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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** zt"l

## maskil le'david

### The Power of Torah and Willpower Are Vital for Life

**"I have filled him with a G-dly spirit, with wisdom, insight, and knowledge, and with every craft" (Shemot 31:3).**

The significance of the Mishkan was that it was built by Betzalel using the Holy Names of Hashem (*Berachot* 55a). Betzalel was given his name because he was בצל-קל, in the shadow of G-d, meaning the shadow of Hashem continuously accompanied him.

How did Betzalel possess the knowledge of Hashem's Names? A possible answer is that when Hashem sees a person displaying self-sacrifice for a lofty purpose, He immediately sends Heavenly insight to assist him. This is what happened with Betzalel. Hashem perceived his intense desire to build the Mishkan in the best possible way, therefore He revealed the Holy Names to him.

Each person possesses a "shadow" (צל), which is the Torah he learned in Heaven. This is why there is a powerful claim against one who forsakes this shadow and does not exert himself to develop novel Torah insights. From the time Moshe went up to Heaven and learned every novel Torah concept any person would ever introduce, the Torah is no longer considered to be in the Heavens. This is why each person is obligated to follow his shadow and toil in Torah. Any person who thinks up novel Torah insights is called a "Betzalel." When a Jew shows desire and interest in the holy Torah, Hashem discerns this will and grants him Divine assistance, as if he were Betzalel.

In a *sefer* written by one of the *kollel avreichim*, he writes that my master, Hagaon Rabbi Gershon Libman, zt"l, was once asked the following question by a *talmid*: When the Anshei Knesset Hagedolah built the second Beit Hamikdash after

the *churban*, the young people were filled with great joy, and they danced and flitted about in honor of the Beit Hamikdash. However, there were older people who still remembered the first Beit Hamikdash. These elders cried bitterly, and their sobs could be heard even above the sounds of joy. The *talmid* wished to understand why the elders cried so bitterly and did not rejoice that the Temple was finally rebuilt. Additionally, why did they cry specifically when the youngsters rejoiced? Rabbi Libman's explanation is recorded in the *sefer*, and it is truly inspiring.

However, I would like to suggest a different answer. There is a distinct difference between the Mishkan built by Betzalel, the Beit Hamikdash built by Shlomo Hamelech, and the second Beit Hamikdash built by the Anshei Knesset Hagedolah. At the time of the *churban*, everyone wondered, "For what reason did the land perish?" And Hashem answered them: "Because of their forsaking My Torah" (*Yirmiyahu* 9:11-12). The elders, who cried, saw the younger generation returning from the Babylonian exile, naked of Torah and mitzvot, in stark contrast to the generation that lived at the time of the first Beit Hamikdash who were called the Dor De'ah, the generation overflowing with Torah. Moreover, the elders knew that the first Beit Hamikdash had been built using the Holy Names, which was not the case with the second Beit Hamikdash. They also understood that the Torah and the Holy Names intensify and give vitality to each other. They realized that with the absence of Torah and Holy Names, the Beit Hamikdash will not stand for long.

The elders cried specifically when the youngsters rejoiced to arouse them to repent and study Torah, for then there would be hope for the Beit Hamikdash to remain standing long term.

This seems to have been Betzalel's approach. Since he possessed such a fierce desire and longing to make the Mishkan just as Hashem wished, the wellsprings from which he could attain the Names of Hashem immediately opened for him, and he could use them to build the Mishkan. This follows the dictum of Chazal (*Makkot* 10b): "A person is led on the path he wishes to take."

15 Adar 5785  
15 March 2025

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Ki Tisa

Shushan Purim



## Hilula

**15 Shevat**  
Rabbi Tzvi Hirsch Keidnover,  
author of *Kav Hayashar*

**16 Shevat**  
Rabbi Pinchas Menachem  
Alter, the Admor of Gur

**17 Shevat**  
Rabbi Yaakov Chai Bardugo

**18 Shevat**  
Rabbi Yehoshua Rafael  
Pinchas DeSigura

**19 Shevat**  
Rabbi Yitzchak Chadad,  
Av Beit Din of Djerba

**20 Shevat**  
Rabbi Shlomo Zalman  
Auerbach, Rosh Yeshiva  
of Kol Torah

**21 Shevat**  
Rabbi Avraham Ibn Moussa







## PARSHAH PEARLS

Inspiring Reflections

### The Wheel Turns

**“Every man shall give Hashem an atonement for his soul”** (*Shemot* 30:12).

The Vilna Gaon explains why the word “וּנְתַנּוּ” is read using the cantillation mark (*ta’am*) *kadma v’azla* (get up and go). It hints to the Gemarah (*Shabbat* 151a): “Rabbi Chiya told his wife that when she sees a poor person, she should give him bread before he asks, so that her children too will be taken care of in their time of need, before they ask.

She asked him, ‘Are you cursing me?’ To which he replied, ‘It is the way of the world that the wheel turns around.’”

The word “וּנְתַנּוּ” can be read forwards and backwards, because it sometimes happens that the giver finds himself on the receiving end, G-d forbid. This is what the holy Torah is hinting to us with the *kadma v’azlah*: get up and take care of the poor before they ask, so that when the wheel brings you down from the top, you too will receive before you ask.

### The Erev Rav Only Saw Legs

**“He took it from their hands and bound it up in a cloth, and fashioned it into a molten calf”** (*Shemot* 32:4).

Why did Ahron fashion it in the form of a calf?

The Shach, in his anthology on the Torah, explains:

The Chizkuni says that when Am Yisrael saw the Shechina by the sea and said, “This is my G-d,” the Erev Rav (mixed multitude of various nationalities who converted to Judaism and accompanied the Jews out of Egypt) saw only the legs of the angels whose feet are formed in the shape of a calf’s foot. As it says in Tehillim, “They saw Your ways, O G-d ... and Your footsteps were not known,” they thought these were Hashem’s footsteps. This is why they formed the god in the shape of a calf.

### Remain Quiet or Minimize Speech on Shabbat

**“On the seventh day you shall desist; you shall desist from plowing and harvesting”** (*Shemot* 34:21).

The *sefer Noam Megadim* uses this verse as a hint to the ruling in Shulchan Aruch (*Orach Chaim* 307:1) “‘Discussing the forbidden’ – your speech on Shabbat should not be like your speech during the rest of the week. Therefore, one is forbidden to say, ‘I will do such and such tomorrow.’ One is also forbidden to talk excessively about idle matters.” We see there are matters one is forbidden to speak about on Shabbat, and matters one should only talk about minimally.

This is what the verse is implying: “On the seventh day you shall desist.” How should you desist? “From plowing” (the Hebrew word *חרישה* – plowing, can also mean to be silent), meaning there are matters that should not be spoken about at all. “And harvesting” (the Hebrew word *בקציר* – harvesting, can also mean to shorten), meaning there are kinds of speech you should keep short.



## FROM THE TREASURY

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

### Moshe’s Prayer for Bnei Yisrael After Their Sin

**“Moshe pleaded before Hashem, his G-d, and said, ‘Why, Hashem, should Your anger flare up against Your people, whom You have taken out of the land of Egypt, with great power and a strong hand?’”** (*Shemot* 32:11).

Moshe Rabbeinu prayed to Hashem and begged Him to save Bnei Yisrael from annihilation, even though they had sinned by creating a Golden Calf. Why, particularly in this prayer, did Moshe Rabbeinu plead “את פני ה’ – before Hashem,” whereas with other prayers we do not find this expression?

With *siyata diShmaya* I would like to suggest the following answer: How did Moshe Rabbeinu rescind Hashem’s anger? Hashem told Moshe He will annihilate the Nation and, “I shall make you into a great nation.” Moshe Rabbeinu was prepared to forgo this great honor. What was his reaction on hearing this? Immediately “Moshe pleaded (ויחל) before Hashem.” The Gemarah tells us that the word “ויחל,” comes from the expression *חולין* – mundane” (*Berachot* 32a). This implies that Moshe negated himself; he considered himself an ordinary person and gave up this honor. He said to Hashem: “If You consider me so important that You wish to make me into a great nation, it is a sign that when You said, ‘I am Hashem, your G-d’ at Har Sinai, You were speaking to me face to face. It is with this merit that I ask You to forgive the people. They may have mistakenly thought You are talking only to me, since most of the Commandments were not given to them directly by Hashem. This is why they allowed themselves to sin with the Golden Calf. If so, please do not be angry with them, for it was only with me that You spoke directly at Har Sinai.”

Hashem accepted Moshe’s prayer and reconsidered. Later Hashem wrapped Himself in a tallit like one leading the congregation in prayer, and showed Moshe the order of the Thirteen Attributes of Mercy. Wrapping oneself in a tallit signifies that the one leading the prayers is including the entire congregation in his prayers. So too, Hashem signified that He was embracing all of Am Yisrael.

It seems the main merit that enabled Moshe’s prayer to be accepted and the Jewish people to be forgiven, was the power of Hashem speaking to Moshe face to face at Har Sinai. The Torah hints to this by saying, “Moshe pleaded את פני ה’ – before Hashem, his G-d.” With the merit of “פנים אל פנים – face to face,” Moshe pleaded with Hashem to forgive Bnei Yisrael for the sin of the Golden Calf.





## WORDS OF THE SAGES

### The Dividends are Proportionate to One's Investment

**“When you take a census of the Children of Israel according to their numbers, every man shall give Hashem an atonement for his soul when counting them” (Shemot 30:12).**

The Ba'al Haturim writes: The word “ונתנו – [they] shall give,” when written backwards, spells the same word – ונתנו. This teaches us that a person gets back whatever he gives to charity and does not lose out from his generosity in any way.

A person who down below in this world fulfills “ונתנו,” merits Heavenly giving from Above.

Once the holy Admor, Rabbi Menachem Mendel of Riminov, *zy”a*, blessed a Jew with good *parnassah*. This fellow eventually became extremely wealthy.

The chassidim approached their Rebbe and asked: “Why did the Rebbe give so much money to one person? This amount is fitting to be shared out among several people?”

The Admor answered: “I was not the one who gave him this tremendous wealth! I only blessed him, and he, through his deeds, intensified the blessing to such great proportions!”

The explanation is: This person cleverly realized that the right behavior was to use his wealth to dispense charity. He increased his charitable donations in proportion to the growth of his wealth. He was not satisfied with the amount he gave in the past. And since he increased his “ונתנו,” Heaven increased “ונתנו” from Above in the same measure. His numerous charitable deeds increased the blessing, until eventually he merited enormous wealth.

It is not logical that a person who earns one thousand dollars gives a certain amount to charity, yet when he earns ten

thousand he still continues donating his previous sum.

If a person does not understand that he should increase his charitable donations, and instead, “Wealth and riches are in his house, and his righteousness (צדקותו) endures forever,” meaning his charity endures – it remains at a standstill, then Heaven too will not increase its blessing.

But if he understands that from one thousand one separates one hundred, and when Hashem blesses him with ten thousand he should donate one thousand, then “האלף לך שלמה,” the thousand you give will be “לך,” a source of blessing *for you*. This is definitely not an easy or simple feat. Every person has his own calculations which prevent him from giving: “I also do not have *parnassah*,” or, “I am not less needy than he is,” or, “I am saving every dime to buy myself an apartment,” and so forth.

Changing one's outlook involves hard work. One must internalize that never, but never, does one lose from giving. Not only does one not lose from giving – one actually gains!

Nonetheless, even one who is good hearted and happy to give must pray to Hashem for guidance to give to the right causes: to places of Torah and holiness.

Some people are far from Torah observance, and although they do much kindness and donate generously from their assets, they support causes which are the antithesis of a Torah lifestyle, for example sport clubs or corrupt culture centers.

One should add a special prayer that one's money go to genuine charity causes, and not, *chalila*, to dishonest people. In this way Hashem will be pleased with our actions.



## GUARD YOUR TONGUE

### Disgracing a Torah Scholar

Disgracing a Torah scholar is a much more severe sin than disgracing an ignoramus, since these degrading words prevent others from advancing in their *avodat* Hashem. These words cause people

to question why they ask the scholar to determine their halachic debates if he himself lacks Torah knowledge. Consequently, each person will decide to do as he feels is correct.



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

### The Nation Survives

Once when I was on my way to Eretz Yisrael, I had a stopover in Frankfurt, Germany. From there I needed to take a connecting flight to Eretz Yisrael. But when we reached Germany, the plane circled the airport for about forty minutes, as the terminal was crowded with other planes which had just landed.

This window of time afforded me the opportunity to reflect upon our nation's history in general, and this country's contribution to it in particular. Terrible enemies have constantly tried to obliterate the Jewish nation. In the days of Mordechai and Esther, Haman tried to destroy our people. We were saved only in the merit of *teshuvah*. In later times, Hitler, that horrific despot, may his name be obliterated, tried to wipe us off the map.

However, the Jewish nation will endure. Despite the gentiles' constant attempts at annihilating Am Yisrael, our nation flourishes and establishes Torah institutions wherever they are. At the German airport, I prayed Shacharit and donned tefillin. Again I thought to myself: in the days of Hitler, which Jew could stand in a public domain and openly pray without fear? To drive home this message, a gentile stewardess approached me and asked if I would like a quiet room for my prayer.

This is the far-reaching extent of the eternity of Am Yisrael. Despite all the enemies who have tried to obliterate us, Am Yisrael is the eternal victor.



# A NOVEL LOOK AT THE PARSHA



## Who is Capable of Forgiving?

**“And You shall forgive our iniquity and error, and make us Your heritage” (Shemot 34:9).**

Harav Baruch Rosenblum, *shlita*, writes that after giving a *shiur* several years ago, a respectable person approached him and asked to speak to him privately for a few minutes. They found a quiet corner behind the building, and the man began telling his life's story:

“I made *aliyah* as a young boy, together with my parents and siblings. We experienced difficult acclimation challenges and there was virtually no food in the house. There were days I went to bed without supper and the next morning too, there wasn't always something on which to 'break my fast.' Nevertheless, I never complained.

“Once I started attending yeshiva, things started looking good. At every meal I received a piece of bread! I couldn't believe it — here I am in Eretz Yisrael, I can learn Torah and have bread to eat!

“One day on my way home, I came upon a notice hanging in the *beit kneset*, advertising a company that was looking for workers for *bein hazmanim*. Since I was penniless, I decided I would work during *bein hazmanim* in this religious factory. I hoped the meager wages would allow me to buy some decent clothing for myself and leave me with some change that I would give my father to help him with the expenses of the upcoming *chag*.

“I went to the factory and applied for the job. I was told what the work entailed and that the shift was from eight in the morning until five in the afternoon. I agreed to the conditions and began to work. The first week passed, and so did the second.

“In the middle of the third week, the manager called all the workers to a meeting in the dining room. We sat around the table and it was clear the manager was very angry. He locked the door and said: 'I had a small tape-recorder in my office that I use for listening to music.' In those days, a small tape-recorder was an unheard-of luxury.

“I had ordered this tape-recorder,' and here the manager raised his voice, 'from overseas. Today I left the factory for a short time, and when I came back, I saw the tape-recorder had disappeared.'

“I demand that the one who took it return it immediately! If you return it you will be saved humiliation, for I won't involve the police.'

“An awkward silence reigned. No one got up to confess.

“The manager waited several moments and then said: 'Okay, I see no one is admitting guilt. I am now going to the cloakroom to check all your bags. Woe to the one in whose possession I find the tape-recorder!' “The manager went to check, but didn't find anything. He returned to the room and we anxiously waited to see what his next step would be. **‘No problem,’ he declared, ‘I am skilled in kinesics (deciphering facial and body language). I will scrutinize you one by one and immediately discover the thief.’**

“He started examining the first worker from head to toe, and after that the next one. Each worker passed through his scrutiny, until my turn arrived. He looked straight into my eyes and suddenly said: 'You are the thief! Return the tape-recorder!' “At that moment my blood froze. Thirty pairs of eyes bore into me as if they were daggers. They watched my every move, waiting to see how I would react. I offered up a silent prayer: **‘Master of the world, You know there were nights I did not have what to eat, but even then I never took something that didn't belong to me and I never touched bread that wasn't mine!’** Aloud, I said: 'I would never touch anything that doesn't belong to me! I don't even know what a tape-recorder looks like!'

“To no avail. The manager was convinced: 'You are the thief. It is clear to me. Tomorrow you will receive your due wages, and after I deduct the price of the tape-recorder, you will be dismissed.'

“From that day on, every night before I went to sleep I would say, 'I hereby forgive anyone who angered or antagonized me, or who sinned against me, *besides this person.*'

“Fifty years passed,” the man concluded his story, “and I never told the story to anyone.”

“What happened now?” I asked.

“This week I was walking down the street and I saw a notice informing people that this manager had passed away. I stood by the notice and spoke to myself: 'Has the time not come to forgive? If Hashem can forgive and pardon, why can you not? Why are you so cruel?'

“I continued and said: 'Master of the world, I beg of

you that this man not be punished on my account. I forgive and pardon him for all he did to me!' But, while I was talking, I once again heard his voice accusing me: 'You are the thief!!' And I couldn't forgive him.

“The next morning, I approached the Rav of the *beit kneset* where I pray, told him the entire story, and asked him what I should do. The Rav answered: **‘There is a *kollel* here in the *beit kneset*. Divide out the Six Orders of the Mishna between all the *avreichim*, and they should learn the *mishnayot* as a merit for the manager's *neshama*. Pay each one two hundred shekels for doing this. Paying two thousand shekels from your pocket as a merit for his *neshama* will certainly help you forgive him.’**

“I did just as he said. I waited until the *avreichim* arrived and gave each one two hundred shekels, asking them to complete the *mishnayot*.”

Harav Baruch shook his hand and said, “How fortunate are you!”

However, the man clasped Harav's Baruch's hand forcefully and said: “I want to tell you something. I gave two thousand shekels as a merit for his *neshama*, but I don't forgive him!” And he burst into tears.

This incident illustrates how repentance and forgiveness are no simple feats.

The *shiur* Harav Baruch had given focused on the words of Rabbeinu Yonah: “One of the benefits with which Hashem Yitbarach benefitted His creatures, is that He prepared for them a way to emerge from the snare of their deeds and flee from the trap of their sins.” Rabbeinu Yonah tells us that repentance is one of the acts of kindness Hashem, in His great mercy, bestowed on His creatures. Rabbi Nissim Gaon writes: “We know of the capacity of Your mercy from Your passing over the sins of those who fear You.”

**We cannot fathom this wonderful kindness called repentance! We cannot fathom how much Heavenly mercy is involved in the matter of repentance!**

**Only a father can forgive his children and accept their repentance! Only a father can do this for a child! This understanding should lead us to appreciate what a wonderful gift we were given! (Doresh Tov — Yom Kippur)**



**“Contemplate and see that Hashem is good”**

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