

You shall dress Aharon in the sacred vestments and anoint him... You shall anoint them as you anointed their father. (40:13,14)

Was something unique about the process of Aharon *HaKohen's* anointing that compelled the Torah to emphasize "as you anointed their father"? The *meshichah*, anointing, was the same for the *Kohen Gadol*, High Priest (Aharon *HaKohen*), as it was for the *Kohen Hedyot*, common *Kohen* (Aharon's sons). What might have catalyzed changing the process of the anointing? In his *Meshech Chochmah*, *Horav Meir Simchah, zl* (Dvinsk), offers a novel insight. When Moshe *Rabbeinu* anointed his brother, Aharon, as *Kohen Gadol*, he felt no jealousy. After all, Moshe was undeniably the *Navi*, Prophet, *manhig*, leader, *Melech*, king, *Kohen Gadol*, High Priest. (He served for a few days prior to its transference to Aharon.) He had everything. Nothing aroused his envy. With regard to Aharon's sons, however, a slight issue arose: Moshe would not see his sons named as his successor. It would be Yehoshua. Every father wants to see his son succeed him and continue his legacy. Moshe was no different. Apparently, his sons were worthy – just not as worthy as Yehoshua. Moshe understood that one's son inherited the *kedushah* of *Kehunah*, Priesthood. Once a *kohen*, always a *kohen*. Moshe's position as *Rabban shel Kol Yisrael*, quintessential *Rebbe* and leader of the nation, was not transferable. It had to be earned.

Moshe was happy for his brother. He was happy to see him anointed as *Kohen Gadol*. He might have felt a twinge of envy when he anointed Aharon's sons, knowing that he would never derive this *nachas* from his own sons. Thus, Hashem told him to maintain the same joy in anointing Aharon's sons as he had when he anointed their father.