



## Becoming a Leader of Leaders: Rabbi Sacks' 7 Principles of Jewish Leadership

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### 1. A Leader of Leaders (*Lessons in Leadership*, pp. xxiv-xxvi)

There is a story I have told elsewhere, but it is worth retelling in the present context. It happened in the summer of 1968, when I was an undergraduate student at Cambridge. Like most of the Jews of my generation, I was deeply affected by the anxious weeks leading up to the Six Day War in June 1967, when it seemed as if Israel was facing a massive onslaught by its neighbours. We, the generation born after the Holocaust, felt as if we were about to witness, God forbid, a second Holocaust.

The little synagogue in Thompsons Lane was thronged with students, many of whom had shown little engagement with Jewish life until then. The sudden, extraordinary victory of Israel released a wave of relief and exhilaration. Unbeknown to us, something similar was happening throughout the Jewish world, and it led to some dramatic consequences: the awakening of Soviet Jewry, the birth of a new type of yeshiva for baalei teshuvah, people returning to tradition, and a new sense of confidence in Jewish identity. It was, for instance, the first time Jewish students felt able, or moved, to wear a yarmulke in public.

I decided to spend the next summer travelling around the United States and Canada, meeting as many Rabbis and Jewish thinkers as possible, to get some sense of where they were spiritually and intellectually. I was studying secular philosophy at the time, and it was almost taken for granted, in Britain at least, that being a philosopher meant that you were an atheist, or at the very least an agnostic. I wanted to know how Jewish thinkers in America were responding to these challenges. In 1966, *Commentary*, an American Jewish magazine, had published an issue titled *The Condition of Jewish Belief*, in which thirty-eight leading Rabbis and theologians gave their answers to a series of questions about faith. There was no equivalent in British Jewry. So I booked a flight and a Greyhound bus ticket, and in the spirit of Simon and Garfunkel counting the cars on the New Jersey Turnpike, I came to look for America.

I met many impressive thinkers, but two names kept coming up in conversation: Rabbi Joseph Soloveitchik at Yeshiva University, and the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneersohn. Rabbi Soloveitchik was the outstanding Jewish mind of the age, an intellectual giant who combined, as few have done, Talmudic mastery with philosophical depth, exegetical genius, and poetic insight into the human condition.

The Lubavitcher Rebbe, meanwhile, had emerged as a unique leader in Jewish life. He had done something very unusual: he had turned his chassidic group outwards, sending them to campuses and small communities, places that had never encountered that kind of Orthodoxy before. It is hard now, half a century later, to realise that almost no one had engaged in Jewish “outreach” before. He was a genuine pioneer, the rarest of phenomena in an ultra-traditionalist segment of Jewish life better known for its segregation from the rest of the Jewish world. Wherever I went, people spoke of him with awe.

I was determined to meet them both. The story of my encounter with Rabbi Soloveitchik belongs elsewhere. It was the meeting with the Rebbe that has to do with leadership, in a way that was completely unexpected. Full of chutzpah, I had gone to his headquarters at 770 Eastern Parkway in Brooklyn, asking the first Hasid I met how to arrange a meeting. He collapsed laughing. “Do you realise how many thousands of people want to see the Rebbe?” he said. He told me to forget about

it. It was simply not possible. Undaunted, I told him I would be travelling around the United States and Canada for the next few weeks, but that in a few weeks’ time I would be staying with my aunt in Los Angeles, and if by any chance there was a possibility of a meeting, I could be contacted there. I gave him my aunt’s phone number.

To my surprise, four weeks later, on a Sunday night, the phone rang. The Rebbe, I was told, could see me for a few minutes on Thursday evening. I packed my case, said goodbye to my aunt, and travelled by Greyhound bus from Los Angeles to New York, not a journey I would necessarily recommend to anyone wanting to travel coast to coast. That Thursday night I met the Rebbe. It was a meeting that changed my life.

He was quite unlike what I expected. There was no charisma, no overflowing personality. To the contrary, he was so self-effacing that there seemed to be only one person in the room: the person to whom he was speaking. This in itself was surprising. I later discovered that this was one of the fundamental principles of Jewish mysticism, *bittul hayesh*, the nullification of the self, the better to be open to the Divine, and also the human, Other.

More surprising still was what happened halfway into our conversation. Having patiently answered my questions, he performed a role reversal and started asking questions of his own. How many Jewish students were there at Cambridge University? How many of them were engaged with Jewish life? How many came to the synagogue? And when he heard the answers – at the time, only about ten per cent of the Jewish students were in any way actively engaged with Jewish life – he asked me what I was personally doing about this.

This was not what I was expecting. I had not the slightest intention of taking on any leadership role. I began a tortuous statement explaining why this had nothing to do with me: "In the situation in which I find myself..." I began. The Rebbe let the sentence go no further. "You do not find yourself in a situation," he said. "You put yourself in one. And if you put yourself in one situation you can put yourself in another." Quite soon it became clear what he was doing. He was challenging me to act. Something was evidently wrong with Jewish student life in Cambridge, and he was encouraging me to get involved, to do something to change the situation.

What happened over the next few decades is a story for another time and place. Suffice it to say that this encounter was the beginning of a long journey that led, in time, to a young man who had plans of becoming a lawyer, an economist, or an academic, becoming instead a rabbi, a teacher of Rabbis, and eventually a Chief Rabbi. In retrospect, I said that people misjudged the Rebbe. They saw him as a man with thousands of followers. It was true, but it was the least interesting thing about him. **What I learned from him was that a good leader creates followers. A great leader creates leaders.** That is what the Rebbe did.

## 2. Principle 1: Leadership is Service (*Lessons in Leadership – Korach: Servant Leadership*)

The most famous buildings in the ancient world were the Mesopotamian ziggurats and Egyptian pyramids. These were more than just buildings. They were statements in stone of a hierarchical social order. They were wide at the base and narrow at the top. At the top was the king or pharaoh – at the point, so it was believed, where heaven and earth met. Beneath was a series of elites and beneath them the labouring masses...

Judaism is a protest against this kind of hierarchy. Every human being, not just the king, is in the image and likeness of God. Therefore no one is entitled to rule over any other without his or her assent...

In a social order in which everyone has equal dignity in the eyes of Heaven, a leader does not stand above the people. He serves the people, and he serves God. The great symbol of biblical Israel, the Menorah, is an inverted pyramid or ziggurat, broad at the top, narrow at the base. The greatest leader is therefore the most humble. "Moses was very humble, more so than anyone else on earth" (Num. 12:3). The name given to this is servant leadership and its origin is in the Torah.

### 3. Servant Leadership (<https://www.greenleaf.org/what-is-servant-leadership/>)

While servant leadership is a timeless concept, the phrase “servant leadership” was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970. In that essay, Greenleaf said:

“The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions... The leader-first and the servant-first are two extreme types. Between them, there are shadings and blends that are part of the infinite variety of human nature.

“The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?”

A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While **traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid,”** servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible.

### 4. Principle 2: Leadership Begins By Taking Responsibility (*Lessons in Leadership – Bereishit: Taking Responsibility*)

It took a Moses to act. But that is what makes a leader. A leader is one who takes responsibility. Leadership is born when we become active rather than passive, when we do not wait for someone else to act because perhaps there is no one else – at least not here, not now. When bad things happen, some avert their eyes. Some wait for others to act. Some blame others for failing to act. Some simply complain. But there are people who say, “If something is wrong, let me be among the first to put it right.” They are the leaders. They are the ones who make a difference in their lifetimes. They are the ones who make ours a better world.

Many of the great religions and civilisations are based on acceptance. If there is violence, suffering, poverty, and pain in the world, then that is the way the world is. Or that is the will of God. Or that is the nature of nature itself. All will be well in the World to Come.

Judaism was and remains the world’s great religion of protest. The heroes of faith did not accept; they protested. They were willing to confront God Himself. Abraham said, “Shall the Judge of all the earth not do justice?” (Gen. 18:25). Moses said, “Why have You done evil to this people?” (Ex. 5:22). Jeremiah said, “Why are the wicked at ease?” (Jer. 12:1). That is how God wants us to respond. Judaism is God’s call to human responsibility. The highest achievement is to become God’s partner in the work of creation.

## 5. Moshe's Early Leadership Career 1 (Shemot / Exodus 2: 11)

וַיְהִי | בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו:

Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen.

וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:

He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand.

## 6. Moshe's Early Leadership Career 2 (Shemot / Exodus 3: 2 - 4)

וַיֵּרָא מִלְאָךְ ה' אֵלָיו בְּלִבְת־אֵשׁ מִתּוֹךְ הַסִּנֶּה וַיֵּרָא וְהִנֵּה הַסִּנֶּה בֹעֵר בָּאֵשׁ וְהַסִּנֶּה אֵינּוּ אֶכָּל: וַיֹּאמֶר  
מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמֶּרְאֶה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסִּנֶּה: וַיֵּרָא ה' כִּי סָר לִרְאוֹת  
וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנְנִי

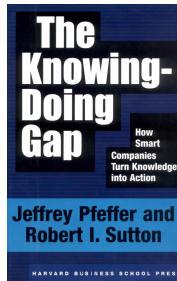
And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, but the bush was not consumed. And Moshe said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moshe, Moshe. And he said, Here I am.

## 7. Principle 3: Leadership is Vision Driven (Lessons in Leadership – Mishpatim: Vision and Detail)

Great leaders, be they CEOs or simply parents, have the ability to connect a large vision with highly specific details. Without the vision, the details are merely tiresome... Great leaders communicate a vision. But they are also painstaking, even perfectionists, when it comes to the details... So the Torah is a unique combination of nomos and narrative, history and law, the formative experiences of a nation and the way that nation sought to live its collective life so as never to forget the lessons it learned along the way. It brings together vision and detail in a way that has never been surpassed.

That is how we must lead if we want people to come with us, giving of their best. **There must be a vision to inspire us, telling us why we should do what we are asked to do. There must be a narrative: this is what happened, this is who we are, and this is why the vision is so important to us. Then there must be the law, the code, the fastidious attention to detail, that allow us to translate vision into reality and turn the pain of the past into the blessings of the future.** That extraordinary combination, to be found in almost no other law code, is what gives Torah its enduring power. It is a model for all who seek to lead people to greatness.

## 8. The Knowing-Doing Gap by Jeffrey Pfeffer and Robert I. Sutton



The so-called knowledge advantage doesn't exist—even though companies pour billions of dollars into training programs, consultants, and executive education. Although knowledge is important, most companies know, or can readily know, the same things. Moreover, even as companies talk about the importance of learning, intellectual capital, and knowledge management, they frequently fail to take the important next step of turning knowledge into action. [The Knowing-Doing Gap]... confronts the paradox of companies that know too much and do too little by showing the barriers to turning knowledge into action and how some companies successfully surmount these obstacles.

Firms that turn knowledge into action avoid the “smart talk trap.” Executives should use plans, analysis, meetings, and presentations to inspire deeds, not as substitutes for doing anything. Companies that act on their knowledge also eliminate fear, abolish destructive internal competition, measure what matters, and promote leaders who understand the work people actually do.

## 9. Principle 4: The Highest Form of Leadership is Teaching (*Lessons in Leadership – Devarim: The Leader as Teacher*)

It was one of the great moments of personal transformation, and it changed not only Moses but our very conception of leadership itself.

By the end of the book of Numbers, Moses' career as a leader seemed to have come to its end. He had appointed his successor, Joshua, and it would be Joshua, not Moses, who would lead the people across the Jordan into the Promised Land. Moses seemed to have achieved everything he was destined to achieve. For him there would be no more battles to fight, no more miracles to perform, no more prayers to say on behalf of the people.

It is what Moses did next that bears the mark of greatness. For the last month of his life he assembled the people and delivered the series of addresses we know as the book of Deuteronomy or Devarim, literally “words.” In them, he reviewed the people's past and foresaw their future. He gave them laws. Some he had given them before but in a different form. Others were new; he had waited to announce them until the people were about to enter the land. Linking all these details of law and history into a single overarching vision, he taught the people to see themselves as an *am kadosh*, a holy people, the only people whose sovereign and lawgiver was God Himself...

In the last month of his life Moses ceased to be the liberator, the miracle-worker, and redeemer, and became instead Moshe Rabbeinu, "Moses, our teacher." He was the first example in history of a leadership type in which Jews have excelled: the leader as teacher...

Teachers are the unacknowledged builders of the future, and if a leader seeks to make lasting change, they must follow in the footsteps of Moses and become an educator. The leader as teacher – using influence rather than power, spiritual and intellectual authority rather than coercive force – was one of the greatest contributions Judaism ever made to the moral horizons of humankind. This can be seen most clearly in the book of Deuteronomy, when Moses, for the last month of his life, summoned the next generation and taught it laws and lessons that would survive, and inspire, as long as there are human beings on earth

## 10. The Guardians of Society are Teachers (*Jerusalem Talmud Hagigah 1:7*)

הלכה: תני רבי שמעון בן יוחי. אם ראית עיירות שנתלשו ממקומן בארץ ישראל דע שלא החזיקו בשכר סופרים ומשנים. מה טעם. על-מה אבדה הארץ נצתה כמדבר מבלי יושב: ויאמר יי' על-עזבם את-תורתִי.

רבי יודן נשייא שלח לרבי חייה ולרבי אסי ולרבי אמי למיעבור בקרייתא דארעא דישראל למתקנא לון ספרין ומתניין. עלון לחד אתר ולא אשכחון לא ספר ולא מתניין. אמרין לון. אייתון לן נטורי קרתא. אייתון לון סנטורי קרתא. אמרון לון. אילין אינון נטורי קרתא. לית אילין אלא חרובי קרתא. אמרון לון. ומאן אינון נטורי קרתא. אמרון לון. ספריא ומתנייא. הדא היא דכתיב אם ה' לא-יבנה בית וגו'.

Rebbi Simeon ben Yohai stated: When you see towns in the Land of Israel uprooted from their place, know that they did not contribute to the wages of Bible and Mishnah teachers. What is the reason? Why is the land ruined, torn down like an uninhabited wilderness? The Eternal said because they abandoned My Torah

Rebbi Judah the Prince sent Rebbi Hiyya, Rebbi Assi, and Rebbi Immi to tour the towns of the Land of Israel in order to give them Bible and Mishnah teachers. They came to one place where they found neither Bible nor Mishnah teacher. **They said to them, bring us the guardians of the town. They brought them the stewards of the town. They told them, these are not the guardians of the town, they are the destroyers of the town. They asked them, and who would be the guardians of the town. They told them, the Bible and Mishnah teachers.** That is what is written, if the Eternal would not build the house, etc

## 11. I Asked for Wonder: A Spiritual Anthology by Rabbi Abraham Joshua Heschel

What we need, more than anything else, isn't textbooks but rather text people. It is the personality of the teacher which is the text that students read – the text that they'll never forget.

**12. Principle 5: A Leader Must Have Faith in the People They Lead** (*Lessons in Leadership – Shelach Lecha: Confidence*)

One of the fundamental tasks of any leader from President to parent is to give people a sense of confidence – in themselves, in the group of which they are a part, and in the mission itself. A leader must have faith in the people they lead, and they must inspire that faith in them. As Rosabeth Moss Kanter of the Harvard Business School writes in her book *Confidence*, “Leadership is not about the leader, it is about how they build the confidence of everyone else.” Confidence, by the way, is Latin for “having faith together.”

The truth is that in no small measure, a law of self-fulfilling prophecy applies in the human arena. Those who say, “We cannot do it” are probably right, as are those who say, “We can.” If you lack confidence you will lose. If you have it – solid, justified confidence based on preparation and past performance – you will win. Not always, but often enough to triumph over setbacks and failures.

**13. Moshe Judged the People Unfairly** (*Talmud Shabbat 97a*)

**אָמַר רִישׁ לָקִישׁ: הַחוּשֵׁד בְּכַשְׂרִים — לֹקֶה בְּגוּפוֹ, דְּכִתִּיב: “וְהֵן לֹא יֵאֱמִינוּ לִי וְגו’”, וְגַלְיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְמַהֲיִמְנִי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מֵאֲמִינִים בְּנֵי מֵאֲמִינִים, וְאַתָּה אֵין סוֹפֵךְ לְהֶאֱמִין.**

Reish Lakish said: One who suspects the innocent of indiscretion is afflicted in his body, as it is written: “And Moses answered and said: But they will not believe me and will not hearken to my voice, for they will say, Hashem did not appear to you” (Exodus 4:1), and it is revealed before the Holy One, Blessed be He, that the Jewish people would believe. The Holy One, Blessed be He, said to Moses: They are believers, the children of believers; and ultimately, you will not believe.

**14. Principle 6: Leaders Need a Sense of Timing and Pace** (*Covenant and Conversation: The Pace of Change. Pinchas 5770*)

**וַיְדַבֵּר מֹשֶׁה אֶל-ה' לֵאמֹר: יִפְקֹד ה' אֱלֹקֵי הָרוּחַת לְכָל-בָּשָׂר אִישׁ עַל-הָעֵדָה: אֲשֶׁר-יֵצֵא לְפָנֶיהֶם וְאֲשֶׁר יָבֹא לְפָנֶיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֵדָת ה' כְּצֹאן אֲשֶׁר אֵין-לָהֶם רֹעֶה**

Moses spoke to Hashem, saying, “Let Hashem, Source of the breath of all flesh, appoint someone over the community who shall go out before them and come in before them, and who shall take them out and bring them in, so that Hashem’s community may not be like sheep that have no shepherd.” (Bamidbar / Numbers 27: 15 - 17)

The passage in which God tells Moses to prepare for death, and Moses, in response, asks God to appoint a successor (see [Num 27:12-23](#)), is full of interest for what it tells us about leadership. Indeed when Moses is confronted with his own mortality, his first response is not to think about himself at all but about the succession.

That is a mark of a true leader. The great leaders care about the cause they serve more than about themselves. Hence, even as they lead, they prepare others to lead, so that, in Moses’ own words, “the Lord’s people will not be like a flock without a shepherd.”



...Rashi interprets the two phrases as referring to different things. The first, “who will go out in front of them and come back in front of them”, means a leader who leads from the front, who will not send their people into battle while staying behind in safety. Rashi points to a verse (I Samuel 18:16) in which the Torah says: “All Israel and Judah loved David because he went out and came back in front of them”. The watchword of Israel’s military leaders has always been “Acharai”, meaning “After me”.

**...A leader must lead from the front. But a leader must also understand the pace at which those they lead can go. It is not leadership if the leader is so far ahead of the people that when they turns their head around, they discover that there is no one following. A leader must go out in front and come back in front. But they must also “lead the people out and bring them back”, meaning, they must take people with them. They must make sure that they are keeping pace.**

A leader must have vision, but also realism. They must think the impossible but know the possible. Because a leader is often a figure of great ability, they can sometimes forget that not everyone can travel as fast as they can. A leader can be too far ahead of their times...

It is a point made with great insight by Ronald Heifetz and Marty Linsky of the John F. Kennedy School of Government at Harvard. In their book *Leadership on the Line* (and Heifetz’s earlier book, *Leadership without Easy Answers*) they distinguish between two kinds of challenge, technical and adaptive, and the different kinds of leadership they call for.

A technical challenge arises when you face a problem of a kind that has a relatively simple solution. You are ill, so you go to a doctor to diagnose the disease and prescribe a cure...

But sometimes the people affected by a problem are the problem. For some illnesses, no drug will suffice to bring a cure. Instead the person concerned may have to change their entire lifestyle. For some failing companies, no quick fix by management will suffice. What may have to change is the entire corporate culture. Problems of this kind, where the people involved have to change, call for adaptive leadership – and that is leadership of the most difficult kind.

The reason is that people resist change. For that reason, they will resist any solution that implies that they must change. With tenacity and passion, they will see the problem as something outside themselves. They will blame this factor or that....

Personal change – change within the self – is almost unbearably stressful. It is, in fact, a form of bereavement. That is why adaptive leaders are rarely popular. People criticise them, get angry with them, try to replace them. Adaptive leadership needs courage. But Heifetz and Linsky’s point goes deeper. Adaptive leadership also needs deep and active patience. People are slow to change, and a leader – who by definition understands the need for change – may become impatient and try to force the pace faster than the people can go.

## 15. We Are All Summoned to the Task (*Lessons in Leadership – Yitro: A Nation of Leaders*)

[Immediately before the Giving of the Torah at Mount Sinai].... Yitro, Moses' father-in-law and a Midianite Priest, gives Moses his first lesson in leadership. In the second episode, the prime mover is God Himself who, at Mount Sinai, makes a covenant with the Israelites in an unprecedented and unrepeatable epiphany. For the first and only time in history God appears to an entire people, making a covenant with them and giving them the world's most famous brief code of ethics, the Ten Commandments.

What can there be in common between the practical advice of a Midianite and the timeless words of Revelation itself? There is an intended contrast here and it is an important one. The forms and structures of governance are not specifically Jewish. They are part of chochmah, the universal wisdom of humankind...

What is specifically Jewish, however, is the principle of the covenant at Sinai, that Israel is the chosen people, the only nation whose sole ultimate king and legislator is God Himself. "He has revealed His word to Jacob, His laws and decrees to Israel. He has done this for no other nation; they do not know His laws, Halleluyah." (Psalm 147:19-20) What the covenant at Sinai established for the first time was the moral limits of power.[1] All human authority is delegated authority, subject to the overarching moral imperatives of the Torah itself. This side of heaven there is no absolute power. That is what has always set Judaism apart from the empires of the ancient world and the secular nationalisms of the West. So Israel can learn practical politics from a Midianite but it must learn the limits of politics from God Himself.

Despite the contrast, however, there is one theme in common to both episodes, to Yitro and to the revelation at Sinai, namely the delegation, distribution and democratisation of leadership. Only God can rule alone.

In the next chapter, prior to the revelation at Mount Sinai, God commands Moses to propose a covenant with the Israelites. In the course of this, God articulates what is in effect the mission statement of the Jewish people:

*'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Myself. Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me a Kingdom of Priests and a holy nation.'* (Shemot / Exodus 19:4 - 6)...

What was distinctive about Israel was that it was to become a nation every one of whose members was to be a priest; each of whose citizens was called on to be holy...

The Israelites were called on to be a nation of servant-leaders. They were the people called on, by virtue of the covenant, to accept responsibility not only for themselves and their families but for the moral-spiritual state of the nation as a whole.... **Jews were the people who did not leave leadership to a single individual, however holy or exalted, or to an elite. Instead, every one of them was expected to be both a prince and a servant; that is to say, every one of whom was called on to be a leader. Never was leadership more profoundly democratised.**