

The Sefas Emes's Amazing Revelation

Aharon Who Loved Peace Passed Away on Rosh Chodesh Av a Tikun for Baseless Hatred Which Caused the Destruction of Our Beis HaMikdosh

In this week's parsha, parshas Masei, we read (Bamidbor 33, 1): “אלה מסעי בני ישראל אשר יצאו מארץ — אלה מסעי בני ישראל אשר יצאו מארץ — these are the journeys of Bnei Yisroel, who left the land of Egypt with their legions, led by Moshe and Aharon. Here the Torah begins to enumerate the forty-two journeys that Yisroel travelled from the time of the exodus from Egypt until their arrival at the border of Eretz Yisroel. As a general rule, the text does not describe all the details of each journey, but merely suffices with the description: “ויסעו” “ויחנו” — they journeyed, they camped.

This pattern is strikingly evident regarding their journey to the Sinai Desert (ibid. 15): “ויסעו מרפידים” “ויחנו במדבר סיני” — they journeyed from Rephidim and they encamped in Midbar Sinai. The text makes no mention of the momentous revelation at Har Sinai; it simply relies on what was already described in parshas Yisro. Notwithstanding, there is a significant departure from this pattern concerning the journey from Kodesh to Hor HaHar (ibid. 37):

“ויסעו מקדש ויחנו בהר ההר בקצה ארץ אדום, ויעל אהרן הכהן אל הר ההר על פי ה', וימת שם בשנת הארבעים לצאת בני ישראל מארץ מצרים בחודש החמישי באחד לחדש, ואהרן בן שלש ועשרים ומאת שנה במותו בהר — they journeyed from Kodesh and encamped in Hor HaHar, at the edge of the land of Edom; Aharon HaKohen went up to Hor HaHar at Hashem's command; he died there in the fortieth year after the exodus of Bnei Yisroel from the land of Egypt, in the fifth month, on the first day; Aharon was one hundred and twenty-three years old at his death on Hor HaHar.

Why did HKB"H, the giver of the Torah, choose to recount Aharon HaKohen's death to us at Hor HaHar, once again? Just five parshahs ago, in parshas Chukas,

the Torah chronicled Aharon's death in detail (Bamidbor 20, 28): “וימת אהרן שם בראש ההר וירד משה ואלעזר מן: ההר, ויראו כל העדה כי גוע אהרן ויבכו את אהרן שלשים — and Aharon died there at the top of the mountain; Moshe and Elozor descended from the mountain; the entire assembly witnessed that Aharon had perished; they wept for Aharon thirty days — the entire house of Yisroel.

Additionally, it is worth noting that here the narrative adds two important details concerning Aharon's passing that are not mentioned in parshas Chukas. Firstly, “ויעל” — as Rashi teaches us, we learn here that Aharon passed away with a gentle kiss, by the mouth of Hashem. Why isn't this fact mentioned in parshas Chukas?

Secondly, the narrative here informs us of the month and day that Aharon passed away: “בחודש החמישי באחד” — on the first day of the fifth month — in other words, on Rosh Chodesh Av. This is also mentioned in the Shulchan Aruch with regards to historical dates on which tragic events befell our forefathers (O.C. 580, 2): “באחד באב מת אהרן” — Aharon died on the first of Av.

So, it is incumbent upon us to explain why the Torah waited specifically until our parsha to reveal the date of Aharon's death, rather than mentioning it in parshas Chukas. Furthermore, the fact that the Torah mentions this date at all is a tremendous novelty, not found anywhere else in the Torah; even the dates that our holy Patriarchs passed away and the date that Moshe Rabeinu passed away are not recorded.

Aharon Passed Away in the Month of Av the Month in Which the Sanctuary was Destroyed

Let us begin our enlightening journey with an incredible insight found in the incomparable teachings

of the Sefas Emes on our parsha (5659). He writes that HKB"Y arranged for Aharon HaKohen to pass away specifically on Rosh Chodesh Av, because the second Beis HaMikdosh was destroyed in the month of Av due to the sin of baseless hatred, "sinas chinom." This is stated in the Gemoreh as follows (Yoma 9:):

”מקדש ראשון מפני מה חרב, מפני שלשה דברים שהיו בו עבודה זרה וגלוי עריות ושפיכות דמים... אבל מקדש שני שהיו עוסקין בתורה ומצוות וגמילות חסדים מפני מה חרב, מפני שהיתה בו שנאת חנם, ללמדך ששקולה שנאת חנם כנגד שלש עבירות עבודה זרה גלוי עריות ושפיכות דמים.”

The Gemoreh states that the first Beis HaMikdosh was destroyed because of the three cardinal sins. Despite the fact that the people in the times of the second Beis HaMikdosh occupied themselves with Torah, mitzvos and charitable acts, the Beis HaMikdosh was destroyed because of "sinas chinom" — teaching us that "sinas chinom" is as serious and carries the same weight as the three cardinal sins of idolatry, immorality and murder.

The possuk in parshas Chukas (Bamidbor 20, 29) states clearly that the people wept for thirty days after witnessing that Aharon had passed away. Rashi, there, comments: “כל בית ישראל, האנשים והנשים, לפי שהיה אהרן רודף שלום ומטיל אהבה בין בעלי מריבה ובין איש לאשתו — everyone grieved over Aharon's death, both the men and the women, since he was the ultimate peacemaker — he promoted peace between disputants, including husbands and wives. We also learned in the Mishnah (Avos 1, 12): “הלל אומר, הוי מתלמידי של אהרן, אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן — Hillel says: Be among the disciples of Aharon — love peace and promote peace, love your fellow creatures and bring them closer to Torah.”

It is also well-known that which we have learned in the Gemoreh (Berachos 7:): “גדולים צדיקים במיתתן יותר: מבחייהן — the righteous are greater in death than during their lifetimes. This indicates that tzaddikim have the power to protect Yisroel even after their deaths. Accordingly, the Sefas Emes explains, this is why HKB"Y arranged for Aharon HaKohen to depart from this world specifically on Rosh Chodesh Av. From the upper world, he can influence us to follow in his footsteps and be: “אוהב שלום ורודף שלום” — one who loves peace and pursues peace. If we could accomplish

this, we could correct the serious flaw of "sinas chinom," which caused the destruction of the second Beis HaMikdosh, in this very month of Av.

Every Rosh Chodesh Av Yisroel's Grief over the Loss of Aharon is Awakened

We can add a spicy tidbit to his holy words based on the possuk quoted above: “ויוראו כל העדה כי גוע אהרן: -- the entire assembly witnessed that Aharon had perished; they wept for Aharon thirty days — the entire house of Yisroel. We also quoted Rashi's comment: “כל בית ישראל, האנשים והנשים, לפי שהיה אהרן רודף שלום ומטיל אהבה בין בעלי מריבה ובין איש לאשתו” -- everyone grieved over Aharon's death, both the men and the women, since he was the ultimate peacemaker — he promoted peace between disputants, including husbands and wives.

It turns out, therefore, that on Rosh Chodesh Av all of Yisroel wept over Aharon's departure, since he promoted peace among the people of Yisroel. Consequently, Rosh Chodesh Av was established, for all future generations, as a day on which all of Yisroel mourn the loss of Aharon HaKohen and the loss of his outstanding attribute, as well — loving peace and pursuing peace. Due to the loss of this attribute, we fell victim to "sinas chinom," leading to the destruction of our Beis HaMikdosh. If we are inspired to repent and to emulate the ways of Aharon — to love every member of Yisroel — the third Beis HaMikdosh will surely be built, swiftly, in our times.

Now, we have been provided with a greater understanding as to why the Torah chose to mention the date of Aharon's passing specifically in parshas Masei. For, in most years, the Shabbos on which we read parshas Masei falls either on Rosh Chodesh Av itself or on the Shabbos on which we bless and welcome the month of Av.

So, it turns out that parshas Masei represents a preparation for Rosh Chodesh Av, the day Aharon HaKohen departed this world. This is why HKB"Y chose to mention that Aharon HaKohen passed away on Rosh Chodesh Av specifically in parshas Masei — for this is the ideal time for us to recall why all of Yisroel grieved over the loss of Aharon. By recalling the loss of our ultimate peacemaker, we will be inspired to follow in his footsteps and eliminate the serious flaw of "sinas chinom" that caused the destruction of the Beis HaMikdosh.

The Torah of Truth Was in His Mouth

To commemorate the passing of Aharon on Rosh Chodesh Av, it is only fitting that we explain at greater length the nature of his kedushah. We quoted above the Mishnah from Avos (1, 12): ה"לל אומר, הו"י מתלמידיו: "של אהרן, אוהב שלום ורודף שלום, אוהב את הבריות" **Hillel says: Be among the disciples of Aharon — love peace and promote peace, love your fellow creatures and bring them closer to Torah. Why does Hillel choose the phraseology "ומקרבן לתורה" — and bring them closer to Torah — rather than "ומקרבן למקום" — and bring them closer to Hashem, the Omnipresent?** Additionally, what is the connection between the fact that he loved and promoted peace and that he brought people closer to Torah?

In fact, we find that the prophet praised Aharon and associates his attribute concerning peace with his powerful Torah influence over Yisroel (Malachi 2, 6): "תורת אמת היתה בפיהו ועולה לא נמצא בשפתיו; בשלום ובמישור הלך אתי ורבים השיב מעון, כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו כי מלאך ה' צבאות הוא" — **the Torah of truth was in his mouth, and injustice was not found on his lips; he walked with Me in peace and with fairness, and turned many away from iniquity. For the lips of the Kohen should safeguard knowledge, and people should seek teaching from his mouth; for he is an agent of Hashem, Master of Legions.** The Gemoreh (Sanhedrin 6:) teaches us that the prophet is speaking about Aharon HaKohen. Here, too, what is the connection between "he walked with Me in peace" and his Torah-influence on Yisroel-- **for the lips of the Kohen should safeguard knowledge, and people should seek teaching from his mouth?**

Also, in keeping with the spirit of the times, for at this time of year we are occupied with correcting the flaw of "sinas chinom" that led to the destruction of our Beis HaMikdosh, why, indeed, is love for your fellow Jew the foundation of the entire Torah? After all, the Torah states (Vayikro 19, 18): "ואהבת לרעך כמוך אני ה'" — **you shall love your fellow Jew as yourself; I am Hashem.** "אמר רבי: תורת כהנים" — **according to Rabbi Akiva, this is one of the basic principles of the Torah.** In a similar vein, the Gemoreh (Shabbos 31.) records how a person who wanted to convert asks Hillel to teach him the entire Torah while he is standing on one leg; Hillel

responds: "דעלך סני לחברך לא תעביד, זו היא כל התורה" — **do not do anything to your fellow Jew that you would not wish done to yourself; this is the basis for the entire Torah.** When all is said and done, why is it impossible to acquire Torah without the attribute of loving your fellow Jew?

Our teacher, the Arizal, has warned us in Shaar HaKavanos that it is essential to accept upon oneself the love of one's fellow Jew prior to praying and during one's Torah study:

"קודם שהאדם יסדר תפילתו בבית הכנסת מפרשת העקידה ואילך, צריך שיקבל עליו מצות ואהבת לרעך כמוך, ויכוין לאהוב כל אחד מבני ישראל כנפשו, כי על ידי זה תעלה תפילתו כלולה מכל תפילות ישראל, ותוכל לעלות למעלה ולעשות פרי, ובפרט אהבת החברים העוסקים בתורה ביחד, צריך כל אחד ואחד לכלול עצמו כאלו הוא אבר אחד מן החברים שלו."

By having in mind to love every Jew as oneself, one's prayers will then include the prayers of all of Yisroel; this insures that they will ascend to the heavens and produce results. Especially when one is learning Torah with a group of friends, one should have in mind to love all of those participating together in Torah study, as if you are all limbs from a single body.

All of the Neshomos of Yisroel Originate from HKB"H's Mouth

To answer all of these questions, let us present an important principle found in both our early and later sources. According to these sources, all of the Neshomos of Yisroel originate from HKB"H's mouth, so to speak. For, he blew a living soul into man from his mouth, as it is written (Bereishit 2, 7): "ויוצר ה' אלקים את האדם: עפר מן האדמה, ויפח באפיו נשמת חיים ויהי האדם לנפש" — **and Hashem G-d formed the man of dust from the ground, and He blew into his nostrils the soul of life; and man became a living being.** Undeniably, HKB"H is not a physical being, confined to the form of a human body, and He cannot be truly appreciated by those limited to a physical body. Nevertheless, we anthropomorphize HKB"H to better relate to Him and to gain some insight into His being and His attributes.

Throughout the Torah, we find anthropomorphisms relating to HKB"H. In Shemos (9, 3) it states: "הנה יד ה' הויה במקנך" — **behold, the hand of Hashem is on your livestock.** Similarly, in Devarim (11, 12) it states:

“כי ה' יתן חכמה — מפיו דעת ותבונה” — **for Hashem grants wisdom; from His mouth comes knowledge and understanding.** The Midrash compares this to a wealthy man who has a son; the son comes home from school and finds a plate of food in front of his father; the father takes off a piece and gives it to his son; the son says that he does not want that piece but he only wants a piece from what is in his father's mouth; the father fulfills the son's request. Why? Since the son is dear to him, he gave him from his own mouth. In a similar fashion, Hashem provides wisdom; anyone who is dearer to Him, receives knowledge and understanding from His mouth.

Regarding this issue, let us quote from the amazing words of the great Rabbi Chaim of Volozhin, zy"l, in Nefesh HaChaim (1, 15): [הנשמה] שנקראת “אמנם הענין שנקראת [הנשמה]: אמנם בלשון נשימה, אין הכוונה בחינת נשימת האדם, אלא כביכול נשימת פיו יתברך שמו, כמו שכתוב ויפח באפיו — although the word “neshamah” is related to the Hebrew word for breath, נשימה, it is not referring to human breath, but rather to the breath from G-d's mouth, as it were. He goes on to explain that the source of all of Yisroel's neshamahs always remains above, so to speak, in HKB"H's mouth. The portion of the neshamah that descends to this world to clothe itself in a human body represents mere sparks of light from the original source. Here are his actual words:

“אמנם בחינת הנשמה היא הנשימה עצמה, שפנימיות עצמותה מסתרת בהעלם, ומקורה ברוך כביכול בתוך נשימת פיו יתברך שמו, שאין עצמות מהותה נכנסת כלל בתוך גוף האדם... רק בהירות ניצוצי אור מתנוצצים ממנה על ראש האדם הזוכה אליה, כל אחד לפי מדרגתו ולפום שיעורא דיליה.”

**“For Hashem Grants Wisdom from His Mouth
Come Knowledge and Understanding”**

Based on this principle, he explains (ibid. Chapter 16) a fascinating statement in the Midrash (Shemos Rabbah 41, 3):

“ויתן אל משה, הדא הוא דכתיב (משלי ב ו) כי ה' יתן חכמה מפיו דעת ותבונה... למה הדבר דומה, לעשיר שהיה לו בן, בא בנו מבית הספר מצא תמחוי לפניו אביו, נטל אביו חתיכה אחת ונתנה לו, מה עשה בנו, אמר לו איני מבקש אלא מזה שבתוך פוך, מה עשה נתנו לו, ולמה על שהיה מחבבו נתן לו מתוך פיו, הוי כי ה' יתן חכמה, וכל מי שהוא מחבבו יותר מפיו דעת ותבונה”

The possuk in Mishlei states (2, 6): “כי ה' יתן חכמה — מפיו דעת ותבונה” — **for Hashem grants wisdom; from His mouth comes knowledge and understanding.** The Midrash compares this to a wealthy man who has a son; the son comes home from school and finds a plate of food in front of his father; the father takes off a piece and gives it to his son; the son says that he does not want that piece but he only wants a piece from what is in his father's mouth; the father fulfills the son's request. Why? Since the son is dear to him, he gave him from his own mouth. In a similar fashion, Hashem provides wisdom; anyone who is dearer to Him, receives knowledge and understanding from His mouth.

Concerning the meaning of this Midrash, the Nefesh HaChaim writes:

“שבקשת הבן יקיר להשיג, שיושפע בו מניצוצי אור בחינת הנשמה, אשר מקורה נעלמה בנשימת פיו יתברך שמו. ורמזו עוד בלשונם הקדוש, שהמשילו לתינוק הבא מבית הספר דוקא, הודיעו נאמנה שאין מבוא בעולם להשיג בחינת ניצוצי אור הנשמה, אם לא על ידי העסק והעיון והתבוננות בתורה הקדושה בקדושה, כי שניהם ממקור אחד באים כידוע למבין.”

He explains that just as the source of all Jewish neshamahs is from HKB"H's mouth, so, too, the source of the entire Torah is from HKB"H's mouth. From His mouth came forth the voice and words of Torah to Yisroel, as it is written (Shemos 20, 1): “וידבר אלוקים — Hashem spoke all of these statements, saying. From this we are meant to understand that anyone who wishes to draw sparks of light from the source of his neshamah that is concealed in HKB"H's mouth, must engross himself in Torah study — whose source is also in HKB"H's mouth. By so doing, he succeeds in drawing sparks of light to his neshamah from its source.

This is also the meaning of the following segment of the Midrash (Shemos Rabbah 41, 3): “בשעה שעמדו ישראל על הר סיני לקבל את התורה, היו מבקשים לשמוע הדברות מפיו הקב"ה... כמו שכתוב (שיר השירים א ב) — ישקני מנשיקות פיהו” — when Yisroel stood at Har Sinai ready to receive the Torah, they wanted to hear the commandments directly from the mouth of HKB"H... as it says (Shir HaShirim 1, 2): “ישקני מנשיקות פיהו” — **let me be kissed with the kisses from His mouth.** The Nefesh Hachaim explains that at the exalted Revelation

at Har Sinai, every person was enveloped and illuminated by splendid sparks of light, similar to the source of the neshamahs itself in HKB"H's mouth, so to speak.

In this same vein, he adds a glorious idea addressing the following statement in the holy Zohar (Acharei Mot 73.): "ג' דרגין אינון מתקשרין דא ברא, קוב"ה אורייתא: "HKB"H, the Torah and Yisroel. Seeing as the source of the Torah is in HKB"H's mouth, and the source of Yisroel's neshamahs is also in HKB"H's mouth, it turns out that HKB"H, the Torah and Yisroel are bound together in HKB"H's mouth — and the thread of three strands will not unravel quickly. This is the gist of his holy words.

This idea provides us with a wonderful interpretation of the possuk (Devorim 8, 3): "כי לא על הלחם לבדו: " — **not by bread alone does man live, rather by everything that emanates from G-d's mouth does man live.** In other words, we should not believe erroneously that once HKB"H created man and blew a living soul into him that he can continue to exist on his own by eating bread and other foods. Rather: "כי על כל מוצא פי ה' יחיה האדם" — **by everything that emanates from G-d's mouth does man live** — man's continued existence depends on HKB"H's continuous supply of sustenance from the source of all of the neshamahs in His mouth. This is reflected by the statement (Nechemiah 9, 6): "ואתה מחיה את" — **and You sustain them all.** Note that the word "מחיה", meaning sustains, appears in the present tense — indicating that this is an ongoing process.

The Source of All Torah Achievement Is in HKB"H's Mouth

Continuing along this path, let us rise to the occasion and address why love for one's fellow Jew is the foundation of the entire Torah. The Taz writes (O.C. 47, 5): "ונראה לי עוד שתקנו לחתום 'נותן' התורה שיש במשמעותו לשון הוה, ולא 'נתן' בלשון עבר, אלא הכוונה שהוא יתברך נותן לנו תמיד בכל יום תורתו, דהיינו שאנו עוסקים בה וממציא לנו הוא יתברך בה טעמים חדשים". The daily blessing recited before engaging in Torah study concludes in the present tense, "נותן" התורה, instead of in the past tense employing the term "נתן"; this indicates that the giving of the Torah by Hashem is constant, every day and ongoing; as we engage in Torah study, He provides us with new reasons and insights.

His message can be understood in light of the possuk in parshas Vaetchanan (Devorim 5, 19): "את הדברים האלה דיבר ה' אל כל קהלכם בהר מתוך האש הענן והערפל קול יסף" — **these words Hashem spoke to your entire congregation on the mountain, from the midst of the fire, the cloud and the fog — a powerful voice that was never-ending.** Rashi interprets the end of this possuk as the Targum does: "קל רב ולא פסק" — a powerful voice that does not stop. Since HKB"H's speech and word are constant and eternal and do not cease for a single moment, therefore we recite the formula "נותן" — **in the present tense — Hashem is constantly giving us the Torah.**

This teaches us that if one wishes to achieve Torah insights, one must ascend to the source of the Torah in HKB"H's mouth. From there, he provides new insights for us every day — in keeping with the dictum "קול גדול ולא יסף" — his word is never-ending. Also in HKB"H's mouth is the source of all Jewish neshamahs — where they exist in true unity; however, when the sparks of light descend from the source of the neshamahs to clothe themselves in physical, human bodies, they separate from one another.

It should now be clear why it is vital to embrace the concept of "ahavat Yisroel" — love for one's fellow Jew — before engaging in Torah study and performance of mitzvos. By loving one's fellow Jew and establishing unity, we rise to the source of our neshamahs in His blessed mouth; in this manner, we are privileged to receive new Torah insights from the never-ending voice emanating from His blessed mouth.

How magnificently this explains the phenomenon that took place at "Matan Torah" (Shemos 19, 2): "ויחזק שם ישראל נגד ההר" — **and Yisroel encamped there opposite the mountain.** Rashi comments in the name of the Mechilta: "כאיש אחד בלב אחד" — they were united as one, they camped as one, **like one person with a single heart.** Based on what we have discussed, before they could receive the Torah from HKB"H's mouth, they had to unite as one: "כאיש אחד בלב אחד". By doing so, they ascended to the source of all sources, in His blessed mouth, and merited to receive the Torah from the source.

Now, from the positive, ideal state of affairs, we can deduce what would happen if the opposite held true. If,

chas v'shalom, there is "sinas chinom" and a lack of unity among klal Yisroel, they would distance themselves from the source of Yisroel's neshamahs in His blessed mouth; as a result, they would also distance themselves from the source of Torah in His blessed mouth. This is the underlying message conveyed by the Tanna, Rabbi Akiva, in his wisdom: "ואהבת לרעך כמוך זה כלל גדול בתורה" — **you shall love your fellow Jew as yourself; this is an essential principle regarding the Torah.**

This enlightens us as well regarding Hillel's specific choice of words: "הוי מתלמידיו של אהרן, אוהב שלום, אוהב את הבריות ומקרבתן לתורה" -- **Be among the disciples of Aharon — love peace and promote peace, love your fellow creatures and bring them closer to Torah.** He intended to convey the fact that since Aharon loved peace and promoted peace between a person and his fellow Jew, this very process brought them closer to Torah. He succeeded in bringing the people nearer the source of Torah in HKB"H's mouth, for that is also the source of Jewish neshamahs, where they are truly as one person with one heart.

**"Let Me Be Kissed by Kisses from His Mouth"
from HKB"H's Mouth to Yisroel's Mouths**

After much thought and consideration, I would like to propose an interpretation of the prophet Malachi's words of praise concerning Aharon: "תורת אמת היתה: -- בפיהו ועולה לא נמצא בשפתיו" — **the Torah of truth was in his mouth, and injustice was not found on his lips.** This interpretation is based on the brilliant words of the Gr"a in his commentary on Shir HaShirim. The possuk states (1, 1): "ישקני מנשיקות פיהו" — **let me be kissed by kisses from His mouth.** Rashi comments that the possuk refers to kisses from HKB"H's mouth to Yisroel's mouths — like kisses exchanged between a bride and groom.

The Gr"a points out that the Hebrew word "פיה", ending with the letter "heh," refers to her mouth; whereas, the word "פיו", ending with the letter "vav," refers to his mouth. In this possuk under discussion, the word "פיהו" is employed, containing both the letter "heh" and the letter "vav" together. This alludes to the joining of HKB"H's mouth — compared to the groom — with the mouths of Yisroel — compared to the bride. This comparison is reflected by the possuk in Yeshayah (62, 5): "ומשוש חתן על כלה ושיש עליך אלקיך" — **and like**

a bridegroom's rejoicing over his bride, so will your G-d rejoice over you. Based on our discussion above, we can understand Yisroel's request from HKB"H: "ישקנו" — **as Yisroel's request to join their mouths with His; in other words, when they are engaged in Torah study with their mouths, they should merit to receive Torah insights from the powerful voice emanating from His blessed mouth.**

This, then, is the prophet's meaning: "תורת אמת היתה: -- בפיהו" — Aharon successfully joined HKB"H's mouth, so to speak, with the mouths of Yisroel. This union is alluded to by the word "פיהו", which contains both the letter "heh" and the letter "vav." The possuk continues: "ועולה לא נמצא בשפתיו" — **and how did he manage to accomplish this feat?** "ובמשור הלך אתי ורבים" — **he loved peace and he pursued peace and, in this manner, he brought them nearer the source of Torah in HKB"H's blessed mouth; כי שפתי כהן ישמרו** — **they seek Torah specifically "מפיהו", since he successfully joined the mouth of Yisroel with the mouth of HKB"H; כי מלאך ה' צבאות הוא** — **he truly was an agent of Hashem.**

Alas, we can appreciate and understand why the Torah reveals to us, specifically in parshas Masei: "ויעל אהרן אל הר ההר על פי ה'" — **Aharon HaKohen went up to Hor HaHar at Hashem's command.** We noted Rashi's comment: "על פי ה', מלמד שמת בנשיקה" — this indicates that he passed away gently, with a kiss; for, the literal translation of the text is "by Hashem's mouth." As mentioned, the Torah returns here to recount Aharon's death to instruct us to embrace his doctrine: "אוהב שלום ורודף שלום" — **one should love peace and pursue peace.** By doing so, we are able to connect with the source of Torah in HKB"H's mouth. Therefore, HKB"H reveals to us here that Aharon passed away "בנשיקה", with a kiss, consistent with the fulfillment of the request: "ישקני מנשיקות פיהו" — **let me be kissed by his mouth. He merited this unique form of death for having successfully united the mouth of HKB"H with the mouths of Yisroel.**