

Hashem spoke to Moshe after the death of Aharon's two sons... And Hashem said to Moshe: Speak to Aharon, your brother... (16:1,2)

The *Midrash* says that Hashem told Moshe *Rabbeinu* to speak words of consolation to Aharon to help ease his period of bereavement. He was told to use the phrase found in *Yeshaya (40:2)*, "*Speak to the heart of Yerushalayim*," which were the *Navi's* words of *nechamah*, consolation, to Yerushalayim following the destruction of the *Bais Hamikdash* and ensuing exile. We must endeavor to understand the meaning of the words, "speaking to the heart". What was Moshe to convey to Aharon *HaKohen*?

Horav Mordechai Rogov, zl, explains that the *Navi's* words of consolation to *Klal Yisrael* are meaningful in the context of Aharon's loss of his two sons. After all, how could *Klal Yisrael* be comforted for such an immense tragedy? On a personal level, Aharon's loss was a tragedy of epic proportion. The only words that ease the pain, that somewhat alleviate the agony, are: "*Speak to the heart*." The heart symbolizes hope; words of the heart tell us that it is not over, there will still be a future. If one goes to a doctor complaining of various aches and pains, the doctor first focuses on the heart. If the heart is well and functioning properly, there is hope. If the heart is diseased, then the chances for an anticipated recovery are limited. Hashem says to look at the "heart" of Yerushalayim: Is it strong and healthy? How is the *Torah*, the holiness, of *Klal Yisrael*? If one studies and observes the *Torah*, his heart is healthy, and the rest of the body will heal. If his heart is failing, then his body will not survive.

Aharon *Hakohen* experienced a terrible tragedy. To lose two such special children on the holiest day of the *Mishkan's* dedication, during a time of heightened joy for their family, was an overwhelming disaster. Moshe told Aharon that while nothing would bring back his sons, their "heart" -- the *kedushah* of their *neshamos*, their remarkable spiritual achievements, their exceptional purity -- would endure. Their heart was alive - and would continue to live. This was their brokenhearted father's *nechamah*. Their "hearts" lived on.