

**"This is the anointment (portion) of Aharon and the anointment (portions) of his sons... that Hashem commanded to be given them...it is an eternal decree for their generations." (7:35,36)**

There were two different types of anointment: one for Aharon and his sons which inducted them into the *kehunah*, priesthood, and one which was only for Aharon, which elevated him to the *Kehunah Gedolah*. The first anointing, which included Aharon and his sons, was eternal insofar as it was performed once and was sufficient to consecrate the status of *kehunah* for posterity. The second anointing, however, served to sanctify only Aharon for the *Kehunah Gedolah*. His sons, however, and all future *Kohanim Gedolim* were required to undergo another anointing.

*Horav Mordechai Gimpel Yoffe, z.l.*, explains the reason for the distinction between the two anointments. Anointing Aharon and his sons for the *kehunah* was the method by which the *kehunah* was consecrated for posterity. Hence, any male born into this family would automatically be considered a *kohen*. Regarding *Kehunah Gedolah*, however, only when the son was spiritually suitable to succeed his father might he ascend to the position of *Kohen Gadol*. Otherwise, they would nominate another *kohen* to assume the position. Hence, the appointment of *Kohen Gadol* was recreated each time and would subsequently mandate a new anointing. The *Kohen Gadol's* position was one in which the individual had to be *uhjtn ksd*, "*highest among his brethren*," a distinction which had to be earned, not inherited.