**Parshas Vayikra – בני אהרן הכהנים**

**Light the Fire – קימו וקבלו**

Having taught Parshas Vayikra for many years, I’ve heard this question a number of times. Why are the Kohanim, who are doing the Avodah, sometimes referred to as הכהןorבני אהרן הכהניםor בני אהרן הכהן? R’ Moshe Feinstein Zt”l, suggested that when all was prepared and ready, any individual כהן would suffice to perform the Avodah. When something more had to be done to render the Korbon worthy for offering, the Kohein had to see himself as בני אהרן הכהנים- one of the BnaiAharon, a select group, who their actions and conduct, done with Kedusha and Tahara, inspired and taught YirasShomayim. The Kohanim who were worthy of lighting the fire of the Mizbayach, thereby bringing down אש מן השמים, were the בני אהרן הכהן. These Kohanim achieved the level of AharonHaKohein’s faultless and never wavering מדריגהof Avodas Hashem.

When we live in a time and place that offers a healthy atmosphere of Torah and YirasShomayim, then everybody’s actions are an easy example to learn from. What do we do when the Ruach of Kedusha and Tahara is challenged by negative influences, or misrepresentation and misinterpretation of Torah law and ideals? That calls for a cadre of dedicated teachers and guides, equivalent of בני אהרן הכהנים. They are the Rabbonim, Rabbeim, Moros and parents, who will inspire by their example. The fire and zeal they inject into their Yiddishkeit, will draw the אש מן השמים, which will fire up their children and followers, to serve Hashem with joyful Emunah.

The ChasamSofer Zt”l asked on the Gemara’s explanation of ליהודים היתה אורה. The Gemara says, אורהrefers to Torah; שמחהmeans Yomtov; ששוןis Bris Milah and יקר is Tefilin. Why doesn’t the Pasuk simply say ליהודים היתה תורה ויום טוב מילה ותפילין? The ChasamSofer explained, that the Yidden before the Nes of Purim were terribly discouraged and disillusioned. They learned Torah and did Mitzvos, but without any fervor or spirit. They were in Galus and felt no connection to the Eibishter. The Nes of Purim woke them up with the realization that, in fact, the Ribono shel Olam was always with them, albeit behind the scenes. Their spirits were reinvigorated and their faith was renewed. Now they felt the light of Torah and celebrated YomimTovim and Bris Milah with huge happiness and joy. Mitzvos like Tefilin were now felt to be an honor and privilege to perform.

When Purim is celebrated with true Simcha shel Mitzvah and open generosity, it sets a tone that can inspire family, friends and neighbors. So many people don’t have any idea of the Kedusha and Aliyah that can be gained from this time of year. The frivolity and catchy costumes, skits and theme-based Shalach Manos, make Purim a real fun day. Yet, it is a day of קימו וקבלו – a time of renewal and recommitment to Torah. Purim of the בני אהרן הכהנים, can bring down anאש מן השמים of renewed spirit and faith that will go way beyond the colorful pictures and videos of Purim’s festivities.

R’ FishelShechter Shlit”a, recently told the story of a Yid who got stuck overseas for Shabbos, after his flight was delayed. The rescheduled flight was to leave Friday, meaning an arrival on Shabbos. Several other Yidden on that flight began making hasty arrangements for hotel stays over Shabbos. On the way out of the terminal, this Yid noticed an Israeli couple and their teenage daughter just sitting there, not making any move to leave. Upon inquiring about their plans, they explained that they did not have the means to afford a weekend stay. They rescheduled their flight for Sunday like all the other Frum people. However, they saw no alternative but to remain in the airport over Shabbos. This fellow could not imagine people having to spend Shabbos like this. He whipped out his credit card and, despite their protests, booked them rooms at the same hotel he was going to, along with meal arrangements. The weekend passed and everyone went their separate ways. Two years later, the generous benefactor received an invitation to a wedding from people he did not recognize. It turned out to be this family. Their teenage daughter was now a Kallah to a fine Ben Torah – and it was all thanks to him! They had been in Europe to try convince their wayward daughter, who had strayed from an empty Yiddishkeit, to come home. The conviction, commitment and respect for Kavod Shabbos and concern and generosity for total strangers, blew her away. The experience totally reset her values and breathed new life into her withered Neshama. She saw, tasted and absorbed the beauty and Geshmock of living and loving Yiddishkeit.

May we merit to inspire and be inspired with a Purim of אורה ושמחה וששון ויקר – כן תהיה לנו. Have a wonderful Shabbos and a Freilich, inspiring Purim, yk

לע"נ מורינו ורבינו גדול הדורות מרן ר' משה פיינשטין זצוק"ל – יארצייט תענית אסתר

**RavchaD’Milsa Weekly Almanac**

**Thursday, Parshas Vayikra/Zachor – Zayin Adar Sheini**

**Motzei Shabbos Parshas Vayikra/Zachor**

Vernal Equinox 12:30 A.M.

**Monday, Parshas Tzav - 11 Adar Sheini**

**Rav Shmuel Strashun** (Shtershun; Shtrasson), **the Rashash** of Vilna (1794-1872). He was a Rav and a very wealthy banker in Vilna; he also administrated a free loan fund. His commentary on virtually the entire Talmud is printed in most editions of the Talmud.

**Wednesday, Parshas Tzav– 13 Adar Sheini – Taanis Esther**

**Rav Moshe Feinstein 30thYartzeit** (1895-1986). Born in Uzda (near Minsk), Belorussia, he was the son of R' Dovid Feinstein, who was a grandchild of the Be'erHagolah. His mother was FeigeGittel, daughter of R' Yechiel, Rov of Kopolia. He joined the yeshiva of R' IsserZalman Meltzer in Slutzk at the age of twelve. At the age of sixteen, R' Moshe completed Shas and ShulchanOruch. He was rabbi of Lyuban from 1921 to 1936. He escaped the Stalinist regime in 1936 and settled in New York as Rosh Yeshiva of MesivtaTiferes Yerushalayim. He authored Igros Moshe and Dibros Moshe.

IN HONOR OF THE BIRTH OF OUR GRANDDAUGHTER, תחי'THIS WEEK, TO OUR CHILDREN, R’ ELIMELECH AND CHANA LEAH KLEINMAN, כן ירבו.

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