

The Kohen from among his sons who is anointed in his place shall perform it, it is an eternal decree from Hashem. (615)

The *Kohen Gadol* offers a *minchas chavitin*, meal offering, repeatedly baked every day of his tenure. This is his inaugural *korban* on the day that he becomes *Kohen Gadol* and continues throughout the period that he serves. It is almost as if every day is a new day of service; as if he is inaugurated anew every day. *Horav Moshe Feinstein, zl*, explains that the *Kohen Gadol* must be infused with the knowledge that his position is a Heavenly gift that Hashem renews daily, which He can, just as easily, take away. (Hashem can strike him with a *mum*, physical blemish, that disqualifies him from serving in the *Bais Hamikdash*.) He must live with the awareness that his position – indeed, any position of leadership – demands perpetual self-evaluation and spiritual growth. Complacency has destroyed many, because they make the mistake of relying on past achievements.

This lesson applies equally to all of us. We have no tolerance for stagnation in our spiritual journey. Just as the *Kohen Gadol* is reminded to remain humble and proactive, so, too, must we view our role in life as Divine gifts, which can be taken away if we have lost our worthiness. We must constantly look for ways to grow, improve and prove ourselves worthy of Hashem's blessings.

During World War I, *Yeshivas Kelm* was moved to *Poltava* (central Ukraine). Among the exiles was *Horav Eliezer Shulovitz, zl*, student of *Horav Yisrael Salanter, zl*, and founder of *Yeshivas Lomza*. He was no longer a young man, so when he declared that, after the war, he was going to establish a *yeshiva*, his students and colleagues were taken aback. He explained that, especially because he was older, and at the age when people become complacent, he was going to gather his strength to be proactive. Perhaps in this merit, Hashem would bless him.

Horav Elyahu Svei, zl, related that the last time he visited *Horav Eliezer Yehudah Finkel, zl*, founder of *Mir Yerushalayim*, the sage was quite old and weak. When he entered the room, the first thing the *Rosh Yeshiva* said to him was that he realized that the students who hailed from *Sephardic* backgrounds needed *yeshivos* that would learn in the traditional manner of learning to which they were accustomed. [There are varied approaches to learning a *sugya*. The Lithuanian *derech* is different than the *Chassidic* approach. Likewise, *Eidus HaMizrach*, which is reference to Jews of Spanish Jewish heritage, which includes all *Sephardic* groups, have their own *derech ha'limud*]. *Rav Leizer Yudel* (as he was called) was concerned with obtaining funds to establish *yeshivos* for them. The greatness of these extraordinary *gedolim* was their ability to carry on and maintain the responsibility to disseminate Torah – until their very last breath.