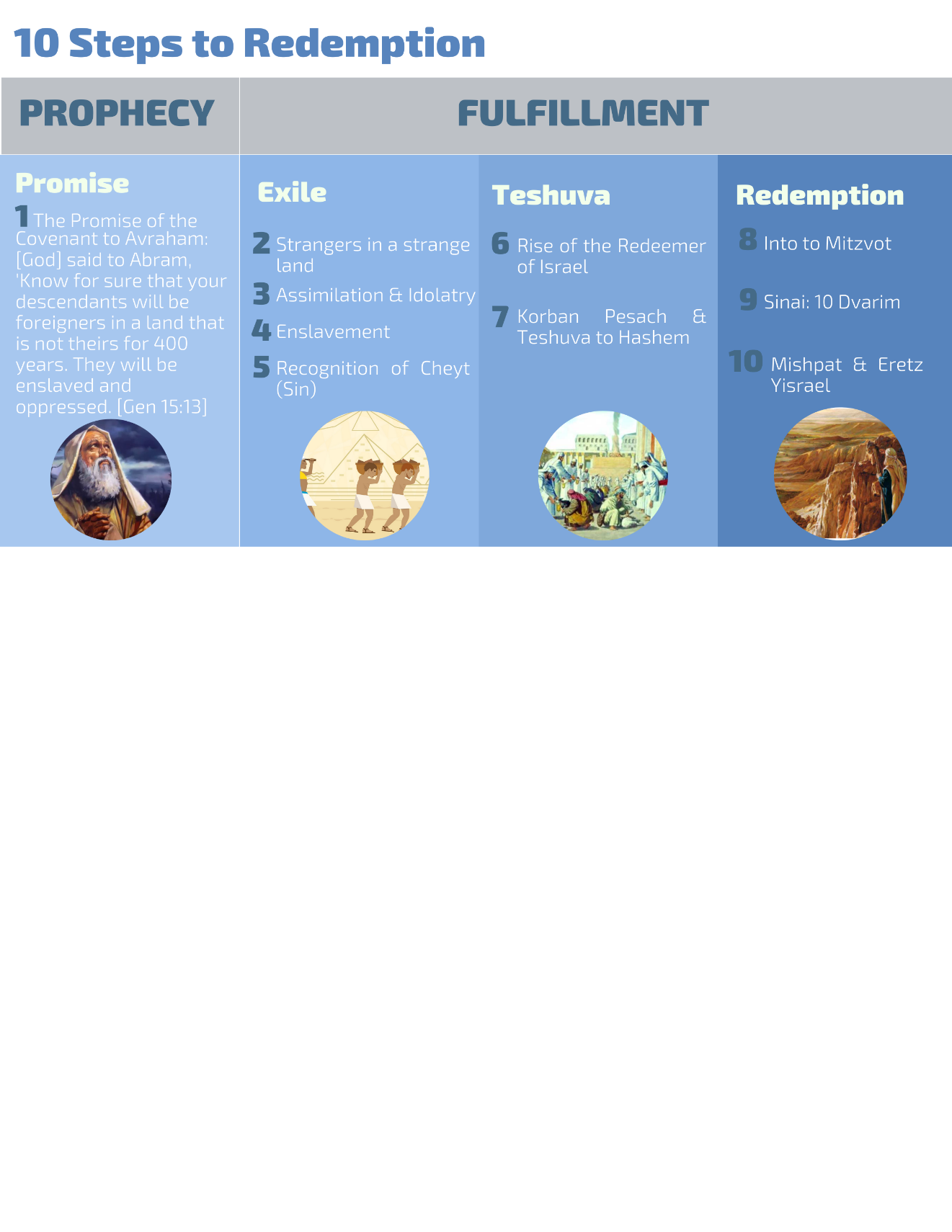
# Class # 14 - What should you look for in a Rabbi?

# Senior Fellowship Leadership Program

# Rabbi Pinny Rosenthal - prepared collaboratively with Rabbi Yoni Sacks



<https://youtu.be/cMB13nTMIG4>

A model Rabbi: Reb Aryeh Levin in Jerusalem

1) Rabbi Aryeh Levin, was the mashgiach [spiritual guide] of the yeshiva Eitz Chayim in Jerusalem. He was a deeply learned man. What features of his religious life did his grandson speak about?

2) Rabbi Benji Leven shared the following: “The former Israeli politician Geulah Cohen, who in pre-State Palestine had been a member of the Irgun and then the Lehi, was arrested by the British in 1946 and sent to the women’s prison in Bethlehem. Hearing that some Jewish women were imprisoned there, my grandfather started visiting them, just as he regularly visited the male prisoners in Jerusalem. Years later, Cohen told me that when Reb Aryeh came, “in his presence we all wanted to be better people.” That, to me, is a wonderful definition of a *tzaddik*, and characterizes my grandfather beautifully. I may not have understood all the things he taught me, but in his presence, I wanted to be a better person.” How did he do that?

Rambam, Foundations of the Torah 5:11

When a sage is stringent with himself, speaks pleasantly with others, his social conduct is [attractive] to others, he receives them pleasantly, he is humbled by them and does not humble them in return, he honors them - even though they disrespect him - he does business faithfully, and does not frequently accept the hospitality of the common people or sit with them, and at all times is seen only studying Torah, wrapped in *tzitzit,* crowned with *tefillin,* and carrying out all his deeds beyond the measure of the law - provided he does not separate too far [from normal living] and thus become forlorn – to the extent that all praise him, love him, and find his deeds attractive - such a person sanctifies [God's] name. The verse [[Isaiah 49:3](https://www.chabad.org/15980#v3)]: "And He said to me: `Israel, you are My servant, in whom I will be glorified'" refers to him.

Shemot Ch. 19

19:1 In the third month after the Israelites left Egypt, on the first of the month, they came to the desert of Sinai. 19:2 They had departed from Rephidim and had arrived in the Sinai Desert, camping in the wilderness. Israel camped opposite the mountain. 19:3 Moses went up to God. God called to him from the mountain and said, 'This is what you must say to the family of Jacob and tell the Israelites: 19:4 'You saw what I did in Egypt, carrying you on eagles' wings and bringing you to Me. 19:5 Now if you obey Me and keep My covenant, you shall be My special treasure among all nations, though all the world is Mine. 19:6 You will be a kingdom of priests and a holy nation to Me.' These are the words that you must relate to the Israelites.' 19:7 Moses came [back] and summoned the elders of the people, conveying to them all that God had said. 19:8 All the people answered as one and said, 'All that God has spoken, we will do.'

**IV Mamlechet Kohanim defined: Malachi Ch. 2:6-9**

**ו** תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה לֹא-נִמְצָא בִשְׂפָתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים הֵשִׁיב מֵעָוֹן:

**ז** כִּי-שִׂפְתֵי כֹהֵן יִשְׁמְרוּ-דַעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ יְהֹוָה-צְבָאוֹת הוּא:

**ח** וְאַתֶּם סַרְתֶּם מִן-הַדֶּרֶךְ הִכְשַׁלְתֶּם רַבִּים בַּתּוֹרָה שִׁחַתֶּם בְּרִית הַלֵּוִי אָמַר יְהֹוָה צְבָאוֹת:

**ט** וְגַם-אֲנִי נָתַתִּי אֶתְכֶם נִבְזִים וּשְׁפָלִים לְכָל-הָעָם כְּפִי אֲשֶׁר אֵינְכֶם שֹׁמְרִים אֶת-דְּרָכַי וְנֹשְׂאִים פָּנִים בַּתּוֹרָה:

6 The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity. 7 For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of hosts. 8 But you turned aside out of the way; ye have caused many to stumble in the law; you have corrupted the covenant of Levi, says the LORD of hosts. 9 Therefore have I also made you contemptible and base before all the people, according as you have not kept My ways, and have imposed your own beliefs upon the law.

**ואתם תהיו לי ממלכת כהנים** – ובזה תהיו סגולה מכולם, כי תהיו ״ממלכת כהנים״ להבין ולהורות לכל המין האנושי, לקרוא כולם בשם ה׳ ולעבדו שכם אחד, כמו שיהיה ענין ישראל לעתיד לבוא, כאמרו ״ואתם כהני ה׳ תקראו״ (ישעיהו ס״א:ו׳), וכאמרו ״כי מציון תצא תורה״ (שם ב׳:ג׳).

**Seforno - Shemot 19:6 –** A kingdom of priests. In this fashion you will be the treasure of them all by being a kingdom of priests to understand [wisdom] and teach the entire human race to call out in the name of Hashem and serve him in one accord, as it Israel will do in the future (Messianic era).

**As a modern day Kingdom of Priests - What is our role?**

**Practical applications for us:**

* 1. Joe MJE’er is asked on the job why he is not eating at the company holiday party. What would be a meaningful response to his non-Jewish co-workers who asks why he keeps kosher?
  2. What type of learning do I need to do to become an eloquent ambassador of the Torah Judaism?
  3. How would you share the Torah you have learned with others who have not had this Fellowship learning opportunity?
  4. Who in your phones contact list should you call to help them and encourage them during this challenging time?
  5. What can I do in the community to help the Jewish community and the community and the community at large?