

## "Command Aharon and his sons." (6:2)

Throughout *Sefer Vayikra* we find the expressions, "*Aharon and his sons*" or "*the sons of Aharon*" constantly recurring. Rarely do we find Aharon mentioned separately. Yet, the *Kohanim* have been able to trace their lineage directly to *Aharon Ha'Kohen*. It was never just Aharon alone; it was always Aharon together with his sons, preserving the link in the chain of our heritage. This is more noteworthy in *Sefer Vayikra* (more appropriately called, *Toras Kohanim*), the book which explains the laws concerning the priestly sacrifices. Sacrifice stands at the foundation of our people. It is at the root of the Jewish family. When we have made the necessary sacrifices, we have been consequently blessed with the successful preservation of our heritage. The father's willingness to sacrifice for his son has been a critical force of endurance for our People.

The *Moresheet Moshe* advances this idea further. There is no purpose in building a *Mishkan* if the Divine command does not apply to father and son alike. The Divine directives are charged to the present and future generations, father and son alike. Of even greater importance is the *parsha's* final *pasuk*, "*And Aharon and his sons did all the things that Hashem commanded by the hand of Moshe.*" It does not say *uaghu* - *they did*, in the plural, but *aghu* - *he did*, in the singular. It implies that each individual, father and son, on his own initiative did as he was commanded. When Aharon was no longer able to carry out his duty, his sons continued the service.

There comes a time in everyone's life when his activity slows down and eventually ceases. Continuity, however, can be maintained through a successful transmission of the reins from generation to generation. This passage is successfully effected by maintaining a constant relationship between generations, a sharing of thought, spirit and activity. Children do not merely grow up, they are brought up. This "bringing up" of Jewish children is represented by the historic "*olah*," sacrifice, the burnt offering whose fire has continued to burn on throughout the everlasting night of Jewish history. This fire has been and will continue to serve as our constant source of illumination until the advent of the light of *Moshiach*.