

## Moshe inquired insistently about the he-goat of the sin-offering, for, behold, it had been burned! (10:16)

Moshe *Rabbeinu* and Aharon *HaKohen* had opposing views concerning the *Rosh Chodesh* he-goat. The *kohanim* burned it, because they felt it was *kodshei doros*, consecrated forever, to be offered again and again. They felt that, since they were *onenim*, mourners, who had just witnessed the tragic deaths of Nadav and Avihu, they could not partake of the meat. Although Moshe had said they were allowed to eat the first two *korbanos* (meal-offerings), they were *kodshei shah*, offering consecrate specifically for the Inauguration of the *Mishkan*. Moshe, however, felt they could eat the *seir Rosh Chodesh*, as well. Moshe accepted Aharon's logic that it should not be eaten. The *Lev Simchah* asks a practical question: Where was Moshe? He should have been present, instructing the *kohanim* to eat the *korban* and not burn it. The *Rebbe* explains that Moshe was attending the funeral of Nadav and Avihu. Thus, he was not present when the *Kohanim* burned the *korban*.

The *Pnei Menachem* (*Lev Simchah*'s brother and successor) explained: Concerning Nadav and Avihu's deaths, the Torah writes: *V'acheichem kol bais Yisrael yivku es ha'sereifah asher saraf Hashem*, "And your brethren, the entire *Bnei Yisrael*, shall bewail the conflagration that Hashem ignited" (Ibid. 10:6). The word *yivku*, shall bewail, is future tense. It should have been in present or even past tense – not future. He explains that, when a *tzaddik* passes, the void his loss leaves becomes greater, and the people feel it more each day. Thus, the Torah writes it in future tense. Alternatively, it was *Rosh Chodesh Nissan*, on which we neither render eulogies nor fast. Indeed, this continues for the entire month. Thus, Moshe used the word *yivku* in future tense, alluding to the fact that the real eulogy and weeping would be delayed until the end of the month.