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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

When a Man and Woman Merit — the Shechina Rests Between Them

"Remember what Amalek did to you, on the way, when you were leaving Egypt" (Devarim 25:17).

Why does the Torah command us to remember the deeds of Amalek and annihilate them? Furthermore, this command includes many expressions of remembering: "Remember what Amalek did to you," and several verses later it states, "You shall not forget!" This is something that we don't find regarding other mitzvot.

In order to understand this, we will digress to discuss marital harmony. To our great distress, from time to time we hear about Jewish homes where harmony is unfortunately a long forgotten concept and instead, arguments and disagreements are their daily lot. It seems that in these situations the husband and wife are simply not suited to one another...

However, in many of these cases, the strife and baseless hatred that exist does not really have any justification. When they first became acquainted with one another, there were definite positive feelings between them. And when they stood under the *chuppah*, the *chatan* considered his *kallah* as being the epitome of all good qualities and perfection, and the *kallah* in turn looked at her *chatan* as an upright person, blessed with many good traits. So how did the wheel suddenly turn with hatred, friction and distance taking the place of love and peace? How did this come about?

In order to explain this, we will quote Chazal's statement (Yevamot 62b): "One who loves his wife as his own self and honors her more than himself, the verse says about him (Yeshayah 58:9), "Then you will call and Hashem will respond; you will cry out and He will say, "Here I am!"

However, there are those who are mistaken in their understanding of the definition of loving her as his own self. A husband may innocently assume that his wife shares his style, and if his outer appearance is unkempt and he does not dress in a presentable way, he imagines his wife should also be able to manage with a few inexpensive and plain clothes. He sees no need for her to adorn herself and make herself look pleasant for

him. Due to this, he might be stingy and not provide her with what she needs. This husband must realize that he is making a terrible mistake and not acting in accordance with the Torah. This was not the Torah's intention when laying down the commandment, "Love her as yourself." The opposite is in fact true — it is the husband's obligation to take his wife's feelings into consideration. It is natural for a woman to take care of herself and wish to find favor in her husband's eyes. A husband must understand this and ensure that she has whatever she needs. He must buy her respectable, nice clothing, according to what he can afford, so she can look presentable. In fact, it is the husband's obligation to dress well too. If he respects himself, it will help his wife to respect him, and this will contribute to the peace in their home.

Several of the Gedolim of previous generations would dress in a very distinguished manner and also owned beautiful homes. When one of the great Ashkenazic Rabbis came to visit the Chief Rabbi of Turkey, Rabbeinu Chaim Palag'li, zy"ta, he was disturbed by the elaborate décor of his home. Do not Chazal compare this world to a corridor? What is the justification for investing in a temporary and transient world? How is it permissible for such a great *talmid chacham* to behave in this manner?! Rabbeinu Chaim Palagi explained his view: "Chazal tell us that if a man and woman merit, the Shechina rests between them. This being the case, my private home is a resting place for the Holy Shechinah. Should I not adorn and glorify Hashem's house as is fitting for a king's palace?"

We must learn from here to take care of the way we present ourselves. When a wife sees her husband's sterling conduct and good manners, she will certainly respect him and rejoice with him. As a consequence, the Shechinah will rest in their home.

Now we can understand why the Torah demands us to annihilate Amalek and all their descendants. We are commanded never to forget their despicable ways because Amalek tried to disturb the "marital harmony" that was present between Bnei Yisrael and their Father in Heaven. He wished to cool off the love and warmth that the Jewish people felt toward Hashem and put a barrier between the *chatan* — Hashem, and the *kallah* — Knesset Yisrael. The marital bond that was constantly renewed was weakened because of the war with Amalek. This danger continues for all future generations, until the coming of Mashiach, when the love and closeness that we once enjoyed with Hashem, and which reached its peak at Har Sinai, will once again return.

11 Elul 5784

14 September 2024

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Ki Teitze



Hilula

11 Elul
Rabbi Shalom Yosef
of Rozhin

12 Elul
Rabbi Ahron Alkaslassi, zy"ta

13 Elul
Rabbeinu Yosef Chaim
of Bavel, the Ben Ish Chai,
zy"ta

14 Elul
Rabbi Mordechai Bardugo

15 Elul
Rabbi Amram Ben Divan

16 Elul
Rabbi Moshe Pardo

17 Elul
Rabbi Shlomo Chaim Perlow





PARSHAH PEARLS

Inspiring Reflections

The Task of a Jew — Battle, not Victory

“When you will go out to war” (*Devarim* 21:10).

There is a story told about a Jew who went to visit the *Tiferet Shlomo*, zt”l, for he felt that he had reached his limits and no longer had the strength to continue fighting against his evil inclination. “Just yesterday,” he explained, “I exerted myself to rise to the challenge and Hashem helped me to overcome him, yet today, he once again ensnared me in his net.”

The *Tiferet Shlomo* responded with a fundamental principle that we are obligated to repeat to ourselves constantly:

The verse does not say, “When you will go out to **be victorious**,” but rather, “When you will go out **to war**.” The reason is that Hashem desires not victory, but battle, even if this means that one engages in battle one’s entire life!

The Segulah of Tzitzit

“You shall make for yourselves twisted threads on the four corners of your garment with which you cover yourself” (*Devarim* 22:12).

The *Sefer Zechirah* quotes several fascinating ideas concerning the mitzvah of tzitzit.

The word **צִיצִית** (tzitzit) is an acronym for “**צדיק יפריד ציציותיו תמיד**” [a righteous person takes care that his tzitzit strings stay separated]. This separation is important according to *sod* (the secrets of the Torah).

The mitzvah of tzitzit requires **great caution** since a severe punishment awaits one who neglects this commandment.

When a person recites the blessing, “להתעטף בציצית” [to wrap oneself in tzitzit], he should have in mind that the first letter of each word (לב – heart) has the numerical value of thirty-two corresponding to the thirty-two strings of the tzitzit, and this is a *segulah* that one’s teeth should not hurt him (a person has thirty-two teeth).

One must be careful not to cut the tzitzit with a knife, but with one’s teeth, for a person has thirty-two teeth.

It is told in the name of the Arizal that one who passes the tzitzit in front of his eyes when reciting *Kriyat Shema* will not become blind, and one who constantly looks at his tzitzit will merit to receive the Shechina. It is also beneficial for achieving great revelations and brings one to fear of G-d.

Looking at the corner of the tzitzit is also good for removing anger — **כנף** (corner) has the same numerical value as **כעס** (anger).

Due to the above reasons, once a child is three years old, he should start to wear tzitzit. This will cause a holy spirit to rest on him.

Hashem Walks In front of Us

“So that He will not see a shameful thing among you and turn away from behind you” (*Devarim* 23:15).

When one shows a guest to the table, one walks in front of him to show him to his place.

When taking an offender to prison, the guard walks behind him, in order to prevent him from escaping.

If so, writes Rabbi Shaul Natanson, when Am Yisrael follow in the way of Hashem, Hashem walks in front of them.

But when they sin, He walks behind them. We are therefore warned,

“So that He will not see a shameful thing among you and turn away from behind you” — we should not cause Hashem

Yitbarach to walk behind us.



WALKING IN THEIR WAYS

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

An Inspiring Vacation

The word vacation did not exist in the home of Moreinu’s parents in Mogador, Morocco. People would often frequent this resort town for relaxation, but Rabbi David’s father, the holy tzaddik Rabbi Moshe Aharon Pinto, zy”a, never spoke about going on vacation. Only after thirty years, when the children were grown up, did the concept of vacation enter his lexicon.

At the end of one particularly stressful year, Moreinu, shlita, was exhausted. His friends and relatives recommended taking a break from his holy work. A vacation in Montreal was planned for Moreinu and his family.

Moreinu flew to Montreal for a vacation, but Hashem had other plans for him. As soon as the Jewish community in Montreal heard about his coming, they invited him to speak and inspire the public. The intended three-week vacation morphed into three weeks of speaking engagements, one-on-one audiences, and lectures throughout Canada.

But Hashem protects the steps of His devout ones. During his visit in Montreal, Moreinu himself was greatly inspired.

He felt energized by witnessing how his speeches had influenced the community so positively. Many Jews undertook to observe Shabbat and wear tzitzit, and women accepted upon themselves taharat hamishpachah. A huge wave of teshuvah washed over the community.

Many residents of Montreal hail from Morocco. They still remember the tzaddik, Rabbi Chaim Pinto, zy”a, Moreinu’s grandfather. They were able to retell stories of his greatness, which helped reinforce the atmosphere of faith in Montreal.

After Moreinu returned to his home and his daily obligations, he had the following afterthought to relate: Never had he experienced such relaxation in his entire life. True relaxation that was entirely spiritual elevation! When a person feels his spirit connecting to the Ribbono shel Olam, it is the greatest possible pleasure for both body and soul.



WORDS OF THE SAGES

Who Qualifies as a Suitable Teacher?

“...who does not hearken to the voice of his father and the voice of his mother” (Devarim 21:18).

The Gaon Rabbi Eliyahu Abba Shaul, shlita, says that his father, Chacham Ben Zion, zy”a, would often repeat that with regards to *chinuch*, one must sometimes behave in a soft manner and at other times with firmness. He would say, “The left pushes away and the right brings closer” will only be successful if parents and educators remember that in addition to being their children or students, they are the children of Avraham, Yitzchak and Yaakov and are thus deserving of special treatment! Therefore, it is of paramount importance to discover and develop each child’s natural strengths and assign him responsibilities that he enjoys. One must encourage the child, believe in him and help him develop his potential, whether in a soft or firm manner.

“I am often approached for advice by the *menahelim* of Talmudei Torah and Yeshivot Ketanot, that were established by my esteemed father Hagaon Rabbi Ben Zion, zt”l. When choosing a Maggid Shiur or Rebbi, they wish to know if it is important to look for someone who excels in presenting a shiur and has exceptional talent in clarifying ideas. I tell them an important foundation I heard from my father, zt”l: In *Kriyat Shema* we say, ‘And these matters that I command you today shall be upon your heart. You shall teach them thoroughly to your children and you shall speak of them while you sit in your home, while you walk on the way, when you retire and when you arise’ (Devarim 6:6–7). There seems to be a difficulty here: What is the connection between ‘You shall teach them thoroughly to your children,’ from where we derive the commandment to teach our students Torah, to the continuation of the verse that states, ‘...while you walk on the way, when you retire and when you arise’?

“From here we can learn an important lesson: When it comes to choosing a Rebbi to teach students Torah, one’s emphasis should not be on clear rhetoric, or on one who is known for his novel Torah insights, but instead one should look for an individual who personifies, ‘And these matters that I command you today shall be upon your heart...and you shall speak of them while you sit in your home, while you walk on the way...’ Only such a person is fitting to be a Rav.”



FROM THE TREASURY

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

A Jew is Obligated to Study All Sections of Torah

“If a man will have a wayward and rebellious son, who does not hearken to the voice of his father and the voice of his mother” (Devarim 21:18).

The Gemara tells us (*Sanhedrin* 71a): “There never was a rebellious son and there never will be. So why is this section included in the Torah? So that we can be rewarded for delving into the matter.”

This statement is most perplexing. Our Holy Torah is broader than the earth and deeper than the ocean. Even if a person would live for a thousand years, he would not be able to study the entire Torah. Why do we need an additional section to study simply to receive reward?

A possible explanation is that as we know, there are two purposes of learning Torah. First, so we will be able to fulfill its commandments. One needs to study the laws to know how to act. And second, the actual study of Torah is a mitzvah. Even if one would be familiar with the entire Torah, one would still be obligated to study Torah.

In answer to our question, there are sections in the Torah that are not possible for a person to fulfill. Even if one is not a Rav, one is not exempt from studying the laws of Gittin and Kiddushin (laws relating to marriage and divorce) or the laws concerning Kohanim if one is not a Kohen. Every person is obligated to learn all sections of the Torah, for a person has 248 limbs corresponding to the number of positive commandments. Even though a person who is missing one finger or limb can live, he is nevertheless considered a *ba’al mum* since he is not perfect.

So too with Torah. Even if a person learns all the laws that are applicable to him and are possible for him to actually fulfill, if he leaves out certain sections of the Torah he is considered as being a spiritual *ba’al mum*. This section of the rebellious son comes to teach us this lesson. It was not included in the Torah for practical application, but simply for the goal of receiving reward for studying it. This lesson applies to the entire Torah. We are obligated to study both the sections that are applicable to our lives and also those that are less relevant.



GUARD YOUR TONGUE

Losing One’s Job

If a person knows that by not revealing someone’s secret, he will suffer a great loss, for example he is a hired worker and if he keeps quiet he will be fired from his job and will no longer have a source of income with which to support his family, it is nevertheless forbidden for him to divulge the information. As with all other transgressions, a person is required to give up everything rather than transgress.

'LET HER BE PRAISED'

Portrayal of the True Eshet Chayil
In memory of Rabbanit **Mazal Medlin Pinto**, a"h



"Her children have risen and praised her; her husband and he extolled her."

In his *hesped* for his late mother, the Rabbanit, a"h, Moreinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita, said that her utter sacrifice for the sake of Torah learning and her children's chinuch can be comparable to a scarlet thread woven throughout her remarkable life. "Indeed," he related, "her husband's heart relies on her" and 'her light was not snuffed out by night.' She shouldered the entire burden of the home, from beginning to end, including raising her children in the path of Torah and taking care of all their needs. In this way, our father, zt"l, was left undisturbed to dedicate himself to serving Hashem, free of the burden of material worries which would necessitate him having a connection with the material world."

Moreinu, shlita, quoted the verse, "Behold! I send an angel before you to protect you on the way, and to bring you to the place that I have made ready" (*Shemot* 23:20). This is a description of what happens when a person arrives in the Next World — he is afraid that all kinds of prosecutors will come and grab his merits and prevent him from reaching the *chupah* that was built for him with the good deeds that he performed in this world. Therefore, Hashem tells us not to worry: "Behold! I send an angel before you to protect you on the way." I will send an angel to walk in front of you, to protect you from the prosecutors, and he will take care "to bring you to the place that I have made ready," to the place you

prepared for yourself in the World of Truth through the power of your good deeds.

Moreinu, shlita, said, "This angel most certainly accompanied our pious mother, our dear Ima, who was so devoted to us, who raised us and took care of us, who instilled in us good *middot* and *derech ertz*. Ima sacrificed herself for the sake of our Torah education by taking leave of us and sending us far away to a foreign land, young boys all alone, separated by borders and oceans. The reason was not due to a lack of food in our home or any other material shortage, for we had everything we needed and we were happy. It was simply her deep desire and love for Torah that gave her the strength to do this, so we should merit to grow in Torah and *yirat Shamayim*."

The verse, "Her children have risen and praised her" is an apt description of the late Rabbanit, a"h. Indeed, she merited seeing children and grandchildren following in the path of Torah and mitzvot and establishing institutions of Torah and *chesed* in all corners of the globe. Her offspring are praised by all and this is her "crown of a good name that surpasses (all the three crowns)."

"Her husband, and he extolled her"

The Gaon Rabbi Moshe Shteinman, shlita, recounts about his mother Rabbanit Tamar, a"h, that from the day she arrived

in Eretz Yisrael, she no longer agreed to continue teaching students as she did in *chutz la'aretz*, despite being highly sought after. What was her reason? It seems that she decided that here in this Land her role was to stand at her husband's side!

"Did I ever disturb his learning? Prevent him from giving shiurim? Never!"

This was a rare personal testimony from the Rabbanit, a"h. Indeed, her family all knew that she never disturbed the schedule or shiurim of the Rosh Yeshiva, Maran Harav Aharon Yehuda Leib Shteinman, zt"l. Not only this, but she never asked him to go to the store or perform other errands. She took care of everything so that his learning would not be interrupted.

One afternoon, she fell at home and broke her leg. Despite being in extreme pain, she continued lying on the floor without emitting a sound. Why? The Rosh Yeshiva's *chumash shiur* was about to start and if the participants would become aware of her serious condition, this would certainly disturb the shiur. Only once the shiur came to an end did she allow herself to cry out for help!

Even when she was in a precarious state of health, she allowed Maran the Rosh Yeshiva to travel to France to give *chizuk* and help fund various Torah institutions and *yeshivot*.



"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

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