

## "This is the anointment of Aharon and the anointment of his sons... on the day he brought them near to minister to Hashem." (7:35)

There were two acts of anointments involving the *Kohanim*. The first anointing consecrated the *Kohanim* in general and gave them access to *Kehunah*. The second anointing was specifically for Aharon and for every *Kohen Hedyot* who subsequently ascended to *Kehunah Gedolah*. The first anointing for the *Kohanim* was a singular occurrence whose effect lasted forever. The anointment of the *Kohen Gadol*, however, was valid only for Aharon himself. Hence, each successive *Kohen Gadol* was to be anointed as he advanced to his new position. What is the difference between these two consecrations? Why did the anointing for *Kehunah Gedolah* not endure as did the other consecration?

**Horav Mordechai Gimpel Yoffe, zl**, distinguishes between the two positions. *Kehunah* was a position which was granted to every individual male born into the priestly family. *Kehunah Gedolah*, on the other hand, was ordained only upon the son of the past *Kohen Gadol* who was worthy of succeeding his father. Inheriting the *Kehunah Gedolah* was not automatic. If the son was not on the spiritual plane required for succeeding his father, the mantle was granted to another *Kohen* who was more worthy. Hence, the appointment of *Kehunah Gedolah* was a new one each time. The position of *Kehunah Gedolah* was one of leadership. Therefore, it was not subject to inheritance, but rather personal merit alone.