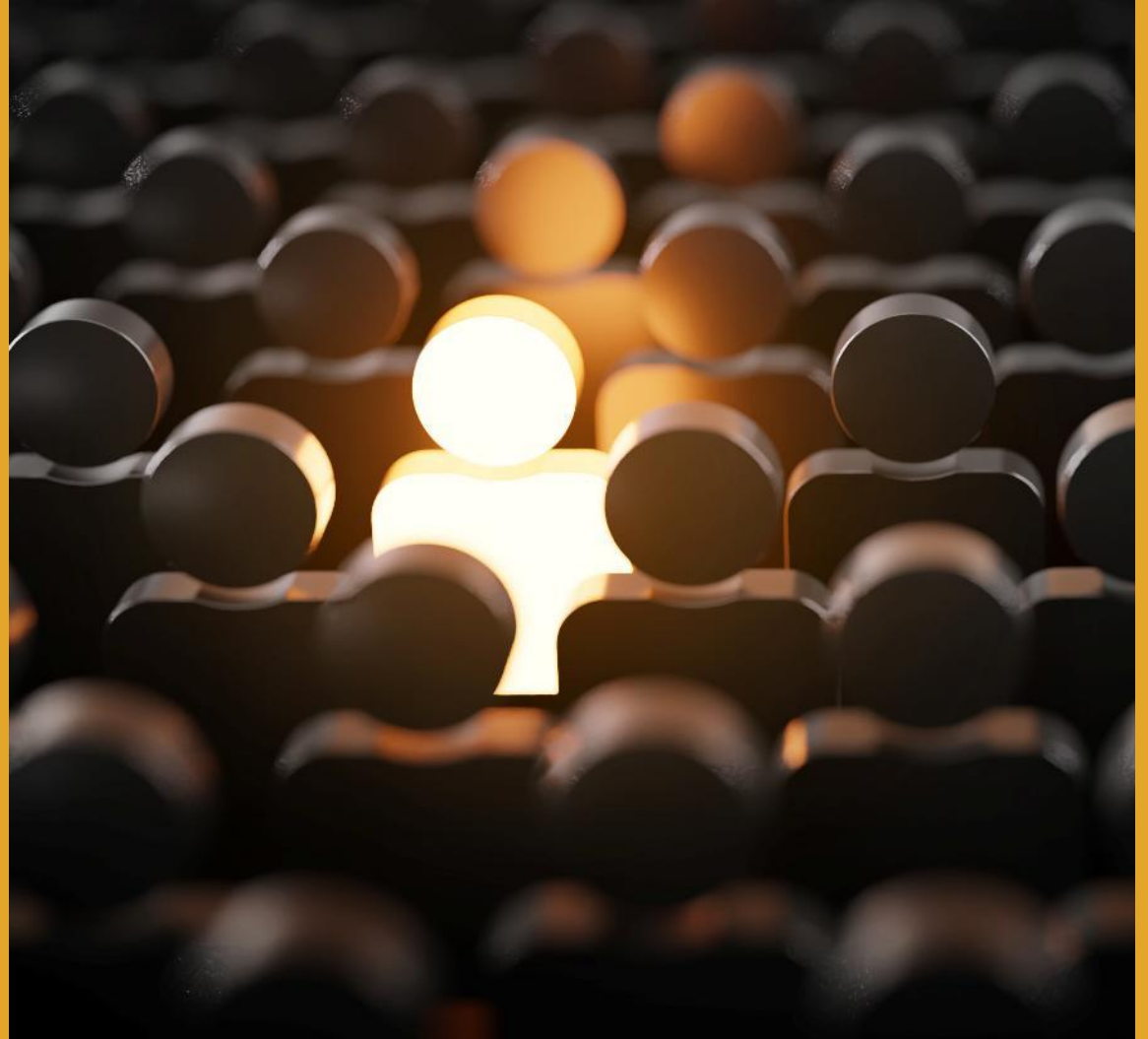
TEXT 14B

Rabbi Lord Jonathan Sacks, “Covenant and Conversation: Power or Influence,”
www.rabbisacks.org

Not all of us have power, but we all have influence. That is why we can each be leaders. The most important forms of leadership come not with position, title or robes of office, not with prestige and power, but with the willingness to work with others to achieve what we cannot do alone; to speak, to listen, to teach, to learn, to treat other people’s views with respect even if they disagree with us, to explain patiently and cogently why we believe what we believe and why we do what we do; to encourage others, praise their best endeavors and challenge them to do better still.

Always choose influence rather than power. It helps change people into people who can change the world.

Set a good example
to inspire others,
instead of using
power to force them.



TEXT 15

Rabbi Chaim Steinmetz, “The Leadership Legacy of the Lubavitcher Rebbe,” July 1, 2022, <https://jewishjournal.com>

Transformative leaders represent a very different vision of leadership. They not only come to serve the community, they recognize that the greatest service one can offer is to help create other transformative leaders. They use their influence to help others become the best version of themselves.

This week marks 28 years since the death of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson of blessed memory. Perhaps the most exceptional aspect of the Rebbe’s leadership is precisely this: He was determined to turn others into leaders.

Today, there are thousands of Chabad shluchim in every corner of the globe; they each lead synagogues, schools, communities, and organizations. The Rebbe has inspired many leaders within Lubavitch, but his influence goes well beyond Chabad.

Joseph Telushkin, in his book “Rebbe,” relates two examples of the impact the Rebbe’s transformative leadership had on rabbis outside of the Lubavitch community. . . .



TEXT 15

Rabbi Chaim Steinmetz, “The Leadership Legacy of the Lubavitcher Rebbe,” July 1, 2022, <https://jewishjournal.com>

The book has a second anecdote regarding a second-year student at Cambridge, Jonathan Sacks, who came to visit the Rebbe. This meeting would change Sacks’ life trajectory and start him on his career as a rabbi and Jewish leader. Telushkin writes:

At the meeting, what first struck Sacks was the Rebbe’s understated, nonaggressive manner. For a good while, the Rebbe listened and responded patiently to Sacks’ philosophical queries and concerns, always acting “as if the most important person in the room was me.” But then, having taken his measure of the young man, the Rebbe suddenly turned the conversation around. The interviewee became the interviewer. “Things are going wrong,” the Rebbe had said to him. “Are you willing to be one of those who helps to put them right?”

The young man was taken aback. He had gone into the meeting to ask questions, not answer them. Furthermore, at that early, somewhat uncertain stage of his life, his intention was to become an economist, a lawyer, or an academic. He certainly did not see himself as a leader, though that was the role the Rebbe was now telling him to assume; at one point, the Rebbe even challenged him as to what he was doing to strengthen Jewish life at Cambridge.



TEXT 15

Rabbi Chaim
Steinmetz, “The
Leadership Legacy of
the Lubavitcher
Rebbe,” July 1, 2022,
<https://jewishjournal.com>

The Rebbe’s insistent manner made a profound impact on Sacks: “I had been told that the Rebbe was a man with thousands of followers. After I met him, I understood that the opposite was the case. A good leader creates followers. A great leader creates leaders. More than the Rebbe was a leader, he created leadership in others.”

This is the very foundation of transformative leadership: True leaders teach others how to be leaders. And the Rebbe did that, thousands of times over. May his memory continue to inspire us to be those people that when things are going wrong, help to put them right.



The Rebbe led by influence, inspiring others to become leaders, and we should follow his example.

KEY POINTS

1. There are two ways to lead. One is with power; the other is through influence.
2. When you lead with power, you see immediate results, but they only last as long as your power does.
3. When you lead through influence, you might never live to see the results, but when they come, they will be self-motivated and lasting.
4. When power is shared, it is diminished. When influence is shared, it expands.
5. The lesson is to lead through influence rather than power. This way, we create leaders who influence others to become leaders in turn.

