

"And Moshe and Aharon went into the Ohel Moed and came out and blessed the people. And the glory of Hashem appeared unto all the people." (9:23)

Rashi cites the *Safra* who gives the following reason for Moshe's accompanying Aharon into the *Ohel Moed*. Aharon noted that all the sacrifices had been offered and all the services had been performed. He was grieved that the Divine Presence had not yet come down to *Klal Yisrael*. He blamed himself for Hashem's apparent rejection of the Jewish people's offerings and supplications. He even felt that Moshe had put him to shame by asking him to enter the *Ohel Moed* alone. Therefore, Moshe immediately entered with Aharon, and together they entreated Hashem for mercy. This act of cooperation caused the Divine Presence to descend.

It can be pointed out that in this incident, Aharon epitomizes the true character inherent in a *Torah* leader. Man naturally attributes his success to his own ability. When he fails, however, he will find some means to rationalize his debacle. He will identify a scapegoat to whom responsibility for failure can be ascribed. This was not the case with Aharon. Whatever success he had achieved he attributed to the merit of others, while he accepted failure and defeat as his own doing. This noble character trait of Aharon should be the hallmark of every *Torah* leader.