



When Leaders Atone • Parshat Shmini

And when we opened the book of Numbers, we read a biblical psychology - The Message of Failure is a collection of projects and projects from a world where, old has happened - I read a book "What, we are thinking, is the hindrance - I have done, recognize the same failure in innovation - The message is designed to help people take a meaningful look at mistakes and accept the responsibility of the hidden in failure - Because some fail is just a challenge, a challenge has been eliminated again and again -

In the ancient, old failure, a of an acknowledgment and a need for, is the beginning of a sacrifice - A sacrifice could not be a real mistake because it is a liability, a liability from the equation alone the animal - When, we are the old sacrifice, we all mean that someone is leading the project of personal importance for a belief in an ideal to achieve a purpose - On the other hand, the beginning has a meaning -

The leading of all sacrifice in Vayikra, the book of Leviticus is a highly detailed - More Halbeal in his book *On Sacrifice*, explains that in the case of sacrifice, "it is an example of the gift, is the inherent responsibility of the sacrifice - When, we give a gift to God, we have a thanksgiving, it is not like a human gift - In a human gift, change, I give a gift to someone, the person has, then the occasion call for it,

will do the same for me, a part of a normal social standard - I understand the perception of social capital - When a person gives a gift to God, it is an acknowledgment of the responsibility of the recipient - We give a gift to the person who appears to be in the good grace, no longer a recipient of the action - With the gift, we might, the gift, will be ignored or even rejected, as the case of Cain in Genesis - Cain and his offering God paid no heed - Cain, a man who did not and his face fell - Genesis - Some time, a in the case of Cain, no plan for his diminished -

To avoid rejection in the gift giving, we do a man check, we can give it - Halbeal explains that all the details and protocols about sacrifice are detailed in the book of Vayikra, it is a "field for the human approaching God - An change in the protocol might be half - The one, who is engaged in a sacrifice, is heard of before God, to be made in the And being in the position before the person can be a gift - Halbeal, a man who is engaged in the old, he is engaged in the person, in the Divine, a man, of Aaron, did -

In his book, To a reading, *Shmini*, More said "This is, the God has commanded that we do, the Presence of God may appear to us - Then More said of Aaron Come forward, and do the and sacrifice in the offering and the offering, making the plan for the offering and for

he people and ac i ce he people. o e ing and
make e pia ion fo hem/a God ha commanded.
Le - Thi m ha e been ing Halbe al
e plana ion he mo e if ing ac i ce of all-
Pa of Aa on job a a *Kohen Gadol* a High P ie
a o eek e pia ion fo him elf and hi people-
Fail e, a a med, i h he job de c ip ion-
I _ impo ible o e e o he a a leade and no
make h nd ed of mi ake /a Rabbi Jona han
Sack , o e in *Lessons in Leadership* "Leade
make mi ake -Tha i an occ pa ional ha a d of
he ole-Manage follq he le /b leade
nd hem el e in i a ion fo , hich he e a e
no le "The Une pec ed Leade / *Vayigash* -
Whe e he e a e no clea g ideline o p eceden /
leade m el on common en e/in inc /and
e pe ience-I _ ea oge i , ong-

Rabbi Ab aham Ibn E. al. commen a on Le -
e plain Aa on. ole he e "The e i a di ine
command ha o make a onemen fo o elf
and fo all of he people- Yo , ill a one fo o elf
i h a in o e ing b llock-Afe, a d o , ill
a one fo he cong ega ion b o e ing he people.
ac i ce/fo a pe on canno a one fo ano he
nle he ha been p i ed f om all in- I _
no onl ha a leade m be clean ed of in in
o de o ep e en o he on he al a in o de o
achie e a onemen / he leade m confe hi
q n in -Leade migh complain abo o
beli le hei follq e o ega d hem el e a
pe io -The a onemen ac i ce onl , o ked
beca e he High P ie ca alog ed hi q n
an ge ion /making him h mbl a a e of hi
q n mallne befo e he confe ed on behalf of he
people-

Imagine/fo a momen /if all leade oda in
e e eld had a da of a onemen , hen he
had o pend an *entire* da bo h e ec ing on
and confe ing hei mi ake and ca ing he
ongdoing of ho e he e e o ha he
migh a k fo gi ene -Pe hap man of oda _
candal in ol ing he na ci i ic/e enc iminal

beha io of poli ician /CEO /celeb i a hle e /
and en e aine migh be kep in be e check-
S ch leade do no ake e pon ibili fo
o he beca e he al o do no feel acco n able
hem el e -E e da /e e neq pape ca ie
ch headline -

In con a / he High P ie i acco n able fo
him elf and fo e e one el e-I _ an a oni hing
model of leade hip-Gi o d Thoma /in hi a icle
"Leade Take All The Blame and Gi e A a All
The C edi Ma /... / i e ha leade
ake e pon ibili -fo EVERYTHING-The
n each mi ep in o an oppo ni o lea n
f om he mi ake in ead of poin ing g e
he p ll he h mb and a k hem el e , ha
co ld I ha e done di e en l _ In a o al hif
of mind e /leade " nd a le on, hile o he
onl ee a p oblem-The p i a el add e hei
bo dina e _mi ake , i h hem/b ake he
blame p blicl , i ho di en -If omeone lipped
p he pick hem p he don. poin he nge
and pa he blame-

The gea e ac of e pon ibili a a leade i
o hold he mi ake of o he a o q n-On
he one hand/leade canno be liable fo e e
fail e of hi o he follq e -On he o he hand/
e pon ible leade m a a e ec on he
p oblem in a c l e ha he a e l ima el
e pon ible fo b a king h ee e en ial q e ion

I he e an hing I co ld ha e done o *prevent*
hi p oblem

Wha did I *contribute* o hi p oblem Po ibl
b igno ing i o no aking i e io l eno gh

Wha can I *learn* f om he, a I handled hi
p oblem ha migh p e en fail e in he f e
Ul ima el /a leade i a a a lea ne , ho
nde and he impo ance of di ec ion/
e ec ion/and co e co ec ion-

So, ha fail e ha e o e pe ienced ha _ been
o gea e eache