



Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken

on *Shabbat Parshas Shoftim* 5771

By the *Rav* and *Tzaddik*,

Mohorosh Shlit"o

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Friday Night, Parshas Shoftim 5771

On Friday Night, Mohorosh *Shlit"á*, spoke inspiring words regarding the portion and inheritance of the Kohanim and Levi'im, as mentioned in this week's *parsha*.

It is written in this week's *parsha* (*Devarim* 18:1-2) "The Kohanim the Levites, even all the tribe of Levi, shall have no portion or inheritance with Israel; they shall eat the offerings of Hashem made by fire, and His inheritance. And they shall have no inheritance among their brothers; Hashem is their inheritance, as He has spoken unto them." We need to understand, why is it that the Torah uses a double language of "The Kohanim the Levites" and then again "even all the tribe of Levi"? What is the holy Torah trying to teach us with this? For the Torah is eternal and applicable to every person in every generation. So, what practical concept can we learn from this?

Mohorosh Shlit"á answered with the words of the *Rambam* (end of Laws of Sabbatical and Jubilee Year), "Why is it the Levi didn't merit a portion in the Land of Israel or any of the booty with its brothers? So that they can be separated in order to serve Hashem and teach the proper path and Torah laws to the others, as it is written (*Devarim* 33:10) "They shall teach Yaakov Your ordinances, and Israel Your law..." For this reason they are separated from the ways of the world, from participating in wars, or perform hard physical labor. Rather, they're Hashem's soldiers, as it is written (verse 11) "Bless, O Hashem, his substance..." and they merit having Hashem as their portion, as it is written (*Bamidbar* 18:20) "I am your portion and your inheritance..." This is not only for the Levites, rather for any person who has decided to separate himself from the rest and serve Hashem wholeheartedly, putting in the effort to come closer to Him and know Him better; so too does Hashem act towards Him. He removes from him the yoke of occupying himself with worldly matters. In this way, Hashem will be his portion and inheritance forever and he'll merit something similar to what the Kohanim merited in this world. Of this King David said (*Tehillim* 16:5) "Hashem, the portion of mine inheritance and of my cup, You are my lot."

We find from the words of the *Rambam* a wondrous secret: That every single Jew who's spirit is moved to serve Hashem and removing from himself the yoke of worldly matters, and sanctifies his days and years in serving Hashem in truth; he rises and becomes sanctified with the holiness of the Kohanim and Levites, and merits receiving his portion and inheritance from Hashem alone to the point where he doesn't need anything from others at all. Now we can better understand the reason for the double language of "The Kohanim the Levites, even all the tribe of Levi, shall have no portion or inheritance with Israel". Because this is also possible for any Jew who's heart is moved to occupy himself in serving Hashem, and they

too can become sanctified with the holiness of the tribe of Levi who serve Hashem, as it is written (*Shemos* 19:6), "And you shall be unto Me a kingdom of Kohanim, and a holy nation." And our holy sages said (see *Baal HaTurim*), "Had the Jewish People merited, they would all have functioned as high priests. And in the Time to Come, this privilege will be restored to them, as it is written (*Isaiah* 61:6), "And you will be called 'Kohanim of Hashem'." We find that each Jew has the potential to join himself to the tribe of Levi and be sanctified in their holiness by truly sacrificing themselves to serve Hashem. Then they'll receive their portion and inheritance from Hashem, and will not need anything from others at all.

"They shall eat the offerings of Hashem made by fire, and His inheritance" – that they'll literally eat the offerings of Hashem and all of their eating will be considered [as holy] as the eating of the sacrificial offerings and they will cause a unification of the Hashem and His Divine Presence through their eating. Rebbe Nachman explains (*Likutei Moharan*, part I, lesson 62) that through a Jew's eating with holiness and purity he makes a unification with the Holy One, blessed be He, and the *Shechinah* (Divine Presence). When a person merits to cleave to Hashem in truth, he knows that all his entire eating (nourishment) comes from the holy sparks contained within every single thing (*Likutei Moharan*, part I, lesson 19), as it is written (*Devarim* 8:3) "Man does not live by bread alone, but by everything that comes from the mouth of Hashem does man live." In this way, his eating is considered as the holy eating of the sacrifices, and even greater; as Rebbe Nachman says (*Sefer HaMiddos*, Eating B, #7) "The eating of Tzaddikim is very holy, even greater than the bringing of sacrifices to the *Beis HaMikdash*."

The bringing of sacrifices was only applicable to the *Beis HaMikdash*, and within the walls of Jerusalem. However, one who merits cleaving to Hashem in truth has a heavenly fire descend in any place where he can be found, and his eating – wherever it may be – is like the eating of the sacrifices in the *Beis HaMikdash*. It's as if Hashem consumed the sacrifice with fire, as our sages said regarding this (*Yoma* 21b) "fire which consumes fire." This is meant by the verse "They shall eat the offerings of Hashem made by fire, and His inheritance" – meaning, that their eating will be comparable to the sacrifices consumed by "the fire of Hashem", as our sages stated (*Pesikta Rabbati*, chap. 11), that "In this world, the Jewish People merited cleaving to Hashem, as it is written (*Devarim* 4:4) "But you who cleave to Hashem..." However, in the World to Come they will be like Hashem in the sense of a "fire which consumes fire", as it is written (*Devarim* 4:24) "Because Hashem your G-d is a consuming fire." Meaning, they too will be like a consuming fire, as it is written (*Isaiah* 10:17), "And the light of Israel shall be for a fire, and his Holy One for a flame." We see that one who truly merits cleaving to Hashem becomes like a consuming fire and all of his eating is literally like the eating of the sacrifices.

This is, "And they shall have no inheritance among their brothers; Hashem is their inheritance, as He has spoken unto them" – they don't confuse themselves with the preoccupations of this world and all other type of mundane affairs. Rather, their entire mind and thoughts are bound to Hashem in a great manner, as in (*Tehillim* 16:8) "I have placed Hashem before me always." And this is the meaning of "Hashem is their inheritance" – that is, Hashem's holy Name is always before them. "As He has spoken unto them" – that is, as they merit sanctifying their speech with holy words of Torah and prayer, so do they merit cleaving to Him. As Rebbe Nachman explains (*Likutei Moharan*, part I, lesson 34) the verse (*Devarim* 1:11) "as [He] has spoken to you." Meaning, according to the word and speech of a person, so is the Divine abundance. "The secret for success of every tzaddik who has merited sanctifying himself with the holiness of the Kohanim and Levites, is "as [He] has spoken to him" – meaning, according to the sanctity of his speech; because speech brings him to all of the holiness in the world.

Mohorosh Shlit" related a wonderful story about the holy Rav, Rabbi Alexander Sender z"l of Komarno, the father of the holy Rav, Rabbi Yitzchak Eisik of Komarno z"l, who was very diligent in his study of Torah and cleaving to Hashem, to such a point where he spent days without eating anything due to his being so occupied in this Divine service. And when his son Rabbi Yitzchak Eisik was young and had no bread to eat, his father arranged that his neighbors send him food in order to sustain him. Once, Rabbi Alexander Sender saw through divine spirit, that he would have to travel to the city of Ujhel and pass away there. His son cried for three days that he should not go but this did not deter him. He arrived in the city of Ujhel but people there weren't used to seeing a Chassid dressed in Chassidic garb; so he wasn't received very warmly by the locals. They began causing trouble for him in order to banish him from the city. The leaders of the city came upon an idea of hiring a woman to invent an accusation against him before the Rabbinical Court, and in this way they would be able to banish him from the city.

A certain woman named "Sarah the baker woman" volunteered to be the "victim" and in return received a sack full of gold as a payment for her work. She went to the Rabbinical Court with her hirers and when she arrived, took out the sack of gold before the judges and said: "You should know that the leaders of the community hired me to slander the holy Rav Sander, and he is completely innocent. Here before you is the money they have given me. And should you ask why I did this? The answer is that I was aware of their evil plans of banishing an innocent tzaddik such as this. I was afraid that another woman would follow along with these false claims, so I felt obligated to be a messenger in order to save the tzaddik from their evil schemes." When the head judge heard her words he punished the leaders very severely, and they left the courthouse with great shame..

Then the holy Rav turned towards the woman and asked her: "What can I pay you for having saved my soul?" She answered that she didn't need anything, except that she lacked children and wanted to be blessed with a child who would grow to become a great *tzaddik*. So Rabbi Sander told her: "Heaven has allotted me to receive two holy souls for children. The holy soul of my son Rabbi Yitzchak Eisik has already descended and I will give you the soul of the second one to be your child. Soon afterwards she gave birth to a baby boy. She would cry daily to Hashem that her child merit grow up to be a great *tzaddik* and would fill an entire cup with her tears. Then, she would wash the child's face with these tears.

The child grew up to become the holy Rav, Rebbe Tzvi Hirsch of Liska "zl, the author of "Ach Pri Tevuah"; and the righteous woman was buried in the city of Ujhel next to the burial place of the famous author of "Yismach Moshe", the holy Rav Moshe Teitelbaum z"l. Many people who travel to her grave have their prayers answered, may her merit protect us. And may Hashem grant us the merit of spending our days and years in His holy service, until we merit being sanctified with the holiness of the Kohanim and Levites, and merit being elevated and included in Him altogether, from now and forever more. *Amen v'amen.*

