

## You shall anoint them, as you had anointed their father, and they shall minister to Me. (40:15)

“As you anointed their father”: Why did Hashem stipulate that Moshe *Rabbeinu*’s anointing the sons of Aharon *HaKohen* was to be carried out in the same manner that Moshe had anointed his brother, Aharon? The **Meshach Chochmah** offers a powerful and quite practical insight – one that has a profound ring of truth to it. When Moshe anointed his brother, he did not experience even a twinge of jealousy. After all, Moshe was a *Navi*, Prophet; he had even held the position of *Kohen Gadol* prior to Aharon. Whatever the role that Moshe was transferring to Aharon was a position that he already had filled at one point.

In contrast, Moshe had every reason to feel a sense of hurt in anointing Aharon's sons. Sadly, for whatever reason, Moshe's sons did not achieve the same spiritual plateau enjoyed by Aharon's sons. Therefore, when Hashem instructed Moshe to dress Aharon's sons as he dressed Aharon, this was a reference to his *lev shaleim*, complete heart, bearing the exact same sentiment of love and deep pride for Aharon's sons as he had manifest for his brother, Aharon.

Imagine, if the above exposition by the *Meshach Chochmah* is stated with regard to Moshe *Rabbeinu*, our quintessential leader, what can we say? Are we above envy? How often do we overact concerning others who went to school with our children, who just happened to excel in areas that our children did not? Clearly, although our love for our children never diminishes (at least, it should not) as a result of our perception of success, envy does creep in. As a result, we might begrudge the subject of our hurt the degree of respect, admiration and love that we should manifest towards him. How careful we must be not to permit envy to transcend common sense.

Perhaps we might take the entire *dvar Torah* to another level. In working with individuals who have embraced *mitzvah* observance at a later point in life, or with those who are in the process, I have come across the phenomenon of men and women who must cope with the sad reality that Torah *nachas* from their own children and grandchildren will probably elude them. Having lived as secular Jews for a good part of their lives, they did a good job of raising their children (who are now adults) as responsible human beings who would adhere to the core values preached by their brand of Judaism. Now they are *frum* and have discovered a new world with new friends – all who have their grown-up families from whom they have much *nachas*. I remember recently attending the wedding of a close friend's grandchild. With me was a contemporary who happened to be a *baal teshuvah*. He said, “I guess this is one form of *simcha* that I will never experience.”

This person and so many like him attend our *simchas* with a twinge of pain. They hurt, because they are unfortunately excluded from our greatest joy – Torah *nachas*. To them, the Torah responds with the enjoinder to Moshe to anoint Aharon's sons with the same sentiment with which he had anointed Aharon. Hashem knows the pain that you are experiencing. He wants you to rise above it and do as you are told. He shares in your emotions. That alone should be a source

of comfort.