

You shall anoint them as you had anointed their father. (40:15)

The present anointment of the *Kohanim* prepared them to transmit the *Kehunah* to their children as well. The *Kehunah* now was to remain in the family eternally. We have studied the previous *meshichos*, anointments, in which the *Mishkan*, its vessels, the *Mizbayach*, Aharon *HaKohen*, and now his sons were anointed. It never mentioned *kaasher moshachta es avihem*. Why did Hashem instruct Moshe to anoint Aharon's sons in a manner similar to the way he anointed Aharon? Why should this anointment be different?

The *Meshech Chochmah* explains that Moshe *Rabbeinu* was considered to be a *Kohen*; thus, he had the power to transfer *kehunah* to his brother, Aharon. He did so with the greatest joy and unity. He had no tinge of envy or resentment. Indeed, the relationship between Moshe and Aharon is a model for how leaders and siblings should relate to one another: with joy for one another's success, a shared sense of mission, and a deep-rooted commitment to serving Hashem and His people.

This command demanded more of Moshe – something that had not been the case earlier. When Moshe was instructed to anoint Aharon's sons, it might have engendered a feeling of disappointment that, unlike Aharon's sons, Moshe's sons did not succeed him. Leadership in Torah is not a matter of inheritance or nepotism, but of merit and commitment to Torah ideals. *Kehunah*, on the other hand, is passed down by lineage. *Horav Chaim Shmuelevitz, zl*, explains that Moshe's greatness was so singular that it could not be transmitted to his sons, while the role of *Kohen Gadol*, which focuses on service in the *Bais Hamikdash*, could be passed through lineage. Torah distinction requires constant effort and is not automatically transferred to descendants.

Moshe knew all this, and, when he went to anoint Aharon's sons, it all passed through his mind. Because of his extraordinary greatness and virtue, it changed nothing. *A tatteh is doch altz a tatteh*, a father is after all a father, however, and deep within the recesses of his heart, it left an impression. Hashem, thus, commanded Moshe to infuse the anointing of Aharon's sons with the same joy and perfection that he had when he anointed their father.