



Published by Mosdot "Mikdash Le'David", Israel

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"ta

## maskil Le'David

### Live Al Kiddush Hashem!

**Moshe said to Aharon: Of this did Hashem speak, saying: "I will be sanctified through those who are nearest Me, thus I will be honored before the entire people"; and Aharon was silent (Vayikra 10:3).**

Nadav and Avihu died after bringing an alien fire before Hashem, as the verse tells us, "The sons of Aharon, Nadav and Avihu, each took a fire pan, they put fire in them and placed incense upon it; and they brought before Hashem an alien fire that He had not commanded them" (Vayikra 10:1). The question is, why does Hashem say about their death, "I will be sanctified through those who are nearest to Me," which implies that they were close to Hashem, if they died after sinning?

The holy Ohr HaChaim explains that Nadav and Avihu sinned by bringing a fire which Hashem had not commanded them to bring. This implies that they did not sin in any other way; this was their only sin. We will explain his holy words: When a person sins, besides acting against Hashem's Will, he also sins with his thoughts. Hashem commanded him to perform a certain mitzvah, and he sins and does not fulfill the mitzvah. Therefore, his thoughts too, and not just his actions, are contrary to the Will of Hashem.

However, Nadav and Avihu sinned with their actions only, but not with their thoughts! On the contrary, they wished to draw closer to Hashem! They understood that bringing an alien fire would lead to their deaths. Nevertheless, they were prepared to die as long as they could offer a *korban* to Hashem and draw even closer to Him.

This is why Hashem calls Nadav and Avihu His "nearest" ones. Although they died on account of their sin, nevertheless this sin contained an element of Kiddush Hashem (sanctification of G-d's Name). All they wanted was to come closer to their Creator, to the extent that they sacrificed their lives for this goal.

The mitzvah of Kiddush Hashem applies to every Jewish person. This mitzvah does not only include the obligation to die for the sanctification of Hashem's Name, like Nadav and Avihu, but one must also *live* "al Kiddush Hashem." When a Jew overcomes his temptations and withstands

difficult challenges from Hashem, it demonstrates his great love for and closeness to the Creator. About him, too, Hashem declares, "I will be sanctified through those who are nearest Me." The more a person surrenders his personal wishes and temptations to fulfil Hashem's Will, the more he demonstrates his closeness to Hashem — and in this way he indeed becomes Hashem's nearest one.

I once met someone who was overcome by a surge of spirituality. He wished to sanctify Hashem's Name but was unsure as to how to go about doing this. I told him that Kiddush Hashem does not need to be a public act amid great exposure. He could make a Kiddush Hashem even when alone in his bedroom! If he overcomes his desires and acts according to Hashem's Will alone, he has sanctified Hashem's Name and become much closer to Him.

But this person wanted my help to think of a *kabbalah* (pledge) for him to undertake. I asked him if he has a non-kosher phone in his pocket. He replied in the positive. I told to take his phone out and smash it to pieces, even though it is an expensive device, and instead purchase a kosher phone. *This* would constitute a complete surrender of his desires before Hashem, and he will receive the reward reserved for those who sanctify His Name. All his friends will surely ask him what happened to his phone and why he changed his number, and it will cause a great Kiddush Hashem!

It was difficult for him to go along with my suggestion. He began to explain how essential the phone was for his livelihood, and therefore offered that he would use it for work purposes only, which does not involve any prohibitions.

I told him Rashi's explanation on the verse (*Divrei Hayamim* II, 33:15), "He removed the strange gods and the image from the Temple of Hashem and all the altars that he had built on the Mountain of the Temple of Hashem and in Yerushalayim, discarding them outside the city." Menashe sinned, and also caused the public to sin, by serving *avodah zara*, but later repented. However, instead of smashing the idols to smithereens, he threw them behind the wall of Yerushalayim. Perhaps he did not break them because they were expensive and he felt bad about the financial loss, but Rashi explains that the fact that he did not smash them is why his son who succeeded him returned to his father's previous evil ways: he and his cohorts brought back all those strange gods and worshipped them. Had Menashe smashed the idols, his son might not have purchased new ones to worship, but since they were conveniently available behind the wall, he easily returned to his father's *avodah zara*.

cont. p. 3.>>>

24 Nissan 5786

11 April 2026

1159

Shemini



## Hilula

24 Nissan

Rabbi Chaim Yitzchak Chaikin, Rosh Yeshiva of Aix-les-Bains

25 Nissan

Rabbi Chaim Halberstam, Admor of Sanz

26 Nissan

Rabbi Ephraim Navon, author of *Machane Ephraim*

27 Nissan

Rabbi Yehuda Kahana, author of *Kuntrus Hasfekot*

28 Nissan

Rabbi Shabtai Horowitz, author of *Vavai Ha'amudim*

29 Nissan

Rabbi Mordechai Shalom Yosef Friedman of Sadigura

30 Nissan

The Mekubal Rabbi Chaim Vital zy"ta





## PARSHAH PEARLS

### Inspiring Reflections

#### The Death of Tzaddikim Hints to Future Occurrences

“And He will become wrathful with the entire assembly” (*Vayikra* 10:6).

The Hebrew word “יקצר” (He will become wrathful) is written in the future tense. However, since Nadav and Avihu had already died, it would seem to be more fitting to have said, “And He **became** wrathful with the entire assembly,” in the past tense.

The *sefer Eidut B’hosef* (256) offers a wonderful explanation, quoting the famous words of Rabbi Heshil of Krakow who explains that there are two reasons why *tzaddikim* die. One reason is so they should not see the troubles of the generation, and a second reason is to atone for the generation. The difference between the two is that according to the first reason, all *tzaddikim* would need to die, while according to the second reason, to achieve atonement it is enough that just one *tzaddik* dies.

In this case both Nadav and Avihu died and not just one *tzaddik*; this seemingly proves that the reason they died was so that they would not witness the suffering of the generation. Am Yisrael derived from this that some imminent tribulation would have befallen them, and that is why the verse uses the future expression, “He will become wrathful with the entire assembly.”



## WORDS OF THE SAGES

### So What if I am Sensitive to Certain Medications?

The entire creation, so *Chazal* tell us, was created as a corresponding system to the holy Torah and the fulfillment of its mitzvot. “He looked in the Torah and created the world” (*Zohar Hakadosh, Terumah*). Therefore, the way we conduct ourselves in This World must be derived from the Torah. It is the Torah which guides and navigates us as to how to consider each part of creation in the correct, purposeful, and true way. This is why only the Sages and Gedolei Yisrael, who are well-versed in the Torah, possess the power through their crystal clear vision, to decide that right is right and left is left.

Only they, who draw their entire outlook in life from the Torah, are capable of discerning the difference between “*kalah ilan*” (the color blue derived from a vegetable source) and the very similar color, light blue; between something permissible and something we must stay away from. Through the wisdom of the Torah they enjoy a vibrantly clear vision of the entire gamut of creation. It is the window through which they merit a penetrating, deep, untainted, and pure understanding of everything in their line of vision.

Hagaon Rabbi Yisrael Zicherman *shlit”a* relates that he heard the following from one of the doctors who attended to the *tzaddik*, Rabbi Dov Yaffe *zt”l*, Mashgiach of Yeshivat Kfar Chassidim, when he was hospitalized towards the end of his life. One day the doctor wished to give Rabbi Yaffe a certain medication and first asked him, as he usually did, if he took any medications or was sensitive to any medications.

The Mashgiach turned to the doctor with a smile, “What difference does it make? If you need to give me a certain medication, what difference does it make if I am sensitive to a different medication, or what else I am taking besides this medication?”

The doctor answered the Mashgiach at length: “Look, before prescribing any medication for a patient, one is required to take the patient’s entire condition into account. Sometimes combining a medication from a certain group can impair the effect of a different medication. Sometimes one medication might be beneficial for the heart but in certain situations, might damage the kidneys, or on the other hand, a medication that aids liver function might sometimes cause damage to the intestines. Every medication has its own functions and factors that must be taken into account and therefore on no account may one give a patient a certain medication without clarifying his entire situation.”

When the doctor left his room, the Mashgiach turned to his visitors and said, “Did you hear how medication is prescribed? When giving medication to a patient, it is important to get the full picture. This is a great lesson for our *avodat Hashem*!”

“For example,” the Mashgiach continued, “concerning rebuke. The Torah deems it is necessary to rebuke someone, but there are those who rebuke harshly, in an outburst of anger, without meticulously taking into account the range of problems that the rebuke may cause the offender, or without being aware of his general spiritual situation, or the gain versus the loss.

“The doctor taught us today that, first of all, before offering rebuke one must assess and examine thoroughly, what are his sensitivities? What is his general situation? It is not certain at all that one may admonish him. Sometimes, not only will it not help, but it will even cause damage, and for this one needs the discretion and knowledge of a professional doctor.”

Rav Zicherman *shlit”a* concluded, “This idea can also be applied to the concept of *emunat chachamin*:

“Woe to naive patients, who think they understand enough to treat themselves! It would be very dangerous to act contrary to the doctor’s opinion, determining a treatment for oneself. His decision might exacerbate his condition, or even bring about his death, G-d forbid.

“Every thinking person knows that only a very experienced doctor who specialized in medicine for many years, studied the essence of each illness in depth, is familiar with the nature of medications and their ramifications, besides having a comprehensive view of the patient’s entire situation, is competent to decide which specific medication will be beneficial for which illness and the exact dose each patient requires.

“This, too, must be our approach towards the Torah sages and elders of the generation!”



## WALKING IN THEIR WAYS

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

### A Contribution to the Creator

Many Jews from around the world came to celebrate the wedding of my son, Rabbi Moshe Aharon, *shlit*"a, which took place in Eretz Yisrael. Among the attendees was the well-known philanthropist, Mr. Matzliach. He generously supports our holy institutions and donated a beautiful Sefer Torah to our *beit hakneset* in Ashdod, written by the former Rav of the community, Rabbi Yosef Yakobi, *zt*"l.

The day after the wedding, Mr. Matzliach asked to meet with Rabbi Yakobi – to my great regret, I had to inform him that Rabbi Yakobi had suddenly passed away. The man was in shock. “Rabbi Yakobi was young and looked healthy. How could it be that he died so suddenly?”

I replied, “Listen to what you just said. You are a businessman whose head is constantly involved in material matters and you could be in danger of forgetting Hashem, *chas v'shalom*, by regarding This World as the primary place of life.

“Hashem therefore sent you this message as a wake-up call. The sudden, tragic passing of this great man should teach you that this world is transient. Nobody lives forever.”

My words entered his heart and he asked what he could do to keep this powerful message alive. I replied that he should undertake some commitment which would advance him spiritually.

“I will donate a sizeable sum to charity,” he offered.

I was happy with his generosity but told him that he gives *tzedakah* in any event, and thank G-d he is a man of means who is generous with his money.

**Now was the time for him to undertake an additional mitzvah through which he would merit further closeness with his Creator.**

**cont. from p. 1 >>>**

Kiddush Hashem means *completely* renouncing one's personal desires – despite the difficulty and financial loss involved, bowing only to Hashem's Will. Just like someone might spend a large sum on purchasing a beautiful Etrog or to buy the honors in the *beit kneset*, so too he must eradicate the evil that dwells in his pocket and home, even if they were very expensive devices and this will involve a great loss. In this way he demonstrates his great love for Hashem, and that no amount of money can stand in the way of this love.

An *avreich* who sits and studies Torah the entire day also publicly sanctifies Hashem's Name! Every man wishes to provide for his family in a respectable manner. He dreams of purchasing different amenities that make life easier, for example a nice car, a beautiful home, and many other pleasures which This World is inundated with. However, he forgoes his desires for Hashem's sake, making do with little so he can do Hashem's Will by sitting in Yeshiva or Kollel and studying Torah day and night. There is no greater Kiddush Hashem than this! Even if all this is done privately, Hashem sees his deeds and considers him His “near one.”

Similarly, a wife who demonstrates self-sacrifice by encouraging her husband to continue devoting himself to Torah study and the service of Hashem, receives great reward in Heaven and she too will be considered as His “near one.”

Every Jew arrives in the World of Truth desiring only one thing: to come as close as he can to Hashem and enjoy the Glory of His Presence. But Hashem draws close only those who annul their will and perform His Will; only this type of person is considered truly close to Him.



## FROM THE TREASURY

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

### The Rectification Will Come from Crying and Repentance

**“The entire House of Israel shall bewail the conflagration that Hashem ignited”** (*Vayikra* 10:6).

Nadav and Avihu knew that on the day of the Mishkan's dedication there would be enormous joy in Heaven and on earth. Joy in Heaven because Hashem actualized His desire to dwell with His children down on earth, as it says (*Shemot* 25:8), “They shall make a Sanctuary for Me so that I may dwell among them,” and joy on earth because the descent of the Shechina was a sign for Am Yisrael that Hashem had forgiven them for the sin of the Golden Calf. Nadav and Avihu were concerned that perhaps due to this joy, Bnei Yisrael would not completely rectify the impact of the Golden Calf which had blemished both worlds. They were concerned that Bnei Yisrael might be satisfied with the joyful feeling of Hashem descending to rest His Shechina among them.

They were worried that Bnei Yisrael would be so filled with joy that they would forget to completely rectify the sin of the Golden Calf, which caused the Shechina to depart. And if Bnei Yisrael did not utilize this day of the Mishkan's dedication for rectification, the same thing might happen once again

Nadav and Avihu fulfilled the verse, “It is better to go to the house of mourning than to go to a house of feasting.” They thought that if they die on the day the Shechina descends, that would have a powerful effect; Bnei Yisrael would cry over their death, and through that they will be aroused to repent and purify themselves *completely* from any trace sin. As a result, Hashem would continue to rest His Presence among them.

Hashem agreed with Nadav and Avihu and therefore said (*Vayikra* 10:6), “The entire House of Israel shall bewail the conflagration that Hashem ignited.” Nadav and Avihu sacrificed their souls for Am Yisrael's sake, and their death became the catalyst for Am Yisrael's full repentance. In this merit the Shechina would not hurry to depart.

# A NOVEL LOOK AT THE PARSHA

Concerning Kosher Nutrition and How it Benefits Us from a Torah Perspective



Kosher nutrition, the holy Torah reveals to us, is the very key and magical formula for a person's success in his religious way of life. Food held up to a meticulous standard of kashrut bolsters and fortifies, improves and advances. Food that is, Heaven forbid, not kosher spreads poison in a person's soul. It contaminates his capacity to comprehend, blocks his mind, and prevents it from developing.

This ancient, successful formula is guaranteed, so to speak, with the signature of the most expert Scientist in the world, Who is aware of all the food products and Who created all the different kinds of nutrition. Only the Creator of the world, Who created it all and understands all its components, is fully aware of any results of research which take the scientific world a few hundred years, at least, to discover. We are privileged to know the Heavenly formula for healthy nutrition which improves our quality of life and helps us achieve our ambitions in all areas of life.

All those who are familiar with Jewish history are aware that it is saturated with thousands of stories of Jewish bravery, Jews who sacrificed their lives for the sake of adhering to kashrut, even at the extent of starving themselves for lengthy periods of time, under literally substandard conditions. This week's **Novel Look at the Parsha** is dedicated to the remarkable personality Rabbi Avraham Ganchovsky *zt"l*, about whom it says (*Vayomer Hineni*) that he ate meat and chicken only after he was absolutely certain that all halachic aspects had been completely followed. However, there were many years when for some reason he was stringent and ate only vegetables, milk products, eggs, and bread.

Only after carefully washing his hands and reciting the blessings would he eat his bread, with great meticulousness and concentration (as we are instructed to consume the first *kezayit* of bread within two minutes). It seemed he was engaged in hidden and sublime service while eating; it is hard to know whether this was due to his concentration on Torah thoughts or because

he had lost all taste for food; he seemed to have no idea what he was putting into his mouth. If, for example, he would be given a tray with slices of bread, a lump of butter, salad, jam, cheese, milk, water, and sugar, he ate in order of what appeared on the tray. He ate the cheese, then the put the lump of butter into his mouth. After swallowing it he ate the vegetable salad and then the jam, just like that, one food after another, sweet or spicy, with patience, pleasantness, and simplicity. What difference does it make which order the vitamins enter the body?

During the Shabbat meals he did not eat to enjoy his food but only in honor of the Shabbat, without paying any attention to the particulars of the food. Nevertheless, he would praise the Rabbanit again and again, "The food is so good, it gives me strength; absolutely wonderful," and other such expressions, all from the depth of his heart.

In addition, a close *talmid* testifies, "I was his *chavruta* for about four years and often at lunch time he was brought hot food, but he never ate the food while it was hot. It appeared as though this was not deliberate; he was simply in the middle of a Maharsha or Rashba and did not want to interrupt his learning, so automatically the food grew cold. But it could very well be that he intended some halachic stringency or a form of breaking his temptation for food etc., and it was his way to hide his holy conduct."

One of his *talmidim* related, "I once noticed some food left over from yesterday's lunch on a side table. I tidied the table and of course threw yesterday's leftovers in the garbage. When the Rav entered the dining room he asked, 'Where is the portion of food that was here?'

"I was surprised that the Rav was showing an interest in food and inquired, 'Why does the Rav need it?'

"Today is Rosh Chodesh and I saved that food from yesterday for a Rosh Chodesh meal!' I apologized and helped him get hold of different food in honor of Rosh Chodesh."

Since he was accustomed to eating an additional dish in honor of Rosh Chodesh, he would sometimes go to the store to buy something. He took whatever he noticed on the shelf or whatever the store owner suggested. In his later years he drank wine in honor of Rosh Chodesh. The story is told how Rabbi Avraham was once in a rush and the store owner suggested he buy ice cream. He paid, took it home, and placed it on the table in his room. Then he went up to the *beit midrash* to learn and forgot all about the world around him. Just before sunset he remembered that he had not yet eaten the special dish in honor of Rosh Chodesh, so he quickly went down to his room — of course he found the ice cream melted on his table!

On another occasion, an *avreich* suggested he eat ice cream in honor of Rosh Chodesh. In his modesty, he did not make a big deal out of this request and agreed. The *avreich* brought him a portion of ice cream on a plate but before eating it, Rabbi Avraham began a fascinating Halachic discussion about the blessing one recites over ice cream, what ice cream is made of, and how the ingredients have an effect on the correct blessing. The *avreich* delved into the subject together with him and eventually when they concluded their discussion the ice cream had melted — and that is how he ate it from the plate, praising the *avreich* warmly for the special ice cream. It was clear that Rabbi Avraham had specifically delayed eating the ice cream so that it should melt...

Lastly, his acquaintances and family members never heard him using the word "tasty." He would only use words such as "good, special, healthy, fortifying, excellent," and other similar expressions. His holy conduct was amazingly attuned to his Torah way of life. He was particular not only about the kashrut of the foods including different stringencies, but also conducted himself with behaviors which suppressed his temptations and pure enjoyment of food, which he instead dedicated to his service of Hashem — with exceptional integrity and wisdom.



**"Contemplate and see that Hashem is good"**

Exciting update: With *siyata diShmaya*, the *shiurim* of Moreinu v'Rabbeinu, the Admor Rabbi David Chananya Pinto *shlit"a*, are now available in Hebrew, English, French and Spanish

on the Kol Halashon site or by calling direct:

**+972733-718-144**

Categorized according to the Parshiot, Chagim and other topics

**To receive a daily Torah insight**

from Moreinu v'Rabbeinu, the esteemed Admor Rabbi David Chananya Pinto *shlita*

Send a message

French

+972587929003

English

+16467853001

Hebrew

+972585207103

Spanish

+541141715555