

## Aharon and his sons carried out all the matters that Hashem had commanded through Moshe. (8:36)

*Rashi* explains that the Torah is recording their praise in that they swerved neither to the right nor to the left. They followed the straight course as dictated to them by Moshe *Rabbeinu*. They had much to do, many *mitzvos* with a multitude of details. Nonetheless, whatever Moshe instructed them, they did. The *Sifra* adds that, despite their being commanded by a contemporary, they executed the commandments as if Hashem Himself had spoken to them. While we would expect Aharon and certainly his sons to perform the service, the inherent joy they manifested was to their credit, for it showed supreme selflessness. Others might have had feelings of resentment – not Aharon *HaKohen*, an individual who, despite being older than Moshe, deferred to him in every way.

The *Chida, zl*, focuses on the words *Lo hitu yamin u'se'mol*, “They did not veer to the right or to the left.” He explains that, at the onset of the *Shivas Yimei Milluim*, seven days of Inauguration (of the *Mishkan*), Aharon *HaKohen* and his sons were all dressed in their *Bigdei Kehunah*, Priestly vestments, in preparation for the big moment when they would commence the *avodah*, service. They were anointed with the *shemen hamishchah*, anointing oil. The excitement and awe of what they were about to do was obviously overwhelming. Then, at the last moment, they were notified that it was not happening; they were not performing the *avodah* – just yet. Moshe *Rabbeinu* was the only one who performed the *avodah* all seven days. Despite the fact that they were not included in this (commencement) service, they had not been told to leave. They were in a holding pattern. They sat on the “bench”, waiting obediently, prepared for the moment when they would be called up.

This is what *Rashi* teaches us when he says that they veered neither to the right nor to the left. They did not turn to the “right,” toward the *Mishkan* to perform the *avodah* for which they had anxiously been waiting; nor did they turn to the “left,” toward the outside of the *Mishkan* – leaving and returning home. They sat patiently, obediently, respectfully, as commanded. They restrained their emotions and waited. This is why they were praised.

When things do not go as we had planned, do we just sit there respectfully – or do we complain and leave? Aharon taught us to follow the command. Hashem said to don the *begadim* and proceed toward the *Mizbayach*, Altar. Aharon was then instructed to halt and wait. How long? He would be informed. Since he was not told to leave, he waited – without complaints. The Torah found this worthy of mention. Self-discipline determines the difference between a leader and everyone else.