



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### Melave Malka Parshas Tzav 5760

The Rambam (כלי המקדש ה"ז") in describing the duties of the *Kohen Gadol* writes, ויהיה ביתו בירושלים, ואינו זז משם - His house shall be in Yerushalayim, and he shouldn't move from there.

The commentaries on the Rambam don't identify a source or a reason for this *halachah*.

The *Minchas Chinuch* (מצוה קל"ו:ז"), brings an explanation in the name of one of his *talmidim*. Each day, the *Kohen Gadol* would bring a *korban* called the *minchas chavitin*. Anyone who brings a *korban* of any kind, is obligated to remain in Yerushalayim overnight, and can only leave the city on the next day. (רמב"ם - ביכורים ג", כסף משנה - שם י"ב).

This is the source of the Rambam's ruling that the *Kohen Gadol* is forbidden to leave his home in Yerushalayim. The *minchas chavitin* that he brought each day, obligated him to stay over in Yerushalayim each night.

The *Sfas Emes* (פרשת צו תרמ"ז - תרמ"ח) writes,

"The *minchas chavitin* that the *Kohen Gadol* would bring each day is also called the *minchas chinuch* - a flour offering of dedication. It seems that because the *Kohen Gadol* renews himself each day, and further elevates himself each day, he brings a *minchah* each day... Just as the *malachaim* renew themselves each morning, so too the *Kohen Gadol*...for he is aware of that renewal each day, as it says (about the *minchas chavitin*) ז'ה קרבן'. The word ז'ה always refers to something you can point to and identify. It never became "old" to the *Kohen Gadol*."



[1]

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We can learn an important lesson from this *halachah*. Even the *Kohen Gadol* who was greater than all other *kohanim* in wisdom, understanding, and *kedushah*, was always aware that he needed to repair past damage, and improve in the future. This enabled him to approach each day as if it was the first time that he came to the *Beis Hamikdash* as a *Kohen Gadol*.

Clearly, if the *Kohen Gadol* felt that he had already perfected himself, he wouldn't have been able to feel a sense of renewal in each day's *avodah*. The Torah wanted the *Kohen Gadol*, who had already attained very high *madreigos* before assuming his position, was able to progress and improve himself each and every day for decades.

We need to look at ourselves and admit that even though we have barely scratched the outer surface of any *madreigah* in *avodas Hashem*, we consider ourselves to be great *ovdim*. One symptom of this spiritual illness, is our refusal to hear about and experience other ways of serving Hashem. It's so clear to us that our way is the only way! This mistaken approach comes from laziness and foolishness. Once a person gets used to a certain worldview, he lacks the will to expend the mental effort needed to examine and appreciate other approaches. He is also foolish because it is idiotic for anyone, whether from a particular *chasidus* or any other *kehillah*, to think that only those who share their *hashkafah* truly serve Hashem.

Therefore, each of us should set aside some time for honest introspection. Do you ever open *sefarim* of a different *chasidus*? I am not referring to *sefarim* from the early generations such as *Noam Elimelech* or *Meor Einayim*. I am speaking about *sefarim* written in the later generations. A person may discover that he truly has no desire or intention to ever open those *sefarim*. He is confident that a member of his community has all that he needs, so he sees no reason to seek out additional ways to serve Hashem. If that is the case, he will never progress to a higher *madreigah* in *avodas Hashem*. In fact, he will regress.



[2]

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However, someone who seeks to serve Hashem in any and all ways possible exemplifies the *pasuk* in *Mishlei* ("ב"ד"-ה") אִם תִּבְקֶשׁנָה כַּכֶּסֶף וְכִמְטָמוֹנִים תִּחְפְּשֶׁנָּה אָז תִּבִּין יִרְאַת ה' וְדַעַת אֱלֹקִים תִּמְצָא – If you seek it like silver, and hunt for it like treasures, then you will understand fear of Hashem and find the knowledge of Hashem.



[3]

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