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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"ta

maskil Le'David

Yitro Lived Up To All Expectations

"He said to Moshe, 'I, your father-in-law Yitro, have come to you, with your wife and her two sons with her'" (Shemot 18:6).

The Midrash explains that when Yitro heard about the miracles of the Splitting of the Sea and the War against Amalek, he left behind all the honor and wealth from his position as minister of Midian, and came to ask Moshe permission to join the Jewish people and shelter under the Wings of the Shechina. The Midrash tells us (see *Mechilta Yitro* 1) that initially Moshe did not want to accept his father-in-law; Moshe did not know if Yitro's intentions were sincere.

Yitro, who understood Moshe's hesitation, said to him, "If you do not wish to accept me into the fold of the Jewish nation by my own merit, at least accept me in your wife's merit, for I am her father. And if you do not wish to accept me either by my own merit nor your wife's, at least accept me in the merit of your sons who are my grandchildren." The Midrash continues and says that even after these supplications, Moshe still did not want to accept Yitro as part of the Jewish people, until Hashem turned to him and said, "I, your father-in-law." This implies that the word "I" refers to Hashem Himself. He was commanding Moshe to accept his father-in-law even though he did not wish to do so.

I saw a question written in the *sefer Histakel B'Oraitah*: Why did Moshe refuse to accept his father-in-law despite his pleading? Yitro had so humbled himself that he was even prepared to forgo his honor and be accepted not in his own merit, but in the merit of his daughter and grandchildren.

One can say that Moshe was afraid to accept his father-in-law because of the *Erev Rav* (mixed-multitudes) that joined Am Yisrael: "Also a mixed multitude went up with them" (*Shemot* 12:38). When Am Yisrael left Egypt, many of the non-Jews were impressed by the awesome miracles that had been performed for the Jewish people and wished to convert and join the Chosen Nation which was meriting these wondrous happenings. It was too late when it became clear that

the mixed multitude had joined the Jewish People out of momentary admiration, but in fact were not prepared to demonstrate self-sacrifice for the sake of fulfilling Hashem's will.

The Torah tells us, "They encamped in Rephidim" (*Shemot* 17:1). *Chazal* tell us (*Berachot* 5b) that there is no place in the entire Wilderness called Rephidim (רפידים), but the Torah uses this name to teach us that they "loosened their grip" (רפו ידיהם) on the Torah, meaning that they were no longer diligent in their Torah study.

How do we understand that this generation, which was called the "*Dor De'ah*" (Knowledgeable Generation) and tangibly saw G-d's miracles, came to be lax about Torah study? The explanation is that Am Yisrael were negatively influenced by this mixed multitude. These people sabotaged the sanctity of Bnei Yisrael and "cooled off" the fear of G-d that was implanted in them as a result of all the miracles. This, in turn, led Bnei Yisrael to make the Golden Calf and was also the reason why Amalek rose against them, wishing to annihilate them.

Moshe Rabbeinu, who observed the fatal result of outsiders joining Am Yisrael, was afraid to accept his father-in-law Yitro, who was formerly the priest of Midian and had tried out every form of *avodah zarah* in the world, and had even been one of Pharaoh's advisors. Moshe therefore did not know what his real motivations were. Was it momentary enthusiasm as a result of the miracles of the Yam Suf and War of Amalek, an excitement that could dissipate after a short time? Or maybe this was indeed sincere enthusiasm that would only grow and develop the more Yitro would deepen his Jewish identity and strengthen his connection to the Jewish people. So great was Moshe's fear of the bad influence of the converts who at times were seriously troublesome for the Jewish people, he was prepared to forgo the proximity of his wife and children just so that Am Yisrael would not be harmed by the negative influence of his father-in-law.

Only after Hashem intervened on behalf of Yitro and informed Moshe that his father-in-law indeed sincerely wished to join the Jewish people, and would not be a negative influence but on the contrary, his joining would be invaluablely beneficial for Bnei Yisrael, did Moshe agree to accept his father-in-law's conversion. Indeed, Yitro lived up to all expectations and benefitted Am Yisrael by suggesting the idea to appoint leaders of thousands, leaders of hundreds, and so forth, relieving Moshe's situation regarding public affairs.

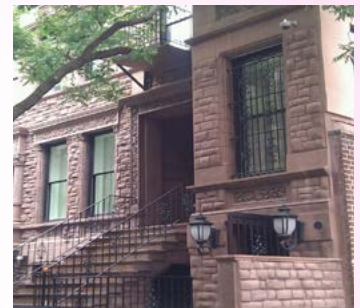
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20 Shevat 5786

7 February 2026

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Yitro



Hilula

20 Shevat
Rabbi Ovadiah Hadayah,
author of *Yaskil Avdi*

21 Shevat
Rabbi Moshe Galante,
Harav Hamagen, first
Rishon Le'tzion

22 Shevat
Rabbi Yehuda Zev Segal,
Rosh Yeshiva of the
Manchester Yeshiva

23 Shevat
Rabbi Yaakov Chaim
Yisrael Alfiah

24 Shevat
Rabbi Shaul HaLevi
Mortirah, Av Beit Din
of Amsterdam

25 Shevat
Rabbi Yisrael Lipkin
of Salant, founder
of the Mussar Movement

26 Shevat
Rabbi Yosef Bardugo,
author of *Shufre'ha D'Yosef*





PARSHAH PEARLS

Inspiring Reflections

A Quick Visit

“And you shall make known to them the path in which they should go and the deeds that they should do” (Shemot 18:20).

The Baron Shimon Zev Rothschild once stayed in the healing countryside of Marienbad at the same time as the Ktav Sofer; the Baron Rothschild payed him a visit every day.

One day, the Ktav Sofer did not feel so well. When the Baron came to visit he stayed only a short time and then turned to go.

The Baron justified himself by quoting the Gemara (*Bava Metzia* 30b) regarding the above *pasuk*, “Rabbi Yosef taught, ‘And you shall make known to them,’ this refers to ‘*beit chayeihim*,’ ‘the path’ refers to acts of kindness and ‘in which they should go’ refers to visiting the sick.” The Baron questioned why the mitzvah of visiting the sick is derived from this phrase.

He concluded, “To indicate that visiting the sick should not involve a lengthy stay which imposes on the sick. Rather ‘they should go.’”

Shabbat – Designated for Service of Hashem Alone

“Six days shall you work and accomplish all your work” (Shemot 20:9).

Rabbeinu Bachaye beautifully explains this verse, based on the Rambam *zt”l*.

“Throughout the six days you can serve Hashem through doing your work, like the Avot who served Hashem through their occupation with cattle and other physical occupations. But the seventh day, the Shabbat, should be entirely for Hashem your G-d, you should not do any work on it at all.”



WORDS OF THE SAGES

Abba, Do you Need Something?

We find something interesting in the Ten Commandments: the section that commands about matters “between man and G-d” includes the mitzvah of “honor your father and your mother.” It would seem more appropriate to include this mitzvah in the section of commandments “between man and his fellow.”

The holy *sefarim* write that this commandment was specifically included in the section of commandments between man and G-d to teach us that honoring ones parents is comparable to honoring G-d — we must honor our parents exactly as we honor the Creator. Just like the other four commandments, this mitzvah is also regarded as “between man and G-d.”

HaGaon Rabbi Shlomo Zalman Friedman *shlit”a*, Av Beit Din of Santov, related:

“When I was young I was a steady visitor at the home of my esteemed mentor, Rabbi Yehuda HaLevi Tirnauer *zt”l*, Av Beit Din of Shomrei Shabbat. There I was treated to a wonderful example of what honoring one’s father is all about, in the form of his youngest son, Rabbi Yitzchak Eizak HaLevi Tirnauer *shlit”a*, who eventually succeeded his father as Av Beit Din and Rav of Shomrei Shabbat. Seeing the extent to which he honored his father *zt”l* was a simply sublime experience.

“Throughout the years Rabbi Yitzchak accompanied his father wherever he went, and after every prayer service or shiur that he delivered he accompanied his father home. Although the route home took him past his own house, Rabbi Yitzchak never entered but continued with his father — even though there were several other attendants, I among them. Not only did he accompany his father until his house, but Rabbi Yitzchak always entered together with him and saw to his needs. When accompanying his father to a *simcha* he did not turn around and leave, but rather remained, checking every few minutes whether he needed something.

“At the third Shabbat meal which his father led, Rabbi Yitzchak sat facing him among the other participants, rather than next to him, so that he could gaze at his father throughout with great submission. It was a glorious sight to behold: Rabbi Yitzchak thirstily drank every single word that came out of his father’s mouth, not taking his eyes off of him for even a moment. Even later on when he was already the Rosh Yeshiva in Satmar and a respectable Rav in his own right and a grandfather too, Rabbi Yitzchak continued with this custom until his father *zt”l* passed away. He never relinquished this mitzvah of honoring his father in a most wonderful way.”

It is also told about the Admor, the Damesek Eliezer of Viznitz *zt”l*, that one Erev Shabbat he was reading through the *parsha* “twice and once with *targum*” as per the custom. As he reached the last verse of the *parsha*, his father, the Ahavat Yisrael of Viznitz, entered and asked him something. The Damesek Eliezer immediately replied and then began reading the *parsha* again from the beginning because he was always particular not to stop in the middle. The chassidim present were surprised and asked him why he had to stop and then begin all over again? Couldn’t his father have waited half a moment until he would finish?

The Damesek Eliezer replied: **“If my father would have to wait for me even half a minute, what would all the ‘twice and once with *targum*’ be worth?”**

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When Moshe Rabbeinu saw Hashem testifying to the purity of Yitro’s intentions, and that he should not be compared to the mixed multitudes who hindered and damaged Am Yisrael, he hurried out to greet him and welcomed him warmly and pleasantly as the verse says (*Shemot* 18:7), “Moshe went out to meet his father-in-law, and he prostrated himself and kissed him, and each inquired about the other’s well-being.”

This explains why the Torah repeats the names of Moshe’s children and the reason behind these names. Gershom (גרשום) was called so “for he had said, ‘I was a sojourner (גר) in a strange land,’ and Eliezer (אליעזר), ‘for the G-d of my father came to my aid (בעזרי), and He saved me from the sword of Pharaoh’” (*Shemot* 18:3-4). Yitro mentioned the names of his grandsons to prove his sincerity to Moshe, assuring he was particular about the untainted education of his grandsons and was not attempting to negatively influence them; the proof being that they retained their Jewish names. Had their grandfather tried to persuade them with idol worship, they would not have been able to confront the priest of Midian and would have also given up their Jewish names. Yitro was hinting that as a gentile he did not seek to negatively influence his grandsons, all the more so upon joining the Jewish people his intentions were certainly not to blemish their spirituality.



WALKING IN THEIR WAYS

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

Seeing Salvation

On the 5th of Elul 2006, the day of Father's *hilula zy*"a, I received the following letter from Mr. Nissim Brown who lives in Netanya:

Dear Rabbi David Pinto *shlit*"a,

I write you this letter upon the recommendation of Rabbi Eliyahu Sitbon. I recently experienced a most amazing incident which will remain with me as long as I live, and I would like to share it with the Rav.

One Friday I was setting the Shabbat table when the Kiddush cup fell and broke. I had to find another one to replace it and remembered that Rabbi Eliyahu Sitbon had once presented me with a Kiddush cup bearing the pictures of your forefathers *zy*"a. That was the cup I used that Shabbat.

After the Friday night meal, I went to sleep for the night. I dreamt that I was unpacking merchandise near the beautiful building which houses the Yeshiva in Ashdod. The honorable Rav stood nearby and told me, "When you finish the job, have your eyes checked by an ophthalmologist because you don't see well."

I awoke in the morning, the dream fresh in my mind. Throughout the day, it gave me no rest. Suddenly, I remembered the unique Kiddush cup I had used the night before. That was probably what prompted me to dream about the Rav. This calmed me down but nevertheless I decided that after Shabbat I would have my eyes checked.

I made an appointment with an eye doctor and went for a check-up. To my utter surprise, the results indicated a silent illness nesting in my body. When I showed the results to a specialist, he recommended that I undergo surgery in order to remove the growth. He pointed out that I had come just in time, when the tumor was still relatively small and easy to remove. I underwent surgery and am now in the recovery stages. I want to thank the Rav for the good advice, which came at just the right time, as well as for his prayers for my complete recovery.

This letter moved me greatly. I have no doubt that it was the merit of my ancestors, who sacrificed their lives for Hashem's Will, which stood by my side to save this man through a dream. The Gemara states (Yoma 87a), "Fortunate are the *tzaddikim*. Not only are they meritorious, but they confer merit upon their children and grandchildren, for all generations."



FROM THE TREASURY

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

The Virtue of Unity

"They journeyed from Rephidim and arrived at the Wilderness of Sinai and encamped in the Wilderness; and Israel encamped there, opposite the mountain" (Shemot 19:2).

Rashi comments on the words "and Israel encamped there," that they were "Like one man with one heart" — because *Kabbalat haTorah* is conditional on Am Yisrael being unified. One can explain this according to the *Zohar HaKadosh* which says, "Yisrael, HaKadosh Baruch Hu, and the Torah are one." Only who loves his friend and is connected to Hashem and the Torah fulfills the verse "A three-ply cord is not easily severed" (*Kohelet* 4:12). But when people dislike one another and do not wholeheartedly honor each other, there is a deficiency in this three-way relationship.

The *middah* of *achdut* (unity) is vital for Torah study and retention. There was an incident in which someone heard *lashon hara* about a certain *talmid chacham*. That *talmid chacham* came to give a *shiur* in our Yeshiva and it was, in fact, an incredible *shiur*. But the fellow who had accepted the *lashon hara* did not attend the *shiur*. Later on it turned out that the subject of the *lashon hara* was actually a different Rav. I told him that even if the *lashon hara* had been said about *this* Rav, it was forbidden for him to accept it! And because he accepted the derogatory comments he missed out on hearing *divrei Torah*. In other words, because he broke the unity through accepting *lashon hara*, he passed up the opportunity of learning Torah.

I once met a simple Jew who excitedly told me a novel Torah idea he had conceived. The *chiddush* was simple but nevertheless I praised him greatly. This gave him great pleasure and today he studies Torah for two hours every day because he felt that his *chiddushim* are appreciated. We see then the importance of unity and praising one another.

When there is a halachic dispute we rule according to the opinion of Beit Hillel and not according to Beit Shammai. "These and these are words of the Living G-d and the ruling is like Beit Hillel." The Gemara (*Eiruvim* 13b) explains the reason for this: Since Beit Hillel studied the opinion of Beit Shammai in addition to their own opinion and acknowledged their view even though it opposed their own, they merited that we follow their ruling. Their greatness was that anyone who was taught Torah by Beit Hillel was also told about the opinions of Beit Shammai.

This detail was missing among the *talmidim* of Rabbi Akiva. We are told that they died because they did not treat each other with respect (*Yevamot* 62b). The Gemara says that when the *talmidim* died the world grew desolate and dark, which shows that during their lifetime they illuminated the world with their Torah. When they died the world was comparable to the darkness present during the period of the Greek exile, about which it says, "With darkness upon the surface of the deep," since the sound of Torah was brought to a standstill. G-d forbid to think that these pious *talmidim* sinned by purposely offending their friends. Rather, the meaning is that these *tzaddikim* were charged with not treating their friend's Torah opinions with enough respect.

A NOVEL LOOK AT THE PARSHA

The Power of Meticulous Tefillot



There is a pious gentleman who travels the world with the mission of arousing and warning the public about the severe prohibition of talking in the *beit mikdash me'at*, our *batei kneset*, particularly in the middle of praying. The *tzaddik* Rabbi Meir Greenwald *shlit"a* has a repertoire of amazing stories concerning the reward of those who are vigilant in this matter, and similarly, about the bitter fate of those who disregard this prohibition and are not particular about defending the honor of our holy places of worship.

"Recently," he related, "I visited an elderly Jew who is 107 years old. I asked him in amazement: 'Dear friend, how did you merit such longevity?' And he answered, 'I think the reason is because as far back as I can remember I was always very careful to recite every blessing with appropriate concentration and not recite any blessing while walking around. Instead, I remained in place, either sitting or standing.'"

"Also, I am always careful to recite blessings from inside a siddur, because reciting blessings by heart causes one's thoughts to wander to other matters. If one recites the blessing from a siddur it is much easier to concentrate. Even the blessing of *Asher Yatzar* and other similar blessings, blessings that one recites several times each day, I am nevertheless particular to recite from a siddur.

"And thirdly, when I recite a blessing I do not have to say *Tefillat Haderech*, the Wayfarer's Prayer."

"Please enlighten me," I asked, "what do you mean by saying that you do not have to recite *Tefillat Haderech*?"

"To my regret, people do not show due respect to reciting blessings and say them "on the run" like one on a journey, which requires the Wayfarer's Prayer.... I am particular to pronounce each word clearly, as the *Shulchan Aruch* rules in the laws of prayer: one who prays should utter each word slowly as if he is counting coins. In my opinion, this is the merit that afforded me a long and good life with physical and mental health."

"He went on to add: 'Imagine you are told that the *gadol hador* is about to visit your home, for example you are told that the Chafetz Chaim *zt"l* is coming! No doubt before the visit you will make all the necessary preparations. You will clean the house, make sure that everything is in place for the visit, and stand in wait to welcome the *gadol hador*!'"

"The time arrives and the Chafetz Chaim enters your home. He sits down and begins to speak with you, the master of the house. A few moments later your cellphone rings! Would it enter your mind to answer the phone while standing in front of the *gadol hador*? Certainly not!"

"The Holy Torah writes at the end of Parshat Yitro: "Wherever I permit My Name to be mentioned I shall come to you and bless you," meaning that when one prays and mentions Hashem's Name, the Holy One Blessed Be He, the King of Kings Himself, comes to you. Is it at all possible to even consider answering the phone in the middle of praying while Hashem is standing right next to you? Is this called believing in Hashem's existence?"

May You Merit Seeing Children

A wonderful miracle took place with someone who waited many years to be blessed with children. In his distress, he went to Maran Rabbi Chaim Kanievsky *zt"l* asking to be blessed with salvation. HaGaon Rabbi Chaim answered him, "There is a mitzvah not to talk during the Torah reading in the *beit kneset*. Unfortunately, since the importance of this matter is seemingly forgotten, speaking at forbidden times is widespread, yet it can withhold salvation! Accept upon yourself from now on not to talk even between one *aliyah* and the next, including words of Torah. In this merit you will see salvation."

The blessing of the *tzaddik* was fulfilled and in the merit of not talking during the Torah reading, the couple merited giving birth to a son.

This person told his friend about the miracle, and this friend passed it on to another friend, until it came to the attention of another person waiting to be blessed with children. It was on Friday night of Parshat Ki Tisa when he heard this story and he decided, "I also wish to join the group of those who guard their mouths from talking during the Torah reading. Maybe this will afford me the merit of being blessed with children."

And so it was. During the Torah reading he kept his mouth tightly closed. He added that it was very difficult for him because he was used to regularly sitting together with a certain group of people every single Shabbat, and now they looked at him and laughed at his fanaticism — but he decided not to let this embarrassment stand in his way!

He wanted to make a note of this undertaking and wrote on a piece of paper: "On Shabbat Kodesh Parshat Ki Tisa, R' Moshe told me what the Gaon Rabbi Chaim Kanievsky said, about being careful to listen to the Torah reading without talking even between the *aliyot*, which can be a merit to be blessed with children. With Hashem's help I began practicing this the next day. May Hashem help me."

He placed this note inside his Chumash at Parshat Ki Tisa. And what a miracle: The very next year, on Shabbat Parshat Ki Tisa, he had a baby girl! Exactly a year to the day that he accepted upon himself to be careful with this matter, he stood by the *bimah* and joyfully gave a name to his newborn daughter!

This man related with emotion that anyone hearing these miracles will tangibly see how Heaven attaches great importance to this mitzvah, particularly because it is very challenging. It seems the reward is that Hashem listens to the prayers of those who are careful with this mitzvah; each of those who undertook this commitment merited salvation. He asked to publicize the story so that everyone should know how great the reward is, in accordance with the deed, and receive abundant blessing.



"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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