Weekly Bulletin on the Parshah

PACHAD DAVID







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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"a

MASKIL LE'DAVID

Rachel Imeinu's Virtue

"Sara died in Kiryat Arba which is Chevron in the land of Cana'an" (*Bereishit* 23:2).

Rashi writes: "It is called Kiryat Arba (lit. the City of Four) because four illustrious couples are buried there: Adam and Chava, Avraham and Sara, Yitzchak and Rivka, and Yaakov and Leah." Later on it says (*Bereishit* 23:9), "Let him grant me the Cave of Machpelah which is his," about which Rashi comments, "It was called Machpelah (double) on account of the couples who were [to be] buried there (*Eiruvin* 53a)."

This gives rise to a question. Why was Rachel Imeinu not buried in the Cave of Machpelah as were the rest of the *Avot* and *Imahot*? Was there a shortage of space? How do we understand that Rachel, who was considered Yaakov's main wife, did not merit to be buried in this holy cave?!

At the end of Yaakov's life, he spoke to his son Yosef about his mother Rachel's passing (*Bereishit* 48:7), "... and I buried her there on the road to Efrat, which is Betlechem." *Chazal* tell us that even though she died but a short distance from Betlechem, Yaakov Avinu intentionally buried her by the roadside according to a G-dly command, so that she could help the Jewish people when Nevuzaradan would lead them into captivity after the destruction of the First Temple. When the Jews were passing along the road to Betlechem, tormented, hungry, and exhausted, Rachel's soul came to her grave and wept, beseeching G-d's mercy.

But the question still remains. Rachel could have been buried in the Cave of Machpelah just like the other Patriarchs and Matriarchs, and Hashem could have caused Bnei Yisrael to pass by this Cave in Chevron, and then all the Patriarchs and Matriarchs who are buried there could plead for mercy for Bnei Yisrael. And above them all, Rachel, who would also be buried there, would plead for mercy for Bnei Yisrael and still her voice could have been heard in Heaven more than all the other prayers.

So why did Yaakov Avinu bury her on the road to Efrat? The way from Betlechem to Chevron is not so long. Furthermore, Yaakov Avinu himself was brought by his children all the way from Egypt to the Cave of Machpelah in Chevron, so certainly they could have brought Rachel too to this holy burial site. Why did Hashem not demand this of Yaakov?

One can explain according to the words of the Navi (*Yirmiya* 31:14), "So said Hashem, 'A voice is heard on high, wailing, bitter weeping, Rachel weeps for her children; she refuses to be consoled for her children, for they are gone." What was so special about Rachel's tears and prayers on behalf of Bnei Yisrael? Did Avraham, Yitzchak, and Yaakov, and also the other holy Matriarchs – Sara, Rivka, and Leah – not pray enough for Bnei Yisrael? Without a doubt they too constantly prayed for the welfare of Bnei Yisrael, so why do we attach such importance to and single out the prayers and tears of Rachel in particular, to the extent that the Torah stresses her crying, "Rachel weeps for her children?"

I would like to suggest that only Rachel exemplified the attribute of noble self-sacrifice. Rachel was supposed to marry Yaakov, but that night when Lavan decided that Leah would marry him instead, Rachel gave over the secret signs (given to her by Yaakov to prove her identity) to her sister so that Leah would not be shamed and driven away by Yaakov. This is Rachel Imeinu's distinguishing feature and the reason why it was specifically she who was buried separately, on the road to Efrat next to Betlechem, for she included within her all the *Avot* and *Imahot*. She is referred to as the main wife since she stood out with exceptional qualities and refined ways, combined with self-sacrifice.

Since Rachel negated herself for the sake of her sister Leah and gave up her position on her wedding day, even forgoing her burial place in the Cave of Machpelah, it was decreed in Heaven that Rachel should be considered Yaakov's main wife and her prayer would be the most influential. Even though all the Patriarchs and Matriarchs attempted to appease Hashem, He rejected all their pleas until Rachel recalled her own magnanimity to her sister Leah. Hashem accepted her plea and promised that eventually the Jewish people will return to their homeland.

Rachel is considered to be the main wife and mother of all Bnei Yisrael. When she prayed for them the verse states, "Rachel weeps for her children."

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27 MarCheshvan 5787
7 November 2026
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Chayei Sarah

Shabbat Mevorchin



Hilula

27 MarCheshvan
Rabbi Refael Ashkenazi, Rav of Izmir

28 MarCheshvan
Rabbeinu Yona Hachasid of Girondi

29 MarCheshvan
Rabbi Yedidya Monsonego

30 MarCheshvan
Rabbi Tzvi Hirsch Hakohen of Riminov

1 Kislev
Rabbi Ephraim Anakaveh

2 Kislev
Rabbi Aharon Kotler, Rosh Yeshiva Lakewood

3 Kislev
Rabbi Shlomo Zalman Brevin, author of *She'arim Hametzuyanim B'halacha*



Walking in Their Ways

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

The Key to Faith

In Elul 5777, we travelled to the gravesites of the *tzaddikim* in Marrakesh, Morocco. We also visited the gravesite of my namesake, **the tzaddik Rabbi David Ben Chazan** *zy"a*, who lived in Essaouira and was the *chavruta* and close friend of my esteemed grandfather, **Rabbi Chaim Pinto Hagadol** *zy"a*. Once, Rabbi David Ben Chazan came to Marrakesh for a visit; he suddenly passed away and was buried there. On his tombstone is engraved, "Fortunate is he who studied Torah with Eliyahu Hanavi." What a merit!

When I arrived at his gravesite, I asked the guard to give me a key to the *ohel* of this *tzaddik* as a souvenir. I do not remember what happened after that, if indeed I was given a key and lost it, or maybe I forgot to take it.

The next day, Thursday, we travelled to Essaouira where we planned to stay through Shabbat in honor of the *hilula* of the *tzaddik zy"a*. There, to my surprise, I was told that recently some locals had invaded the house and *beit knesset* of the *tzaddik* Rabbi David Ben Chazan, so a certain Jew had purchased the *beit knesset* in Essaouira named after him, redeeming it from the intruders. He asked me to affix a *mezuzah* to the doorpost of the *beit midrash*.

As I was leaving my hotel, I noticed someone I knew well from Paris. He approached me, kissed my hand, and greeted me. I said to him innocently, "I have a surprise for you, come with me." He replied that he had just arrived from a long journey and would love to accompany me wherever I wished to go, but first he has to inform his wife. After speaking to her we set off together with the group who wished to participate in the dedication of the *beit midrash*. We were also accompanied by a police escort for our protection.

We walked through the narrow streets which were home to the Jews fifty years ago. Then, as we arrived at the home of the *tzaddik* Rabbi David ben Chazan *zy"a*, my acquaintance stood still in disbelief and almost fainted. We asked him if everything was okay and he replied that just half an hour ago he had arrived from Marrakesh where he had gone to pray by the gravesite of Rabbi David Ben Chazan! There, to his surprise, the guard gave him a key to the *ohel* and asked him to give it to the Rav (to me).

I was simply astonished at the Divine Providence! Heaven sent me someone who had come straight from Marrakesh. When I met him at the hotel I invited him to accompany me, telling him I have a surprise for him. He had no idea where I was taking him and I did not know where he had come from! I certainly had no idea that he had brought me a key from the guard in Marrakesh, the key to the gravesite of Rabbi David Ben Chazan, whose *beit midrash* we were about to adorn with a mezuzah.

This story demonstrates the joy of the *tzaddik* that his *beit midrash* had been redeemed from unwelcome people, and he sent me the key to his *ohel* as a sign that even though he is buried in Marrakesh, his holiness extends over his sacred *beit midrash*.

Sending the key was also a sign of appreciation for my efforts in dedicating his *beit midrash* and affixing the mezuzah. It seems that both my friend who joined me and I were blessed with Divine Inspiration.

After that, whenever I am asked how one attains faith, I reply by relating this fascinating story from beginning to end; how I asked someone to join me in dedicating Rabbi David's *beit midrash*, not knowing that he himself had just been at his gravesite and was asked to give me the key. This story is full of Divine Providence which helps us acquire steadfast faith in Hashem.



Parshah Pearls

Inspiring Reflections

Exact Reckoning of Our Forefathers Lives

"The years of Sara's life" (*Bereishit* 23:1).

Rashi expounds on these words, "All were equal in goodness." The *gaon* Rabbi Akiva Eiger *zt"l* explains that this Rashi answers the question of why Avraham lived longer than Sara, until the age of one hundred and seventy-five. This was because Avraham was already forty-eight years old (according to one of the reckonings of *Chazal*) when he recognized his Creator. This being the case, it transpires that he too "lived" for one hundred and twenty-seven years (one hundred and seventy-five minus forty-eight), the same number of years as Sara Immeinu who recognized her Creator already from birth (Rashi explains that Sara was also named "Yiska" since she could perceive the future (*suka*) with Divine inspiration). Rashi writes that all of Sara's years were equal in goodness, meaning that she was religious right from when she was born and this is why it is considered that Avraham and Sara lived for the same amount of time.

This World is a Corridor

"I am an alien and a resident among you" (*Bereishit* 23:4).

The holy Ohr Hachaim *zy"a* explains that Avraham Avinu was hesitant to say about himself that he was a resident in this world. This statement is the opposite of a *tzaddik's* attribute. He knows that this world is only a lobby on the way to the banquet hall, as David Hamelech said, "I am a sojourner in the world". Due to this, Avraham preceded by saying that he is "an alien," implying that he is foremost a foreigner in this world, and only after that did he add that he is a resident among them.

A Shidduch is Not a Business Deal

"That you not take a wife for my son from the daughters of the Canaanites" (*Bereishit* 24:3).

The word "*Cana'ani*" is derived from the term "dealer." We find in many places in the Torah that "*Can'anim*" refers to merchants.

Using this idea, the *sefer Likutim v'Sippurim* explains allegorically that Avraham Avinu was commanding his servant Eliezer not to take a wife for Yitzchak from those who make a trade out of *shidduchim*, from those for whom the dowry is of top priority. He should rather pay attention to the girl's inner qualities and good *middot* which are of foremost importance in a marriage partner.

Words of the Sages



The Judge Ruled: The Bachur is Pardoned

Avraham Avinu sent his servant Eliezer to find a match for his son Yitzchak. Yitzchak could not leave Eretz Yisrael so as not to lose the special sanctity he attained when he was brought as an עולה תמימה, an unblemished offering.

Eliezer agreed to go, and when he arrived in Charan he prayed a lengthy prayer for the success of his mission. Avraham's prayer for his son, and Yitzchak's own prayer for himself, were not enough.

Eliezer began: "Hashem, G-d of my master Avraham, may You so arrange it for me this day that You do kindness with my master Avraham. Behold, I am standing by the spring of water and the daughters of the townsmen come out to draw water. Let it be that the maiden to whom I shall say, 'Please tip over your jug so I may drink,' and who replies, 'Drink, and I will even water your camels,' she will be the one You have designated for Your servant, for Yitzchak; and through her I will know that You have done kindness with my master." Immediately following this it says, "And it was when he had not yet finished speaking that suddenly Rivka was coming out — she who had been born to Betuel the son of Milkah the wife of Nachor, brother of Avraham — with her jug upon her shoulder."

This is the power of prayer that stems from the heart!

The *sefer Moshcheni Acharecha* relates a story told by Harav Ashkenazi *shlit"a*, about a *bachur* who did not report to the army and as a result ran into great difficulties. This *bachur* was told that the *hilula* of the *tzaddik* Rabbi Mordechai Sharabi *zt"l* fell that week. He used to say, "פטיר ועתיר" — if you want to receive an exemption (פטור) and be saved from the army, pray (להעתיר) and you will merit salvation. Indeed, this *segulah* served as an effective tactic in endless cases that came his way.

The *bachur* took this advice seriously and went to the gravesite of the *tzaddik* Rabbi Mordechai Sharabi *zt"l*, where he pleaded, "Just as in your lifetime you would pray for those who came to you and tell them, 'פטיר ועתיר,' so too I beg of you to pray for me on High."

The *bachur* was called to a court case; his offense was one that generally received a sentence of six months' imprisonment.

The judge turned to him with a surprising question, "What do you want to achieve? Why did you not report to the army?"

The *bachur* answered, "I want to study Torah!"

And here's where we see a clear demonstration of "פטיר ועתיר!" Unbelievably, the judge declared: "You are absolved of punishment; you are excused!". This is the power of sincere prayer!

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It uses the term "children" even though they were not all her direct descendants, since she loved Bnei Yisrael and considered them to be her children, a status that can never be changed. Similarly, the Torah says (*Devarim* 14:1), "You are children to Hashem, your G-d," for the status of "child" can never be altered. Therefore later on when Hashem comforted her and said, "Restrain your voice from weeping," He added, "[Your] *children* will return to their border." The expression "children" (and not *descendants*) is a demonstration of the special love between Rachel and her children, and between us and our Mother Rachel.

The term "child" is more significant than the person's actual name, since "child" is a status that is part of the person's essence. Rachel loved Bnei Yisrael as if they were all her biological children. She wept for her *children* and it was this prayer that was heard on High, causing Hashem to promise, "[Your] *children* will return to their border."



From the Treasury

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

Seize the Opportunity Given by Heaven

"Let it be that the maiden to whom I shall say, 'Please tip over your jug so I may drink,' and who replies, 'Drink, and I will even water your camels,' her You have designated for Your servant, for Yitzchak" (*Bereishit* 24:14).

This requires explanation. Why did Eliezer, servant of Avraham, seek a marriage partner for Yitzchak Avinu through prayers and signs? Why did he think he could fulfil his duty through praying to Hashem? He should have gone and searched everywhere until he found the right match.

One can say that Eliezer himself, before leaving Avraham's house, heard his master Avraham himself praying to Hashem to send His angels before Eliezer to bring him a wife for his son Yitzchak.

Since Eliezer himself heard Avraham praying, following which Eliezer experienced great miracles — his journey was shortened (*kefitzat haderech*) when he travelled to Padan Aram (*Yalkut Shimoni*, *Chayei Sara* 107) — he understood that he was now being sent an opportunity from Heaven to be assisted through prayer. Eliezer therefore seized this opportunity of receiving Heavenly Assistance, and when he arrived at the well just as the water-drawers were coming out, he prayed to Hashem that He quickly send a wife for Yitzchak.

We are the children of the King of kings and at all times are in the presence of our Father and King Who wishes to assist us. A Jew is never lost and is never alone, said the holy Ba'al Shem Tov *zy"a*. If so, every person always has the tremendous opportunity to be assisted by the open, generous hand of our Father our King, and one must utilize this chance to ask Him for everything.

This is what happened with Eliezer, servant of Avraham — he merited great *siyata d'Shmaya*. Avraham Avinu had already prayed on his behalf, "He will send His angel before you." Eliezer therefore utilized the opportunity to ask Hashem for assistance and said, "Hashem, G-d of my master Avraham, may You so arrange it for me this day that You do kindness with my master Avraham." For Hashem is the One who will complete the mission and send him Yitzchak's marriage partner in a miraculous fashion.

From here we can derive a most practical lesson that is applicable throughout our lives. When a Jew sees he has been granted special *siyata d'Shmaya*, he now has the perfect chance to merit receiving salvation. Whether through prayer, various signs, or any other way, he should not waste the golden opportunity that has come his way. He should pray to Hashem, and then he will indeed merit Heavenly Assistance.

Zecher Tzaddik Livracha

Rabbi Shalom Aharon Lopass *zt"l*

The *gaon* and *tzaddik* Rabbi Shalom Lopass *zt"l*, Rav of Akko, was famous for his greatness in Torah combined with his *zikui harabim* and *tzedaka* activities on behalf of the destitute, orphans, and widows.

Already as a young man he was considered one of the distinguished *askanim* of Yerushalayim. His entire being was a holy, fiery flame, burning with love for the Jewish people and the Torah. Together with his friend, the *gaon* Rabbi Yehuda Tzadka *zt"l*, he established "The Makbatziel Association," headed by the Rishon L'Tzion, Rabbi Yaakov Meir *zt"l*. They worked tirelessly to disseminate Torah, return their Jewish brethren to the correct path, and establish Torah education networks.

After the establishment of the state and the founding of the *Rabbanut Harashit* in Eretz Yisrael, the Rishon L'Tzion, who was then the *gaon* Rabbi Ben Tzion Uziel *zt"l*, approached Rabbi Shalom Lopass requesting that he accept the position of rav in the northern town of Akko. His master and teacher Rabbi Ezra Attia *zt"l* agreed and blessed him saying that **עכו**, Akko, is an acronym for "**עמוד כגבר והתגבר** – stand like a man and overcome." Indeed, this acronym was his guiding principle. He served as rav of Akko for almost fifty years, and throughout this time he stood firm and overcame all the difficulties that accompanied his holy work.

In those days, Akko bordered on an Arab town and took in many Jewish immigrants. With nothing less than true self-sacrifice, he went from door to door out of concern for the education of the Jewish children. During that period Rabbi Shalom established schools affiliated with the *Chinuch Ha'atzmai* system, offering unadulterated Jewish education for both boys and girls. He paid the price for his battle over every Jewish child, as he was subjected to hounding by the dominant religious party. However, he remained firm and overcame the challenges. In his merit Akko produced thousands of *talmidim* who established wonderful Jewish homes, despite his many demands and strong character which would not compromise principles in deference to anyone. His words, emanating from his heart, penetrated the hearts of those around him, causing many to repent and embrace a religious way of life.

A traditional Jew who had faith in the blessing of a rabbi purchased a truck and then went to ask Rabbi Shalom for a blessing. When he entered, he reverently kissed the rav's hand and asked for a blessing for livelihood and success. As was his holy custom, the Rav asked him, "When did you pray this morning and where do your children study?" He answered honestly, "This morning I was unable to pray, and my children learn in the local school."

Rabbi Shalom then began explaining the significance of prayer and a religious education. However, the visitor was not convinced. The Rav rebuked him and remarked that one who does not pray appropriately is not worthy of receiving a blessing. When he handed over money for charity, the Rav cried out, "Are you trying to bribe Hashem? Hashem's bank is full; He does not require your *tzedakah*! What point is there in your charity if you are cruel to your own children?!" And he sent him away.

Feeling castigated, he asked his son-in-law to ask the Rav to forgive him and accept his money for charity. When this too was denied he became deeply disappointed. The son-in-law tried to intervene and told the Rav that since his father-in-law is an *am ha'aretz*, maybe it is worthwhile appeasing him. The Rav smiled and said, "Righteousness, righteousness, shall you pursue."

Not an hour passed and the truck driver returned to the Rav. He promised to try and amend his ways; being truthful, he said he would do it in stages. Rabbi Shalom remained firm and explained that one who wishes to purify himself receives Heavenly assistance. "Begin and you will see blessing." Finally he agreed and took the first steps; to his delight, he saw blessing. He became one of many who sought to be blessed materially and left blessed with spirituality.

Throughout the decades that he served as Rav in Akko, Rabbi Shalom was entirely devoted to Torah, *avodah*, and acts of kindness. The way he studied Torah resembled that of the previous generation; he would spend the majority of the day in the *beit knesset* wrapped in tefillin, diligently studying Torah. He never spoke about any secular matters since he devoted his time to spiritual pursuits alone.

Rabbi Shalom Lopass went from town to town, working tirelessly to establish *minyanim* for the morning prayers at sunrise. With Hashem's help, due to his influence he merited establishing tens of *minyanim* throughout Eretz Yisrael which prayed *vatikin* (at sunrise).

A number of years ago Rabbi Shalom Lopass went to visit his relatives in Bayit Vegan, Yerushalayim. As was his custom, he welcomed the Shabbat early and went straight to the *beit knesset*. There he met the *gabbai* and asked him what time they begin the morning prayers. He answered that they pray *Shacharit* quite late and there is no *minyan* at sunrise. Rabbi Shalom explained to the *gabbai*, "I am accustomed to rising early so I have time to learn before sunrise. Please do me a favor and arrange that there should be light in the *beit midrash* at this early hour."

The gabbai was happy to comply and set the timer to turn on the lights early. On Friday night Rabbi Shalom was asked to speak since he was well-known as a *maggid* who always had pearls of wisdom to offer. He began by discussing concepts from the weekly *parsha* and then went on to speak about the value of praying at *vatikin*. At the conclusion of his speech he announced that tomorrow morning there would already be a *vatikin minyan* in this *beit midrash*.

His words which stemmed from his heart entered the hearts of the listeners who rose early to join his *minyan*. After *Shacharit* he delivered another shiur and brought sources describing the great value of praying at sunrise. The participants were convinced and promised they would perpetuate this *minyan*. Indeed, from then on, the *vatikin minyan* became a permanent fixture.

This is what happened not only in Bayit V'gan but in many other communities in Yerushalayim and around the country: in Haifa, Chatzor, Teveria, Kiryat Shmuel, and other places. Every time Rabbi Shalom visited a certain place for Shabbat, he somehow left the legacy of a *vatikin minyan* which functions until today.

קול הלשון

"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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