Weekly Bulletin on the Parshah

Pachad David

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Under the auspices of Moreinu v'Rabbeinu, the Admor 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 Le'David

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 said, 'This exhortation is especially relevant to commandments involving monetary loss.'"

Other than the burnt-offering which was completely burned on the Mizbe'ach, the Kohanim gained from each *korban*, for they received part of its meat. This being the case, when commanding the Kohanim about the burnt-offering, the Torah was concerned that maybe they will be lax with this service because it involves monetary loss. This is why specifically now the Torah uses the term "tzav – command," urging them to be zealous when performing this service.

This idea holds a moral lesson for all generations, even though due to our sins we no longer have a Beit Hamikdash and can no longer offer *korbanot*. A person should urge himself to be zealous in fulfilling Hashem's will and not be lazy in performing the mitzvot. This is true regarding all the mitzvot, even those that supposedly involve monetary loss or seemingly don't accord us any personal benefit. There are some mitzvot that entail considerable expense, for example purchasing superior quality tefillin or buying a beautiful etrog. Similarly, when it comes to giving charity and performing acts of kindness, a person must be vigilant and not allow the evil inclination to persuade him to save on the expense and fulfill his duty only according to the strict letter of the law. Rather, he should banish the *yetzer hara* and urge himself to zealously fulfill Hashem's commandments, willingly and joyfully.

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

Maran the Chafetz Chaim, *zy"a*, was accustomed to travelling from town to town to sell his *sefarim*. Once, he stopped by a certain inn in Vilna and noticed a coarse, ungainly Jew sitting by the table. This man called for the waiter and demanded to be served an alcoholic beverage and a piece of roast duck, right away.

With great lust he stuffed the meat into his mouth without reciting a blessing and then gulped down the beverage with noisy swigs. The Chafetz Chaim, flabbergasted and astounded at the scene, decided to go over to the man and comment on his behavior.

The innkeeper saw that the Chafetz Chaim was about to approach the man. Knowing the man's history, the innkeeper approached the Chafetz Chaim and told him that the man was an ignoramus who had never had the chance to study Torah. He had been snatched from his parents at the age of seven and taken to Siberia, where he had grown up among the local farmers. At age eighteen he had been drafted to Czar Nikolai's army, spending the next twenty-five years enduring tough conditions. The innkeeper did not see any point in approaching this Jew, saying it is no wonder his behavior is so coarse and any rebuke will certainly fall on deaf ears.

But the Chafetz Chaim was determined to speak to him and was certain he would find a 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 you were snatched from your parent's home at a young age and taken to far off Siberia. You grew up among goyim and did not merit studying even one letter of Torah. In fact, you went through *gehinom* in this world. Your wicked masters tried, more than once, to make you abandon your religion and force you to contaminate yourself with forbidden foods.

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14 Nissan 5785
12 April 2025

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Tzav

Shabbat Hagadol

Hilula

14 Nissan
Rabbi Yosef Tzvi Halevi Dunner, Av Beit Din of London

15 Nissan
Rabbi Shmuel Halevi Wosner

16 Nissan
Rabbi Simcha Zissel Broida, Rosh Yeshiva of Chevron

17 Nissan
Rabbi Shlomo Wolbe, author of *Alei Shur*

18 Nissan
Rabbi Meir Abulafia, author of the *Rama*

19 Nissan
Rabbi Eliyahu Bakshi-Doron, the Rishon Letzion

20 Nissan
Rav Hai Gaon, Rosh Yeshivat Pumbedita, Bavel

Parshah Pearls

Inspiring Reflections

Fathers and Sons — One Path

"Command Aharon and his sons" (*Vayikra* 6:2).

The word "Tzav — command" is in fact an expression of connection, like "צוותא — togetherness."

The Imrei Chaim, *zt"l*, explains that this word choice is a lesson in connection; meaning that father and sons should be one team and follow the same path.

Bringing Pleasure to the Poor

"A repeatedly baked meal-offering, broken into pieces" (*Vayikra* 6:14).

The Torah wishes to impart an important lesson concerning the attribute of mercy.

The Torah commands us "You shall break it into pieces" (*Vayikra* 2:6). The point of breaking the offering into pieces is so it should seem as if it is a large offering.

Why is this?

The *sefer Darchei Mussar* explains in the name of Rabbi Ahron Bakst, *zt"l*, that when a rich man brings his offering, for example an ox, it burns for a long time due to its size. This causes the poor person to become disheartened, for his offering is just a small bird.

The Torah has mercy on the poor person's honor, and therefore, in regard to his offering it says, "He shall split it — with its feathers — he need not sever it." We are told to burn the bird together with its feathers, and as a result the burning will take longer and give pleasure to the poor person. Similarly, regarding his meal-offering, the Torah commands us to break it into pieces, so it will burn for longer.

This shows us the extent the Torah goes in order to raise the spirits of the poor. On the other hand, we also see how the Torah is concerned that the rich person should not become proud as a result of his wealth, for "Every haughty heart is the abomination of Hashem" (*Mishlei* 16:5).

Your Miracles Are with Us Every Day

"And the flesh of his feast thanksgiving peace-offering must be eaten on the day of its offering" (*Vayikra* 7:15).

Why must the entire thanksgiving offering be consumed on the same day, unlike the other offerings which can be eaten over two days and one night?

The Admor Rabbi Avraham Mordechai of Gur, zt"l, addresses this question in the *sefer Mimaiynot Hanetzach*:

We know that the thanksgiving offering is brought for having experienced a miracle. Since every single day we experience new miracles, how would it be possible to eat from yesterday's thanksgiving offering and also from the offering brought for the new miracle experienced today?!

From the Treasury

Based on the teachings of Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi **David Chananya Pinto**, *shlita*

Alacrity in Mitzvah Performance

This Shabbat is called Shabbat Hagadol since Am Yisrael eagerly fulfilled the will of Hashem Who commanded them to tie a sheep — the Egyptian god — to their bedposts in preparation for its slaughter in front of the Egyptians.

This mitzvah involved great risk for the Jewish people. The Egyptians were furious that the Jews wanted to sacrifice the Egyptian god and naturally wanted to kill the Jews. Under such circumstances, it is natural for a person to be cautious about a situation that will be to his detriment. However, the Jewish people overcame their *yetzer hara* and with great self-sacrifice obeyed Hashem's word. With great alacrity, they tied the sheep to their bedposts even though this endangered their lives. This is a concrete example for us and our children of serving Hashem with devotion, loyalty, and alacrity, even if thereby we may experience some form of loss. This is the reason why this Shabbat is called Shabbat Hagadol.

The Jewish people inherited the wonderful attribute of alacrity from Avraham Avinu, *a"h*. He too, also on Erev Pesach, hurried to fulfill the mitzvah of inviting guests, although it involved great self-sacrifice. When the three angels came to his home looking like Arabs, he got up to invite them into his home, even though it was the third day after his brit milah and he was weak and feeble. He waited on them, offering them food and drink, all with remarkable alacrity as if he were a young lad. The verses stress this: "... he ran toward them ... So Avraham hastened ... and said, 'Hurry!' ...Then Avraham ran to the cattle...." Since Avraham knew the *yetzer hara* will bother him and weaken his desire to fulfill the mitzvah by telling him to take care of his health and take it easy, he therefore did everything with alacrity and great sacrifice in order to rid himself of any undesirable thoughts stemming from the *yetzer hara*.

Walking in Their Ways

Tidbits of faith and trust
penned by Moreinu v'Rabbeinu
Hagaon Hatzaddik Rabbi
David Chananya Pinto, *shlita*

One Good Turn Deserves Another

I was once invited to participate at a fundraising dinner for the purpose of providing *kimcha d'Pischa* for the poor of France, as well as supporting the *kollel* of Mori v'Rebbi, Harav Binyomin Zev Kaufman, *zt"l*, of England. This man was a tzaddik and a *talmid chacham*, whose mouth never ceased to utter words of Torah. I had learned under his tutelage in Yeshivat Netzach Yisrael in Sunderland.

Throughout the entire evening, I couldn't help but notice this venerated Sage keep glancing at his watch. It seemed he was in a big hurry to get somewhere. I asked him about it, but he politely declined replying. In truth, my question was superfluous. I knew only too well how precious the Rav's time is to him. His only interest was studying Torah.

Since I sincerely wished to alleviate his discomfort, I offered to donate the entire amount that would have been raised at this dinner. I repeated the exact amount of money that I pledged to contribute to his yeshiva, knowing this was what he would have managed to raise in Paris during his visit there. When the tzaddik heard this, his eyes lit up. He joyously exclaimed, "Now I will be able to return to my regular routine of *avodat* Hashem without having to go knocking on the doors of potential donors."

After reflecting a moment, he asked, "But what about the plight of France's poor?"

"That is my problem."

I knew that I was taking a massive project upon my own shoulders. Of course, I should have known that Hashem's shoulders are boundlessly broad. Just at that moment, a man came over to me and whispered in my ear that he would like to donate a respectable sum of money to our holy institutions. What makes this episode most incredible is that the amount he specified was the exact amount that I had offered to donate to my Rebbi's *kollel* in Manchester. My only misgivings were that I hadn't doubled my offer, for Hashem would certainly have ensured I would gain whatever amount I needed.

When I got home, I told my wife the entire episode. In her virtuous way, she suggested I donate an additional sum to Rabbi Kaufman's yeshiva. I phoned Rabbi Kaufman to inform him of this decision. He was extremely grateful.

To our utter amazement, the phone rang immediately afterward. On the other end of the line was a wealthy friend of our institutions, who pledged the same amount of money that I had offered just moments earlier.

This train of incidents clearly showed me that whoever is diligent in mitzvah performance, specifically the mitzvah of tzedakah, is guaranteed to be paid back. Hashem loves those who are charitable with His people and takes care of their needs. He repays them from His treasury, in duplicate and triplicate.

Treasures

Appreciating the Miracle Through Feeling the Distress

In the Shemone Esrei prayer of the *chag* we say, "And you gave us, Hashem, our G-d, with love, appointed festivals for gladness, Festivals and times of joy, this day of the Festival of Matzot, the time of our freedom, a holy convocation, a memorial of the Exodus from Egypt."

The question is, there seems to be a contradiction here. We first mention that the Festival of Matzot is the time of our freedom, meaning we are thanking Hashem for our present freedom, whereas we carry on to say "a memorial of the Exodus from Egypt," which means the Festival of Pesach is a remembrance that our forefathers left Egypt, with less emphasis on our freedom.

Furthermore, Chazal tell us that a person is obliged to see himself as if he himself came out of Egypt. However, this seems unfeasible. How can one obligate a Jewish person to feel like he left Egypt if he was never enslaved there?

Much prayer is required to achieve a level of steadfast faith and acquire the perception that had Hashem not delivered our forefathers from Egypt we and our children would still be enslaved to Pharaoh . In addition, children should be inculcated with firm faith from their earliest days. This is why one must spend much time telling over the story of the Exodus on the night of Pesach. This will instill firm faith in Hashem Yitbarach in our children's hearts, leaving no room for doubts.

Contemplating the past enables us to connect with the Bnei Yisrael who were enslaved in Mitzrayim and suffered terrible hardships. But, this is conditional on feeling their pain and appreciating how Hashem Yitbarach performed miracles for them and punished their enemies with great afflictions. Then, by rejoicing and feeling their joy, he will automatically be infused with a feeling of freedom. However, if he does not feel the pain of his forefathers' suffering and the joy of their redemption, he will be far from appreciating the miracle that was performed for his fathers and for himself, and he will certainly not feel like a free man.

Due to this, specifically the Festival of Pesach is the time of true freedom. This is a result of the freedom which our forefathers merited in Egypt through tremendous miracles, without which we would not be free men today. For when Hashem performed those miracles, He ensured they would have an effect and draw down forces of holiness for all future generations. Every Pesach we receive an abundance of infinite illumination from the holiness of the original festival and its accompanying miracles. When a person arouses himself with great joy, he will undoubtedly feel the tremendous joy our fathers felt when they left Egypt and became free men.

A Story in Honor of the Chag

Kimcha d'Pischa from Eliyahu Hanavi

The Festival of Pesach envelops us with overflowing feelings of anticipation for the arrival of Eliyahu Hanavi — the one who will announce the final redemption. Chazal teach us, "In the month of Nissan they were redeemed, and in the month of Nissan they will be redeemed in the future."

Throughout the generations many stories have been passed down concerning revelations of Eliyahu Hanavi; how he was the bearer of salvation and miracles during times of sorrow and distress. We therefore take the opportunity to tell over a wonderful story that Hagaon Rabbi Yitzchak Zilberstein, *shlita*, heard from Maran Hagaon Rabbi Chaim Kanievsky, *zt"l*, about his grandfather Rabbi Aryeh Levine, *zt"l*.

As is well known, one of Rabbi Aryeh's foremost occupations was collecting money for tzedaka. Considerable sums passed through his hands and were discreetly allocated to widows, orphans, and hundreds of needy people. During the month of Nissan, Rabbi Aryeh would intensify his efforts for this was a time when he would distribute enormous amounts of charity.

His list of needy people comprised many poor and wretched individuals who barely scraped by in normal times, and all the more so found it extremely difficult to provide for their families as the festival of Pesach approached. If not for the tzedaka they received from Rabbi Aryeh, it could very well be that they would not have had the means to celebrate the Seder in a respectable way. When the envelope containing the money arrived at their house, it was a moment of true salvation for them.

Since Rabbi Aryeh was well known for his charitable efforts and was considered by all as an upright and trustworthy tzaddik, he became the address for many people's tzedaka money, and they entrusted him with distributing their charity to the poor.

During the World War when even the very wealthy were affected by the economic difficulties, Rabbi Aryeh was unable to collect charity to distribute to the poor. After extensive efforts, he was left with not even a small percentage of the money he required.

When Rabbi Aryeh realized how bad the situation was, he went to the Kotel Hama'aravi to pour out his heart to Hashem, beseeching Him to have mercy on His poor and destitute nation. The tzaddik stood by the stones for a long time, praying and crying, asking Hashem to make it possible for him, this year too, to distribute the amount of money he normally distributed every year.

Just as he left the Kotel, an unfamiliar Arab approached him and handed him a big parcel wrapped in newspaper. While Rabbi Aryeh stood rooted to the spot in astonishment, the Arab disappeared, in the same way he had surprisingly turned up out of nowhere.

Rabbi Aryeh opened the parcel, and to his amazement he found that it contained the exact sum of money he used to distribute to the poor every year.

"Our family is of the opinion," Rabbi Chaim added, "that this 'Arab' who appeared to our grandfather was in fact Eliyahu Hanavi."

Hagaon Rabbi Yitzchak Zilberstein concludes the story with a wonderful practical lesson: "If we ask how one merits this and where one can find the prescription for such exceptional greatness, the answer is that it was our grandfather's self-sacrifice for matters of tzedaka that merited him with this revelation."

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Despite all this, you remained a Jew and did not convert! I would be overjoyed to possess your merits and know I have earned a place in the World to Come, as you certainly have. You should know you have a particularly lofty place waiting for you in the World of Truth, where 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, for so many consecutive years. This is a greater trial than that of Chananya, Misha'el, and Azarya."

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

When he was informed who this special Rabbi was, he burst into heavy sobs and began to kiss the hands of the tzaddik.

The Chafetz Chaim continued encouraging him: "You have 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 in this world than you!" Indeed, this Jew clung to the Chafetz Chaim, learned how to behave like a faithful Jew, and became a genuine tzaddik.

This is an instructive lesson about the pure spark that remains buried deep in the heart of every Jew. 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, a holiness ingrained deep within each Jew. When it is aroused and presented with Torah, the spirit of life is blown into it and the spark bursts into a large flame.