



LEADERSHIP

Farbrengen – 10 Shevat, 5735-1975

Every person is expected to become a “king” over his surroundings and his home; not to be sidetracked by outside disturbances, and to make one’s home a dwelling place for G-d; “and I shall dwell among them” – within each and every person.

And those who have a mission, and by Divine Providence are in a position to influence not only their immediate surroundings, but also around them, an entire city, they become the leader and “ruler” of that city.

And one who can influence an entire country becomes its ‘king’ and ‘leader,’ and bears responsibility for that country.

Then there is an individual “singularly unique in his generation,” or two such people, on a level that “a pillar of light separates him from the whole world,” enabling him to illuminate the entire world.

Here a basic difficulty arises: A person begins as a “king” only over himself and his immediate surroundings.

No one is born a leader or king; this happens when one matures.

Immediately upon reaching Bar-Mitzvah, one becomes responsible for his own “little city,” his body not to be misled by the Evil Inclination – rather he must become the ruler, by transforming “darkness into light and bitter to sweet,” and he thereby becomes ‘king’ over himself.

Later when he is made ‘king’ over his family, the leader of his family, a challenge arises: He must accustom himself to no longer fight for his personal benefit at the expense of his family, – for he is accustomed to tend to his own needs.

Rather he must know that he now has a more important mission, that the majority, his family, comes before the individual – himself.

The group must eclipse the individual’s needs.

So, when there is a conflict between the two, he must cede his own needs for the benefit of the many.

Moreover, Torah explains, that ultimately it becomes better for the individual himself.

Likewise, when he can later influence and lead a larger circle: Previously he used to lead a smaller group, and he was accustomed to loyally protecting the interests of that group.



When he is chosen to lead something larger which includes many groups, he has a special challenge, – but he's granted the strength to overcome the challenge – not to battle for the smaller group against the interests of the larger community.

Moreover, he must explain to himself and others that the larger circle overrides the individual group.

And likewise from level to level, until the leader "above whom only G-d alone stands," as the Talmud states.

His primary role is to be the leader – "to go out before them and come before them;" even though this is contrary to his previous practice, when he was "small in his own eyes." And ultimately, this benefits all the people of the group.

Since "even the overseer of the well is appointed by Heaven," if one is chosen as a leader from On High surely he is given the abilities to fulfill his role properly.

We see this regarding my father-in-law, the Rebbe: Before he became the actual leader of Chabad-Lubavitch, his primary work was with a smaller group.

Later, when he became the Rebbe, his primary work was with matters affecting all of Chabad, even though it meant that he would have to give up time from his achievements as an individual.

Subsequently, when there were "troubled times for the Jews," and he became, by Divine Providence, the leader of the entire Jewish people, he even involved himself with printing simple Alef-Beis charts, and he founded schools where the basics of Judaism are taught – although that required him to give up time from teaching Chassidut, Kabbalah, and the most esoteric parts of Torah – his original role.

As mentioned, "his children must continue his life." Everyone has the mission, to be the 'king' and ruler of himself notwithstanding "the foreign G-d inside you" – the Evil inclination.

And when one marries and becomes a 'king' and ruler of one's home, – to make one's home a place for G-d to dwell, that every Jewish house be a Holy Temple for Him.

And those who Divine Providence has given influence over multiple homes, multiple groups, multiple communities, and many towns – they must know their primary purpose: To seek the communal good, and ultimately, that will be good for the individual, as well.

