

**"And there were men who were unclean by the (dead) body of a man, so that they could not keep the Pesach on that day and they came before Moshe. Why are we to be held back so as not to bring the korban to Hashem in its appointed season?" (9:6-7)**

*Rashi* states that it was especially appropriate for this *parsha* to be presented through Moshe, so that it would be consistent with the rest of the *Torah*. A special group of individuals, however, merited that it be presented through them, for good things are realized through the agency of good people.

*Rashi* is referring to those people who could not offer the *Korban Pesach* at its proper time, because they were ritually unclean. This was due to their contact with the body of Yosef, which they were transporting from Egypt. *Rashi's* statement is perplexing. Is there anyone who had greater merit than Moshe? Moshe devoted his whole essence to the exemplary leadership of the Jewish people. From the words of *Rashi*, however, we may glean an important lesson regarding the concept of self-sacrifice for the sake of *Torah*. Imagine, if you will, the celebration surrounding the offering of the *Korban Pesach*. The celebration represents an awesome opportunity to express one's praise to Hashem, surrounded by immediate family and in the presence of all *Am Yisrael*. The exemplary character of these individuals was exhibited especially during such a moment of heightened spiritual excitement. They could have justifiably insisted that they join in this unique celebration. Rather, they chose to separate themselves from their families and from the rest of the people, in order to devote themselves to performing kindness for the deceased. The ability to sacrifice spiritual advancement to perform this kindness epitomizes the loftiest degree of "*Mesiras Nefesh*". Hashem rewarded them with a *parsha* of the *Torah* to be presented through them.