

And you shall come unto the Kohanim, the Leviim, and unto the judge that shall be in those days." (17:9)

The *Iben Ezra* explains that the "*shofet*" (judge) referred to in this *pasuk* is a "king" who commissioned the writing of his *Torah* written under the guidance of the *Kohanim*. This indicates that the *Leviim* were instrumental in teaching *Torah* to the judges and other leadership of *Klal Yisrael*. This implication is consistent with the words of the *Rambam* (*Hilchos Shmitta 13:12*). He explains that because of this Divine mandate, the tribe of Levi did not receive a portion in *Eretz Yisrael*. Their responsibility to devote every moment to promulgating *Torah* to *Klal Yisrael* did not allow the *Leviim* time for any other endeavor.

The *Imrei Shamai* suggests that this obligation was the reason that the members of the tribe of Levi were spread throughout *Eretz Yisrael* in the various cities of refuge. In order to reach out to many people, the *Leviim* had to live among the target population. The proximity of *Bnei Levi* to their students was an integral component of their educational development. This process provided the opportunity for the people to develop spiritually by emulating the *Leviim's* spirituality. In order to propagate *Torah*, to make sure that Hashem's word penetrates every one of our brethren, it is essential to be accessible and to continuously interact with them. There are many spiritual dangers, however, involved in undertaking such acts of "*kiruv*". Many places are totally devoid of any form of spiritual protection. Therefore, it is crucial that individuals who seek to spread the word of *Torah* be true "*Bnei Levi*." They should be spiritually refined, dedicated to executing their Divine mandate for the sake of Heaven.