



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Vayikra 5764

In our Parsha we find the *pasuk* (Vayikra 3/16) וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחַ לַחֵם (The *kohen* shall turn these into smoke on the *mizbeach* as food, an offering by fire, of pleasing odor. All fat is Hashem's.)

The beginning of the *pasuk* instructs the *kohen* to burn the appropriate parts of the *korban shlamim* on the *mizbeach*. What do the final words 'כל חלב לה' teach us?

The Rambam (*Issurei Hamizbeach* 7/11) explains that we learn from this *pasuk* that everything that is utilized for the sake of Hashem, should come from the best and most beautiful. If someone builds a *shul* it should be nicer than his home. If he feeds a hungry man, he should feed him the best and sweetest foods on his table. If he covers those who are without clothes, he should dress him in the finest of his garments. If he dedicates something to *hekdesh*, it should be the finest of his possessions, as the *pasuk* states, 'כל חלב לה'.

The Gerrer Rebbe, the Pnei Menachem zy"l told me that a few months before his Bar Mitzvah, his father the *Imrei Emes* zy"l told him that he owns a pair of very special tefillin that were written by the famous *sofer* Rav Moshe of Pshevorsk zy"l. He told his son that if he was worthy of them, he would receive those tefillin for his Bar Mitzvah. The Pnei Menachem said that he was very excited by the prospect of receiving those special tefillin.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

The Pnei Menachem never received those tefillin. At some point before the Bar Mitzvah, a poor man came before the *Imrei Emes* and burst into tears as he described his plight. The Rebbe gave those holy tefillin to the poor man and instructed him not to sell them for a low price, because they are extremely valuable.

When the Rebbe's son in law Rav Y.M Alter zt"l heard of this, he asked his father in law why, out of all his possessions, he chose to give the poor man those special tefillin. The Rebbe responded that he was following the instruction of the *pasuk* 'כל חלב לה' as explained by the Rambam, to give the poor man the best of his possessions.

The Pnei Menachem related that his father wanted to compensate him for this unexpected change, so he bought him *sefarim* and silver *shaidlach* (boxes), for his tefillin.

My Grandfather zy" a implemented this instruction in his typical straightforward manner. He inherited the *Tehillim* that was used by his ancestor Rav Dovid, the first Tolna Rebbe zy" a. He wanted give it away to the Gerrer Rebbe, the Bais Yisrael zy" a, fulfilling the halacha in the Rambam that "if one dedicates something to *hekdesh* he should dedicate the most beautiful of his possessions".

The Jewish people are commanded to guide their children to follow the path of Torah. The *mitzvah* of *chinuch* should certainly be approached with the Rambam's instruction, "Everything which is for the sake of Hashem's name, should be the best and most beautiful". When applied to *chinuch*, it means that we should try to educate our children and students in the best and most beautiful way possible with הארת פנים, a glowing and joyful countenance.

If we adopt that approach, we will be able to fulfill the *mitzva* of והגדת לבנך, telling our children the story of *yetzias mitzrayim*, in the best and most beautiful way, לטוב לנו כל הימים אכ"ר.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com