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A publication dedicated to Harbotzas Torah

## שבת Zmanim

Wesley Hills, NY

- 6:39 - פלג המנחה  
7:52 - הדלקת נרות  
8:10 - שקיעה  
8:37 - זק"ש מ"א  
9:13 - זק"ש גר"א  
10:26 - סוף זמן תפילה  
8:11 - שקיעה  
8:53 - צאת הכוכבים  
9:23 - צאת 72

## אנוטען שבת!

### Did You Know?

Although for many prohibitions Yom Tov is like Shabbos, cooking is permitted, provided that certain criteria are met. These include such rules as not initiating a fire, which could have been done before Yom Tov, and the requirement that this food is being used on Yom Tov itself. One may not even cook on one day of yom Tov for the next. R' Shimon Shkop z"l, in his Shaarei Yosher, (1:9) discusses an interesting question. What if one cooked a piece of non-kosher meat on Yom Tov and ate it? He is definitely liable to lashes for eating the non-kosher meat. However, since he ate it, do we consider that this cooking was for "ochel nefesh," food purposes, or not, since it is not kosher? He says that one would also be liable for cooking on Yom Tov. Why? If the fellow ate it, obviously, he considers it food? R' Shimon explains a fundamental principle. Food is not determined by what we will put into our mouths, but by what the Torah considers food. A person may cook poison and eat it, but it's not food, it's poison. Because the Torah prohibits its consumption, this non-kosher meat is also poison, and NOT food. A Jew, he concludes, must look at the world through the perspective of HaShem and Torah, and not merely view things as they appear to him.

**Thought of the week:**  
There is no "future" in any job. The future lies in the one who holds the job.

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## "והלויים יחנו סביב למשכן העדת ולא יהיה קצף על עדת בני ישראל ושמרו הלויים את

משמרת משכן העדות" (במדבר א:נג)

**The Levites shall camp around the Mishkan of the Testimony, so that there will not be anger upon the congregation of B'nai Yisrael, and the Levites shall be careful to guard the Mishkan of Testimony.**

The placement of the Levi'im seems to address two goals: first, to prevent [G-d's] anger from coming upon the Jews, and secondly, to guard the holy site. By seeing how they accomplish these missions, we can learn how we are to carry out the tasks set before us.

Rashi says that by following HaShem's instructions we will avoid [His] anger. If, however, we disobey, and strangers (those not Divinely ordained to serve) performed the Temple services, there would be anger, as there was when Korach and his followers tried to assume the role of priesthood that was not theirs.

That goal seems easy to understand. The second one, however, is more difficult. What sort of protection were the Levi'im providing? It isn't likely to be physical safekeeping because the Mishkan was in the center of the camp, surrounded by the rest of Israel, and also, as the Avnei Azel points out, these Levi'im were counted from the age of thirty days old as "guardians of the holy safekeeping." Obviously, a baby is not going to provide much protection.

Rather, the Avnei Azel (quoted in Ma'ayana Shel Torah) explains that this was a spiritual protection. The point was to teach us that our protection doesn't come from physical might or tactical prowess. Rather, the Levi'im protected the Mishkan with their holiness. Further, he points out that this was a quality they were imbued with the moment they were born.

This teaches us a tremendous lesson about knowing our place. The Levi'im were the guardians of the Mishkan (and of this mitzvah) for one reason only: because that is what HaShem decided. Whether someone else felt he would have been more appropriate is irrelevant. A regular Yisrael could rise to become the greatest Torah scholar in the world, but he would not be worthy of performing the work of the Kohain or the Levi. Likewise, a person might be a complete Am Ha'aretz (ignoramus), yet he could become the Kohain Gadol by virtue of his birth.

We all have roles to play that are pre-destined by HaShem. We can rise and achieve, but only within our sphere of purpose. Lawyers aren't meant to treat sick people, men aren't meant to bear children, and clowns aren't supposed to be serious. This does not mean that one person or the other is at a disadvantage because he is not doing what someone else is. A Jew will not be penalized for not performing the Temple service if he was born a Yisrael because this is not his mission. On the contrary, if he tries to overstep his bounds and take on the mitzvos of someone else, there will be anger, controversy, and Divine displeasure.

The message of the protective circle of Levi'im is that we are all created exactly where we need to be in order to fulfill our mission. And what is that mission? To live our lives as dedicated and trusted servants of G-d, for which we will ultimately be richly rewarded.

*Rabbi Berel Wein recounts the time he visited a wealthy businessman to raise funds for a needy individual. Knowing the man to be quite well-off, Rabbi Wein was expecting a sizable amount.*

*However, the fellow gave him a check that was much smaller than anticipated, and Rabbi Wein questioned it. "Come on," he said. "This is a very important cause. We need more than this."*

*"Relax, Rabbi," replied the man. "Have bitachon. I'm sure HaShem will make you successful in raising what you need."*

*"Listen," answered R' Berel. "I'm the rabbi. Telling people to have faith is MY job, not yours. Your job is to write the big checks. Let's stick to doing what we're each supposed to do."*

*He got the money.*