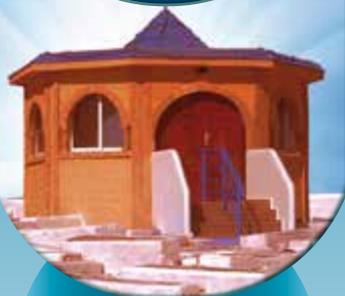


Vayikra

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Hilula

3 - Rabbi Binyomin Ze'ev Tzvi of Zavarish, son of Rabbi Yechiel Michel, the holy Maggid of Zlotshov

4 - Rabbi Ya'akov Tzvi Mecklenberg, author of 'Haketav v'Hakabbalah'

5 - Rabbi Tzvi Elimelech of Blazhov

6 - Rabbi Aharon Roth, author of 'Taharat Hakodesh'

7 - Rabbi Chaim Abulafia, author of 'Etz Chaim'

8 - Rabbi Eliyahu Shapira, the 'Eliyahu Raba'

9 - Rabbi Aryeh Levin, "Rav of the Prisoners"

Weekly Bulletin on the Parshah

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"á

MASKIL LEDAVID



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

Self-sacrifice in Place of Bringing Korbanot

"Speak to the Children of Israel and say to them: When a man among you brings an offering to Hashem: from animals – from the cattle or from the flock shall you bring your offering"

(Vayikra 1:2)

Hashem revealed Himself to Moshe Rabbeinu in the Ohel Mo'ed (Tent of Meeting) and told him to command Bnei Yisrael concerning the offerings, as it says, "When a man among you brings an offering". Seemingly, a person should really be offering his very self as a sacrifice to Hashem.

It seems that the idea behind the animal offerings is that just like an animal is slaughtered and offered up before Hashem, so too a person must prepare himself to be a korban for Hashem. Upon contemplation, we realize that this is not a simple matter since the animal is taken to be slaughtered and offered on the Mizbe'ach even without its compliance and contrary to its inclination. Yet since a human being possesses abilities and desires, it is therefore not possible to force him to sacrifice himself for Hashem.

This being the case, how can one achieve this deep desire to sacrifice oneself, or of oneself, for the sake of our Creator? The Ramban explains this idea, saying that the purpose of the korbanot was to bring a person to contemplate and observe what is being done to the animal, and realize that all this should really have been done to him. Yet since Hashem is merciful, He therefore commanded man to offer an animal in his place so that the animal that is being sacrificed should serve as an atonement for him. When a person sees how the animal is slaughtered and its blood sprinkled on the Mizbe'ach, this will immediately lead him to thoughts of repentance and remorse and he will seek with all his power to appease Hashem so that chalila what was done to the animal should not happen to him.

Since the destruction of the Beit Hamikdash and the cessation of the sacrifices, we have an even stronger obligation to surrender our will to the will of Hashem since we do not have animal offerings that can atone for our sinful ways. Unfortunately, sometimes out of habit, we fulfill a certain mitzvah automatically without inserting any feelings or love for the mitzvah and in this case, the mitzvah does not serve its purpose and does not have the power to bring pleasure to Hashem.

This brings out the lesson that 'A person is led on the path that he wishes to take' and 'One who tries to purify himself is assisted'. When Hashem observes a person's desire to surrender his own needs for His sake and He sees his extreme devotion to his Torah and mitzvah observance, then He bestows his efforts with a special blessing so that he can indeed cleave to the path that he wishes to follow.

We have a custom that when young children begin to learn the Chumash, we start by teaching them the Parsha of Vayikra that deals with the offerings. Why is this? Since the details of the korbanot are complex and intricate, we

would assume that it would more beneficial to begin by teaching them about the creation of the world and the deeds of the Avot and only later on introduce the korbanot. The explanation is that young children have an innocence and purity which slowly disappears over the years. It is due to this innocence that a young child is prepared to almost sacrifice his life for the sake of a small candy. Since young children possess this extreme devotion for things they consider important, the Sages wish to take advantage of that pure innocence to inculcate the youngsters with mesirut nefesh for the sake of Hashem. Just as they show self-sacrifice for a single candy, so too they will be prepared to sanctify Hashem's Name through their actions and show self-sacrifice for the will of Hashem.

There is nothing that arouses a person's understanding of mesirut nefesh more than the matter of the korbanot. The child is exposed to the procedure of slaughtering an animal and since he understands that all that happens to the animal should really have been done to the person who brings the korban, he will immediately accustom himself to fulfill Hashem's will with mesirut nefesh, so that chalila what is done to the animal should not happen to him.

It would seem that the small 'alef' found in the word 'ויקרא' teaches us that a person should learn a lesson from the young children, hinted to by this small 'alef'. Just as innocent young children show self-sacrifice for treats, so too a person should train himself to show self-sacrifice for Torah study and mitzvah performance.

Every single person was created and formed with a purpose and when he descends to the world of actions, he must complete his rectification and accomplish the goal for which he was created. The difficulty is, how can a person know his intended destiny? How can he know the goal for which he came down to this world? This world is chock full of challenges and difficulties; how can a person know which challenge offers him the opportunity of fulfilling his destiny?

It seems to be that specifically in the areas where a person feels substantial difficulty in serving Hashem, is where he must invest all his energy and strength. For example, if a person finds it extremely difficult to get up early in the morning and pray with a minyan, yet he overcomes this natural tendency to stay in bed, he is displaying self-sacrifice for praying with a minyan and through this, he accomplishes his life's mission.

Life is full of hardships and challenges and since no one has a life-guarantee or a promise that he and his family will sail through life peacefully, nobody knows when hardship will, rachmana litzlan, befall his family. Therefore, every person must toil to identify his weaknesses in avodat Hashem, and to invest effort, with true self-sacrifice, to strengthen those areas. When Hashem sees that a person is exerting himself to fulfill His will and complete his mission in life, then He rewards him with special protection.