

A LESSON FROM THE PARASHA

Celebrating With Your Brothers

Sibling rivalry goes back to the first family. Kayin killed Hevel because he could not accept his own poor effort in bringing an adequate *korban* (sacrifice) to G-d. Instead of celebrating Hevel's good deeds, bringing from the best of his flock, Kayin killed Hevel.

Although Moshe and Aharon were on a sublimely loftier level, these tensions are normal human emotions. Interestingly, we see that Moshe dealt with some of the same feelings we may have felt with our own siblings.

Rabbi Zev Leff relates:

The Sages tell us that one who suspects another wrongly is smitten in his own body (Talmud, *Shabbos* 97a). If there are no grounds to suspect another, then the suspicion reflects on the one who is suspicious. He knows that if he were in a similar position himself, he probably would have acted as he suspects his friend of acting. Therefore, his suspicion is based on a personal blemish, and this is the personal impairment that the Sages refer to as being smitten bodily.

When G-d told Moshe that he would be the High Priest, and not his older brother Aharon, Moshe felt Aharon might feel slighted. However, this was groundless. G-d told Moshe that Aharon would have nothing but joy in his heart upon hearing that Moshe had been chosen. Therefore, the basis for Moshe's suspicion must have been within himself. And it was this slight blemish that G-d responded to by punishing Moshe.

This fascinating passage shows that even Moshe perhaps experienced a muted version of the same tension of sibling rivalry. To whatever degree Moshe may have possessed this suspicion, it's also apparent he fixed that blemish. Moshe was a spiritual giant, and his actions show us the correct way to interact with our brothers. We see this when G-d

told him to make Aharon's High Priest garments.

Rabbi Avigdor Nebenzahl relates an interesting question concerning the High Priest's clothing (28:2-3). In one verse, G-d tells Moshe to "make holy clothing for Aharon your brother." In the next verse, G-d states, "And you will tell the wise men and they shall make the clothing of Aharon..." Rabbi Nebenzahl relates, "I believe it is possible to say that Moshe *Rabbeinu* was assigned a test from G-d to activate dormant spiritual potential. G-d sought Moshe's reaction after being told that he would have to make Aharon's clothing."

How would we feel in a similar situation? Let's say someone wants to be part of a basketball team, and so does his brother. In the end, the team recruits his brother, but not him. To make matters worse, the club informs him that he must make his brother's jersey! How would we feel? Rabbi Nebenzahl says that this is how Moshe felt. In the beginning, he wanted to be the High Priest, but did not "make the cut." Then, Moshe heard he had to make his brother's clothing. Instead of becoming jealous, Moshe celebrated Aharon's attainment of the High Priesthood. When G-d saw that Moshe was happy, He actually retracted the request to make Aharon's garments. We see from here the incredible greatness of Moshe *Rabbeinu*, and the correct way to act. We should not be spiteful of others' success, even facing a loss of our own *kavod* (honor). Instead, we should be happy for our brothers or any other Jews who merit incredible things that we have not.

RABBI
ARYEH
PRIDONOFF



THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER FROM
ME'AH SHE'ARIM BY RABBI YITZCHOK ZILBERSTEIN

During the *Megilla* reading on Purim night one year, the Gateshead Rosh Yeshiva observed that some people were banging excessively when Haman's name was read, and were disturbing everyone else. He appropriately decided to put a stop to the excessive noisemaking. The next morning before the *Megilla* reading, he stood up and announced that the reader of the *Megilla* would not be *motzi* (discharge the obligation for) those who overdo the noisemaking.

Rema (O.C. 581:1) rules that the *chazzan* leads the congregation and must be *motzi* everyone with his prayers. If he hates someone in the congregation and has in mind not to be *motzi* him, everyone else, even those he likes, aren't *yotzei* either. (See M.B. 53;57 who warns the *chazzan* about this).

Q Does the rest of the congregation fulfill their obligation of *Megilla* if the *chazzan* is not *motzi* the noisemakers?

A *Chavos Ya'ir* (186) implies that the reason for the aforementioned *halacha* of the Rema is that the *chazzan* is a messenger of the congregation who appointed him to be *motzi* the entire congregation. The *chazzan*, however, deviated from the sender's (the congregation's) instructions by not being *motzi* the one whom he hates; consequently, his appointment is nullified. Thus, the rest of the congregation is not *yotzei* either.

Shu"t Ha'elef L'cha Shlomo (O.C. 36), however, explains the reason for the *halacha* based on a *Magein Avraham* (53;22) who requires a *chazzan* to remove all jealousy for his enemies from his heart. A *chazzan* who is not *motzi* someone shows that he has not removed the jealousy from his heart, and is thus

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A PARASHA Q 4 U

RABBI DOVID SPETNER

What other *parasha* most closely resembles this week's *parasha* both in name and in content?

Bring this question to the Shabbos table and see who knows the answer!



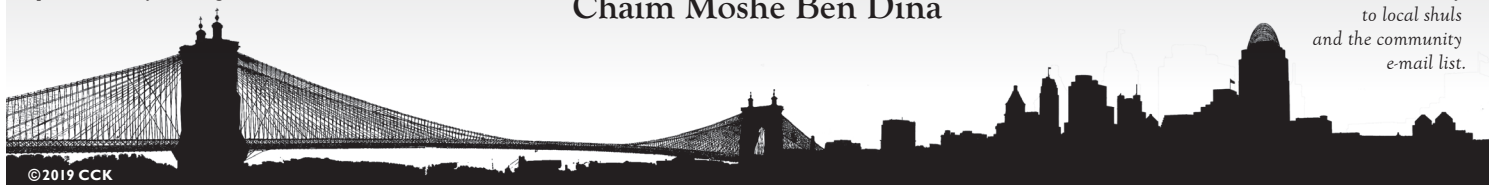
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THE RABBI WAS ASKED

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disqualified from being a *chazzan*.

The Gateshead *Rosh Yeshiva*, or any rabbi, is the one in charge of his congregation, and therefore, the reasons mentioned do not apply. The *chazzan* is an appointee of the *Rosh Yeshiva*, and must follow his order. The *Rosh Yeshiva* has the power to decide that those disturbing the congregation are not a part of the congregation, and consequently, the *chazzan* who is not *motzi* the noisemakers isn't defecting his appointment, but rather fulfilling it.

The second reason does not apply either since he has no jealousy for anyone in the congregation; he is just fulfilling the *Rosh Yeshiva's* command. He is, therefore, not disqualified from being a *chazzan*. 🕊️

IT HAD TO BE HASHEM

The war in Europe has finally ended but life only became more dangerous for the refugees in Japan...

The city of Shanghai was a port city which would be a strategic place to use as a jumping off point for an invasion of Japan. Therefore, as American forces "leap-frogged" towards Japan, the city was chosen as a military target and was heavily bombarded. There was an immense amount of destruction in the city along with much loss of life. The Jewish refugees were not spared the loss of life together with other citizens of the city. However, especially with *yeshiva* students, miraculous stories abounded and not one *yeshiva* student was hurt in any bombing raids. It reached a point where during raids, Chinese people would seek out a *yeshiva* student to be near in the hope that it would protect them as well. This occurred even though buildings that were being used as study halls or as dormitories were struck by bombs or collapsed due to being weakened by tremors from explosions. In fact, the

GLIMPSES OF THE KOLLEL



day before an atomic bomb was dropped on Hiroshima, Japan, there was a carpet-bombing raid by 300 American bombers over Shanghai. The building in which the Mir Yeshiva was learning shook mightily from the blasts but remained standing. The dormitory building next door was hit directly and immediately collapsed. There were several students who were feared to have been in the building, but each one was eventually accounted for each with his own story of how he was saved. One was not feeling well and inexplicably, minutes before, decided to seek a doctor and had left the building. Another happened to be standing under a reinforced concrete staircase which did not collapse with the rest of the building. With the end of the war, everyone hoped to finally emigrate out of China, but in the end, it did not happen immediately at all. Some waited several years after the war ended to finally receive their visas to America or Israel. From the beginning of the episode until the end, from Vilna momentarily being returned to Lithuania, to the fake visas to Curacao, to inexplicably being allowed to travel across the Soviet Union, to being harbored for the duration of the war by the military allies of those

that wished to destroy them, all those who underwent it knew that it could only be the direction of the Hand of Hashem. 🕊️

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

Before the second generation of Jews in America began to move toward educated professions such as doctors and lawyers, Benjamin Koenigsberg led the way as an example of a self-employed, fully observant Jew. The list of organizations and initiatives he took part in is long and varied, as he was the consummate "*k'lal mentsch*," or advocate for the Jewish public. In the legislative arena, he was among those who battled long and hard to grant the legal right to observe Shabbos and to institute *Kashrus* regulation. He served as secretary for United Orthodox Jewry, was director of the Downtown Talmud Torah of Manhattan, and helped organize the first Young Israel and later served as its president. He helped Rabbi Bar Ilan establish Mizrahi in America and was chairman of the board of the Rabbi Jacob Joseph school for many years. He was vice-president of the Orthodox Union and president of the American section of *Kollel Chibas Yerushalayim*. This was all while being professionally involved with the New York County Lawyers Association and the East Side Chamber of Commerce. Additional endeavors took up his time, as well. When asked how he found time, he jokingly answered that only between the hours of 1 and 6 a.m. does he take off from these projects, so has plenty of time to take care of everything. 🕊️

SOURCE: Levine, Dr. Yitzchak. Benjamin (Yissachar Dov) Koenigsberg (1884 – 1975). 2017.

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