

And when he sees you, he will rejoice in his heart. (4:14)

Moshe *Rabbeinu* refused to undertake the mission to lead the Jews, lest his older brother, Aharon *HaKohein*, who heretofore had been their leader, feel bad over being passed over for his younger brother. Hashem assuaged Moshe's feelings that his brother was overjoyed to hear the good news. *Chazal* underscore that this was not superficial joy, but true, genuine joy born of love for Moshe. As a result of Aharon's selflessness, he merited to wear the *Choshen HaMishpat*, BreastPlate, over his chest. The *Urim V'Tummim* were inside the *Choshen*, elevating the *Choshen* to unparalleled spiritual status. All this was because Aharon had achieved *shleimus ha'middos*, character trait perfection, to the point that all his thoughts were focused on *kedushah v'taharah*, sanctity and purity. This was evident from the way he greeted his younger brother who was assuming the leadership which had heretofore been his: *V'raacha v'somach b'libo*. Rejoicing in the heart – not superficial rejoicing which consists of a smiling face, but rather, a deep-rooted genuine joy that emanated from deep within his heart.

How does one achieve such an incredible level of *shleimus*, perfection? *Horav Sholom BenTzion Felman*, zl, relates a story concerning the *Chafetz Chaim* which gives us the key to opening our heart. During the first year of World War I, Jews from all over flocked to Radin for *Rosh Hashanah/Yom Kippur*, to be together with the saintly *Chafetz Chaim*. It was a precarious time. When war rages between *goyim*, the Jewish communities naturally suffer. People were nervous, and they felt that their *davening* with the *gadol ha'dor* would inspire them.

One *bachur* had become a prolific speaker. As such, he would *daven* at a *shul* in a town nearby to Radin, where he would hold forth. The congregation waited all year to hear his mesmerizing words. This year, he was breaking with tradition and decided that he, too wanted to *daven* with his saintly *Rebbe*. Nothing could sway him. They offered him more money, yet he remained adamant. He would spend the High Holy Days with the *Chafetz Chaim*. The *gabbaim*, sextons of the *shul*, decided to present their case to the *Chafetz Chaim*. Perhaps he could help.

The sage listened to what they had to say, and he responded that he would do what he could. He called the student to his room and said, "I understand how you feel. I cannot tell you what to do. However, I can tell you one thing: Man was not created for himself. We are allhere for one purpose: to assist others. True, it would be great to *daven* with the *Chafetz Chaim*, but what about the Jews in that community? Who would inspire them? If a person wants to achieve *shleimus ha'middos*, he must reiterate these words constantly: Man was not created for himself! It is not about me; it is about us!"