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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 At Your Doorstep

“There you shall place the Ark of Testimony and screen the Ark with the Partition” (*Shemot* 40:3).

The Ark of Testimony (Aron Ha'edut) was placed in the Holy of Holies, and the Partition (Parochet) served as a division between the Holy of Holies and the second chamber of the Mishkan, the Heichal, where the Menorah stood. The Aron Ha'edut housed the Tablets of Testimony, (Luchot Ha'edut), which is why the Aron is called “Aron Ha'edut.” The poles of the Aron Ha'edut pushed at the Parochet and their projection could be seen from outside. When the Kohen Gadol lit the Menorah, he faced the Parochet and could see this projection.

The question is why the Aron Ha'edut was kept in the Holy of Holies, the innermost Sanctuary. Seemingly, it would be ideal for Bnei Yisrael to be able to see the Aron Ha'edut which represents the Torah, the main purpose of creation. In this way they would have a constant reminder of the Luchot. This in turn would remind them that the Torah must be found deep in the hearts of each person, as David Hamelech says (*Tehillim* 40:9), “And Your Torah is in my innards.”

So why in fact was the Aron Ha'edut placed inside the Holy of Holies, where nobody could see it besides the Kohen Gadol, who would enter this exceptionally holy place once a year on Yom Kippur to pray and carry out the incense ritual?

At the end of a person's life he is placed inside an *aron* (coffin) and it is only the Torah he has learned that stands in his merit, as it says (*Yeshaya* 58:8), “Your righteous deeds (צדק) will precede you.” צדק refers to Torah as it says (*Devarim* 16:20), “Righteousness, righteousness shall you pursue.”

Being able to see the Aron will bring a person to the fundamental recognition that his body too must be like a Testimony for the Torah. A person's body is made up of 248 limbs and 365 sinews, which together correspond to the 613 mitzvot of the Torah. If a person merits sanctifying his body through the holy Torah, then in his grave too, his lips will utter holy words of Torah.

The manner in which the Mishkan was set up contains deep and sublime ideas, since the entire creation is alluded to in the Mishkan. The Mishkan was built by Betzalel with Divine inspiration. Moshe Rabbeinu told him, “בצל אל הייט – you were in the shadow of G-d,” and this is how you know the secrets of building the Mishkan. These secrets correspond to the secrets of Creation, concepts unfathomable to our human minds. However, with *siyata diShmaya*, we will offer an explanation that can give us some clarity.

Harav Patshifitshi, previously a Maggid Shiur in our *kollel* in Lyon, France, asked me a powerful question: The Torah writes that the Parochet was placed in front of the Aron Ha'edut. This is surprising since there was no Aron in the second Beit Hamikdash. (King Yeshayahu had hidden it before the first Beit Hamikdash was destroyed.) In the second Beit Hamikdash, the Parochet was placed in front of the Even Hasheti'ah, the stone found in the Kodesh Hakedoshim. Since the Parochet was only placed in front of the Aron Ha'edut at the time of the first Beit Hamikdash, seemingly the Torah should have mentioned that the Parochet will also be placed in front of the Even Hasheti'ah.

With *siyata diShmaya*, I would like to answer this question with an inspiring idea. A person must know that Torah is not far off in heaven, nor is it across the sea. Wherever a person is, Torah is there with him and he can delve into it and fulfill its commandments. The main reason a person comes down to this world is to toil in Torah. However, one should not make do with learning alone; it must lead to accomplishment.

We can bring a proof for this from Chazal who tell us that Hashem considers a positive intention as if it has been carried out. This is only in the case when a person is unable to carry out his intention. However, if a person has a positive thought and is able to bring it to fruition, yet he does not do so, then the intention is not considered as having been brought to fruition.

We asked why the Aron Ha'edut was placed in the innermost Sanctuary. This could be a hint that a person should constantly seek the truth, not giving up until he finds it.

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29 Adar 5785
29 March 2025

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Pekudei — Hachodesh

Shabbat Mevarchin



Hilula

29 Adar
Rabbi Yaakov Kaminetsky,
Rosh Yeshiva of Torah
Vodaas

1 Nissan
The esteemed Rabbi
Shlomo Pinto זצ"א

2 Nissan
Rabbi Sholom Dov,
the Admor of Chabad

3 Nissan
Rabbi Yaakov Tzvi
of Nickelberg, author
of *Haktav v'Hakabalah*

4 Nissan
Rabbi Eliezer Gordon

5 Nissan
Rabbi Tzvi Elimelech
of Blazhov

6 Nissan
Rabbi Ahron Rotta,
author of *Taharat Hakodesh*





WORDS OF THE SAGES

Womanly Wisdom

The holy Torah commends the wise-hearted women who spun the goat hair as part of the construction of the Mishkan.

The special wisdom with which women are endowed also finds expression in their innermost abode, inside the Jewish home. With their exceptional intuition, they instill Jewish tradition in their offspring in a clear and wonderful way.

Hagaon Rabbi Yitzchak Zilberstein, *shlit*"a, in his *sefer Aleinu Leshabe'ach*, relates an inspiring story he heard at the *shiva* for the Nadvorna Rebbe's mother. This is what the Rebbe told him:

The role of endearing Torah to one's children rests with the Jewish mother. She is the one who makes the mitzvot appealing and glorifies the honor of Hashem's Torah in the eyes of her tender children.

These impressions will remain in her children's hearts, and even when they grow up and leave their parent's home, they will be saturated with love of the Torah and thus never desert it all their lives.

The mother must make a "big deal" about the mitzvot and make them an "entire event," thereby showing the family that mitzvot are important and precious and have no substitute.

A new immigrant from Russia told his *rabbanim* that the only thing he knows is that he is a Jew. When the *dayanim* asked him whether he is a Kohen, Levi, or Yisrael, he had no idea.

After a lengthy conversation, during which they tried to verify details about his childhood home, they asked if he remembered any special act his mother used to do. The man came to life and said that at specific times in the year his mother would buy a new pair of socks for his father and make it a very exciting event, to the extent that all the children waited for this ceremony long in advance. New socks for father!

The *dayanim* said this is clear evidence that the man is a *kohen*. The custom in Chutz L'aretz is for *kohanim* to recite the Priestly Blessing only on the *chagim*, and not daily as is the custom in Eretz Yisrael. The mother, who wanted to instill love for this mitzvah and thereby impart to her children "... the Torah of your mother," would buy socks for her husband so he could bless the congregation in new socks. (*Kohanim* remove their shoes before blessing the congregation.) This joyous event was an integral part of the immigrant's childhood memories. He also described how his mother would present his father with the socks with special joy and a feeling of sanctity. "Even though as children we did not understand the essence of this ceremony, it was etched in our minds in a very strong way."

cont. from p. 1 >>>

"Believe one who toils and achieves," since accomplishment is indeed not far from you. In truth, the Aron Ha'edut was right there; it was only covered and separated by the Parochet. Why? Because the Aron Ha'edut contained the Luchot Ha'edut, the holy Torah. This alludes to the fact that each person must invest toil and effort to acquire the Torah. Even if currently it can't be seen, it is nevertheless at your doorstep. With investment, it can become yours.

Despite the Parochet covering the Aron Ha'edut, its poles, which were used to carry the Aron Ha'edut, could be seen from the outside. This contains a message that we must grasp hold of these poles which represent our holy *sefarim*, and through holding on to them we will reveal the great treasure concealed in the holy Torah. This will enable a person to taste the sweetness of Torah.

Studying Torah, and ensuring one's learning leads to fulfillment of the mitzvot, has the power to transform a person into a new being. Eventually, he will reach a stage where he will be considered like an Aron Ha'edut.



WALKING IN THEIR WAYS

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

Gentiles vs. Gentility

When I was once travelling by train, I noticed the gentiles seated near me staring at my strange demeanor. Sporting a long beard and kippah, which they found cause for ridicule, I sat quietly, immersed in writing my Torah thoughts.

In contrast, they behaved no different from the animals of the field. They ate gluttonously and laughed raucously. Their conduct bespoke coarseness, lacking all ethics and any measure of respect.

As I reflected on the vast difference between my restrained and self-possessed manner and their wild ways, I realized that This World is, indeed, "an upside-down world." Instead of *me* mocking them for their unruly, uninhibited behavior, *they* were mocking me. Why was this so?

I understood that their laughter came from a sense of emptiness; a cover up for lives of nothingness. When they observed my quiet manners, my diligence in learning, and my care in mitzvah performance, the diametrical contrast made them feel uncomfortable.

We shared nothing more than a car in the train. But since I behaved according to the Torah's mandates, as it says, "Its ways are ways of pleasantness" (*Mishlei* 3:17), these people realized that maybe they too are required to act with a measure of decorum.

But this is too much to ask of them. By ridiculing me, they effectually cast off the impression of my refined behavior. This exonerated them from contemplating their lifestyle and possibly changing.



FROM THE TREASURY

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

The Connection Between Churban and Mishkan

“These are the reckonings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe’s bidding. The labor of the Leviim was under the authority of Itamar, son of Ahron the Kohen” (Shemot 38:21).

Regarding the repetition in the verse, “The Tabernacle, the Tabernacle,” Rashi explains that these words hint to the two Batei Mikdash that were eventually taken as collateral and destroyed.

These Batei Mikdash were destroyed because Am Yisrael were not particular about observing the laws and commandments which were given to them at Har Sinai and during their sojourn in the Wilderness. Since Bnei Yisrael showed disregard for Hashem’s mitzvot, He expended His anger on sticks and stones and destroyed the Beit Hamikdash.

The holy Admor of Sanz, *zy”a*, asks why especially at this time of joy, when Am Yisrael were dedicating the Mishkan and in a state of ecstasy, does the Torah remind them of the destruction of the Temple? Would this not dampen their spirits and impair their joy.

One can answer his question by saying that מִשְׁכָּן (Mishkan) contains the same letters as נִמְשָׁךְ – to continue. This implies that Am Yisrael must continue the chain of the generations and cleave to their ancestors’ traditions. Each person is a personal Mishkan, and just as Hashem’s Shechina rests in the Mishkan, so can His Presence be found in every upright Jew who observes the Torah. He must therefore take responsibility and guard the Shechina through continuing the traditions passed down from his ancestors and being particular to fulfill all the Torah laws. When a person is lax in this duty and abandons his ancestor’s ways, the Shechina leaves him and leaves the Beit Hamikdash too, leading to the bitter end – destruction of the Beit Hamikdash.

Hashem stressed this message to Am Yisrael specifically at the dedication of the Mishkan so their joy should not lead to them to pride. On the contrary, mentioning the *churban* will be a painful reminder which will cause them to be even more scrupulous in fulfilling Hashem’s commands. This will result in the Shechina continuing to rest among them.



GUARD YOUR TONGUE

The Correct Way to Respond

When you suspect someone wishes to tell you *lashon hara*, you should inquire if it is necessary for you to know this information.

If the speaker claims it is beneficial information, you may listen but not believe the facts until personally clarifying the matter. However, if you understand from his answer that you will derive no benefit from knowing about the matter, or you realize the speaker is maliciously inventing stories because he hates the other person, then you are forbidden to listen to the *lashon hara*.



PARSHAH PEARLS

Inspiring Reflections

When Does a Carpenter Receive His Wages?

“Moshe saw the entire work, and behold! – they had done it as Hashem had commanded, so they had done! And Moshe blessed them” (Shemot 39:43).

What was the urgency to bless them on completing each piece of work, before the Mishkan was set up in its entirety? Surely it would have been more appropriate for Moshe to bless them only once the Mishkan had been set up, for then would it be clear how meticulous they had been in constructing and placing everything according to the exact instructions they had been given?

Rabbi Gavriel Zev Margaliot points out that the way of the world is that when a carpenter accepts a job, for example to construct doors and windows, he will not receive the entire sum he has been promised until the doors and windows have been secured in their place in the building, as some slight adjustments might be necessary.

However, since all the work of the Mishkan was accompanied by Divine assistance, as the verse tells us, “He filled them with a wise heart to do every craft,” they were blessed with the ability to complete each piece of work according to its exact measurements and requirements. Therefore, it was clear that when setting up the Mishkan there would be no need for any adjustments.

Therefore, as soon as “Moshe saw the entire work, and behold! – they had done it as Hashem had commanded” – without any deviation, he immediately blessed them.

Rejoice in Another’s Good Fortune

“You shall anoint them as you had anointed their father” (Shemot 40:15).

Seemingly, Rabbi Shushan Hakohen points out, it would be enough to say, “You shall anoint them.” Why does the verse add “as you had anointed their father”?

In his *sefer Perach Shushan* he explains that with these words Hashem was hinting to Moshe that he should anoint the sons of Ahron with joy, just as he anointed his brother, Ahron, with joy.

Meaning that when Moshe anointed Ahron and appointed him to be Kohen Gadol, he certainly did not entertain any thoughts of jealousy since Moshe himself merited being the leader of all the Nevi’im and the king of the entire nation; his lot was greater than Ahron’s. But when it came to anointing the sons of Ahron as *kohanim*, there is place to be concerned that Moshe might feel a trace of jealousy, since the sons of Ahron had merited the priesthood while his own sons had not. Therefore,

Hashem told him that he should anoint Ahron’s sons with the same joy “as you had anointed their father.”

A NOVEL LOOK AT THE PARSHA

Thoughts and Lessons



A Person Is Where His Thoughts Are

“These are the reckonings of the Tabernacle” (Shemot 38:21).

We are told about Moshe Rabbeinu, “In My entire house he is the trusted one” (Bamidbar 12:7). If so, why did Moshe feel it necessary to give a detailed listing of the amounts of gold, silver, and copper that had been contributed for the construction of the Mishkan? The reason is as the Midrash Tanchuma tells us: “He heard the mockers of the generation talking about him, as it says, ‘Whenever Moshe would go out to the Tent ... they would gaze after Moshe’ (Shemot 33:8). And what were they saying: ‘The one who is responsible for overseeing the building of the Mishkan, for talents of silver and talents of gold, whose value cannot be estimated, neither their weight nor their number, of course he will take riches for himself!’ When Moshe heard this, he said, ‘By your life, upon the completion of the construction of the Mishkan I will make a reckoning for you.’ Now that it was completed he said to them: ‘These are the reckonings of the Tabernacle.’”

We are talking about Moshe Rabbeinu! The one who led them out of Egypt, the emissary for their wondrous redemption and for providing for them in the Wilderness!

How could they suspect him?

Whilst all of Am Yisrael were occupied with gathering the spoil from the Egyptians, Moshe Rabbeinu was searching for Yosef’s coffin. How can one suspect such a person of embezzling money?

“Wherever a person’s thoughts are, that’s where he is!” This is what lay behind their behavior.

This is clear in all areas of life: A shoemaker will notice shoes, a barber will notice hair, a builder shows an interest in buildings, and so forth. In this vein, there is a story told about the Alter of Novardok who was once travelling

by train where he met another Jew with whom he was unacquainted. After speaking to him for a short time, the Alter asked, “Are you a forest merchant?”

“Do you possess Divine inspiration?” the man responded in surprise.

The Alter replied, “The way of a craftsman is to observe things that concern him.”

This is the answer, brought in the *sefer Yeina Shel Torah – Emunah Shleimah*, to Bnei Yisrael’s suspicion of Moshe Rabbeinu, the leader of the generation: A person’s thoughts lie, in the area of his interests and desires. Those covetous people viewed Moshe Rabbeinu through their own lenses. Since they themselves would never carry out such a task voluntarily, they automatically suspected Moshe of embezzling some of the contributions.

There is a joke told about a person who gravely told his friend that his grandfather had just passed away. The friend sympathized and asked, “How sad, what did he have?” The grandchild replied, “One and a half rooms in South Tel Aviv ...”

Where a person’s thoughts are, that’s where he is

Can but Don’t Want to

When the esteemed Rabbi Yaakov Yosef, *zt”l*, author of *Toldot Yaakov Yosef*, first came to visit the holy Ba’al Shem Tov, *zt”l*, he had not yet become one of his *chassidim*. The Ba’al Shem Tov explained to him that every single thing a person sees or hears can serve as a lesson how to serve Hashem.

As they were talking, a non-Jew came to the Ba’al Shem Tov’s home and asked if he perhaps has any utensils, such as barrels or buckets, which have fallen apart, since he is trained in repairs.

“No,” answered the Ba’al Shem Tov. “In my house, thank G-d, everything is intact; there is nothing that requires fixing.”

“Nevertheless,” the non-Jew tried his luck, “maybe after a proper search you might find something broken?”

The Ba’al Shem Tov turned to Rabbi Yaakov Yosef and said: “The non-Jew is referring to mere vessels, but in my eyes he is a messenger sent specifically by Divine Providence to reproach me that I am not entirely perfect. I still have matters I must repair and improve. This goy unintentionally roused my attention to the fact that I need to search and examine my deeds again and again and make a soul reckoning.”

Rabbi Yaakov Yosef found it hard to accept that one can derive spiritual messages from the words of a non-Jew.

Rabbi Yaakov Yosef took leave of the Ba’al Shem Tov, deep in thought. Suddenly a goy turned to him pleading: “Dear Jew, please help me pick up my overturned wagon. I am too weak and feeble to attempt it on my own.” Rabbi Yaakov Yosef replied, “I cannot help you.” “Yes you can, Jew,” the goy screamed at him, “You just don’t want to!”

These words penetrated Rabbi Yaakov Yosef’s heart and soul. He felt himself being zipped by a strong, stirring current.

He turned on his heels, returned to the holy Ba’al Shem Tov’s home and told him: “My master and teacher, indeed your words are true and just.”

Rabbi Yaakov Yosef subsequently used this idea to explain the verse, “... for the ways of the world are His” (*Chabakuk* 3:6). Whatever a person sees and hears in this world is destined for him, so he should learn a lesson from the event. The ways of the world serve as an ethical lesson and provide us with direction how to serve Hashem. If a person does not need to hear all that he “incidentally” hears, Hashem would not have caused him to hear it. The verse can be understood to mean, “... for the ways of the world – are *his*,” destined for man and uttered for his sake.



“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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