



Published by Mosdot "Mikdash Le'David", Israel

Under the auspices of Moreinu v'Rabbeinu, the Admor Rabbi **David Chananya Pinto** shlita  
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## maskil Le'David

### Every Jew Contains an Element of Hashem's Name

**"Take a census of the entire assembly of the Children of Israel, from twenty years of age and up, according to their fathers' houses, all who go out to the legion in Israel!" (Bamidbar 26:2).**

Hashem commanded Moshe and Elazar the son of Aharon Hakohen to take a census of Am Yisrael. This followed the plague that had struck them due to the sin of Zimri ben Salu with the Midianite woman, Cozbi bat Tzur. Rashi explains the reason for this command at this juncture: Like a shepherd who counts his flock after it has been ravaged by wolves, G-d wanted to count His children who had survived the plague to see how many remained.

This counting presents an interesting phenomenon. To all the family names, the letter "ה" ("hey") is added as a prefix and the letter "י" ("yud") as a suffix, for example (Bamidbar 26:5), "Of Chanoch, the Chanochite family (משפחת החנוכי); of Pallu, the Palluite family (משפחת הפלאי)." Those letters form a Name of G-d (יה-י), as if to say that G-d testifies to the purity of the nation. The Midrash (*Shir HaShirim Rabbah* 4:12) explains why this was necessary. The nations reviled the Jews, saying, "How can the Jews trace their genealogy according to their tribes? If the Egyptians controlled the Jewish people, surely they had the power to violate the Jewish wives?" To this G-d replied He would append His Own Name to their family names to attest to their chastity in Egypt (*Rashi*). Additionally, the letter "yud" alludes to the man [איש] and the letter "hey" to the woman [אשה] (see *Sotah* 17a). Since the husband and wife and the family name contain the Name of Hashem, this serves as testimony that they married and bore children in holiness.

Attaching the Name "yud-hey" to each family name of Bnei Yisrael is a form of testimony and a "kashrut certification" of the pure origin of every single family of the nation. This fact is an actually an open miracle. The Egyptians had control over the Jewish people's bodies thus enslaving them, but these same people

had no control over the Jewish wives who remained under the authority and supervision of their Jewish husbands. This remarkable reality is even more powerful in light of the fact that the Egyptians enslaved Am Yisrael using "peh rach", soft words – they tried to be clever and imply that they had good intentions. As we know soft-spoken speech, gold and silver, jewelry and other gifts, speaks to women. So the great wonder is how, despite all this, the wives were not enticed by the Egyptian's gifts and soft-spoken words, and remained faithful to their husbands?

The Torah publicizes that throughout the years of enslavement, there was only one exception, which is a remarkable testimony to Jewish family purity and morality (*Vayikra* 23:11). Shlomit bat Dibri was the only Jewish woman who was forced by an Egyptian man. This was due to her nature of chattering to one and all. Although only asking of their welfare, still, this practice is contrary to the ways of modesty.

We are told (*Tehillim* 121:5), "Hashem is your protective Shade at your right hand." When do Bnei Yisrael merit Hashem being their Shade? When they are united and stand by each other's (right hand) side, feeling a mutual responsibility for each other and taking care to honor one another. Man's soul is part of G-d's essence; this is Hashem's Shade that accompanies man. It is something that cannot be perceived, just like a shadow that forms as a result of the sun; it is always dark. But when Hashem removes His Shade from man, man loses his spark of life and dies. Without Hashem's Shade, a person cannot exist in His world, and just like the Shade departs when man dies, sins too cause Hashem's Shade to depart.

Hashem's protective Shade which is present as long as man is alive cannot be perceived, in line with the verse (*Shemot* 33:20), "For no human can see My face and live." The human eye is not capable of seeing Hashem's presence. When a person distances himself from Hashem and His Torah, when a person neglects Torah and mitzvot and does not seek to cleave to Hashem's ways, he automatically loses the adornment of the G-dly Name (ק-י-ק-י), which alludes to Hashem's grandeur and unity with Yisrael, and he no longer represents the goal of creation. Instead of man being called by this Name, he is termed (*Tehillim* 92:7) "A boor cannot know, nor can a fool understand this." Then the nations of the world come with a claim that this type of person is a *mamzer* (child born from an invalid marriage). Even though there is no trace of truth in their words, man cannot refute this rumor.

23 Tammuz 5785  
 19 July 2025

1121

Pinchas



## Hilula

23 Tammuz  
 Rabbi Moshe Cordovero

24 Tammuz  
 Rabbi Yehoshua Bardugo

25 Tammuz  
 Rabbi Yisrael Yehoshua  
 of Kutna, author  
 of *Yeshuot Malko*

26 Tammuz  
 Rabbi Ahron Berachya  
 of Modena, author  
 of *Ma'avar Yabok*

27 Tammuz  
 Rabbi Elazar Abuchatzera

28 Tammuz  
 Rabbi Yosef Shalom  
 Elyashiv

29 Tammuz  
 Rabbeinu Shlomo  
 Yitzchaki (Rashi)





## WORDS OF THE SAGES

### Your Aunt is Not the Right Address!

Concerning Pinchas son of Elazar son of Aharon Hakohen, the subject of this week's Parsha, we are told, "And Pinchas arose and executed judgment (ויפלל), and the plague was halted" (*Tehillim* 106:30).

Our Sages (*Berachot* 6b) interpret the term "ויפלל" as an expression of prayer (תפילה). Pinchas prayed to Hashem Yitbarach that his efforts should be blessed with success and His Name should be sanctified through his killing Zimri son of Salu.

Indeed, in the merit of this prayer, Pinchas merited exceptional Heavenly Assistance and many miracles were performed for him. The Gaon Rabbi Reuven Elbaz *shlit"a*, highlights that this should serve as an important lesson for us concerning the power of prayer. It is a clear demonstration of the great power of prayer through which we can generate exceptional wonders.

Rabbi Shmuel Hominer *zt"l*, was a true servant of G-d. He once related that he had a good friend, an *avreich* with very little means, who had a rich aunt who lived in America. Before each *chag* she would send him a considerable sum of money which would help support his family for the next few months.

But sometimes worrying thoughts wormed their way into the *avreich's* heart: "What will be, our children will soon be of marriageable age, how will I cover the cost of their weddings?"

In his distress, he turned to his aunt and expressed his concerns. The aunt calmed him down: "You have no need to worry, I will sponsor your children's weddings." The *avreich* was reassured and rejoiced at his good fortune of meriting this rich aunt who was so generous with her money.

Soon after, the *avreich's* oldest daughter became engaged to a fine *talmid chacham*. He committed himself to a sizable dowry, relying on his aunts' promise. He wrote to his aunt, informing her of this happy occasion. The aunt was delighted to hear the news and promised to forward a sum of money as they had discussed. A few days later, a letter arrived from America. The *avreich* opened the letter and was utterly dismayed. Inside the envelope was a check for a small sum, nowhere near the amount he had undertaken to provide.

He tried to hint to his aunt that the amount she had sent was not enough to cover the numerous expenses, but she did not seem to get the message. Left with no choice, he was forced to go from house to house collecting donations in order to follow through with the amount he had promised to give his daughter.

A year passed, and his second daughter became of age. This time he was wise enough not to rely on his aunt. He beseeched Hashem to support him and assist him, realizing that only Hashem can help him.

When this daughter became engaged he informed his aunt of the news, thinking to himself, "Even if she sends the amount that she sent last time, it will still be of help."

A short time later a letter arrived. He opened the envelope without any expectations, but how great was his surprise when it turned out that this time his aunt had sent him a most substantial sum, enough to cover all the wedding expenses!

This *avreich* turned to Rabbi Shmuel Hominer, asking him to explain what was going on.

This is what Rabbi Shmuel replied:

"The first time, you turned to your American aunt to assist you with the wedding expenses; you did not turn to Hashem. Therefore your aunt sent whatever she sent. But this time, you understood that you cannot rely on your aunt, Hashem is the only address. This time you realized, "From where will come my help? My help is from Hashem" (*Tehillim* 121:1-2), and indeed you turned to Hashem and prayed to Him from the depths of your heart. Therefore, Hashem answered your prayer and sent you the full amount that you required. He did this through your aunt!"

How great is the power of prayer! This teaches us to cast our burdens on Hashem and pray to Him from the depths of our hearts; that way we are assured that no prayer goes unanswered.



## WALKING IN THEIR WAYS

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

### Striking a Chord of Connection

In 1993 a woman in Houston underwent medical testing for an advanced growth in her vocal chords. She was told to undergo surgery of the vocal chords in order to save her life, after which she would only be able to speak by means of a special apparatus implanted in her throat.

In her distress, this woman came to me and poured out her heart,

relating the far-reaching consequences of this decision.

"That shall never be!" I declared unequivocally. "You will speak using your own voice. Your vocal chords will remain intact, but only on condition that you undertake stricter adherence to Torah and mitzvot."

The woman accepted my words, but her condition continued deteriorating. She was left with no choice but to have her vocal chords removed.

**The doctors were certain that there was no recourse other than to operate on her vocal chords. Imagine their bafflement, and the woman's delight, on discovering in the operating room that they could save her life without removing her vocal chords.**

One year later, the woman came to thank me for my blessing in the merit of my forefathers *zy"a*, and to relate the great miracle she had experienced. *Baruch Hashem*, today she speaks normally and has made great strides in her *avodat Hashem*.



## FROM THE TREASURY

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

### Love of Hashem with No Ulterior Motives

**“Pinchas son of Elazar son of Aharon the Kohen, turned back My wrath from upon the Children of Israel, when he zealously avenged My vengeance among them so I did not consume the Children of Israel in My vengeance. Therefore, say: Behold! I give him My covenant of peace”** (*Bamidbar* 25:11-12).

The correct way of writing the name Pinchas is without a “*yud*” (פּינחס), but in the above verse, the Torah adds the letter “*yud*” (פּינחס). Chazal explain that Hashem added the *yud* from His name to Pinchas’ name, as a testimony that when Pinchas killed Zimri he did so for the sake of Heaven and not for personal honor or other motives. Pinchas could not remain silent in face of the terrible sin that Zimri son of Salu, leader of a tribe, committed.

Zimri took a Midianite woman and approached Moshe, asking him, “Is this Midianite woman permitted to me?” Moshe Rabbeinu replied, “She is forbidden.”

Zimri then brazenly retorted, “And the daughter of Yitro, also a Midianite – who gave you permission to marry her?”

Pinchas who was present during this conversation could not bear the antagonizing comparison of the two women, the Midianite woman with whom Zimri wished to sin, and Zipporah wife of Moshe Rabbeinu who had converted according to law. He therefore took a spear and pierced Zimri and the Midianite woman, killing them both.

He acted completely for the sake of Heaven out of his great love for Hashem; he could not bear to witness this person sinning in public. The proof of his motive is that his zealous act brought about the cessation of the plague which had taken the lives of twenty-four thousand men. This shows that the strength that pushed Pinchas to perform this holy act of zealotry was a pure love for Hashem without any consideration of personal benefit.

The *gaon* and *tzaddik* Rabbi Eliyahu Dessler *zt”l*, author of *Michtav M’Eliyahu*, writes that love for Hashem without any subjective interferences is measured by the degree of a person’s love for and connection to other things. It is not possible to truly love Hashem, and the futile pleasures of this world too. True love must be focused on Hashem alone, and this was the level Pinchas achieved. He loved Hashem with his entire being, and using this power he killed Zimri for the sake of Heaven. Hashem added the letter “*yud*” from His Own Name to Pinchas’ name, testifying that he acted for the sake of Heaven.

If a person does not rise early in the morning to pray, how can he say that he loves Hashem? If he would have a flight to catch he would definitely arise bright and early! The finest proof of our love for Hashem is when we show self-sacrifice and relinquish something important to us for the love of Hashem, exactly as Pinchas did.



## PARSHAH PEARLS

### Inspiring Reflections

### Fulfilling the Mitzvah Through One’s Grandchildren

**“Our father died in the Wilderness...and he had no sons”** (*Bamidbar* 27:3).

The daughters of Tzelafchad said about their father, “And he had no sons.” These words require further explanation, for they are written in the past tense, implying that although he did not have sons, now he has, or he will have in the future. But how can this be? Had he not already died?

Rabbi Yaakov Hakohen Gadisha *zt”l*, one of the Rabbanim of Jerboa, in his *sefer Mei’ayin Yavoh*, presents a wonderful explanation based on the *Shulchan Aruch* (*Even Ha’ezer* 1:5) which rules that after giving birth to a son and daughter one is considered to have fulfilled the mitzvah of bearing children. The *Kneset Hagedolah* writes that if one has two sons and one of them gives birth to a daughter, that (grand)daughter is considered like his own daughter and he has fulfilled this mitzvah.

The *Aruch Hashulchan* adds that this is also the case if one has two daughters and one of them gives birth to a son. With regards to the mitzvah of having children, that (grand)son is considered like his own son.

This being the case, we now understand why the expression “and he had no sons” is written in the past tense: if his daughters give birth to sons, they will be regarded as Tzelafchad’s own sons.

### Challenges Strengthen a Person

**“And on the fifteenth day of this month is a festival; for a seven-day period matzot shall be eaten”** (*Bamidbar* 28:17).

Extreme caution and alacrity are required when baking matzot in order that they do not become *chametz*. Perhaps we would be better off not eating matzot at all, rather than having to deal with this difficult challenge? Why does the Torah obligate us to eat matzot on Pesach?

The Gaon Rabbi Ben Zion Abba Shaul *zt”l*, addressed this difficulty explaining that the Torah is teaching us a great principle in *avodat Hashem*. The fear of committing a sin does not have the power to cancel a mitzvah. On the contrary, understanding the severity of the sin will help us to fulfill the mitzvah correctly.

This conforms with the Brisker Rav’s interpretation of the Chazal (*Avot* 3:8), “Whoever forgets anything of his Torah learning, Scripture considers it as if he bears guilt for his soul.” A person who forgets his learning might think, “Had I not studied Torah in the first place, I would not bear guilt for my soul, therefore it is preferable to abstain from learning.” The truth is had he not studied Torah, he would *definitely* be considered guilty. If he studied Torah and forgot his learning, it is considered “*as if*” he bears guilt for his soul.

We are obligated to study Torah. We shouldn’t worry about being unable to complete the task for we are not required to (see *Avot* 2:21). As Rav Nachman son of Yitzchak said (*Eruvin* 65a), concerning *avodat Hashem* we are considered as “hired day workers.” He specifically did not use the term “contractors” since a contractor only receive his wages when he completes the job. A hired worker, though unable to make decisions without permission from his boss, is not pressurized to complete the job; as long as he keeps working and does not slacken, he has performed well. We too must constantly occupy ourselves with Torah study and not withdraw from it out of concern that we might not succeed in completing the entire Torah. The important thing is to keep working on it!

# A NOVEL LOOK AT THE PARSHA



## Our Offerings to Hashem

On Rosh Hashanah we are commanded to sacrifice ourselves as a burnt-offering for Hashem. We are required to perform the *avodah* of *teshuva* and sacrifice our material desires on the altar of repentance.

The *poskim* explain the reason why the *Selichot* prayers are said for at least four days prior to Rosh Hashanah: *korbanot* were required to undergo examination for four days prior to offering them on the altar. Concerning all the *korbanot* mentioned in Parshat Pinchas it says "You shall offer a burnt-offering," while concerning the offering brought on Rosh Hashanah it says, "You shall make a burnt-offering." This teaches that on Rosh Hashanah a person should appear be offering his very self. For this reason Chazal established that we introspect and repent for possible sins for four days prior to Rosh Hashanah.

Inherent in Rosh Hashanah, points out Rabbi Shimshon Pincus *zt"l*, lies the principle of self-sacrifice. Every Jew must be prepared to sacrifice his soul for Hashem's sake, just like a burnt-offering. We are not referring to a peace-offering where the owner partakes of the offering, rather a burnt-offering where the entire animal is completely burnt for Hashem. We must sacrifice everything for the sake of Hashem Yitbarach.

**The problem is the concept of *mesirut nefesh* has become common language; we consider every little thing as *mesirut nefesh*.** We will therefore discuss the meaning of true *mesirut nefesh* and how it manifests in our daily lives.

Harav Pincus related an incredible story:

An American Jew once stayed at the home of R' Yoshe Ber Soloveitchik *zt"l*, the Rosh Yeshiva of Brisk. While talking about his family he mentioned, "By us there are no luxuries, only basic needs."

In reply R' Yoshe Ber *zt"l*, related the following story: A small Russian village did not have a *talmud Torah* for the children, and so only those who could afford it would hire a *melamed* (tutor) to teach their sons. One day a wealthy man made a party, serving bountiful, tasteful food.

At the end of the banquet a delectable compote was

served. The *melamed* approached Yankele, one of his young students, and said, "Do you remember that we learnt about overcoming one's desires? Now is the appropriate time to practice this." Yankele replied: "**I agree with what we learnt, but right now, I cannot give up this quintessential delicacy. I will overcome my desires with the next portion.**"

That is how it goes, said R' Yoshe Ber. Everybody agrees that the first helping is essential, while the second helping is considered a "luxury." The question is when does the first helping end and the second helping begin?

We will now mention several examples:

The first example is *lashon hara*, one of our greatest challenges. Who doesn't find it difficult to restrain from speaking *lashon hara*, including harsh and angry words?

Where does the inner urge to speak *lashon hara* stem from?

The principle of the matter is there are four levels in the creation: "*domem*" (inanimate objects), "*tzome'ach*" (animate elements), "*chai*" (living creatures), and the highest level, "*medaber*" (referring to man, the only living creature endowed with the power of speech). Speech is an expression of man's intellect, distinguishing him from other living creatures. And it is this gift which is used to speak *lashon hara* and other forbidden forms of speech.

Refraining from speaking *lashon hara* can cause one to feel as though he is being asked to give up his life. Remaining quiet is perceived as lacking intellect! It is of no use to apply self-control for a few moments after which everything spills out; although that is difficult, it is not *mesirut nefesh*.

The definition of *mesirut nefesh* is creating a fundamental transformation in one's lifestyle, even if it seems minor. To seem less intelligent in someone's eyes – this kind of change is almost like giving up one's life!

This then is the meaning of *mesirut nefesh*: it's a burnt-offering. This person did not repent for all his sins, but he has offered "a piece of his life." This

level of repentance reaches the Throne of Glory!

Another example: Some people can't allow two hours to pass without listening to the news. They have an urgent need to know what is happening throughout the world. It could be some don't understands this urge, but for one who is affected by this *yetzer hara*, abstaining from hearing or reading the news feels like a matter of life and death!

Indeed, Jews from previous generations were also involved in goings-on "in the world" – but their world was a different world. It was the world of Torah. One day they spoke with Abaye and Rava, the next day with Rabbi Akiva, and so forth. They lived their lives with Hashem Yitbarach.

This requires a substantial change in his lifestyle: to become disinterested in world news, to pass the mail box and not stop to read the newspaper or even glance quickly at the headlines. To enter the *beit midrash* feeling like a fool, unaware of what is happening in the world, and there convene solely with Hashem our G-d.

Another very common example is Shabbat Kodesh. The *Shulchan Aruch* rules that on Shabbat one is forbidden to plan for the following day, saying, "Tomorrow I will do..." or, "Tomorrow I will buy..." It is similarly forbidden to spend time in idle chatter. What then is left for us to do the entire Shabbat?

The simple meaning of the word "Shabbat" comes from the word "שביתה" (strike). We were gifted twenty-four hours to live with Hashem Yitbarach alone!

For a non-observant Jew to observe the Shabbat is considered *mesirut nefesh*. Disconnecting himself from his phone, radio, and car for twenty-four hours is extremely difficult for him – he may feel handcuffed! For us, it may be very difficult to abstain from discussing secular matters on Shabbat.

This kind of change requires *mesirut nefesh* and this is our *avodah* on Rosh Hashanah and during the rest of the year: "You shall make a burnt-offering." This is *mesirut nefesh* for the glory of Hashem!



**"Contemplate and see that Hashem is good"**

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