

The Lecture Series With Reb T (Biweekly): **“Take Heed & Lead: A Glimpse At Real Leadership”**

Sources from Sefaria (unless noted otherwise); Lookout for the **Points To Carryover (PTC's)**

All Shirum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W.!

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This is the yeshiva that I spent two of the best years of my life in, pre-meeting my wife. Reishit Yerushalayim is an awesome place where I “found” myself and learned to love not only learning, but the right way to learn and the right way to help others. Reishit is truly a fantastic place, and this year, more than any other year. They truly need our help. If you donate today, August 24, at the causematch link it will be doubled. Here is the link:

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-The shiur is also for the refuah sheleimah of Shlomo ben Sarah Dina and of all those sick with Corona or other ailments

Throughout history, there have been many leaders. Some have been great, while others have been terrible. Some did wonderful things, while others were downright awful. Leaders came (and come) in many shapes and sizes, with some accomplishing terrific feats, while others committed horrific atrocities. What makes a person become a leader and how does one do good while another one does bad?

If we look at the colorful people in the history of the world and of course within the Jewish people themselves, different types of leaders arose with different worldviews, opinions, and character. How does one person go from a businessman to lead an entire country? How can a farmer rule a whole land? How does a young Hebrew servant end up leading a whole empire for the longest reign of any Jewish ruler? Lhavdil to the negative, How does a drunken boor spewing vile, hate, venom and anger go on to lead a whole country as a dictator spewing evil, murder, and atrocity after atrocity? On the flip side, how does a man with a speech impediment, a fugitive from his foster parent's palace go on to become the greatest leader in our history?

The question then really becomes, what actually makes and forms a leader? What are the elements involved in a leader and what makes one lead well to positively impact the world? If we think about some famous personas in our history there are some elements that may jump out at us. Think about Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yehoshua, Dovid, Shlomo, Yoshiyahu, Chizkiyahu, and Yosef among others. These were strong willed people, with courage, bravery, chessed, strength, truth, and humility, among many other wonderful qualities, on their side. These were people, servants of Hashem, who wanted to bring more G-dliness to the world and lead the world to a better place. These are all elements that a leader needs to have.

I want us to pause at look at different quotes about leadership. Try to focus on a few of the quotes. Try to let them resonate with you, sit with you, and penetrate deep into your heart.

If you can take a few of the many quotes read, it can follow you and propel you to be a leader in your own right:

"Most often, the man who becomes leader is not the one that knows the way but the one who behaves as if he does. " ~~ Shim'oni

"We must not appoint a leader over the community without first consulting the people. " ~~ Talmud Berakot 55a

"As the generation, so the leader; as the leader, so the generation. " ~~ Talmud Yerushalmi, Sanhedrin

"The task of the leader is to get his people from where they are to where they have not been. " ~~ Henry A. Kissinger

"No leader should be set over the community without first consulting it. " ~~ Talmud, Berakhot

A leader is one who knows the way, goes the way, and shows the way.- John C. Maxwell

"It is a curious thing, Harry, but perhaps those who are best suited to power are those who have never sought it. Those who, like you, have leadership thrust upon them, and take up the mantle because they must, and find to their own surprise that they wear it well."
— J.K. Rowling, *Harry Potter and the Deathly Hallows*

"Great leaders create more leaders, not followers."— Roy T. Bennett,

"The greatest leader is not necessarily the one who does the greatest things. He is the one that gets the people to do the greatest things." — Ronald Reagan

*"Leadership is not about titles, positions or flowcharts. It is about one life influencing another."
— John Maxwell*

"Leadership is the capacity to translate vision into reality." —Warren Bennis

*"The most dangerous leadership myth is that leaders are born—that there is a genetic factor to leadership. That's nonsense; in fact, the opposite is true. Leaders are made rather than born."
—Warren Bennis*

"The key to successful leadership today is influence, not authority." —Kenneth Blanchard

"A great leader's courage to fulfill his vision comes from passion, not position." —John Maxwell

"A leader takes people where they want to go. A great leader takes people where they don't necessarily want to go, but ought to be." —Rosalynn Carter

“If your actions inspire others to dream more, learn more, do more and become more, you are a leader.” —John Quincy Adams

“There are three essentials to leadership: humility, clarity and courage.” Fuchan Yuan

“Leaders aren't born, they are made. And they are made just like anything else, through hard work. And that's the price we'll have to pay to achieve that goal, or any goal.” —Vince Lombardi

So we see leadership really involved different elements, especially being for the people by the people, with the people, involving much hard work. The leader needs to have elements within himself to propel him and those around, involving much effort and exertion.

[From sefaria \(From David to Destruction מְדוּד וְעַד לְחֹרְבַן מְדוּד וְעַד לְחֹרְבַן\)](#)

[The Rise and Fall of Shlomo HaMelech, Shlomo HaMelech's Great Choice, 3\):](#)

In a TED talk by Bob Davids, titled “*The rarest commodity is leadership without ego,*”

Mr. Davids emphatically communicates that effective leadership can only be accomplished when the leader is wholly devoted to his or her people. The ineffective leader is one who is self-serving, and whose goal is to advance his or her interests.

Hence a leader must put the people first, trying to help those around him as much as possible. A leader who is selfish trying to promote himself is not wholly devoted to the people and thus not really the right type of leader.

I want to look at a few more quotes, from a Jewish perspective of Rabbi Sacks. He further has some quotes about leadership:

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

“To be a leader, you do not need a crown or robes of office. All you need to do is to write your chapter in the story, do deeds that heal some of the pain of this world, and act so that others become a little better for having known you.”

“A leader should never try to be all things to all people. A leader should be content to be what he or she is. Leaders must have the strength to know what they cannot be if they are to have the courage to be themselves.”

“Leadership demands two kinds of courage: the strength to take a risk, and the humility to admit when a risk fails.”

“Parents and leaders must establish a culture in which honest, open, respectful communication takes place, one that involves not just speaking but also listening. Without it, tragedy is waiting in the wings.”

These quotes all explain to us the idea that leaders and leadership is not something that comes to extraordinary people or a superhero quality only found in the elite or upper echelons. This is

something that can be captured by all of us in a simple and direct manner, with doing even “small” acts that change the world and those around us, including ourselves.

When I think of leaders and leadership, I think of the statement, which for me is really a “mantra” from Pirkei Avot 2:5, which should propel us to stand up and innovate or initiate something. The “mantra” helps guide me in general, and pushed me in the past few years to begin/initiate my different audio podcasts and most recently this lecture series, for example. Let’s read the statement together:

[Pirkei Avot 2:5:](#)

הוא היה אומר... ובמקום שאין אנשים, השתדל להיות איש:

He (Hillel) used to say: In a place where there are no men, strive to be a man.

[English Explanation of Pirkei Avot 2:5:2'ביה:ב':](#)

*In a place where there are no men, strive to be a man: Where there is no one else to take the initiative and assume responsibility, a person should take the **leadership** upon himself.*

If you have an idea, an inspiration, something to start or create YOU must do it and start it, YOU must be the man and rise to the hour and the occasion. If no one will be the leader, whether it be to start a minyan, make a meal train, innovate a show, start a food/clothing/toy drive, begin any sort of project or mission, etc., then **YOU** do it.

But remember, just because it starts with you doesn’t mean it has to end with you (as you can’t do and complete everything alone, as one person), as [Pirkei Avot also explains in 5:15 & 16:](#)

... רבי טרפון אומר, היום קצר והמלאכה מרובה,
הוא היה אומר, לא עליך המלאכה לגמר, ולא אתה בן חורין לבטל ממנה.

The day is short and there is so much to do, all you can do is start, you may not be able to finish, but you **MUST** at least be that leader to originate and bring to life the idea in mind. Rally those around you, inspire people in your life, lead with happiness, optimism, chessed to your families, friends, spouses, kids, and the like as what you **DO** impacts much more than what you say.

Rabbi Sacks also explains seven principles of Jewish leadership (rabbisacks.org):

Principle 1: Leadership begins with taking responsibility.

Principle 2: No one can lead alone.

Principle 3: Leadership is about the future.

Principle 4: Leaders learn.

Principle 5: Leadership means believing in the people you lead.

Principle 6: Leadership involves a sense of timing and pace.

Principle 7: Leadership is stressful and emotionally demanding.

If we could focus on but one of these principles for ourselves, we would well be on the way to become our own best leaders. A leader then is not just someone who rules over a country, an empire, or a kingdom; a leader is someone who does good and inspires others, someone who starts an idea and gets others to follow, who brings light to the world and can influence or help

others with setting the way and others following in those footsteps. We all can be and should be leaders with the trait of leadership, we just have to look at and learn how to do so.

Let's Look at some sources involving elements of leadership:

[רבנותמילון יסטרוב, רבנות, Jastrow](#)

leadership, authority, office; superiority. Ab. I, 10 'ושנא את הר' ... וטהא הר' וכ' R. s. 144 'like those of an authority; when Jacob decreed that the **leadership** should be Ephraim's, the Lord confirmed his word. Sot. 13^b, a. fr. 'הנהיג עצמו בר' v.

[שמות י"ח:כ"ה:Exodus 18:25](#)

Moses chose men with powers of leadership out of all Israel, and appointed them heads over the people, officers of thousands, officers of hundreds, officers of fifties, and officers of tens.

[שמות י"ח:כ"א:Exodus 18:21](#)

But for civil disputes, you shall select, by prophetic vision, from among all the people, men with powers of leadership.

[בראשית ל"ז:ג:Genesis 37:3](#)

Israel loved Joseph more than all his children, because he was the son who took care of him in his old age; and he made him a coat of many colors, thus marking him for leadership.

[בראשית ל"ח:א:Genesis 38:1](#)

At that time, his brothers having demoted him from leadership for not giving them better advice concerning Joseph, Judah went away from his brothers...

[ברכות נ"ה:א:Berakhot 55a:8](#)

Because he conducted himself with an air of superiority, and those who did not serve in a **leadership** role lived on after he died...

PTC. Leadership means to inspire and try to propel others to rise in their lives, but it should be done with modesty for the position

[תענית ט"ז:ב:Ta'anit 15b:14](#)

The Gemara answers: The reason is that this leadership role in the performance of these acts is considered a distinction and an honor for them

[Berachot 58a](#)

As head above all; Rav Hanan bar Rava said that Rabbi Yohanan said: All leadership and authority, even the most insignificant, the one responsible for distributing water, is appointed by heaven.

[סנהדרין ח' א:ז:Sanhedrin 8a:7](#)

Similarly, a distinction is drawn between two verses where Moses commanded Joshua concerning his impending **leadership**: It is written: "For you shall go with these people into the land", and it is written...these two charges and said: Moses said to Joshua, in the first verse: You and the elders of the generation will enter into Eretz Yisrael together with the people, i.e., the elders will assist you in the leadership...

[Midrash Tanchuma, Miketz 3:4'ג:ד'קז, מקץ ג' ד'קז](#)

Because He ascribed greatness to Him who possessed greatness, the Holy One, blessed be He, said to him: Since you did not seek to exalt yourself, be assured you will be elevated to greatness and leadership...

PTC. We should realize that leadership is an honor from Hashem to do so, but it should be shared with others

[Pirkei Avot 3:10](#)

הוא הנה אומר, כל שרום הבריות נוסה הימנו, רום המקום נוסה הימנו. וכל שאין רום הבריות נוסה הימנו, אין רום המקום נוסה הימנו.

He used to say: **one with whom men are pleased, God is pleased. But anyone from whom men are displeased, God is displeased.**

[Pirkei Avot 4:1](#)

Ben Zome asks... **Who is he that is honored? He who honors his fellow human beings** as it is said: "For I honor those that honor Me, but those who spurn Me shall be dishonored" ([I Samuel 2:30](#)).

[Aish.com \(Lori Palatnik\)](#)

Our sages also say, "Who is honored? The one who runs from honor."

The Sages teach in Ethics of the Fathers: "One who runs away from honor will find honor chasing after him. One who chases after honor will find honor running away from him."

A man once went to his rabbi distressed. "I don't understand. According to the sages, I should be honored. I am living my life running from honor, and yet no one honors me."

"That is because while you are running," the rabbi answered, "you are always looking over your shoulder."

PTC. True honor in leadership is not seeking or running after honor, but looking to honor and help others; If you do good for others and seek to please Hashem with your deeds, Hashem will ensure it will come back to you with real honor and with others following you in the right ways

[Pirkei Avot 1:10](#)

שמעיה ואבטליון קיבלו [התורה] מהם. שמעיה נהג לומר: שמעו עבודה, שנאה מעשה, ואל תתנודע לרשות

Shemaiah and Abtalion received [the oral tradition] from them. Shemaiah used to say: love work, hate acting the superior, and do not attempt to draw near to the ruling authority.

[ביאור אנגלי על משנה אבות א"י:ב'10:2](#)

Although society does need leaders, **such leadership can take its toll on a person...**It is also dangerous to the person's own proper behavior, for often times people in **leadership** abuse their positions.

[Pirkei Avot 2:3](#)

הווי זהירין בְּרִשׁוֹת, שְׂאִין מְקַרְבִּין לוֹ לְאָדָם אֶלָּא לְצַרְךָ עֲצֻמָּן. נִרְאִין כְּאוֹהֲבֵין בְּשַׁעַת הַנְּאֻתָן, וְאִין עוֹמְדִין לוֹ לְאָדָם בְּשַׁעַת דְּחִיקָא:

Be careful [in your dealings] with the ruling authorities for they do not befriend a person except for their own needs; they seem like friends when it is to their own interest, but they do not stand by a man in the hour of his distress.

[ביאור אנגלי על משנה אבות ב'ג'2:3](#)

One need not avoid all positions of **leadership**, only those that are not for the sake of Heaven.

PTC. Be careful in seeking leadership roles as it could be a slippery slope; do it for the sake of Hashem and it will go well with Hashem's help

[Pirkei Avot 4:6](#)

רַבִּי יוֹסֵי אוֹמֵר, כָּל הַמְּכַבֵּד אֶת הַתּוֹרָה, גּוֹפּוֹ מְכַבֵּד עַל הַבְּרִיּוֹת. וְכָל הַמְּחַלְלֵל אֶת הַתּוֹרָה, גּוֹפּוֹ מְחַלְלֵל עַל הַבְּרִיּוֹת:
Rabbi Yose said: whoever honors the Torah is himself honored by others, and whoever dishonors the Torah is himself dishonored by others.

[Pirkei Avot 4:13](#)

רַבִּי שִׁמּוֹן אוֹמֵר, שְׁלֹשָׁה כְּתָרִים הֵם, כְּתֵר תּוֹרָה וְכְתֵר כְּהֵנָּה וְכְתֵר מַלְכוּת, וְכְתֵר שֵׁם טוֹב עוֹלָה עַל גְּבִיּוֹתָא:
Rabbi Shimon said: There are three crowns: the crown of torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.

[ביאור אנגלי על משנה אבות ד'ג'13:3](#)

These are representative of the three types of **leadership** in Israel, the sage/prophet, the priest who is connected to the Temple and the king who governs the people....**A leadership position in society does not automatically entitle one to respect, without any connection to actions. A leader who wishes to be respected must earn that respect by his deeds.**

PTC. Real leadership that acquires respect is acquired with doing good; a good name is more powerful than any title, and that only comes about through helping others by using chessed, torah, and mitzvot

[Pirkei Avot 4:21](#)

רַבִּי אֵלְעָזָר הַקַּפָּר אוֹמֵר... וְהַכְּבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם:
Rabbi Elazar Ha-kappar said: ... [the desire for] honor put a man out of the world.

[Pirkei Avot 5:18](#)

כָּל הַמְּזַכֵּה אֶת הָרַבִּים, אִין חֲטָא בָּא עַל יְדוֹ. וְכָל הַמְּחַטֵּיא אֶת הָרַבִּים, אִין מְסַפִּיקוּן בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. מִשָּׁה זָכָה וְזָכָה צְדָקָתָהּ עֲשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל. יִרְבְּעָם חֲטָא וְהַחֲטִיא אֶת (דְּבָרִים לֵג) אֶת הָרַבִּים, זְכוּת הָרַבִּים תְּלוּי בּוֹ, שְׁנֵאמַר: עַל חֲטָאוֹת יִרְבְּעָם (בְּן נְבֻט) אֲשֶׁר חֲטָא וְאֲשֶׁר הִחֲטִיא אֶת יִשְׂרָאֵל (מַלְכִים א טו) הָרַבִּים, חֲטָא הָרַבִּים תְּלוּי בּוֹ, שְׁנֵאמַר:

Whoever causes the multitudes to be righteous, sin will not occur on his account; And whoever causes the multitudes to sin, they do not give him the ability to repent. Moses was righteous and caused the multitudes to be righteous, [therefore] the righteousness of the multitudes is hung on him, as it is said, “He executed the Lord’s righteousness and His decisions with Israel” ([Deut. 33:21](#)). Jeroboam, sinned and caused the multitudes to sin, [therefore] the sin of the multitudes is hung on him, as it is said, “For the sins of Jeroboam which he sinned, and which he caused Israel to sin thereby” ([I Kings 15:30](#)).

[ביאור אנגלי על משנה אבות ה'י"ח:ג'3:18:5 Pirkei Avot 5:18:3](#)

Moses is the greatest example of **leadership** that the Jewish people has ever known. He was righteous in his own right and he taught others to be righteous as well.

PTC. The best type of leader is one that is not only righteous himself but causes others to be as well, with using Torah and mitzvot as the springboard

[Pirkei Avot 6:5](#)

אל תבקש גדלה לעצמך, ואל תחמד כבוד, יותר מלמודך עשה,

Do not seek greatness for yourself, and do not lust for honor. More than your learning, do!

[מדרש תנחומא, תצוה י'ה'5:10:10 Midrash Tanchuma, Tetzaveh 10:5:10](#)

David declared: Master of the Universe, whenever You give a **leadership** role to a man, it never leaves him.

[חזקוני, דברים ל"א:ד'1:7:31 Chizkuni, Deuteronomy 31:7:1](#)

ישראל, “in the sight of all of Israel;” this was necessary so that none of them would ever be able to say to Joshua that as long as Moses had been alive he had not had permission to assume the mantle of **leadership**

[הטור הארוך, שמות ד'י"א:1:10:4 Tur HaAroch, Exodus 4:10:1](#)

Seeing that Moses, basically, did not wish to assume the burden of **leadership** at all, he did not pray to G'd to heal his speech defect.

[אור החיים על שמות ד'י"א:ד'11:4 Or HaChaim on Exodus 4:11:4](#)

As to his concern that Israel would not believe in his **leadership** because of his stammer, G'd told Him that He would assist him and teach him what to say.

[הטור הארוך, שמות ד'י"ג:א'1:13:4 Tur HaAroch, Exodus 4:13:1](#)

Moses’ refusal to accept the position of **leadership** was motivated exclusively by his exceptional modesty and humility.

[רבנו בחיי, ויקרא א'ח'8:1:1 Rabbeinu Bahya, Vayikra 1:1:8](#)

Moses tried to escape the position of **leadership** of the Jewish people saying to G'd: “I am not a man of words, etc.” . He even asked G'd to appoint another .

PTC. Leadership at times should be handled with cautionary “gloves” understanding it is a great undertaking and responsibility to have

[דרשות הר"ן ח'ג'ג:8:3 HaRan Darashos](#)

...But now, when he asked the L-rd to have others join him in the leadership of Israel so that it not devolve upon him alone, and he was, indeed, joined by seventy of the elders of Israel,

[דרשות הר"ן ח'כ"ג:8:23 HaRan Darashos](#)

It is well known that the common good and societal organization is best served when its **leadership** proceeds from one, distinct head....Because of this the Blessed One placed the **leadership** of Israel entirely in Moses' hands, until he tired of it and requested that other men share it with him....

[עקידת יצחק ע"ה:א'ז'7:1:75 Akeidat Yitzchak](#)

Moses saw himself as unfit to provide satisfactory **leadership**, therefore he asked for help from G'd in the form of a management team....G'd wished to show that even henceforth with the seventy elders, the combined leadership of the people would not be able to draw on an enlarged reservoir of spiritual resources.

[רבנו בחיי, בראשית ל"ח:א'ב'2:1:38 Rabbeinu Bahya, Bereshit](#)

this chapter about Yehudah and his marriage was to draw our attention to the fact that Yehudah's having counseled selling Joseph had become the cause for his “descent,” i.e. for his losing the role of **leadership**

[ברטנורא על משנה אבות א'ג'3:1:10 Bartenura on Pirkei Avot](#)

Another explanation to “and hate the Rabbinat”, distance yourself from exercising rulership over a community, for the Rabbinat/leadership buries those who engage in it.

[ספורנו על שמות י"ח:כ"ב:ב'2:22:18 Sforno on Exodus](#)

they will give you the chance to give your full attention to those problems that are complicated by sharing the burden of leadership with you.

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 25:ה'כ'25:25 פדיון הרלוונטיות על דברים, פרק חמישי כ"ה](#)

He neither sought **leadership** nor spent significant effort on its administration. He came to fulfill a temporary **leadership** task and, when it was finished, returned to private life....Even judges such as Yehoshua and Shmuel, who were heavily involved in leadership throughout their lives, did not set up much of an administration and did not seek to establish a coherent state apparatus

PTC. Don't go it alone; leadership should be shared with others so as not to burn out or lose the role to inability to function

[עקידת יצחק י"א:ד'4:1:11 Akeidat Yitzchak](#)

When Eve bore Abel, he had a superior profession, one that entailed leadership and demonstration of responsibility for others....When the Psalmist compares David's elevation to

leadership of men to his experiences as a shepherd , we find that thought documented in scripture....There are many other examples of the profession of shepherd serving as a leadership course preparing those people eventually to assume positions of leadership amongst men.

[עקידת יצחק ל"ה:א:ו'6:1:35 אקידת](#)

Two great men were examined for their respective leadership qualities as shepherds, and when found trustworthy in their dealings with sheep, were elevated to greatness, became leaders of men.

[עקידת יצחק מ"א:א:ו'6:1:41 אקידת](#)

We know of many poor people who became great Torah scholars, whereas only a few Jews managed to combine both material wealth and great spiritual **leadership** in one person.

PTC. Leadership can, and often does, come from humble beginnings

[עקידת יצחק צ"ה:א:ו'6:1:95 אקידת](#)

A king who accepts bribes is worse than no **leadership** at all, will bring about ruin at an accelerated pace....**Leadership** in the animal kingdom is so natural, that the Talmud states that the king of the domesticated animals is the ox, whereas amongst the free roaming beasts the lion is king, the leader amongst...Although the locusts and the ants seem to manage without **leadership**, a nation devoid of leadership is likely to become prey to all kinds of invaders, and even the defence against attackers is no one's...The distinctiveness of the Jewish nation lies in the fact that it possesses the kind of human leadership which will ensure the presence of Divine leadership at the same time....

[עקידת יצחק צ"ה:א:ז'7:1:95 אקידת](#)

When their declared purpose however, was rule by a king rather than by Samuel the prophet, this indicated that they rejected religious leadership in favour of secular rule.

[עקידת יצחק צ"ה:א:ט'9:1:95 אקידת](#)

The more comprehensive the areas in which the king displays his leadership, the closer his function becomes to that of the Almighty Himself.

[ברטנורא על משנה ברכות א'ה:ב'2:5:1 ברתנורא](#)

Rather, his hairs turned white on the day when they appointed him leader, in order that he should appear old and fitting for **leadership**. On that day, Ben Zoma expounded this verse.

PTC. A leader must be someone who is fitting for the role, infusing the spirituality of Torah life with the secular combining Torah, Mitzvot, Chessed, and The daily aspects of life

[ספורנו על במדבר י"ט:ב'1:2:19 ספורנו](#)

Excessive humility in a person charged with leadership is as counterproductive as arrogance in an individual who has not been called upon to serve as a model to anyone.

[גור אריה על במדבר ט"ז:ג'ב'2:3:16 גור אריה](#)

They did not dispute with Moshe's **leadership**, for every nation needs a king and leader.

[Kav HaYashar 9:7 ט' הישר ט' ז' קב](#)

Therefore let the man who has been appointed to a position of communal **leadership** behave with mercy and not with callousness, especially towards those “broken vessels,” the poor and the destitute.

[Shnei Luchot HaBerit, Torah Shebikhtav, Sh'lach, Torah Ohr 22 שני לוחות הברית, תורה שבכתב, שלח, תורה אור כ"ב](#)

This means that the moral level required to qualify for **leadership** outside the land of Israel is inferior to the moral level required for **leadership** within the Holy Land.

[Kli Yakar on Leviticus 2:1:1 א' א' ב' א' ויקרא על יקר על ויקרא](#)

This is because his **leadership** role makes him more prone to sin, since his urges are greater than others.

PTC. The leader needs to have a sound moral basis in the Torah, fighting his inclinations all while safeguarding even the vulnerable in his midst

[Maarechet Heidenheim on Pesach Haggadah, Magid, The Four Sons 3:1 מערכת היידענהיים על הגדה של פסח, מגיד, כנגד ארבעה בנים ג' א'](#)

(According to an interpretation, The Four sons are not sons but four types of rabbis...) The fourth speaker is not a rabbi but a well educated person who assumes the **leadership** of his congregation based on his general knowledge rather than his Jewish knowledge.

[Maarechet Heidenheim on Pesach Haggadah, Magid, The Four Sons 3:5 מערכת היידענהיים על הגדה של פסח, מגיד, כנגד ארבעה בנים ג' ה'](#)

Yet it is his desire to use the Torah 'as a spade' and to assume the **leadership** of the community through the rabbinate.

[Likutei Moharan 18:6:6 ר' א' ח' ו' ליקוטי מוהר"ן](#)

Now, the letters are in Malkhut and **leadership**, as in , “Malkhut, which is mouth.”...This is because, principally, **leadership** is through speech, for it is impossible to lead and command except by means of speech.

[Redeeming Relevance; Genesis 6:5 ה' א' ב' ראשית על ברואות על ברואות](#)

Effective **leadership** is not just a practical matter, it is rooted in morality.

[Redeeming Relevance; Genesis 6:37 ז' ל' א' ב' ראשית על ברואות על ברואות](#)

Indeed, effective **leadership** is predicated upon understanding the art of communication.

[Sefer HaMidot, Hospitality, Part II 3 ג' ח' א' ב' ראשית על ברואות על ברואות](#)

Through sanctifying G-d's name, the **leadership** of the heads of the generation gains power and might.

[Meshech Hochma, Miketz 9 ט' חכמה, מקץ ט' חכמה](#)

“Now, Pharaoh should find an understanding and wise man” - “man” and not “godly” or “holy”, for his greatness [in leadership] should be that he knows the ways of civility and organization

[Redeeming Relevance; Genesis 6:3:ג' על בראשית ו' פדיון הרלוונטיות](#)

A very common experience of **leadership**, usually taken for granted, is parenthood....**When we think of leadership, we often forget that parents serve as the most basic model of benign leadership.****1See in this regard Sforno on Bemidbar 11:12....In this role, they perform one of the most important leadership functions in any society.**

[Redeeming Relevance; Genesis 6:4:ד' על בראשית ו' פדיון הרלוונטיות](#)

Beyond our families, we are often expected to show leadership within our peer groups and our communities, even if we are not given a formal leadership position....Any responsible grouping of people expects all of its members to show leadership when needed....Thus, leadership is not at all limited to individuals who take on directorial positions in government, community or commerce. It is rather a life situation relevant to almost everyone.

PTC. Leaders are not just mighty kings and emperors, but the commoners amongst us who know the lay of the land and can help in different areas of daily communal and spiritual life

[Care of the Critically Ill, Preface 3](#)

For almost half a century "Reb" Moshe Feinstein זצוק"ל was the moral and halakhic conscience of the Torah community. Nowhere was his leadership more keenly felt than in the area of critical care medicine, where his empathy, sensitivity, and intellectual integrity were so widely recognized.

[Redeeming Relevance; Deuteronomy, CHAPTER 1 Moshe's Obsession with the Spies 21 פדיון הרלוונטיות על דברים, פרק ראשון כ"א](#)

Yet...there is a delicate balance between including the people in their own leadership and allowing them to make decisions for which they are not qualified.

[Redeeming Relevance; Deuteronomy, CHAPTER 1 Moshe's Obsession with the Spies 47 פדיון הרלוונטיות על דברים, פרק ראשון מ"ז](#)

Now that it had been jumpstarted by the appointment of seventy true leaders, Moshe would continue to bring more people into the spiritually charged **leadership**.

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 3' פדיון הרלוונטיות על דברים, פרק חמישי ג'](#)

...the intrinsic problem of human political power and why true Jewish leaders come to leadership with great ambivalence.

[From David to Destruction לחורבן מדרו ועד לחורבן](#)

[Elisha and the Northern Kingdom, Yeho'ash Renovates the Beit HaMikdash; Shabbat Shekalim](#)
Yeho'ash, under the influence of his adoptive father Yehoyada, leads a monumental effort to refurbish the Beit HaMikdash. ... it is specifically Ataliah's persecution that causes Yeho'ash to be raised by Yehoyada and influences him to repair and restore the Beit HaMikdash.

Additionally, Sefer Melachim overall characterizes Yeho'ash's forty-year reign as a spiritual success. Moreover, Yeho'ash's inauguration ushers in an often overlooked but critically important era— his reign marks the beginning of a string of four consecutive kings who uphold Torah law – Yeho'ash, Amatzya, Uzziah, and Yotam. These kings reign for a consecutive 137 years.

This is an unparalleled positive streak, that has undoubtedly left a positive impact on our people. It is no wonder that the Jews of the Southern Kingdom survived as Jews. The 137 years of royal Torah observance certainly contributed to the spiritual survival of our people. The Northern Kingdom did not survive largely due to the fact that they had never experienced this kind of positive leadership.

Yeho'ash initiates this great streak due to the influence of his step-father Yehoyada, and the fact that he spent his formative years in the hallowed halls of the Beit HaMikdash.

→Make sure to take sound judgment and advice as a leader in your own life. Think of Yehoash and Yehoyada---all the while his mentor the kohen gadol was around, he did good things. Think of Rechavam who followed the wrong advice of his "peers" versus the wise men from his father, Shlomo's reign when he took over.

PTC. Real good leaders continually look to others, with the right influence,s for advice and help to lead those around them, with including others in their decisions

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 47 פדיון הרלוונטיות על דברים, פרק חמישי ד'](#)

The Torah's ultimate ideal is a state in which people are enlightened enough not to need the leadership of others.

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 147 פדיון הרלוונטיות על דברים, פרק חמישי י"ז](#)

In light of his experiences, Abarbanel understood the Torah to be warning the Jews not to fall into the common trap of thinking that a monarch will provide more effective leadership than a system wherein...leadership is shared and can be more easily monitored and checked.

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 20 פדיון הרלוונטיות על דברים, פרק חמישי כ'](#)

From the best to the worst, Jewish kings would lack the inner voice of God – a voice that was integral to Jewish leadership up until that point.

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 23 פדיון הרלוונטיות על דברים, פרק חמישי כ"ג](#)

The main role of the **leadership** at this time was to help the people with repentance and with their subsequent military deliverance. And this is exactly what the judges did, some better, some worse.

[Redeeming Relevance; Deuteronomy על דברים CHAPTER 9](#)

[From David to Destruction, The Rise and Fall of Shlomo HaMelech, Shlomo HaMelech's Great Choice](#) [מדוד ועד לחורבן, עלייתו ונפילתו של שלמה המלך, הבחירה הגדולה של שלמה כ"ב22](#)

It was the Jewish people, and Shlomo HaMelech in particular, who introduced the groundbreaking idea of the servant leader to a world with a great need for proper **leadership**.

PTC. The real leader jumps into "battle" alongside his peers, he rolls up his sleeves and helps alongside everyone else and doesn't stay in his literal or figurative "ivory tower" or office

[From David to Destruction, Eliyahu HaNavi and the Drought of Faith, Why Not Also Kill Achav and Izevel?](#) [מדוד ועד לחורבן, אליהו הנביא ובצורת האמונה, מדוע לא להרוג גם את אחאב ואיזבל? ה'5](#)

Thus, we must pray even for the benefit of spiritually deficient leaders, for even they are likely a better alternative to a **leadership vacuum**.

[From David to Destruction](#) [מדוד ועד לחורבן](#)

[Eliyahu HaNavi Ascends, Searching for Eliyahu HaNavi](#)

(the author suggests a) new approach based on the techniques of the Israeli army's *Koorse Ketzinim*, officers' training course. During this rigorous training period, the potential officers are deliberately placed in challenging situations designed to test and develop their leadership skills. This is what develops them as competent leaders in highly stressful and critically important situations. Successful soldiers who successfully complete Koorse Ketzinim emerge brimming with confidence from their passing this very rigorous and challenging program, ready to lead their charges in any circumstances.

(the author suggests that) the Bnei HaNevi'im are highly intelligent and deliberately create a crisis to provide Elisha with an opportunity to flex his leadership muscles. They are looking to see how Elisha will handle fifty hysterical Bnei HaNevi'im. Will he be inflexible and not budge, or will he yield when appropriate to do so? How will he handle the Nevi'im when they return from a failed mission?

Elisha handles the situation with intelligence, both before and after the search. Elisha is given an opportunity to gain confidence as a leader of the Nevi'im, even though objectively speaking the Bnei Nevi'im are on a higher spiritual level than he.¹⁷⁵ *As we present in the chapter "Understanding the Bnei HaNevi'im."* Elisha's confident declaration upon the Bnei HaNevi'im's return from their search "I told you not to go," gives him the confidence to lead with authority going forward. He yields when it is appropriate to do so and exerts strong leadership when necessary.

PTC. Sometimes we are put in tough situations or challenging circumstances to make us into more a leader for ourselves and others

[Gray Matter III, Beit Din, Wartime Gittin 1'](#) [גריי מאטר ג, בית דין, גיטי מלחמה א'1](#)

that the expression "King David's army" refers to any army that is led by a righteous, God-fearing Jew, and not specifically to the army led by King David.

[Between Yesterday and Tomorrow](#) [בין אתמול למחר](#)

[IV; Jews and Judaism, Section 22:23](#)

One cannot expect an intelligent young Jew, gifted with the faculty of spiritual leadership, to aspire to an office or career that demands of him to sell his conscience and his very soul in the service of the ignoramus.

[Man and God, Chapter 2 the Spirit of God 4](#)

It may inspire a person with courage and authority of **leadership** to save an entire people....Not merely physical but also moral and spiritual strength that are inseparable from the office of a shofet in ancient Israel, the authority of **leadership**, were granted to a person...

[Man and God, Chapter 2 the Spirit of God 25ה"כ רוחו יתברך כ"ה](#)

...the ruah that comes upon a man and infuses him with power, be it physical or spiritual, that bestows upon a person authority and **leadership**

[Daf Shevui to Kiddushin קידושין שבועי על Daf 72b](#)

When one great leader passes away, another is born. God does not leave this world without proper leadership.

PTC. When leading, make sure to always keep your spiritual "conscience" and compass that is the Torah and the Torah way of life

Points To Carryover:

- Leadership means to inspire and try to propel others to rise in their lives, but it should be done with modesty and honor for the position
- We should realize that leadership is an honor from Hashem to do so, but it should be shared with others
- True honor in leadership is not seeking or running after honor, but looking to honor and help others; If you do good for others and seek to please Hashem with your deeds, Hashem will ensure it will come back to you with real honor and with others following you in the right ways
- Be careful in seeking leadership roles as it could be a slippery slope; do it for the sake of Hashem and it will go well with Hashem's help
- Real leadership that acquires respect is acquired with doing good; a good name is more powerful than any title, and that only comes about through helping others by using chessed, torah, and mitzvot
- The best type of leader is one that is not only righteous himself but causes others to be as well, with using Torah and mitzvot as the springboard
- Leadership at times should be handled with cautionary "gloves" understanding it is a great undertaking and responsibility to have
- Don't go it alone; leadership should be shared with others so as not to burn out or lose the role to inability to function
- Leadership can, and often does, come from humble beginnings
- A leader must be someone who is fitting for the role, infusing the spirituality of Torah life with the secular combining Torah, Mitzvot, Chessed, and The daily aspects of life
- The leader needs to have a sound moral basis in the Torah, fighting his inclinations all while safeguarding even the vulnerable in his midst

-Leaders are not just mighty kings and emperors, but the commoners amongst us who know the lay of the land and can help in different areas of daily communal and spiritual life

-Real good leaders continually look to others, with the right influences, for advice and help to lead those around them, with including others in their decisions

-We should all try to become our own leaders in our own lives to help influence ourselves, families, and friends and not need the “leadership” of others

-All of us are leaders in our own right. If we find our role, our mission, our contrition to our lives and the lives around us, we by definition are real leaders

-The real leader jumps into “battle” alongside his peers, he rolls up his sleeves and helps alongside everyone else and doesn’t stay in his literal or figurative “ivory tower” or office

-Sometimes we are put in tough situations or challenging circumstances to make us into more a leader for ourselves and others

-When leading, make sure to always keep your spiritual “conscience” and compass that is the Torah and the Torah way of life.