

# אושר החיים

לע"נ ר' חיים יוסף ליב בן ר' שאול יצחק ז"ל

## Gedolei Yisroel; An Embodiment of Goodness

We find in *Parshas Beha'aloscha*, that *B'nei Yisroel* is mentioned five times in one *posuk* alone (*Bamidbar* 8:19), while discussing the *avodah* of the *Leviim*. *Rashi* in the name of the *Midrash* explains, that this is to reveal how dear *Klal Yisroel* is to Hashem, as the five times that they are mentioned correlates to the *Chamisha Chumshei Torah*.

We may ask, why is this *chavivus* of *Klal Yisroel* stated specifically in this *posuk* of the *avodas HaLeviim*? Moreover, what is the particular connection of *Klal Yisroel* to the *Chamisha Chumshei Torah*?

If we take a closer look at this *posuk*, we will find that the *Leviim* are not only to serve in the *Mishkan*, but to be "*lichaper al B'nei Yisroel*". The *Ohr Hachaim Hakadosh* explains this to mean, that the *Leviim* will bring a *kapara* for *Klal Yisroel* to cure them from any "*tachluei hanefesh*"; spiritual illnesses that can surround them due to their iniquities.

The underlying meaning of this *posuk* therefore, is teaching us that the *chavivus* of our holy nation, is because our keeping the *Chamisha Chumshei Torah* makes us into a *living embodiment* of the *Torah*. The fact that the *Leviim* are meant to save us from difficulties due to our sins, underscores this genuine *chavivus* that Hashem has for us. Hashem wants that we should be as unadulterated in our *avodas Hashem* as we possibly could be. Therefore, a portion of the *avodah* of the *Leviim*, is to remove any obstacles brought about through our sins, that might hamper our ability to grow in *avodas Hashem*.

The following is an incident that was recounted by the author's great zaide, *Rav Nachum Yisrael MiLipna zt"l*, a *Kotzker talmid* who was also close to the *Chidushei Harim zt"l*:

When I visited the *Rebbe, Rabbi Yisrael Meir of Gur* (the *Chidushei Harim*) for the last time, I was asked upon entering, "What were you thinking on your way here?" I replied, "I came to listen, not to speak." The *Rebbe* responded, "Nevertheless...". With no other choice, I said, "*Chassidim* come to the *Rebbe* with various questions—this one asks for health, the next one for livelihood, and another for success in business—what connection does the *Rebbe* have to all this?"

"And what was your answer?", asked the *Rebbe*.

*Rabbi Nachum Yisrael* responded: "In my heart, I thought—when a *Chosid* comes to the *Rebbe*, the *Rebbe* redirects him toward righteousness, instills within him the awareness to do *teshuvah*, and through this, he elevates those who approach him to a higher

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תשפ"ה

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spiritual level. As a result, the *tefillos* of this *Chosid* are then accepted."

The *Rebbe* then remarked, "This is the perspective of the *Chassidim*. However, I say—when people come to the *Rebbe* and place upon him their various requests, he reflects inwardly, questioning why they turn to him. He considers himself to be nothing, insignificant, like a drop in the ocean. The *Rebbe* spends time contemplating about this, until he himself comes to do *teshuvah* and as a result, reaches higher levels in *ruchnius*. The *zechus* of this *teshuvah* is then given over to the one who is seeking livelihood or health. This is what is stated (*Yeshaya* 6:10): “*Ulevavo yavin vishav* -- And his” – the *Rebbi*’s – “heart shall understand and do *teshuvah*”, “*virafa lo* -- and shall heal him” – the sick. (*Bais Kotsk*, pages 443-444)

In this light, it is worthwhile to quote the words of the *Ran* (*Derashos HaRan*, *Derush* 8). He says that there was an endless stream of prophecy and wisdom that emanated from the *Bais Hamikdash* onto all of *Klal Yisroel* during the time that it was built. Similarly, although we do not have the *Bais Hamikdash* with us today, the *Chochomim* and *Chasidim* of each generation pour out an abundance of goodness upon all of *Klal Yisroel*, whether they are in their presence or not! Most certainly, those that flock to be together with the *gedolim*, will directly benefit to an even greater degree. However, Hashem allows their influence to reach every *Yid* as well, both far and near. Moreover, says the *Ran*, even a *Tzadik* after his death has a tremendous strength to cause a flow of spiritual abundance to come upon others, as we find that *Chazal* state (*Sotah* 34b, *Taanis* 23b) how it is befitting to pray for one’s welfare by the burial site of *Tzadikim*.

Thus, we see that because of the *chavivus* of *Klal Yisroel*, Hashem gives us our *gedolim* and all those that represent a higher level of *avodas Hashem*, so that we may benefit from their abundance of goodness. They continue to help us live a more complete life both in our *ruchnius* and *gashmiyus*, thereby affording us the ability to constantly grow in our *avodas Hashem*.

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The author’s *sefer*, “*Passion for Perfection*”, includes topics such as: recognizing one’s ability for spiritual greatness, the greatness of *Klal Yisroel*, *bitachon*, *tefillah*, *teshuvah*, as well as many more subjects. The *sefer* can be purchased at select *seforim* stores, from the distributor - Zundel Berman, or directly from the author at 732-673-1089 or email [OsherHachaim@gmail.com](mailto:OsherHachaim@gmail.com).



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