

"And you shall bring near to you Aharon your brother and his sons with him, from amongst the Bnei Yisrael, that they minister unto Me." (28:1)

The *Midrash* comments that Moshe seemed to be upset when Hashem instructed him to induct Aharon into the *Kehunah*. When Moshe indicated his displeasure, Hashem responded that the *Torah* was His and that it had been given to Moshe. The *Midrash* seems to imply that Moshe desired to have a share in the *Kehunah*, to which Hashem responded that he already had his portion -- the *Torah*. This *Midrash* is perplexing. Moshe *Rabbeinu* was the paragon of humility. It is difficult to understand why Moshe would be envious of his brother's new function.

Horav Mordechai Rogov, z.l., delineates between the *keser Kehunah*, crown of priesthood, and the *keser Torah*, crown of *Torah*. The *keser Torah* is not bound by time or place. One can study *Torah*, achieve prominence and be worthy of its crown anywhere and anytime. In contrast, the *keser Kehunah* is subject to the constraints of time and place. It was in effect only as long as the *Bais Ha'Mikdash* was in existence and the *Kohanim* performed the *avodah*.

Moshe *Rabbeinu* is the symbol of *Torah*. Indeed, the *Torah* is referred to as *Toras Moshe*. Aharon, the first *Kohen Gadol*, symbolizes the *Kehunah*. Moshe's concern, suggests *Horav Rogov*, was that Hashem was about to make one unit out of *Kehunah* and *Torah* whereby the two concepts would be intrinsically interdependent upon one another. Thus, if the *Kehunah* would be in effect, *Torah* would also endure. Consequently, Moshe had every reason to be anxious. The *Torah* is our lifeblood. How could we exist without the *Torah*?

Hashem allayed Moshe's fears by telling him that this was not the case. "*Torah* belongs to Me," Hashem told Moshe. This means that *Torah* is *nitzchi*, eternal. Moshe and the *Torah* are not contingent upon Aharon. Being exclusive of one another ensures the continuity of *Torah* regardless of our situation. Moshe was to bring Aharon "near," for the purpose of instruction in accordance with the *Torah* -- not to make *Torah* contingent upon *Kehunah*.