

"Speak unto Aharon and say to him. When you light the lamps towards the face of the Menorah shall the seven lamps give light." (8:2)

Rashi explains the reason for the *Torah's* juxtaposition of the *parsha* of the *Menorah* upon the *parsha* of the *Nesiim*. When Aharon observed the numerous offerings brought by the *Nesiim* for the dedication of the altar, he felt dejected that neither he nor any member of his tribe was included in this auspicious occasion. Hashem said to him, "*By your life, yours is greater than theirs, for you will kindle and prepare the lamps.*" The *Ramban* attempts to rationalize Aharon's discontentment, given the fact that the number of *korbanos* which he offered during the seven days of *milluim* (inauguration) far surpassed those of the *Nesiim*. He states that the *Nesiim's korbanos* were a singular event attached to a specific time, as were many of the great things which they initiated for the Jewish people.

The services which Aharon performed, however, were the most prestigious in two ways. First, he had his responsible charge for faithful and consistent daily service in the Sanctuary. Singular events, although important, do not indicate one's dedication to the Almighty. Too frequently, people ??? occasionally attend *shul* or a *Torah* shiur. Sometimes their regularity in the endeavor is lax. This inconsistency is problematic, for they have exhibited a capacity to perform, but are erratic in fulfilling their potential.

Second, Aharon, the Tribe of Levi, and all those who chose a life of dedication of *Torah* have been given the mantle of "*harbotzas Torah,*" *Torah* dissemination. This lofty pursuit has been the exclusive responsibility of the Tribe of Levi, who are especially suited for it. Hashem told Aharon, "*Yours is greater than theirs, for your responsibility to kindle the lights every morning and evening is a daily endeavor which must be consistently maintained.*"

Horav Yehuda Zev Segal Shlita resolves the *Ramban's* question in the following manner. By his inherent nature man can desire something to the extent that no amount of it will satisfy him. He cites the *Midrash* on the *pasuk* in *Mishlei* (5:9) "*A lover of money is never satisfied with money.*" One who has one hundred wants two hundred, and he who has two hundred desires four hundred. This lustful characteristic can and should be channeled toward spiritual pursuits. He states that, in fact, it is precisely for this reason that Hashem has endowed man with such relentless desire. This stubborn trait of persistence should imbue one with the will to strive to excel in *mitzvah* performance and to reach greater goals in the service of Hashem without becoming weary of this

sublime devotion.

Indeed, as the *Midrash* continues, "*One who loves mitzvos, will never be satisfied with mitzvos.*" Aharon exemplified this ideology. No matter how many mitzvos he was able to perform, it did not suffice to quell the burning desire within him to add to his spiritual responsibilities. He attained the apex of spirituality, anointment as *Kohen Gadol*, and he was privileged to perform services that no other Jew could perform. He, nonetheless, experienced a feeling of discontent at his exclusion from the dedication of the altar. Aharon is truly representative of one who dedicates his entire being to *Torah*.