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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

Live in Peace – Live with a Great Light

"It happened at the end of two years to the day: Pharaoh was dreaming" (*Bereishit* 41:1).

The Midrash tells us, "This is the meaning of, 'He sets a limit to the darkness'" (*Iyov* 28:3). A portion of time was fixed for how many years Yosef Hatzaddik would spend in darkness and obscurity in the prison. Once the limit arrived, right away it says 'Pharaoh was dreaming.'"

The explanation of this idea is that when unfound hatred and hostility prevail, and people condemn each other and seek each other's detriment, this is a form of darkness and obscurity. When coming face to face with these types of people a form of darkness springs up, since their hatred makes it difficult to be in their presence. But once reconciliation is reached and peace is restored, then the light returns and shines inside each and every person. Then they are able to judge their friends favorably and rejoice in their happiness, and this ensures continued peace.

This is the meaning of the abovementioned Midrash which tells us that the darkness of hatred that was present between the holy brothers came to an end. Until now the brothers hated Yosef Hatzaddik because of the dreams he dreamt about them. But now, despite Yosef not yet revealing himself to them, the hatred became a relic of the past, and they began, out of genuine concern for his welfare, to consider where he might be, longing to see him.

The truth is that Yosef had already forgiven them for their deeds for he understood that "everything that the Merciful One does is for the best." In this *parsha* their hearts had already drawn closer, and that is why it says, "He sets a limit to the darkness." Until now, due to the hatred, they were shrouded in darkness, but once peace was on the horizon the light was revealed and the darkness of hatred and division that had stood between them departed.

This is a possible explanation of the verse (*Bereishit* 1:5), "And there was evening and there was morning."

Chazal say, "The word ויהי (the opening word of this week's *parsha*) always denotes pain." The anguish in this verse is the darkness of hatred between man and his fellow. The letters of the word ערב – evening, can be re-arranged to spell בער – senseless, as David Hamelech says (*Tehillim* 73:22), "And I was senseless and unknowing." This implies that if one feels hatred toward another, it is as if he is living in the darkness of evening and he is considered "senseless" and lacking wisdom. One can also say that the word ערב is derived from the term ערבות – guarantee, referring to the fact that "All Yisrael are accountable for one another." But, when this responsibility is blemished and man does not like his friend or even, G-d forbid, hates him, he is enveloped in the darkness of evening.

In contrast, when a person makes an effort to ensure peace and intensifies unconditional love between him and his brothers, this is the concept of ויהי בוקר – and it was morning. The word ויהי becomes an expression of joy, for dawn breaks and brightens the day for everyone involved. According to this, it is appropriate that the word בוקר contains the same letters as the word קרוב – close, because everything shines for one who feels close to his friend and united with him. He is always in a state of morning, for he is surrounded by the great light of peace and unity.

It follows that hatred transforms light into darkness, while in contrast, loving one's friend, doing acts of kindness for him and trying to benefit him, intensifies the light which prevails over the darkness, even transforming it into great light. And even when night falls, his soul still shines with a powerful light, the light of the Shechina. It is for this reason that even when we head to sleep we recite *k'riyat shema* and accept the yoke of Heaven upon ourselves. For when reciting the verse, "Hear, O Israel: Hashem is our G-d, Hashem, the One and Only," we must also have in mind to fulfill the positive commandment of "Love your fellow as yourself." This means that whoever wholeheartedly loves others is in a position of continuous "day" and the light continuously shines for him.

The wise person will take to heart when reciting the bedtime *shema*, that when he says the words "I hereby forgive anyone who angered or antagonized me," it should not be merely lip-service, and deep in his heart he still hates his friend, for if so his words and his heart are not equal, and his mouth is lying.

cont. p.3.>>>

30 Kislev 5786

20 December 2025

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Hilula

30 Kislev

Rabbi Mendel Atik, passed away on this day, and in the manner of tzaddikim, also his day of birth

1 Tevet

Rabbi Yair Chaim Bachrach, author of *Chavot Yair Responsa*

2 Tevet

Rabbi Yitzchak son of Rabbi Yehudah Abarbanel

3 Tevet

Rabbi Chaim Shmulevitz, Rosh Yeshiva of Mir

4 Tevet

Rabbi Yaakov Shaul Katzin, Head of Ere"tz congregation, New York

5 Tevet

Rabbi Emanuel Brodo of Saloniki

6 Tevet

Rabbi Sasson Shandoch, author of *Kol Sasson*





PARSHAH PEARLS

Inspiring Reflections

The True Test: Shabbat Observance

“They had left the city, had not gone far” (*Bereishit* 44:4).

Harav Shalom Shapira *zt”l* in his *sefer Ohev Shalom* explains that Yosef observed Shabbat even before it was given to Am Yisrael, and due to this he commanded the one appointed over his home to prepare the food while it was still day, meaning on Friday, and not on Shabbat.

According to this calculation, it follows that the brothers who were sent away from Yosef’s house the next day, set out on Shabbat day, with the goblet hidden in Binyamin’s sack.

Yosef, who planned to pursue them, was afraid that maybe the delay that this will cause them will endanger the lives of their families in Cana’an, for the brothers had come down to Egypt to purchase food, not luxuries.

Due to this he specifically sent them away on Shabbat, while keeping tabs on them and observing their conduct. If there would be a question of danger to life from starvation, Yosef knew that his brothers would be forced to profane the Shabbat and walk more than two thousand *amot* on Shabbat (forbidden in the absence of an *eiruv*), rushing to get home with food. But if they did not do this, this proves that a delay would not pose a threat to their family’s welfare, and therefore Yosef could delay them on account of the goblet.

This is why the verse says, “They had left the city, had not gone far.” Yosef’s messengers told him that the brothers had not walked a distance of more than two thousand *amot* from Egypt, and thereby Yosef knew that their families were not in danger of starvation. So he immediately said, “Get up, chase after the men; when you overtake them, you are to say to them, ‘Why do you repay evil for good? Is this not the one from which my master drinks?’”

WORDS OF THE SAGES

The Tzaddik who Eulogized the Donkey



“G-d has uncovered the sin of your servants” (*Bereishit* 44:16).

The *sefer Lehitaneig B’taanugim* relates the following story:

A rav found himself in a certain town and wished to learn its true nature so he could advise its citizens of the correct way to conduct themselves. He approached one of the townspeople and asked him, “Please tell me, my friend, what is the state of the townspeople with regard to Torah and mitzvah observance? He replied, “Rabbi, about us the verse was said, (*Yeshaya* 60:21), ‘Your people will all be righteous.’ We do not have even one bandit or thief among us, neither a murderer nor one with corrupt *middot*.” The rav thanked him and continued on his way. He met someone else and asked him the same question, to which he replied, “Rabbi, ‘They are all beloved; they are all flawless.’ Not one person will offer false testimony about his friend, nor covet his friend’s money, nor raise his hand against his brother. Were all the Jewish people like us, Mashiach would have come long ago.” The rav was impressed and asked him, “Please tell me, what about mitzvah observance — prayer, tefillin, Shabbat, *Chagim*?” The man grew slightly uncomfortable and replied, “Why indict, Rabbi? It is enough to say that we desist from sins as much as we are able; we are pleasant to others and modest in our way of life. Why demand more than this?”

The rav understood that the townspeople followed the outlook of being satisfied by desisting from evil deeds, but when it came to “do good,” the positive commandments of mitzvah observance, they were deficient. He tried to think of a way to prove to them that “turn from evil” is not enough on its own.

He continued walking and was suddenly assaulted by a strong stench. He looked around and noticed the corpse of a donkey lying on the wayside. He immediately turned to his attendant and asked him to go and purchase a piece of black cloth. The attendant did as he was told and came back with the cloth, which the rav used to cover the donkey. He then told his attendant, “Go and announce that we found a *met mitzvah* on the outskirts of the town and all must go out and accompany him to his final resting place, since burying a *met mitzvah* takes precedence over all the mitzvot in the Torah. All the men should close their businesses and the woman too should leave their homes.”

The attendant went and made the announcement. The Jewish residents quickly gathered in their multitudes; storekeepers closed their stores, merchants paused their business, and housewives left their homes. All came to accord the *met mitzvah* his last honor. “Who was killed? Who was struck by the attribute of judgement?” they wished to know. The rav began to speak in a trembling voice: “Dear Jewish brothers listen well. When a corpse is found on the ground and we do not know who struck it, the nearest townspeople are obligated to bring an *eglah arufah* and declare, ‘Our hands have not spilt this blood,’ we have no part in this tragedy. All the more so when the deceased is a holy tzaddik. He never uttered a word of *lashon hara* or *rechilus*. Moreover, throughout his life he abstained from speech altogether.”

The rav did not give them much time to think and continued his eulogy: “The deceased lying before us was among those who are insulted and do not insult, they hear their disgrace and do not reply. Not only this, but often he was hit forcefully yet suffered in silence. He did not partake of meat or drink wine his entire life. He constantly suffered from the cold and made do with thin clothing. He never slept in a bed, at night he would simply lie down on the ground. Woe to us, who can replace his worth?”

The people wept bitterly and the foremost question in the minds of all, was: “Who is this man? We did not know that we had such a tzaddik among us.” The rav called out loudly, “The deceased lies here before us, and we are obligated to ask his forgiveness for not appreciating him sufficiently.” As he was speaking, he went over to the covered body, took hold of the edge of the cloth and pulled it away. The stench of the donkey’s corpse made them all step back instantly, and they began murmuring, “He thinks we are fools? What does he mean to say?!” The rav retorted, “Why are you complaining? Every word I said is the absolute truth. The donkey suffered and lived a life of self-denial. He personally fulfilled staying far from evil to the last letter. Yet with all this he was a donkey and remains a donkey. To be a human being and not a donkey, it is not enough to ‘turn from evil,’ one must also adopt the second section of the verse, ‘and do good,’ by elevating oneself spiritually, studying Torah, and observing the mitzvot.

“And now, townspeople, be wise enough to grasp the moral.”



WALKING IN THEIR WAYS

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

A Kiddush Hashem from Kiddush

I was asked to be present at the sickbed, in the hospital, of Mr. Moshe Ben-Naim. He was unconscious due to a severe brain disease. His family and friends stood around his bed; many seemed far from a Torah lifestyle. As I entered, I heard hostile murmurings: "Why did the Rav come? What does he think he can do?"

In the face of their antagonism, I prayed to Hashem and asked Him to perform a miracle. This would bring glory to His Name, and all the non-believers who were present would clearly see that there is a Creator.

I ended my prayer and took a glass of water. I walked over to the comatose man and called out to him, "Moshe, get up and make Kiddush. You surely remember how you used to make Kiddush every Friday night."

In a most stupendous way, the sick man opened his eyes. He took the glass and recited the entire Kiddush. When he reached the words of the blessing, "Who creates the fruit of the vine," I instructed him to replace it with the blessing over water, for the cup in his hand was filled with water and not wine, as would have been the case on Shabbat.

He took a few sips and then immediately lost consciousness once again. Shortly afterward, his soul ascended heavenward.

All those present at the time of this *kiddush Hashem* were inspired to believe in the Creator. The miracle tore down all barriers between themselves and their Creator.

To this day, Mr. Ben-Naim's daughter and her husband, Mr. Ben-Gigi of Paris, recount this wonderful tale. Each time anew they are moved by the miracle that occurred to their father before his death.

Many attempts were made to bring his coffin from France to Morocco. It finally reached its destination late on a Friday afternoon and he was buried close to the arrival of Shabbat in the Casablanca cemetery.

Upon reflection, I saw a direct connection between the Kiddush this man recited and the time of his burial, for his reciting Kiddush had caused a great kiddush Hashem.

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Rather, he should forgive his friend with his entire heart, judge him favorably and love him sincerely, and then Hashem will light up his way. For when he loves his friend and removes hatred from his heart, he fulfills the verse, "He sets a limit to the darkness," and this unconditional love inserts a life of light and brightness into a person's heart and eliminates the darkness from him.

This point is borne out in the Gemara (*Berachot* 9b), "From what time can one recite the morning *shema*? Some say from the time a person can recognize his friend at a distance of four *amot*." The *mussar* contemporaries expound on this, and learn from it that only a person who feels love for his friend, so much so that when he notices him from afar he recognizes him, can recite *shema* and accept upon himself the yoke of Heaven. For without loving one's friend and fulfilling the mitzvah of "Love your fellow as yourself," he cannot accept the yoke of Heaven.

May it be His will that we merit to see the good attributes of our friends and not their faults, and in this way we will intensify the light of Torah and holiness inside us. Amen v'Amen.



FROM THE TREASURY

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

Emunah Preserves Clarity of Mind

Yosef Hatzaddik merited achieving the lofty levels of "a righteous one, foundation of the world," despite all the hardships and troubles that surrounded him because faith in Hashem was implanted deep in his heart. He trusted in Hashem completely and understood that all the suffering and troubles he endured were all for the good, because "Everything the Merciful One does is for the good." With the power of this faith he succeeded in safely enduring all the crises that came his way, and maintained his clarity of mind and spiritual level. Regardless of his difficult circumstances, he did not become dejected or despair, despite his brothers renouncing him and showing terrible hatred for him, to the extent that they wished to kill him. Despite all this, he never uttered a word of complaint against Heaven.

Furthermore, he did not hold a grudge against his brothers for he knew that everything emanated from *Hashem Yitbarach* and all is for the good. It follows that not only did he not fall spiritually as a result of everything he endured, on the contrary, these challenges galvanized him and strengthened his spirit, enhancing his faith and trust in Hashem. This spiritual level is what helped him maintain his holiness and purity even in a foreign land.

This is the reason why Yosef did not forget the Torah that he studied with his father. Even though twenty-two years had passed from the time of their separation, he still remembered his learning, and alluded to this by sending his father wagons to remind him that they took leave of each other while they were studying the section of *eglah arufah* (Rashi commenting on *Bereishit* 45:27).

This is a major feat, for one who is in a state of pain and aggravation often loses his mind and forgets his learning, as Chazal say, (*Temurah* 16a), "Rav Yehuda said in the name of Shmuel, three thousand laws were forgotten in the days of mourning for Moshe." In contrast, Yosef Hatzaddik, despite all the trials and hardships that he suffered, did not forget his learning and remained righteous and innocent, for he understood that the matter emanated from Hashem and was for the best. That is how he was able to persist in preserving his Torah despite all the calamities he suffered.

Yosef transmitted this holiness as an inheritance to his holy offspring, and they too rose to lofty levels in Egypt, achieving the level of the holy tribes.

a NOVEL LOOK AT THE PARSHA

Resisting Revenge Brings About Goodness



The Ramchal, in his *sefer Daat Tevunot*, explains a wonderful principle. He writes that every force that Hashem wishes to bestow on man or give to the world comes out of the depth of hidden counsel. Therefore, even though the final force is good, the world or man might suffer pain prior to receiving it. As Chazal say (*Berachot* 5a), "Hashem gave Yisrael three gifts and all were given only through suffering."

These words, explains the Maggid Rabbi Elimelech Biderman *shlit"a* touch every Jewish soul; each person with his personal afflictions and pains. We cannot understand the ways of G-d, but one thing we must know: Concealment and torment are a preface to the good; they prepare a person to receive the good. Everything comes to be through His word.

Rabbi Yaakov Shayish relates the following story:

In a town adjacent to Bnei Brak, one of the residents began extensive renovations on his home, fulfilling the verse, "You shall spread out powerfully westward, eastward, northward and southward." The construction disturbed his neighbors; however, they bore it in silence and did not mention anything to him.

At the end of that year, one of the neighbors who lived on an upper floor decided to extend his apartment as well, because his home had become too small for his growing family. Although he wished to go about the matter peacefully, the downstairs neighbor, the one who had just completed extensive renovations, began hounding him. Day and night, he gave him

no rest with his complaints and demands. Moreover, several times he stopped the construction midway. All in all, the upstairs neighbor was only building on his own private property, unlike the downstairs neighbor whose extension had exploited public property.

He wished to protest: "Is this the way to repay a kindness? Did you forget that just a short time ago your own building plans made a tremendous racket and disturbed all of us greatly? But we allowed you to go ahead at all times." However, drawing on tremendous reservoirs of strength, he restrained himself. He remained quiet and kept his retorts to himself.

One day, the upstairs neighbor's phone rang and on the other end of the line was a staff member from a famous yeshiva in Bnei Brak. They were looking to hire an administrator for their yeshiva and wished to inquire about the nature of this downstairs neighbor (who for the last half year had no source of income). His immediate desire was to slander and sully the name of this neighbor who had behaved so wickedly. But once again he overcame the temptation and replied: "Right now I am busy, but you can call me back in an hour."

For the next hour, a battle waged between his mind and heart, between his *yetzer hatov* and *yetzer hara*. One claimed that since this man had proven himself to be disagreeable and selfish, he must save the yeshiva from this fellow. On the other hand, this neighbor has been struggling without a livelihood for half a year already, and who knows, maybe that is why he

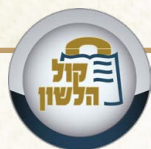
was hounding him. The fact was that his inherent talents would make him suitable for this administrative position.

An hour later they called him back. He began extolling and recommending this neighbor. With good taste, he enumerated his positive qualities, and declared that the yeshiva will benefit greatly from his administrative talents. Indeed, this neighbor was selected as administrator, a position that afforded him a respectable wage.

There is an astounding end to this story: The "advocate's" wife had also been looking for a job for an entire year. She had sent her resume to several institutions, but each time she received the same reply: At the moment we do not have an opening.

What did Hashem do? At the exact time that the upstairs neighbor prevailed over his negative feelings, one of the distinguished institutions called his wife, asking her to come for an interview. On the spot, she received a respectable job! Thus they were repaid by Hashem. They gained so much more than they suffered, for one who forgoes never loses out.

The same thing happened with Yosef, who suffered in jail, although he was innocent. But the Creator immediately prepared his salvation and that is why Pharaoh dreamt the same dream for exactly two years, every single night. Yosef continued to strengthen his trust in Hashem, and when it reached the proper level, his salvation was ready. He bore his suffering, and when he reached the proper level, he was freed from his imprisonment and appointed as the ruler over Egypt.



"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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