



In the Way of Moshe

מדוע לא אכלתם... וישמע משה וייטב... (ויקרא י:כ-כ)
Why did you not eat... משה heard and he approved.

משה had confronted אהרן's surviving sons and asked why they had not eaten from the ראש חודש offering. אהרן responded by demonstrating correctly that the deaths of נדב and אביהוא prevented them from partaking of this offering.

As soon as he heard אהרן's reasoning, משה conceded that his brother was right. As רש"י teaches, משה did not attempt to defend his position. Instead, he admitted without embarrassment that ד' had instructed him only that the special one-time inauguration offerings should be eaten on that day, just as אהרן and his sons had assumed — but משה had forgotten this fact.

It seems difficult to understand why the תורה must inform us that משה immediately admitted his mistake and did not attempt to defend his position. Would we have expected any less from the greatest prophet of all time, through whom ד' transmitted the תורה to our people?

R' Chaim Shmuelevitz זצ"ל explains that it is precisely because of his unparalleled stature that משה might have been tempted to deny that he had erred. He might have reasoned, "How can I admit that I have forgotten a law? If I admit to this, people might say that if I erred in this instance, I may have erred in other areas as well. All that I have taught them may become subject to doubt and the truth of the תורה which I have transmitted may come into question."

משה made no such rationalizations. He knew that "the seal of ד' is truth," and that there could be no deviating from it. If in this one instance משה erred, then he was prepared to admit his mistake without hesitation and without fear of repercussions. It was through such strength of personality that משה merited to be the teacher of all ישראל forever, whose word remains sacred and unchallenged for all eternity.

R' Salanter זצ"ל is known as the founder of the מוסקר movement because he introduced daily ethical study as an indispensable part of the תורה וישיבה student's curriculum. He also taught that מוסקר study must be done with total involvement of one's

spirit and emotions so that the ethical teachings of the Sages will have a lasting impact on one's נשמה (soul).

Today, R' ישראל's approach is practiced in ישיבות the world over. However, more than a century ago, when R' ישראל began to publicize his philosophies, he was met with stiff opposition from those who considered his approach somewhat revolutionary and unnecessary.

It happened once that R' ישראל came to a certain city to deliver a Talmudic lecture open to the public. In the audience were some of his antagonists who were eager to find some flaw in his lecture and thereby damage his image in the community. In the course of the lecture, one such fellow interjected with a question which challenged the premise put forth by R' ישראל. R' ישראל was silent for a few moments. Then, those near him heard him murmuring to himself, "R' ישראל, you are, after all, a בעל מוסקר (one who lives by and preaches the teachings of מוסקר)." He then announced, "The question put forth has refuted my premise. I have nothing more to say." With those words, he closed the volume before him and descended the pulpit.

While R' ישראל's antagonists smiled with satisfaction, his disciples approached him to ask what he had meant by those words which he had whispered.

"You see," R' ישראל explained, "I actually had three possible ways by which to answer his question. Had I chosen any of these three responses, I highly doubt whether he would have had anything more to say. But in truth, I know that none of these three approaches is correct, for each can be refuted, though with great difficulty. For a moment, I considered using one of these responses, for if I were to admit defeat, this might do damage to my cause of spreading the idea of מוסקר study.

"However, I then reflected, 'R' ישראל, you are, after all, a בעל מוסקר. Does not מוסקר stress the quality of truth and disparage those who stray after falsehood? How can you in good conscience suggest an answer which in your heart you know to be false?'

"That is why I descended the podium without responding."

Adapted from: *More Shabbos Stories* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק ג' ה'

*Last week we mentioned a תנא דבי אלהו (פרק כ"ג) that the ישראל gathered together and made a community ברית (promissory agreement) to performing acts of גמילות חסדים, with one another. This resulted in the גאולה from מצרים. [Ed. Note: This may possibly be another answer to the question of why we begin the סדר with קח לחמא... עניא... כל דכפין ייתי ויכול... this is the bread of affliction...all those who are poor, come and eat...We are reenacting the תקנה of חסד which we did with one another, which led to the גאולה].

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. The רמב"ם explains from the פסיקתא that ד' reciprocated and answered them because of their חסד as it says, עמך יז אלקת, In your kindness You guided this people that you redeemed...פסיקתא explains: this refers to the חסד of בני ישראל which led to the חסד and the גאולה.

Questions of the week

1. What was the reward that אהרן received for remaining silent after the sudden death of two of his sons?
2. What is the name of the bird that shares its food only with its friends?



1. אלהו — 11:19) It is rendered unkosher since its kindness is exclusive [Ruzhiner Rebbe]
2. The bird shares its food ONLY with its friends, NOT with any other birds. (10:4)
1. אהרן — 11:19) and only to אלהו and only to אלהו

Halacha Corner
עניי דיומא:
הלכות פסח -
בדיקת חמץ

- The custom is to take a feather with which to dust out the בדיקה for the חמץ from the holes and cracks.
- Commonly missed areas to search for חמץ include: work desks, knapsacks, school lockers, clothing pockets, etc.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss 1-3 הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear תלמיד,

A תלמיד of R' Elya Svei, זצ"ל, had a child after 7 years of marriage. His wife gave birth to a little boy who was born prematurely and weighed just close to 3 pounds. The baby was placed in the High Risk Unit of the Hodges Hospital in Milwaukee.

After 2½ months, the family was told that their son was well enough to be taken home. The תלמיד wanted to buy the nurses a gift. Unsure of what would be appropriate, he called his רֵאשׁ יְשִׁיבָה, R' Elya Svei, for advice. He was taken aback when the רֵאשׁ יְשִׁיבָה said, "Don't buy a gift! Of course you should show your appreciation. My advice is: Every year on your son's birthday, bring him back to visit the unit!"

That is exactly what the family did for the first six years. Over the next few years there was always another reason for not going back. However, the year of their son's בְּר מִצְוָה, he came with a בְּר מִצְוָה invitation and handed it to the head nurse, along with a warm letter of gratitude. He thanked everyone profusely for what they had done years earlier and brought a special cake for the staff.

A few weeks later, the family received a beautiful letter from one of the nurses that read:

"My name is Jodi Campanella, and I am a nurse in the High Risk Nursery at Hodges Hospital where your son had an extended stay years ago... While at orientation, I heard all about your son and your wonderful family... A few weeks ago, I had the pleasure of meeting you when you brought an invitation to the בְּר מִצְוָה along with a letter that you had written about our staff. It touched my heart. You reminded me of why I became a nurse in the intensive care unit... Candy and flowers are a nice sentiment, but what you and your family do is something that helps us make it through the rough days. My most sincere thanks, Jodi C., RN."

My תלמיד, one does not have to show gratitude with lavish gifts. A sincere letter or a kind gesture is far more everlasting!

יהי זכרו ברוך!

בְּדִידוֹת

Your רבי

Story adapted from: *Yated Ne'eman* (with kind permission)

10th Annual International Pirchei Bnei Torah Contest

The 10th year of our international בְּנֵי תוֹרָה contest is underway. For the next few weeks, our contest learning will focus on your learning some of the practical הִלְכוֹת פְּסָח of the הִלְכוֹת פְּסָח.

1) Starting פּוֹרֵיחַ, begin learning at least two קצור שְׁלֵחֵן עֲרוּךְ from הִלְכוֹת פְּסָח in הִלְכוֹת every day until פְּסָח (29 days). The two practical סִימְנִים in עֲרוּךְ to be completed twice (totaling 23 סִימְנִים x2) chosen for the contest are: סִימְן קִיּוּחַ (סִימְן קִיּוּחַ) and סִימְן קִיּוּחַ (סִימְן קִיּוּחַ) (סִימְן קִיּוּחַ - י"א סִימְנִים) (סִימְן קִיּוּחַ - י"ב סִימְנִים).

Those who י"ח finish all סִימְנִים (along with completing מְקָרָא וְאָחַד תְּרַגְמוּ per grade level) before פְּסָח can review what they learned in the remaining days of the contest. To join/participate, please send a signed weekly fax to 718 506 9633 – include grade, name, school, city, state, contact # — or email: shnayimmikracontest@gmail.com.

The contestants as of press time are listed below:

Grade 1 – Aryeh Leib haCohen Schwartz; Yeshivas M'kor Boruch; Passaic, NJ;

Grade 5 – Yosef Shalom Stern; Yeshiva Ketana of LA; Los Angeles, CA; Kalman Singer; Rambam Day School; Savannah, GA; Avraham Abramson, Sheftel Beren, Aaron Bernstein, Shmuel Blashka, Yisrael Matan Cline, Yaakov Danziger, Aharon Flax, Izzy Greenberg, Avraham Hakakian, Elisha Hirsch, Yaakov Karimov, Abraham Kassin, Hershel Meir Kopel, Yehoshua Lavi, Tuvia Shalom Schwarz, Menachem Sonnenblick, Yaakov Weiss, Yehoshua Alexander Zelikovich; Yeshivas Chofetz Chaim (TA); Yehuda Frieman, Kalman Hefter, Chaim Katz, Daniel Kraines, Naftali Kraines, Zevi Minkin, Yaakov Pianko, Eliyahu Rayman; Yeshivas Toras Simcha; Baltimore, MD.

Grade 6 – Avrohom Goldman; Rambam Day School; Savannah, GA; Yoel Goldstein, Akiva Morris, Reuven Newman, Yakov Newmark, Yehuda Rubin, Noach Salzberg, Avi Scherer, Dovi Shulman, Baruch Tessler; Yeshivas Toras Simcha; Baltimore, MD; Meshilem Zev Fisher; Talmud Torah Ohr Moshe; Brooklyn, NY.

Grade 7 – Shalom Barth, Netanel Berkowitz, Betzalel Cohen, Nosson Tzvi Fogel, Daniel Herman, Shraga Kraines, Akiva Krohn, Chaim Newmark, Yaakov Paige, Yaakov Tzvi Rayman, Eliezer Dov Saitowitz, Akiva Asher Shafranovich; Yeshivas Toras Simcha; Baltimore, MD;

Grade 8 – Dovi Nitekman, Zevi Weinberg; Rambam Day School; Savannah, GA; Akiva Horan, Moshe Kraines, Yakir Lazar, Shmuel Morris, Yitzchok Rayman; Yeshivas Toras Simcha; Baltimore, MD; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonurst; Brooklyn, NY.



Understanding Davening

An edited selection of לְפָרֶשֶׁת הַחֹדֶשׁ

אַרְבַּעָה רֵאשֵׁי שָׁנִים ... These are the four **New Years** in every Jewish calendar year [See the first מִשְׁנֵה in הַשָּׁנָה (1) רֵאשׁ הַשָּׁנָה (2) אֵי אֶלוֹל (3) אֵי תִשְׁרִי, and (4) אֵי (בֵּית שְׁמַאי) שְׁבַט or (בֵּית הַלֵּל) טִי"ו שְׁבַט]. נִסָּן is considered the first month even though the calendar year starts in תִּשְׁרִי.

אַרְבַּעָה תְּקוּפוֹת בְּשָׁנָה ... These are the four seasons throughout the year: spring, summer, autumn and winter. נִסָּן is considered the first season, for it's the month in which the 1st rays of the sun shone onto the world.

אַרְבַּעָה פְּרָקִים בְּמִחְזָה ... These are the 4 times in the year that the world is judged [See 2nd in הַשָּׁנָה (1) פְּסָח (grain), (2) שְׁבוּעוֹת (fruits), (3) רֵאשׁ הַשָּׁנָה (people), (4) סוּכוֹת (water)]. נִסָּן is the 1st judgment.

אַרְבַּעָה עֲרֻכִים אֲשֶׁרֵנָּה ... This refers to the four תּוֹרָה passages that are read during the weeks preceding פְּסָח - (1) שְׁקָלִים, (2) זָכוֹר, (3) פָּרָה and (4) הַחֹדֶשׁ. Each one is read to add another merit that will help bring מְשִׁיחַ.

אַרְבַּעָה כּוֹסוֹת בְּמִחְזָה ... The word כּוֹס appears four times in the dream of הַפְּרָעָה's wine chamberlain. This is a רְמֵז to the four cups of poison that will be drunk by the enemies of יִשְׂרָאֵל at the time of מְשִׁיחַ.

אַרְבַּעָה מְלְכוּתוֹת נְדוּשׁ ... אֲרִבְעָה מְלְכוּתוֹת נְדוּשׁ (ז' דְּנִיאַל (י' פְּרָק (ז' דְּנִיאַל (ז' דְּנִיאַל (ז' דְּנִיאַל) prophesied that there would be four kingdoms [(1) בְּבָבֶל, (2) פָּרְס וּמְדִי, (3) גְּוֹן, and (4) רּוֹמ] that would rule over בְּנֵי יִשְׂרָאֵל until the coming of מְשִׁיחַ.

אַרְבַּעָה חֲרָשִׁים בְּמִחְזָה ... In זְכָרְיָה (ב' פְּרָק), 4 carpenters will come and redeem בְּנֵי יִשְׂרָאֵל from the 4 kingdoms that oppress them [(1) מְשִׁיחַ בֶּן דָּוִד, (2) מְשִׁיחַ בֶּן יוֹסֵף, (3) (סוּפָה נב:) בְּהוֹן צֶדֶק (4) אֶלְיָהוּ].

