



Published by Mosdot "Mikdash Le'David", Israel

Under the auspices of Moreinu v' Rabbeinu, the Admor Rabbi **David Chananya Pinto** shlita  
 Son of the tzaddik Rabbi **Moshe Aharon Pinto** zt"l, and grandson of the holy tzaddik and miracle-worker Rabbi **Chaim Pinto** zy"ta

## maskil Le'David

### The Soul of Menasheh's Tribe Protects the Holiness of the Other Tribes

**"They said, 'If we have found favor in your eyes, let this land be given to your servants as a heritage; do not bring us across the Jordan'" (Bamidbar 32:5).**

The Torah tells of the tribes of Reuven and Gad who had abundant livestock and therefore asked Moshe Rabbeinu if they could dwell on the east bank of the Jordan rather than Eretz Yisrael. The land of Gilad seemed to be most suitable, as it says, "The place was a place for livestock" (Bamidbar 32:1).

Moshe Rabbeinu responds by accusing the children of Reuven and Gad of forsaking their fellow Jews, and wishing to opt out of the long and hard battle of conquering Eretz Yisrael. Moshe asked, "Shall your brothers go out to battle while you settle here?" These two tribes accepted Moshe's rebuke and replied that they would first help the rest of the tribes fight against their enemies and inherit the Land, and only then return to settle in Gilad.

Moshe agreed to their corrected proposal, telling them that indeed that was the appropriate approach for the holy tribes who are called "the tribes of G-d, a testimony for Yisrael." They must demonstrate responsibility for Klal Yisrael, and only once their brothers would be settled safely and tranquilly in the Holy Land, may they settle on the other side of the Jordan.

This matter raises a puzzling question: we find that Moshe was distressed about the two tribes settling on the other side of the Jordan before conquering and inheriting the Land, yet we do not find that Hashem was angry with them. It seems Hashem agreed with the tribes of Reuven and Gad, not opposing their settling in Gilad before the rest of the tribes inherited the Land.

Moreover, the Rosh Kollel of our Paris branch, Hagaon Rabbi Solomons *shlita*, asked me why these verses do not mention the tribe of Menasheh, who joined Reuven and Gad in their request to settle on the other side of the Jordan. Only after the incident are we told that half the tribe of Menasheh were allocated land together with these two tribes. It is also difficult to understand why this tribe split themselves into two parts, with half settling on

the other side of the Jordan and the rest in Eretz Yisrael. Why did they not remain together, on either side? We do not find this with any of the other tribes.

The answer to the latter question could be as follows: originally the tribe of Menasheh was supposed to settle inside Eretz Yisrael, but once the two tribes approached Moshe with their request to settle on the other side of the Jordan and Hashem did not protest, Moshe understood that this was Hashem's will; they had already conquered this land from Sichon and Og.

Despite this, Moshe was concerned about the spiritual fate of these two tribes – they might assimilate with the nations of the world. If we take a look we will see that the first letter of these two tribes, Gad (גד) and Reuven (ראובן), spell "גר" (alien) while the last two letters (changing around the order) spell the word "נד" (wander around). This implies a Heavenly decree: these two tribes would be aliens and wander around a land not belonging to them. This might be the reason why they wished to remain outside the Holy Land.

Am Yisrael are responsible for one another with their souls jointly hewn in the Upper World. The name "Menasheh" (מנשה) can be re-written to spell "נשמה" (soul) hinting to Am Yisrael's soul which claims mutual responsibility. For this reason Moshe commanded Menasheh's tribe to divide into two, with one half settling in the land of Gilad so as to protect the children of Reuven and Gad from assimilation and strengthening their connection with the soul of Am Yisrael, while the other half of the tribe would dwell in the Holy Land. This means half the tribe of Menasheh dwelt outside Eretz Yisrael drawing holiness and purity from its other half living inside the Land. In this way they would influence the children of Reuven and Gad who were dwelling on the other side of the Jordan.

This illustrates how Hashem did a great favor for Reuven and Gad by dividing the tribe of Menasheh, who symbolizes the soul of Am Yisrael, and settling half of them on each side of the Jordan. While one half dwells in the Land and absorbs its holiness, the other half draws on this holiness and disseminates it to Reuven and Gad. And we do not find that Hashem was angry with them since He had decided their fate – to wander around a foreign land. When Moshe saw that Hashem was not angered by their request, he understood it was Hashem's wish and consented.

This teaches us that despite the mutual responsibility and brotherhood which must prevail among Am Yisrael, each tribe, group, and community within Am Yisrael must preserve their specific customs and prayer rituals.

cont. p. 2.>>>

1 Av 5785  
26 July 2025

1120

Mattot-Masei



## Hilula

1 Av  
Aharon Hakohen,  
son of Amram

2 Av  
Rabbi Aharon Te'umim  
of Cracow

3 Av  
Rabbi Shimshon  
of Ostropoli *hy"d*

4 Av  
Rabbeinu Ben Tzion  
of Bobov *hy"d*

5 Av  
Rabbeinu Yitzchak Luria  
Ashkenazi,  
the Ari Hakadosh

6 Av  
Rabbi Menachem son  
of R' Zerach, author  
of *Tzedah Laderech*

7 Av  
Rabbi Shalom  
Noach Barzovski,  
Admor of Slonim





## FROM THE TREASURY

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

### Suffering as a Means of Growth

Let us consider the connection between the *parshiot* of Mattot and Masei, often read on the same Shabbat, as they are this year.

These *parshiot* are read during the Three Weeks. Mattot is an expression of strikes, while Masei comes from the term “to journey.” I would like to suggest a connection. Hashem strikes his people to arouse them to journey and grow in Torah; due to the pain and suffering man searches his soul and concludes that only the power of studying the Holy Torah will redeem him from his troubles. If this situation has come upon him, it is a message from Hashem that he must arouse and strengthen himself by journeying towards the Holy Torah.

In today’s generation people act as they please, as though not accountable for anything. The Torah was given to Bnei Yisrael in the Wilderness which is ownerless property, to teach us to surrender our very being and all our desires for the sake of studying Torah. Unfortunately, the situation today is the complete opposite. Instead of a person surrendering himself to the Torah, there is a do-as-you-please attitude, stemming from the Evil Inclination and leading to the very gravest of sins.

I was contemplating the fact that in This World if a person feels different aches and pains, he takes a painkiller or some kind of pill which brings him relief for his problem. But on the other hand in the Next World, there is no possibility of alleviating the many afflictions of Gehinnom. This World is the world of action and rectification, while the Next World is where we pay for all our misdeeds.

Imagine a person who leaves a supermarket without paying for his bagful of groceries. When he is asked to show his receipt, he tells the guard that he will pay right now. Clearly this person will be punished doubly, since besides the cost of his purchase he will be fined for leaving the store without paying. In This World a person must work on his *middot* and rectify his ways. If he neglects this obligation he will not be given a later opportunity, for death is a one-way street. Therefore Hashem “hits” a person while still in this world, awarding him the opportunity to search his ways and hopefully journey and cleave to the Torah, thereby meriting eternal life.



## WALKING IN THEIR WAYS

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

### A Captivating Prediction

Mr. Ben-Shimol, a dear *avreich*, related the following anecdote:

“My father was once arrested in France due to a scandal incited by the media. The police were seizing people of stature in an attempt to extract information from them regarding specific people they sought.

“Since my father was completely innocent, he could not provide them with what they wanted. Heartlessly, they imprisoned him for a full nine months without even informing him of the reason of his incarceration. His lawyer claimed that the whole thing was extremely suspicious but was unable to help my father who was kept under lock and key while his family worried sick concerning his fate.

“When Rabbi David Pinto *shlita*, was receiving people in Paris, my sister approached him requesting a blessing on our father’s behalf. Afterwards she related his words from that meeting, ‘In another day or two your father will be released. *B’ezrat Hashem*, in the merit of the *tzaddik* Rabbi Chaim Pinto everything will be straightened out.’

“The truth is, when my sister heard these words, she found herself experiencing inner turmoil. She believed wholeheartedly in the merit of the *tzaddikim* and had perfect

faith in her family witnessing great miracles. But on the other hand, it was difficult to believe her father would suddenly be a free man.

“The unbelievable indeed took place! As it says in *Tehillim*, ‘From where will my help come? My help is from Hashem.’ The very next day Father was called to stand before the judge who informed him his case was closed. He was vindicated and could return home!

“Father phoned the family and asked them to come immediately and take him home. They were full of questions. Who, what, where, and how did he obtain his release? He only said that with Hashem’s kindness he was freed – he himself had no explanation. The news of his release soon became public knowledge, to everyone’s delight and joy.

**“I have no doubt that from the moment Rabbi David prayed for my father’s deliverance, in the merit of the *tzaddik* Rabbi Chaim Pinto *zy”a*, and declared that my father will be set free, Hashem immediately fulfilled his request and set my father free.”**

This is Mr. Ben Shimol’s story, an account that generated a tremendous Kiddush Hashem.

*cont. from p. 1 >>>*

There is no contradiction between responsibility and unity – just as each tribe in the Wilderness had its own specific banner and encampment. On the contrary, specifically due to our recognition of the uniqueness each tribe and community contains, we are able to assist the other with the gifts we were blessed with. An example of this is the tribe of Menasheh who symbolizes the soul. They assisted the two tribes and protected their souls from assimilation, although

perhaps they would have preferred to dwell in the Holy Land together with the rest of their tribe.

For this reason Parshat Mattot is read during the Three Weeks, days of sadness and mourning. In it lies a message for Am Yisrael: Hashem in His great love and mercy preceded the exile and destruction with a remedy by allowing two and a half tribes to dwell on the other side of the Jordan; in this way land outside the Holy Land was influenced by its holiness.



## WORDS OF THE SAGES

### How Much do you Value Laying Tefillin?

**“Moshe spoke to the people, saying, ‘Arm men from among yourselves for the legion that they may be against Midian to inflict Hashem’s vengeance against Midian’”** (*Bamidbar* 31:3).

Rashi quotes the *Sifri* saying although Moshe knew he would die after this war, he proceeded with alacrity and joy.

The *tzaddik* Rabbi Eliyahu Rata *zt”l*, a distinguished Torah scholar from Yerushalayim, was a *talmid* of Rabbi Shlomke of Zvhill *zt”l*. Early one morning, Rabbi Eliyahu approached a young *avreich* who stood in the corner of the *beit kneset* preparing to lay *tallit* and *tefillin* and begin the *Shacharit* prayer. He said: “Dear *avreich*, I have an interesting proposal for you which could earn you a small profit. Just for today forget about your *tallit* and *tefillin*. Agree not to put on your *tallit* and *tefillin* for just one day, and in exchange I will pay you fifty dollars!”

The *avreich* was stunned; he could not believe what he was hearing: “R’ Eliyahu!” he cried out with emotion, “What came over you? Do you really think I would agree to not lay *tefillin* today?”

But R’ Eliyahu retained his position: “I will give you a hundred dollars, even five hundred dollars or more, as long as you agree not to wear your *tallit* and *tefillin* today!”

The *avreich* realized that he had not made himself clear, so he raised his voice and shouted:

“R’ Eliyahu! I do not understand what you want from me today. Even if right now you would place a million dollars on the table, even several million dollars, I promise you I would not relinquish this mitzvah for even one day. It simply isn’t a question at all!”

When R’ Eliyahu heard this, his face lit up and he said, “Let me explain my intention. You clearly proclaim how you would willingly give up several million dollars for the sake of laying *tallit* and *tefillin*! If so, I wonder why you do not radiate great joy when preparing to lay them – at least as much as had you just earned several million dollars?” This was R’ Eliyahu’s empowering message!



## PARSHAH PEARLS

### Inspiring Reflections

### Can it Be? He Gives Charity and is Called a Rasha!?

**“If a man takes a vow to Hashem”** (*Bamidbar* 30:3).

Unkelos adds a significant word: “If a man takes a vow *before* Hashem.” Rabbi Yeshayahu Chadad *zt”l*, from Teveria, in his *sefer Vayomer Yeshayahu*, offers an explanation based on the words of the Mishna (*Avot* 5:13), “There are four types of donors to charity: (a) One who wishes to give himself but wants others not to give, he begrudges others; (b) that others should give but he should not give, he begrudges himself; (c) that he should give and others should give is pious; (d) that he should not give and that others should not give is wicked.”

The question is why do we include the wicked one as a donor? He does not give charity nor does he want others to give.

It could be that the Tanna is referring to a collection undertaken in the *beit kneset* in support of Torah or another cause. In such cases it is appropriate to publicly announce the amount one intends to donate since this causes others to participate in the appeal. This kind of person is referred to as “pious.” But there is also the “pious” person who does not give publicly: after the appeal he goes over to the Gabbai and quietly hands him his donation, thinking that it is preferable to donate privately. The opposite is true! It is only better to give secretly when one gives one’s own charity. At a public appeal, donating sets an example for others, and giving privately will prevent others from giving. This is the Tanna’s intention when saying the *rasha* should not give – in private. For this the Tanna calls him a wicked person.

According to this explanation, it could be by adding the word “before” Hashem, Unkelos implies: when making a public appeal in the *beit kneset*, the place of Hashem’s presence, then “he shall not desecrate his word” – he should not remain silent intending to approach the Gabbai afterwards privately. Rather “according to whatever comes from his mouth shall he do” – he should publicly announce the amount he wishes to donate, and this will cause others to give too.

### A Battle for Hashem’s Sake Only

**“Arm men from among yourselves for the legion that they may be against Midian to inflict Hashem’s vengeance against Midian”** (*Bamidbar* 31:3).

The word “arm” (“*hechaltzu*”) can also mean “remove” – as in “she shall remove (“*vechaltzah*”) his shoe from on his foot” (*Devarim* 25:9).

According to this explanation, the *Sfat Emet* explains the above verse to mean Moshe Rabbeinu was telling Bnei Yisrael to remove any personal interests among themselves. Their intention when fighting this battle should be purely for the honor of Heaven, and not for their own honor or personal interests.

This is why, according to the *Ktav Sofer*, Rashi translates “men” as “righteous men.” Moshe Rabbeinu wanted this war to be carried out for the sake of Heaven and not for personal feelings of revenge; this required an army of righteous men. Thus they had to be drafted against their will since they did not believe they were indeed righteous and could intend solely for Heavens’ sake. It says (*ibid* 31:5), “So there were delivered,” which Rashi explains to mean “against their will.”

# A NOVEL LOOK AT THE PARSHA

## Peaceful Intentions



The passing of Aharon Hakohen signifies the end of a glorious period for Am Yisrael, where their beloved leader acted as a symbol of peace between all the tribes of G-d.

For over thousands of years Aharon's spiritual legacy has permeated various individuals who merit being counted among Aharon's *talmidim* – love peace and pursue peace.

A wonderful story is related by Rabbi Aharon Tvisig *shlita*, an exceptional and delightful tale, involving a wedding invitation and intense *ahavat Yisrael* (*K'vodam Shel Yisrael*).

One of the neighborhood's residents was about to marry off his oldest child. About two weeks before the wedding, on Shabbat Kodesh after the prayers, a friend approached him saying: "You are about to make a wedding. I wish to tell you something that with G-d's help, will help you greatly. It is something that I personally heard from the esteemed Admor, the Imrei Chaim *zy"ta*.

**"When a person celebrates a joyous event, the Satan simply cannot bear it. He is unwilling to allow a Jew to make a *simcha*, therefore he tries his best to introduce problems into the *simcha*, G-d forbid. For example, as a person leaves his home to go to the *simcha*, the Satan approaches him and says, 'Oh no, look what happened! You forgot to invite your best friend to your *simcha*! How could such a thing have happened?!'**

"The Imrei Chaim continued, 'If the host is an intelligent person, he shouts out to the Satan: Go away from me! You don't interest me at all! But if, G-d forbid, he falls into the trap, he feels enormous distress and his joy is no longer complete.'

"I, Baruch Hashem, already have much experience in making *smachot*," the neighbor concluded. "You should know that sometimes before the wedding, several invitations to close friends are returned unsent for various reasons. It could be that you mistakenly forgot to send a certain invitation. Don't forget the words of the Imrei Chaim and take care not to allow this *yetzer hara* to affect you!"

The day of the wedding arrived and the

family were seated in the van set to leave for the wedding hall when suddenly they noticed one of the girls was still in the house and not coming out to join them.

The mother left the van to check on her daughter and found her in the house crying.

"What happened?" she asked in alarm.

The girl pointed to an invitation lying on the table. The mother glanced at the name with dismay. This invitation was addressed to one of the father's close friends, they had previously been partners in Torah study for six and a half years. This daughter had been responsible for distributing the invitations and had somehow forgotten about this one, and now came across it lying forlornly on the table.

There was no time for phone calls. The father was beside himself with aggravation. His family reminded him of what he himself had related two weeks ago in the name of the Imrei Chaim: it is not appropriate to spoil the *simcha* because of forgetting to invite a friend; it is simply a ploy of the *yetzer hara*.

Suddenly in the middle of the wedding the father spied his friend, the one whom he had forgotten to invite, entering the hall dressed in Shabbat clothes. He was simply delighted and danced with him with great elation. He sat next to him and was ecstatic when his friend stayed even until after the meal was over.

When his friend was about to leave, the father plucked up the courage and asked him, "Tell me the truth, did you receive an invitation from me?"

"No."

"So how did you know that my son was getting married tonight?"

The man cleared his throat and explained: "The truth is until tonight I had no idea. But tonight, as I was standing by the bus stop next to my house, one of our mutual friends approached me and asked if I was travelling to Yerushalayim to the wedding. 'Which wedding are you referring to?' I asked in surprise.

"How come you don't know? So and so, your good friend, is marrying off his oldest son today!"

"I could not believe it. 'Are you sure?' I

checked with him. He told me he was quite sure, but I had not received an invitation so I didn't believe him. In the end he convinced me and I returned home to check out the matter.

"I asked everyone, did we receive an invitation from my friend, so and so? No one had seen an invitation. I told them I just heard that his son was getting married today, and my wife's reaction was: 'Do you think he intentionally did not invite you? I have no doubt he sent you an invitation; it probably did not arrive due to a postal error. I think you should quickly get dressed and travel to Yerushalayim to join in the *simcha*!'"

"To tell you the truth," the father of the *chatan* told his friend. "You could have given me a thousand dollars towards the wedding expenses, but would not have made me as happy as you did now. You should know that by coming to participate in my *simcha*, you made my joy complete!"

Although personal feelings are involved, **please know: if you did not receive an invitation to a *simcha* where you feel you should have been invited, you should make an effort to attend the *simcha*. We are all well aware of postal problems, and other errors that can cause an invitation to not be received. Therefore it is very important to overcome one's feelings and participate even without receiving an invitation.**

We must leave behind our pettiness and personal feelings and try to relate, if only in a small way, to the feelings of others, as the Holy Imrei Chaim taught us. The friend who forgot to send the invitation would be very distressed, and his uninvited friend should consider this. How can he think of his own honor and not his friend's pain?

Of course there are times we are truly unable to attend; we can ask someone to pass on our wishes or make a phone call. But G-d forbid, one should never ignore a *simcha*, and certainly not due to petty judgments.