

*When Aron HaKohen's two sons died while bringing incense before Hashem, the passuk states: Then Moshe said to Aron, "This is what Hashem meant when He said: Through those near to Me I sanctify Myself, and gain glory before all the people." And Aaron was silent. Rashi comments: Aron was rewarded for his silence.*

The Netziv asks: "Aron was silent", connotes that he didn't cry over their death but it doesn't connote that he accepted Hashem's decree with happiness as would befit Aron HaKohen?

The Netziv presents his own answer, however perhaps we can suggest an additional explanation based on the Gemara (Eiruvin 19a) which says the following: And Rav Yirmeya ben Elazar also said: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He. For the attribute of flesh and blood is to place an iron or woodenhook in the mouth of a person who was sentenced to death by the government, so that he should not be able to curse the king when he is taken away for execution. But the attribute of the Holy One, Blessed be He is that one is willingly silent when he is sentenced to death by the Omnipresent, as it is stated: "For You silence is praise...". Rashi on this passuk explains the praise inherent in silence as follows: Silence is praise to You for there is no end to Your praise and one who overly praises in fact diminishes His praise.

Based on the above perhaps we may suggest that Aron's silence did not connote a lack of happiness rather Aron's Bitachon in the kindness of Hashem even while taking his two children away from him was so great to the extent that any words of praise to Hashem would have diminished the true gratitude He felt to Hashem at that time.

Although praising Hashem for our suffering is a level beyond most people today, seeing this in our "Greats" can help us at least, to better cope with our challenges.

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