



Paris • Orh 'Haïm Ve Moché

32, rue du Plateau • 75019 Paris • France
 Tel: 01 42 08 25 40 • Fax: 01 42 06 00 33
 hevratpinto@aol.com

Jérusalem • Pninei David

Rehov Bayit Va Gan 8 • Jérusalem • Israël
 Tel: +972 2643 3605 • Fax: +972 2643 3570
 p@hpinto.org.il

Ashdod • Orh 'Haim Ve Moshe

Rehov Ha-Admour Mi-Belz 43 • Ashdod • Israël
 Tel: +972 88 566 233 • Fax: +972 88 521 527
 orohaim@gmail.com

Ra'anana • Kol 'Haïm

Rehov Ha'ahouza 98 • Ra'anana • Israël
 Tel: +972 98 828 078 • Fax: +972 58 792 9003
 kolhaim@hpinto.org.il



Hilula

- 10 Rabbi Shalom Mashash, Rav of Yerushalayim
- 11 Rabbi Yeshaya HaLevi Horowitz, the 'Shelah HaKadosh'
- 12 Rabbi Shimshon David Pincus (together with wife and daughter)
- 13 Rabbeinu Yosef Kara
- 14 Rabbi Yosef Tzvi HaLevi Dunner, Av Beit Din of London
- 15 Rabbi Shmuel HaLevi Wasner
- 16 Rabbi Simcha Zissel Broide, Rosh Yeshiva of Chevron

Pachad David

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Under the auspices of Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

Son of the tzaddik Rabbi Moshe Ahron Pinto, zt"l, and grandson of the holy tzaddik and miracle-worker Rabbi Chaim Pinto, zy"a



MASKIL LEDAVID

Weekly talk on the Parshah given by Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

Performing Mitzvot with Fiery Enthusiasm

"Command Aharon and his sons, saying: This is the law of the burnt-offering" (Vayikra 6:2)

Rashi writes, "'Tzav command' is an expression of urging, for now and for future generations. Rabbi Shimon Bar Yochai said this exhortation is especially relevant to commandments that involve a monetary loss."

The Kohanim had a certain benefit from each korban, for they received part of the meat of the offering, besides the burnt-offering which was burnt in its entirety on the mizbe'ach and of which they received the hide only. This being the case, when commanding them about the burnt-offering, the Torah was concerned that maybe they will be lax with this service since it involved monetary loss. This is why specifically now the Torah uses the term 'tzav command', urging them to be zealous in performing this service.

This holds a moral lesson for us, a message for all generations. Even today when due to our sins we no longer have a Beit Hamikdash and the opportunity to offer korbanot, we must still take a lesson from this as to the way to serve Hashem. A person should urge himself to be zealous in fulfilling Hashem's will and not be lazy in performing the mitzvot. This applies even concerning mitzvot that seem to involve a monetary loss or in cases where we do not seem to derive any personal benefit and even mitzvot that entail a considerable expense, for example purchasing superior quality tefillin or buying a beautiful etrog. Similarly, concerning the mitzvot of charity and acts of kindness a person must be very careful not to allow the evil inclination to persuade him to save on the expense and fulfill his duty only according to the law and no more. Rather he should banish the Yetzer Hara and urge himself to zealously fulfill Hashem's command. This is what the expression 'tzav command', which implies urging, comes to teach us. A person should willingly and joyfully dispense with his money for the sake of fulfilling Hashem's commandments.

Another lesson that we can learn from the burnt-offering that was completely burnt for Hashem, is that all of a person's actions must be carried out entirely for Hashem's honor. Even when a person eats, drinks or sleeps or is otherwise occupied with his physical needs, he should intend that he is doing this not for his own pleasure but rather that he should have the strength and good health to be able to serve Hashem and continue his holy work with more strength. In this way, even his physical actions will be performed for the sake of Heaven.

Maran the Chafetz Chaim zya"a, was accustomed to from town to town in order to sell his sefarim. He once stopped by a certain inn in Vilna, where he noticed a coarse, ungainly Jew sitting down by the table and calling for the attendant to immediately serve him a piece of roasted duck together with an alcoholic beverage.

With great lust, he took the piece of meat and stuffed it in his mouth without first reciting a blessing, and then he gulped down the spirits with noisy swigs. The Chafetz Chaim stood off to the side, flabbergasted and astounded

at the scene he was witnessing. He could not hold himself back and decided to go over to the man and comment on his behavior.

The innkeeper took note of the goings-on and approached the Chafetz Chaim in order to stop him from approaching the Jew, claiming that he was an ignoramus who had never had the chance to study Torah since when he was about seven years old he was snatched from his parents and taken to Siberia together with other children. Until the age of eighteen, he grew up among the local farmers and was then drafted to Czar Nikolai's army for the next twenty-five years. It is no wonder then that his behavior is so coarse. The innkeeper did not see any point in rebuking this Jew, saying that his words will certainly fall on deaf ears.

But the Chafetz Chaim was determined to speak to him and was certain that he would find the way to his heart. He went over to him and stretched out his hand in greeting. He began speaking to him in a friendly and cordial tone: "I heard that when you were a young boy you were snatched from your parent's home and together with other children you were taken to far off Siberia. You grew up among goyim and did not merit studying even one letter of the Torah. In fact, you went through Gehinnom in this world, since your wicked masters tried more than once to make you give up your religion and forced you to nauseate yourself with forbidden foods. Despite all this, you remained a Jew and did not convert! I would be overjoyed to possess your merits and know that I have earned a place in the World to Come as you certainly have. You should know that you have an extremely lofty place in the World of Truth and over there you will merit basking in the presence of tzaddikim and gaonim. It is not a simple matter to undergo these types of tortures for the sake of Judaism and the sake of the honor of Heaven, for so many consecutive years. This is a greater trial than that of Chananya, Mishael and Azarya..."

Tears sprung to the eyes of this former soldier. He was shaken by these sincere, warm words that flowed from a pure heart and served to revive his troubled soul.

When he realized who this special 'Rabbi' was, he burst out in heavy sobs and began to kiss the hands of the tzaddik.

The Chafetz Chaim continued to encourage him: "You merited being counted among the holy ones who sacrifice themselves during their lifetime for the sake of glorifying Hashem's Name. If you accept upon yourself to live the rest of your life as an upright Jew, there will be no happier person than you in this world!" Indeed, this Jew clung to the Chafetz Chaim until he fully repented and became a true tzaddik.

This is an instructive lesson teaching us that a pure spark remains deeply buried in the heart of every Jew and even if he seems very far from Torah and mitzvah observance, his soul is still connected with ropes of love to the holiness that was present at Har Sinai. This is a holiness that is ingrained deep within each Jew. When it is aroused and presented with Torah and the spirit of life is blown into it, this spark immediately bursts into a large flame.