



Published by Mosdot "Mikdash Le'David", Israel

Under the auspices of Moreinu v'Rabbeinu, the Admor Rabbi **David Chananya Pinto** shlit'a
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

A Spiritual Building Must Rest on Firm Foundations

"And he trusted in Hashem, and He reckoned it to him as righteousness" (*Bereishit* 15:6).

Avraham Avinu's entire way of life serves as a living *mussar sefer* for us. Just as he implanted faith in Hashem in his heart from his early years and loved and served Him with self-sacrifice from when he was a young child, so too every person must learn from his ways and follow in his footsteps. One who behaves in such a manner will merit the blessing that was given to Avraham, as recorded in the Midrash (*Tanchuma Lech Lecha* 11) on the words "Fear not, Avram, I am a shield for you": "Not on you alone but also for your children, if they engage in My Torah just as you engaged in it, I will be for them as a shield as it says (*Shmuel* II, 22:31), 'The promise of Hashem is flawless. He is a shield for all who take refuge in Him.'"

I would like to partially study Avraham Avinu's holy ways. Chazal tell us, "Rabbi Chanina said, come and see the degree of love that Avraham had for his Creator, for he was three years old when he recognized his Creator as it says (*Bereishit* 26:5), 'Because (עקב) Avraham obeyed My voice.' The word עקב has a numerical value of one hundred and seventy-two. Since Avraham Avinu lived for one hundred and seventy-five years, we conclude from this that he was three years old when he recognized his Creator."

As we know, during those three years Avraham Avinu engaged in investigating, examining and understanding Who created and directs the world. At first he supposed that the sun was the master of the world, but once the sun set he understood that it could not be the master. After that he innocently thought that the moon must be the director, but when dawn broke the moon disappeared and the sun took its place, shining brightly in the sky. Then Avraham understood that the moon too could not be the director of the world. And so it went, Avraham

observed and examined until at three years old he came to the conclusion that there is a Master of the World and it is impossible for the sun, the moon, or the stars to fill this role. At that point the Master of the World appeared to him and announced, "I am the Master of the World."

I was wondering if Avraham Avinu was rewarded by Hashem for those three years in which he investigated and searched to discover the Master of the World. According to the Midrash quoted above, Avraham Avinu served Hashem for only one hundred and seventy-two (עקב) years and searched for Him for three. If so we need to clarify, how did Hashem consider those three years in which he searched for Him?

With *siyata d'Shmaya*, I would like to suggest the following answer, based on an illustration. When a person stands facing a massively tall building which rises skyward, obviously he does not see its foundations. But without a doubt this enormous building stands on strong, firm foundations which are concealed deep in the ground, and it is these very foundations which allow the building to remain in position.

So it was with Avraham Avinu. Those three years in which he inquired, investigated, and searched for a Creator of the World constituted the basis and foundation for the rest of the one hundred and seventy-two years of his life, in which he served Hashem with self-sacrifice and sublime strength. During those three years, Avraham Avinu implanted firm foundations deep in his soul to know and recognize the truth, and when he found that Truth, he immediately made a firm decision and was determined that this is the correct path and there is no other way. These strong foundations implanted in him immense strength to remain strong and not lose heart when facing all the wicked people of his generation, such as Nimrod and his associates.

In contrast, let's consider the life of Lot, Avraham's nephew. On one hand it seems that he apparently followed Avraham's path and learnt from him to observe Torah and *mitzvot*. For example, Lot's hospitality was exemplary, to the extent of self-sacrifice. He risked his life to host the angels who came to his home in Sodom, and also was particular to eat *matzot* on Pesach. On the other hand, his deeds were insincere and lacked foundations and roots.

cont. p. 3.>>>

10 Cheshvan 5786
1 November 2025

1136

Lech Lecha



Hilula

10 Cheshvan
Rabbi David Berish
Weidenfeld of Tshibin

11 Cheshvan
Rachel Imeinu a"h

12 Cheshvan
Rabbi Yehuda Tzadka,
Rosh Yeshiva of Yeshivat
Porat Yosef

13 Cheshvan
Rabbi Chaim Yaakov
Vaknin

14 Cheshvan
Rabbi Avraham
Elimelech hy"d,
Admor of Karlin-Stolin

15 Cheshvan
Maran Rabbi Chaim
Pinto Hakatan zy"a

16 Cheshvan
Rabbi Elazar Menachem
Mann Shach





PARSHAH PEARLS

Inspiring Reflections

Personal Lesson in Torah and Acts of Kindness

“But Malchizedek, king of Salem, brought out bread and wine; he was a priest of G-d, the Most High” (Bereishit 14:18).

The *sefer Marganita d’Rabbi Meir* offers a wonderful explanation of this verse, according to the account of Rabbeinu Meir of Premishlan who once met up with the tzaddik Rabbi Shlomo Kluger. Rabbi Meir told him that the intention of this verse is to teach us that when two tzaddikim meet, each one must learn from his friend a trait which his fellow has and he lacks.

This is how the tzaddik explained the verse: “But Malchizedek,” this refers to Shem who was the Minister of Torah, “brought out” (learnt) from Avraham the attribute of “bread and wine,” referring to Avraham’s attribute of hospitality.

And “he,” referring to Avraham Avinu, absorbed from Shem the attribute of “priest of G-d,” of studying Torah day and night, for this was Shem’s quality.

Why Did Pharaoh Wish to Take Sarah?

“Why did you not tell me that she is your wife? Why did you say, ‘She is my sister’?” (Bereishit 12:18-19).

To be precise, Pharaoh’s main claim against Avraham was “Why did you not tell me that she is your wife?” So why did he continue to assert, “Why did you say, ‘She is my sister’?” a statement that seemingly does not add or detract to the claim.

Rabbi Avraham Brudo *zt”l* of Istanbul, in the *sefer Birkat Avraham*, reconciles this difficulty based on the Gemara (*Baba Batra* 110a) that says: “Rava said, ‘one who weds a woman should examine her brothers, as it says, ‘Aharon took Elisheva daughter of Aminadav, sister of Nachshon, as a wife’ (Shemot 6:23). What do we understand from the words “daughter of Aminadav”? Do I not know that she was the sister of Nachshon? What is the verse coming to teach us by saying, “sister of Nachshon”? From here we learn that one who marries a woman must check her brothers. We learnt in the Mishna, most children are similar to the mother’s brothers.”

In light of the above, it could be that Pharaoh had two claims:

Firstly, “Why did you not tell me that she is your wife?” because due to this I almost transgressed the prohibition of taking a married woman. Furthermore, since you said, “She is my sister,” this was another reason that tempted me to take her for a wife, so that the children born to me will be similar to you!



FROM THE TREASURY

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

Raise Your Eyes on High and See Who Created These [Things]!

“Hashem appeared... and said to him, ‘I am Kel Shakkai; walk before Me and be perfect’” (Bereishit 17:1).

The Gemara tells us (*Makkot* 24a), “Chabakuk came and established Am Yisrael on one foundation: ‘But the righteous person shall live through his faith.’” This is the entire foundation of man — perfect faith without reservations in the Creator of the World.

In truth, belief in Hashem, the G-d of Israel, does not require considerable depth and understanding. It is enough to see and contemplate the wonderful creation that Hashem created, and already the exclamation, “How great are Your works, Hashem, You make them all with wisdom” erupts from our mouths. If a person contemplates his amazing bodily systems and the manner in which all his limbs and sinews function in tandem, he will certainly be utterly impressed and understand that there is a Master Creator. This contemplation will bring him to immediate belief in Hashem with his entire heart, and will strengthen his faith.

When I merited visiting Maran Harav Shach *zt”l*, the Rav told me, “If a person would only reflect on his body when he awakens in the morning, how he is able to open his eyes, move his hands and legs, communicate using the power of speech with which he was endowed, then faith in Hashem will immediately fill his heart...”

This is what Hashem commanded Avraham Avinu (*Bereishit* 17:1), “walk before Me and be perfect.” Perfect faith without investigations and inquiries. One who endeavors to achieve faith in Hashem through investigating, questioning and querying, can lose everything. This is because the Satan never rests and will never cease trying to make man stumble, so even when all his questions have been settled, the *yetzer hara* will uncover new questions and claims. Until eventually he will cause man to abandon Torah and *mitzvot* with the claim that he was not able to resolve all his difficult questions. He may even die in that state of wickedness.

To what can this be compared? To a gravely ill person whose doctor prescribes medications to heal his illness. But in his foolishness he says, “As long as I do not understand how the medications work I cannot agree to take them...” Sooner or later he will die from his illness. On the other hand, a wise person trusts his doctor that these are the most suitable medications and does not try to investigate what they are and how they function.

This is exactly the manner of one who possesses perfect faith. If a person investigates and declares that as long as Hashem’s existence is not perfectly clear to him he is not interested in observing the *mitzvot*, he will die in that state of wickedness and will be cut off from the land of the living. On the other hand, one who believes with complete, simple faith in the Eternal G-d merits peace of mind in This World and tranquility in the World to Come. He has a clear recognition that the Creator of the World is the One who directs every step of his way in life and is the One who assists him.



WALKING IN THEIR WAYS

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

Lucrative Investments

I know a wealthy man who owns tremendous amounts of property. He has bank accounts in Switzerland and other countries. I do not know if he himself is aware of how wealthy he is. However, he behaves like a pauper in every respect. He dresses in regular clothes, lives in an apartment building like ordinary people, and eats simple foods.

One day, my curiosity got the better of me. I asked him, "Why do you live like a poor man? You are already seventy. You never married and do not have children who will continue your name. You know that the banks will take all your money after you pass away. Why do you live so eccentrically? Don't you at least want to enjoy your hard-earned money, before the government seizes it for themselves?"

The man was quiet, so I went on. I suggested that at least he should fund the writing of a Sefer Torah, which would stand in his merit.

"How much does a Sefer Torah cost?" he inquired.

"Two hundred thousand francs," I replied.

"Two hundred thousand francs? That's an astronomical sum!" He had no intention of parting with such a considerable amount of money. I personally did not think it would make a dent in his bank account.

"Isn't it a shame that the banks will have a field day with your millions after you die? Don't you see that although you are loaded, you are really very poor, because you are not concerned with funding yourself for your future!"

"What a shame, my dear brother! None of your wealth will accompany you when you come to the Next World. It will all remain in This World. To your dismay, you will then realize how many merits you could have acquired with your vast assets, and arrived in the Next World rich in merits and mitzvot."

With those powerful words I left; hoping that my penetrating words would seep deep into his Jewish heart.

cont. from p. 1 >>>

The reason for this is that Lot did not see Avraham Avinu's way as the definitive path that has no alternative. Rather, he senselessly assumed that there might be an alternative way, the way of lawlessness, abandonment and corruption through the temptations of This World. This is why his faith in Hashem and his mitzvah observance were no more than an unsteady building established on unstable foundations. When this is the case, in a moment of challenge the entire building obviously falls to the ground. That is why Lot stumbled and fell spiritually, falling so low that he befriended the people of Sodom and Gomorrah and learnt from their ways. Lot is compared to a tree that does not have many roots and is uprooted by the lightest of winds. That is why Lot fell so low and became wicked, and Hashem despised him to the extent that He did not wish to speak to Avraham as long as he was in the presence of Lot. This, in fact, is the abysmal difference between Avraham Avinu and the wicked Lot.

Avraham Avinu followed the path of life, walking in the way of Torah and mitzvot and cleaving to faith in Hashem. With utmost strength he strove to sanctify Hashem's Name in the world, among the rest of mankind.



WORDS OF THE SAGES

Why Should You Kiss My Hand?

"I will bless those who bless you, and him who curses you I will curse" (*Bereishit* 12:3).

Rabbeinu Chaim ben Attar *zy"a*, in his *sefer Ohr Hachaim*, asks the following remarkable question:

Why does the verse change its terminology and in reference to those who bless it says, **"I will bless those who bless you,"** implying that Hashem's blessing to them precedes their blessing to Avraham, while in reference to cursing, the person's curse precedes Hashem's curse, as it says, **"him who curses you I will curse."** This implies that Hashem will curse them only after they curse Avraham. Surely the pasuk should be consistent and use the same terminology by cursing as it says by blessing?

The Holy Ohr Hachaim answers that the reason for the change is to indicate that Hashem intentionally wished to precede His blessing to those who bless Avraham, so as to give validity to their blessing and allow it to have an effect. This is why it says, **"I will bless those who bless you."** **Before others bless Avraham, Hashem blesses the words of their mouths so that they should have an effect and be fulfilled.**

The Gaon Rabbi Reuven Elbaz *shlita*, Rosh Yeshiva of Yeshivat Ohr Hachaim, relates the following personal story:

More than forty years ago I used to give a lecture in a neighborhood in Yerushalayim. I was then a young man and could easily have been a grandson of the elderly participants.

On one occasion when we completed a *masechta*, I invited the famous Yerushalmi *darshan*, Rabbi Shalom Shwadron *zt"l*, with whom I had a close relationship, to share words of Torah and inspiration. The *beit haknesset* was crowded and the Rav was extremely happy that so many people had come to participate in the *siyum masechet*. He addressed the participants and after the shiur some of the participants came over to me, wishing to kiss my hand. I immediately pulled my hand away, and asked them why do I deserve this? Rabbi Shalom noticed and was displeased with my reaction.

"What are you doing?" he asked me. "Does it not say, 'Do not withhold good from its rightful recipients' (*Mishlei* 3:27)? Why are you preventing yourself from being blessed? Are you not aware of what the Holy Ohr Hachaim writes in *Parshat Lech Lecha* on the words 'I will bless those who bless you'? When a person is asked to give a blessing, Hashem first blesses him so that his blessing should have an effect. And concerning pride — what is there to feel proud about — your brethren wish to receive a blessing, do not withhold it from them!"

ZECHER TZADDIK LIYRACHA



The Esteemed Maran Rabbi Chaim Pinto HaKatan zy"א

This week we mark the *hilula* of one of the great Torah giants, a descendant of the distinguished Pinto dynasty from Morocco, the tzaddik and miracle-worker, Rabbi Chaim Pinto Hakatan. Rabbi Chaim brought merit to the public, both spiritually and materially, not only while he was alive but also after he passed away, by returning the hearts of his people to their Father in heaven.

This very week in which we read in the Torah about the exceptional deeds of Avraham Avinu, the pillar of kindness, we will depict a digest of the distinguished personality of Rabbi Chaim Pinto, focusing on his acts of kindness which were only one facet of his exemplary ways and righteousness with which he illuminated the world.

Thousands of people benefitted from the charitable activities of Rabbi Chaim Pinto Hakatan. Some were those who donated charity and some were the recipients of his charity. Rabbi Chaim vigorously engaged in *gemilut chassadim*, one of the pillars that support the world, following in the ways of his Creator, "who bestows beneficent kindnesses upon His people Israel," by dedicating his entire being in support of the destitute and needy of his town.

His daily schedule began after the Shacharit prayers, when he would visit the grave of his grandfather the tzaddik and *mekubal* Rabbi Chaim Hagadol, in the old cemetery. He would always mention his name while blessing people, saying, "The merit of my honorable, holy grandfather, should protect you."

Afterward, he would go to the new cemetery and prostrate himself over the grave of his father, the holy tzaddik Rabbi Yehuda (Hadan) zy"א. Then he would set out in the direction of the stores, in order to purchase necessary provisions for the poor.

He would instruct his attendant to visit a needy widow or underprivileged family, in order to deliver the food. For some, he would instruct his attendant to deliver meat and pastries, and to others, fruits and vegetables. In this way the attendant shared in the mitzvah of distributing

food among the needy, preventing the poor people of the city from starving.

R' Itzhak Abisror relates that Rabbi Chaim Hakatan called him several times to accompany him on his rounds of collecting money from the people of the city and distributing the charity among the poor. Not everyone merited accompanying Rabbi Chaim when he collected money since it was a special privilege. However, R' Itzhak was chosen for the mission.

Every Friday, Rabbi Chaim would go and collect food from people to distribute among the poor in honor of Shabbat Kodesh. He would not collect money on Fridays, since he knew that time was limited, and the poor would not have sufficient time to buy provisions for Shabbat. Conversely, on other days, he would collect money and distribute it to the poor.

The impressive image and shining countenance of the tzaddik made a lasting impression on each and every Jew who visited Mogador. Rabbi Chaim Hakatan would sit at the gates of the city and wait for guests arriving from other cities, in order to grant them the opportunity of sharing in the mitzvah of *tzedakah*.

There were those who actively searched for Rabbi Chaim, passing in front of him intentionally, in order that he should request of them to donate a specific sum of money for *tzedakah*. They believed that if they would fulfill the request of Rabbi Chaim Pinto, they would meet success and thereafter experience good fortune in all their endeavors.

It was a known fact among the Moroccan Jews that if Rabbi Chaim would bless them for their donation, everything would go well for them that day. Furthermore, they would see wondrous miracles in the coming week.

Complete Joy

During the *chagim*, and especially before Pesach, when expenses were greater than usual, Rabbi Chaim did not hesitate to burden the wealthy

people with supporting the impoverished people. Prior to Pesach, Rabbi Chaim Pinto would go from house to house, asking everyone to open their hearts and pockets to give charity and gladden the hearts of the poor people, widows, and orphans on the upcoming *chag*. In this way, they could also rejoice during the festival, and the happiness of Am Yisrael would be complete.

Anyone who donated money for charity merited the blessings of the tzaddik, issued from his holy mouth and from the depths of his pure heart.

Twenty-six Years

Rabbi Chaim would instill faith and hope in every person no matter his origin; Jews and non-Jews alike. The *sefer Anshei Emuna* (Ch. 19) brings the following story:

Rabbi Chaim once came down with a severe case of typhus and was at the brink of death. The members of the *chevrah kadisha* assembled around his bed, and when they saw him taking his last breaths, they began to recite *Tehillim*.

Suddenly, Rabbi Chaim opened his eyes and raised himself slightly. He told the members of the *chevrah kadisha*, "You can leave now. I am fine. I was granted another twenty-six years of life by Heaven."

After everyone recovered from their shock, the tzaddik explained to them that just as he was about to die, his grandfather, Rabbi Chaim Hagadol, suddenly came from Gan Eden to stand before the Heavenly Court. He tearfully pleaded, "You must add more years to Rabbi Chaim's life since he has not yet accomplished all that he has to do. He must live longer in order to increase people's faith in Hashem."

Rabbi Chaim Hagadol continued pleading his grandson's case and advocating for him. In the end, the Heavenly Court accepted his appeal and added another twenty-six years to Rabbi Chaim Hakatan's life. During these years, he dedicated himself to strengthening his brethren with faith in the Master of the World.



"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"א, 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