



Published by Mosdot "Mikdash Le'David", Israel

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** zy"ta

maskil Le'David

The Lights of Creation Are Aroused

Chazal say (*Pesikta Rabati* 46) that Adam Harishon was created on the sixth day of Creation, which is in fact the first day of Rosh Hashanah, since Creation began on the twenty-fifth of Elul. This is what we say in the *Mussaf* prayer of Rosh Hashanah, "This day is the anniversary of the start of Your handiwork, a remembrance of the first day." "The start of Your handiwork" refers to the day Adam Harishon — the handiwork of Hashem — was created.

How was man created? *Chazal* tell us (*Pirkei D'Rabbi Eliezer* 11) that Hashem gathered dust from the four corners of the world and then created man. He did this for a reason: wherever man dies in the world, that ground cannot say, "You do not belong to my earth — go away." Rather, he can be buried anywhere in the world; wherever he dies the land will absorb his dust.

On the very same day that Adam Harishon was created he sinned by eating from the Tree of Knowledge. Hashem judged him right away, and in the merit of Shabbat who advocated for Adam, he was not sentenced to death (*Pesikta Rabati* 46).

The holy Shabbat said to Hashem, "If Hashem will kill Adam and Chava on that same day, before the arrival of Shabbat, who will observe the holy Shabbat and announce in the future that Hashem created the world in six days and rested on the seventh? And how will Hashem find rest on the holy Shabbat if the crown and goal of Creation, the one into whom Hashem breathed a living soul and an element of His G-dly essence, is no longer alive?"

It follows then that all this happened on Rosh Hashanah. On Rosh Hashanah Adam was judged and Hashem allowed him to remain alive so he could observe the Shabbat day. With Hashem's kindness, He also created garments of skin for

Adam and Chava so that they should not walk around unclothed (*Bereishit* 3:21). "Unclothed" could also mean "bare of mitzvot" (*Bereishit Rabba* Ch. 19:6). So in fact, in the merit of observing Shabbat, the Shabbat guarded Adam Harishon for eternity.

During Creation, the days preceding Rosh Hashanah were unsoiled and pure, free of any trace of sin. Therefore it is particularly these days which are called "the days of repentance." It is a time in which the untainted lights of Creation are awakened and is therefore an auspicious time to repent. Repentance is carried out through accepting positive undertakings upon ourselves and pleading for forgiveness through the *Selichot* prayers. It is a time in which it is easy for us to repent for our sins and stand before Hashem pure and clean, just as in the six days of Creation when the entire atmosphere was free of any imperfections and filth.

Furthermore, at this auspicious time preceding Rosh Hashanah, and similarly during the month of Tishrei, *tzaddikim* are blessed with an extra spark of holiness which illuminates these days of forgiveness. This stems from the powerful holy lights which illuminated the world during its very first days of Creation, prior to Rosh Hashanah.

However, although there is a great feeling of awakening in the air, it is not easy to attain this lofty feeling of illumination and repentance. Every Jew must fulfill the dictum "Create for Me an opening like the eye of a needle" and then he will see the fulfillment of "and then I will create for you an opening that wagons and carriages can enter" (*Shir Hashirim Rabba* Ch. 5:2). Each individual will feel the inspiration of Elul according to the degree of his desire and will.

The most important thing is that every Jew must repent wholeheartedly, regret his bad ways, and undertake positive commitments. Hashem will then create a wide opening for him and he will be successful in his repentance. As the verse says (*Malachi* 3:7), "Return to Me and I will return to you" — If you take the first step and return to Me, I will return to you. We can also be encouraged by the *Chazal* (*Yoma* 38b), "One who wishes to purify himself is assisted."

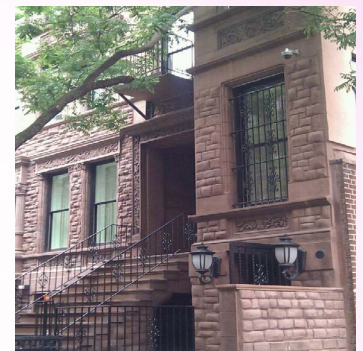
cont. p.3.>>>

23 Elul 5786

5 September 2026

1179

Nitzavim Vayeilech



Hilula

23 Elul

Rabbi Yehuda Meir Gatz

24 Elul

Rabbi Yisrael Meir
HaKohen, the Chafetz
Chaim

25 Elul

Rabbi Yechiel Michel
of Zlatshov

26 Elul

The esteemed Rabbi Chaim
Pinto HaGadol zy"ta

27 Elul

Rabbi Sar Shalom, the
Belzer Rebbe

28 Elul

Rabbi Yitzchak Akarish

29 Elul

Rabbi Shlomo Amralyo,
author of *Responso
Kerem Shlomo*





PARSHAH PEARLS

Inspiring Reflections

They are still Kid Goats, Don't be Harsh with them

“Moshe summoned Yehoshua and said to him before the eyes of all Israel, ‘Be strong and courageous’” (*Devarim* 31:7).

The *Sifri* tells us that Moshe told Yehoshua:

“This nation I am handing over to you are still kid goats; they are still infants. Do not be exacting with them and do not grow angry with them for their deeds, for even their Master was not exacting with them for all they did, as He said ‘When Israel was a youth I loved him’ (*Hoshea* 11:1).”

It Depends on Us Alone

“And teach it to the Children of Israel, place it in their mouth” (*Devarim* 31:19).

To what can this be compared?

Rabbi Eliyahu Dessler, in his *sefer Michtav M'Eliyahu*, writes:

A healthy person who wishes to eat a certain food, puts it in his mouth and eats it. On the other hand, a weak person or small child requires other people to feed him. But even then, they can only put the food in his mouth — but they can't make him swallow. He is the only one who can swallow; others cannot help him do so.

So it was after the Giving of the Torah: Hashem sent Moshe Rabbeinu to give the Torah to Bnei Yisrael and teach it to them, as in “place it in their mouth”... but “swallowing” the Torah and implanting it in our hearts — is dependent on us alone!

The End of the Merchandise

“It shall be when many evils and distresses come upon it” (*Devarim* 31:21).

Towards evening, writes the Dubno Maggid *zt”l*, when a peddler has finished selling his wares and is in a rush to go home, he takes the few remaining pears from one basket and the few plums from the other basket, puts them together and sells them for half the price because he wants to get rid of them, the quicker the better.

The Torah says, “When many evils and distresses come upon it” — when you see Am Yisrael beset by a combination of various, unusual hardships, it is a sign that we have come to the end of the merchandise and are up to the last remnants, the footsteps of Mashiach. May he arrive speedily in our days.



WORDS OF THE SAGES

Why Did Rav Yehuda Tzadka Never Require a Loan?

G-d's blessing is promised to all those who observe the Torah and mitzvot, as stated in this week's *parsha*, “That which I commanded you today, to love Hashem your G-d, to walk in His ways, to observe His commandments, His decrees, and His ordinances; then you will live and you will multiply, and Hashem your G-d will bless you in the Land to which you come, to possess it.” (*Devarim* 30:16).

Do we really appreciate Hashem's blessing? Are we aware of the correct way to thank the Source of all blessing?

Hagaon Rabbi Yehuda Tzadka *zt”l*, Rosh Yeshiva of Porat Yosef, would often discuss the special value of appropriately thanking Hashem. He was accustomed to saying that many countries in the world are blessed with material abundance — wealth and assets — but food is not in abundance. Why? Because they do not recite enough blessings! Blessings are the pipe through which all abundance flows!

He personally testified: “Despite the meager monthly salary that was my lot, I never found myself in the position of requiring a loan, while I was often approached by neighbors in need of a loan from the *gemach* to be able to finish the month. This phenomenon teaches us that everything is dependent on the blessing which rests on your money. In our case, our money was blessed.” In his modesty, he attributed this merit to the Rabbanit *a”h*, who was always careful to recite *Birkat Hamazon* with concentration, word for word, as one who counts precious stones.

He recited every blessing with due seriousness, aware of the One he was thanking, saying each word aloud so he could hear what his lips were saying. If someone from the Porat Yosef Yeshiva would bring him a cup of tea, he would first recite the blessing to Hashem and have a sip. Only after that would he thank the one who brought him the drink.

The story is told that one of his family members, a kohen, once visited Rabbeinu and was offered a drink. He expressed his thanks and then recited the *shehakol* blessing and drank. Rabbeinu remarked, “Do you wish to lose your priesthood?”

Seeing that he did not understand, Rabbeinu explained his intention: *Chazal* tell us Hashem wished to give the priesthood to Shem son of Noach, as it says (*Bereishit* 14:18), “But Malkitzedek... he was a priest of G-d.” However, Malkitzedek blessed Avraham before blessing Hashem — therefore Hashem gave the priesthood to Avraham. Malkitzedek said, “Blessed is Avram...and blessed be G-d, the Most High,” and not the other way round, so priesthood was taken from him.

“You too,” concluded Rabbeinu, “must remember that first of all one must bless G-d and only after that say thank you to man.”

He often quoted the following idea in the name of Rabbi Sasson Mordechai Moshe *zt”l* (a distinguished Sage from Baghdad who lived two hundred and fifty years ago). In his *sefer Tehilla L'David* he quotes the verse, “I will exalt You, My G-d the King, and I will bless Your Name forever and ever,” and explains that first of all a person must think about Hashem's greatness and loftiness, remembering before Whom he stands, and only after that bless His Name. With this recognition, his blessings will have value and become an eternal asset for him.



WALKING IN THEIR WAYS

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

More Precious than Pearls

Someone once asked me for a blessing for success in his business. He added that if Hashem would help him in a specific transaction, he would give me a tithe of his profits as a donation toward our Torah institutions.

I blessed him in the merit of my ancestors *zy"ta* and told him Hashem will shower him with blessing in the merit of his pledge to *tzedakah*. This is indeed what happened and he met with tremendous success.

He came to my home to fulfill the second half of the deal and contribute a very sizeable sum to our cause. All the way to my house, he kept picturing the look of joy on my face upon seeing such a vast amount of money donated on behalf of our institutions. One can imagine his disappointment when I did not show even a hint of a smile upon receiving the contribution.

"Honored Rav," he expressed his surprise, "the entire way here, I imagined how happy you would be with my donation. But I see your face is as peaceful and serene as before. Is there perhaps something wrong with the money?"

"There is nothing wrong with your money. But you must realize the only thing worth getting excited over is Torah study and mitzvah observance. In This World, money comes and money goes. 'Here today, gone tomorrow,' as the saying goes.

"But Torah and mitzvot are eternal. They are the only things that stand by a person for eternity. This is why I don't get carried away by monetary contributions, although they are the bread and butter of our institutions. If you want to see me getting excited, bring me a Jew who has strengthened himself in his *avodat Hashem* and mitzvah observance. His deeds will cause me tremendous pleasure, more than all the money in the world!"

cont. from p. 1 >>>

Meaning, when one desires — Hashem helps him achieve his goal. But first this desire must be in place; we must truly want.

In conclusion, let us keep in mind that this time of year is a most auspicious time for repentance and drawing closer to Hashem, as the verse says (*Yeshaya* 55:6), "Seek Hashem when He can be found; call upon Him when He is near." *Chazal* explain (*Rosh Hashanah* 18a), this refers to the ten days between Rosh Hashanah and Yom Kippur when "Hashem is close to all who call upon Him; to all who call upon Him sincerely" (*Tehillim* 145:18).



FROM THE TREASURY

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

The Ten Days of Repentance

"You are standing today, all of you, before Hashem, your G-d" (*Devarim* 29:9).

The Zohar Hakadosh writes: "You are standing here today" — this refers to Rosh Hashanah. The word "today" alludes to the Day of Judgement when all mankind stands before Hashem, waiting to hear their verdict. Nevertheless, we trust in Hashem, certain we will emerge worthy.

During these special days between Rosh Hashanah and Yom Kippur, Hashem is particularly close to His children. This can be compared to a king's servant who is accustomed to communicating with the king through his viceroy. However, there is one day in the year when the king himself approaches the servant, allowing him to ask for whatever he wishes.

Throughout the year we pray and cry out to Hashem, but who knows if we deserve to be answered? And even if we are worthy, Hashem may still decide to say no. But this time of the year is a particularly auspicious time, for just as we are standing before Hashem, He too stands close to us, answering our supplications with mercy.

This is the meaning of "*atem*" (you are standing here today). "*Atem*" has the same letters as "*emet*" (truth) because when a person calls out to Hashem in all sincerity, asking for forgiveness and accepting upon himself from now on to sincerely improve his ways, he is included among "Hashem is close to all who call upon Him; to all who call upon Him sincerely" (*Tehillim* 145:18) and Hashem will certainly answer his prayers and requests.

If a person repents sincerely at this time when Hashem is close to all those who call out to Him, and he feels he is standing in Hashem's presence, he has no reason to be afraid of Satan. Even though Satan has proof of our previous erroneous ways, committed even though we promised to improve, and even though he can prove that we do not always fulfil our promises or even do not *intend* to fulfil them, which puts all our future commitments in doubt, nevertheless at this time of the year Hashem is not deterred by Satan and covers up his words and accusations.

On Rosh Hashanah man has the power to rectify all the prayers he did not pray appropriately throughout the entire year. This is why we anoint Hashem as King on Rosh Hashanah. Since during the year we did not always connect with Hashem through prayer, on Rosh Hashanah we rectify all the "anointing" which was only lip service.

a NOVEL LOOK AT THE PARSHAH

Rosh Hashanah is Not Just Melodies



Rosh Hashanah is a time for moving forward. We must accept some commitment upon ourselves; it's a time for growth.

In the *sefer Doresh Tov*, the Dubna Maggid presents a wonderful parable explaining this idea. A king had a pampered, only child. However, his grades were low and his behavior was also not up to par. Nevertheless, his father loved him since he was his only child.

The king's advisors approached him and declared: "Our master, the king. If you want your son to eventually inherit the throne, we have one piece of advice for you: Send him away from home to learn a profession. Maybe this will help him take hold of himself. Do this now — soon it will be too late."

The king realized his son was slowly deteriorating. If he wished to save him, he must listen to their advice despite the difficulty. Late in the evening he gave his son a strong alcoholic beverage; as soon as he was deeply asleep, he lay him down inside his chariot and dressed in his royal clothing. The king travelled with him to the far end of his country. Early in the morning he arrived at a distant town and noticed a sign proclaiming: "Tailor — New Clothes and Repairs."

The king exited the carriage and knocked on the door. The tailor opened up and was shocked to see the king standing there. "My master the king! To what do I owe this honor?"

"I have an only son and I want you to teach him your trade!"

"There is no way I can teach him just like that. It takes an entire year!"

"It takes a year to learn how to sew?" wondered the king.

"Yes."

"And how much do you charge?"

"My master the king will pay the same as everyone else. One thousand rubles for the year, including food and shelter."

The king agreed. He made sure the tailor would treat his son well and then left.

Shortly thereafter, the son finally woke up and found himself in the tailor's home. The tailor wasted no time in informing him: "You are going to work with all the apprentices here."

"I am a prince. I will do no such thing!" he protested.

"You *are* a prince? You *were* a prince! You

are now staying in my house and you will work like everyone else. No work — no food."

He chose no food. He was not prepared to work. He went on a hunger strike but quickly realized he had no way out. The next morning, he approached the production line and began working.

Three months passed. The king received a letter from the tailor: "Your son completed the first three months with honors; he scored one hundred percent. Send me three hundred and thirty-three rubles."

At the end of the second trimester the king once again received a certificate: His son excelled and completed the second trimester with distinction, way above the other students.

The king took a handkerchief and wiped away his tears. Finally, someone is managing to educate the boy, his only son...

He impatiently waited for the end of the year, along with his son's return. But the end of the year arrived and no letter was forthcoming. He waited another three months but still did not hear from the tailor.

In the absence of phone lines, and overcome with worry, the king decided to find out for himself how his son was faring. He travelled through the night in his royal chariot and finally arrived at the tailor's home. "How is my son doing? Why did you not send me the certificate from the third trimester?" he demanded to know.

"Your son?" replied the tailor, "My master, the king. Do you see this piece of marble? I will succeed in teaching this marble to sew quicker than I will succeed with your son! For half a year I am trying to explain to him how to thread a needle. The needle breaks, the thread snaps, he pricks his finger, but it doesn't go through. A blocked head! I've never met someone with such comprehension difficulties as your son! He cannot even thread a simple needle with a simple thread. Twenty needles have broken, the thread is finished — and he still cannot get it right!"

"Excuse me?" claimed the king in surprise, "When you wrote to me after the first trimester that he completed his studies with honors, I thought he was going to become a world famous tailor! In the second trimester you wrote he is doing better than any other student and I thought to myself, he will certainly become an expert tailor — maybe even the king's tailor! Now you are telling me he doesn't even know how to thread a

needle?! So what *does* he know? What did you manage to teach him in the first two terms? In what area does he excel?"

The tailor replied: "My master, the king, I will immediately explain my teaching method which has proven itself. A tailor may be inclined to sit at home, bored. How does he motivate himself to sew? How can he help himself not cut in the wrong place due to lack of concentration? By singing melodies to himself! So in the first trimester I teach my students all the melodies of the High Holy Days. And so while he sews, he can sit and sing to himself "Master of forgiveness, Who examines hearts..." and this motivates him to work.

"In the second trimester I take suit material and mark cutting lines with chalk. The students are then required to cut with precision according to my markings. Your son excelled in the second trimester, my master the king! You have no idea how he tears. Right, left, in two minutes the whole thing is torn up! He tears even in places I did not mark. He is a champion at tearing..."

"In the third trimester I take the needle and thread and explain to them how to sew. And here, I must say, he had no idea what I was talking about!"

The king listened in astonishment and then replied, "Dear tailor! Did I send you my son so you should teach him High Holy Days melodies? Did I need you to teach him how to tear material? At the palace he was already a master at this... He would tear carpets and curtains with professionalism... I sent him to you so you should teach him to sew some small item, or repair some small item. If you did not teach him even this, what *did* you teach him?"

The king then lowered his head and burst out crying: "What an unsuccessful child I have! He does not even know how to sew, not even something small. What is it all worth?"

The Dubno Maggid explains the moral: Rosh Hashanah arrives and we sing the appropriate melodies. But Rosh Hashanah is not just a day for melodies. Some observe Rosh Hashanah by dipping an apple into honey, but this Holy Day is not just for cutting apples...

Rosh Hashanah is a time when we must progress, when we must advance at least in some small way. If we do not take this small step, what have we accomplished?!

Hashem begs, "Return to Me! Take a small step forward!"