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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** zy"ta

maskil Le'David

The Unity of Am Yisrael

"Fortunate are you, O Israel! Who is like you, O people whose salvation is through Hashem, the Shield Who helps you, your majestic Sword! Your enemies will lie to you, but you will tread upon their heights" (Devarim 33:29).

This *parasha* which is read on Simchat Torah always gets me very excited. Before he dies, Moshe Rabbeinu signifies with his words to Bnei Yisrael that every single Jew regardless of his spiritual level is rooted in Am Yisrael and connected to the entire House of Israel.

Chazal say (Vayikra Rabbah 30:12) that the Four Species allude to Klal Yisrael, with each of the species representing a different category of Jew. All the Species are tied together as one unit to teach us that despite there being more prominent and less prominent Jews, nevertheless, all are bound together as one unit, comprising the Four Species, symbolizing all of Klal Yisrael.

The Four Species convey a message of unity, implying that everyone must join together despite the differences between them. Every Jew possesses a Jewish spark which will be ignited into a huge flame one day. Therefore, it is forbidden to extinguish this lone spark by rejecting a Jew who is presently not meticulous in his observance. On the contrary, we must draw him close in the hope that he will awaken to the truth and do *teshuva*.

Before his death, Moshe Rabbeinu wanted to reinforce this sense of unity among the people and therefore saw fit to tell Bnei Yisrael ideas that contain this message of unity. However, this gives rise to a question. If Moshe truly wanted to awaken the sense of unity and mutual responsibility among Klal Yisrael, why is this *parasha* read on Shemini Atzeret-Simchat Torah, and not on the *chag* of Sukkot when we shake the Four Species which allude to this unity? Why

specifically convey this message on a day that is not uniquely symbolic of unity and mutual responsibility, but rather expresses the joy of the Torah?

It seems this is to teach us that we must be careful to guard the unity of our people not only on days uniquely symbolic of unity, but throughout the entire year. Although on Simchat Torah we no longer shake the Four Species, we must still continue to preserve this sense of mutual responsibility. Moreover, this sense of unity will bring us abundant blessings.

Additionally, the *chag* of Simchat Torah unifies the Torah, Hashem, and Am Yisrael, as it says, "Torah, Am Yisrael, and Hakadosh Baruch Hu are one" (*Zohar*). On Simchat Torah, Am Yisrael jump and dance with the holy Torah before Hashem, thus expressing this three-way relationship, an eternal bond.

Furthermore, it is the Torah that actually unites Am Yisrael, since everyone observes the same laws and commandments which bring them closer to Hashem. We could say that the word Moshe is derived from the words, "לא ימוש מפיד" – Will not be withdrawn from your mouth nor from the mouth of your offspring" (*Yeshaya* 59:21). In order to place mutual responsibility between the Jewish people, as Moshe taught, one must adhere to the Torah and not sway from it, since it is the only means to achieve true brotherhood and love for our brethren.

On the day of Simchat Torah one may not refuse anyone who wishes to have an *aliya* to the Torah, because the essence of the *chag* is "And He became King over Jeshurun when the numbers of the nation gathered – the tribes of Israel in unity" (*Devarim* 33:5). Therefore, it is mandatory to honor each person unconditionally, regardless of his status and spiritual level, in order to preserve the sense of unity which forged Am Yisrael into a nation when they stood at Har Sinai "as one man with one heart."

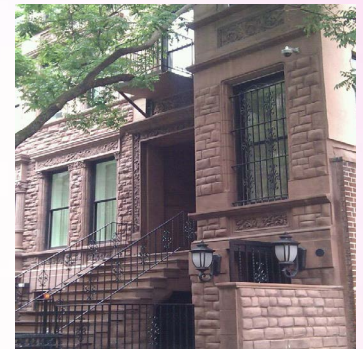
On the day of Simchat Torah we complete the cycle of Torah reading. Amidst our joy, there is a danger – we may feel a sense of emptiness, that we are no longer involved in Torah, it's done. Therefore, we immediately begin reading Parshat Bereishit which rejuvenates us.

cont. p.3.>>>

22 Tishrei 5787
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Simchat Torah



Hilula

22 Tishrei
Rabbi Aharon Halevi
Horowitz, author
of *Avodat Halevi*

23 Tishrei
Rabbi Binyamin Chadam,
author of *Imrot Tehorot*

24 Tishrei
Rabbi Avraham ben Shimul

25 Tishrei
Rabbi Levi Yitzchak
of Berditchev

26 Tishrei
Rabbi Asher of Stolin

27 Tishrei
Rabbi Yitzchak Hazaken,
of the Ba'alei Hatosfot

28 Tishrei
Rabbi Avraham Abichzar





QUILL OF THE HEART

The following is a sacred piyut about the extensive length of our exile amongst the nations, from the pure quill of the holy Maran Rabbeinu Chaim Pinto Hagadol zy”a:

סימן: חיים

לְעַמִּיתִי בֶן שְׁפָחָתִי, נֶצֶב לְרִיב אֶתִּי
קִשְׁתּוֹ דְּרוּכָה לִירוֹת תָּם, פְּתֹאֹם בְּמִסְתָּרִים
הִנֵּה בְּנִיָּה בְּעֵתָם, צָר בְּדָבָרִים זָרִים
לְמָה אֵלּוּקִים עֲזַבְתָּם, פְּזוּרִים בְּהָרִים

א-ל נֶאֱמָן הָרַחֵם, הַמְּזֻמָּן.
תְּנֶה, לְעָם לֹא אֱלֹמָן.

חֲשִׁיתִי וְלֹא הִתְמַהֵּמְתִּי, לַעֲבֹד עֲבוֹדָתִי
וְדָבָר סוֹפְרִים וְחִידוֹתָם, הֲלֹא הֵם סְפוּרִים
נִפְשִׁי יִצְאָה עַל דְּבָרָתָם, עִמִּי הֵם צְרוּרִים
הֲלֹא הִמָּה כְּמוֹ חוֹתָם, עַל לְבִי קִשּׁוּרִים

א-ל נֶאֱמָן הָרַחֵם, הַמְּזֻמָּן.
תְּנֶה, לְעָם לֹא אֱלֹמָן.

יִצְאָתִי חוּץ לְמַחֲצִיתִי, עֲנִיָּה סֶעֱרָה
אֲנִי כְּשֶׁהָ בֵּין זֹאבִים, רְשָׁעִים אֲכָזְרִים
וְגִשׁ לִי כְּמָה עֲרִבִים, תְּמִימִים וְיֹשְׁרִים
הֲלֹא הִמָּה כְּתוּבִים, מִיָּלְדִי הָעֲבָרִים

א-ל נֶאֱמָן הָרַחֵם, הַמְּזֻמָּן.
תְּנֶה, לְעָם לֹא אֱלֹמָן.

יִוָּקָם אֲכָזָר בֶּן אֲמִתִּי, בְּזַעַם וְעִבְרָה
וְעִמּוֹ קָהַל נְדִיבִים, יֵאִירוּ בְּמֵאוֹרִים
כִּי לָהֶם עוֹד לַעֲצָבִים, אִיף קֵץ הַדְּרוּרִים
אֲרֹךְ וְהֵם בְּיַד שׁוֹבִים, נְתוּנִים וּמְסוּרִים

א-ל נֶאֱמָן הָרַחֵם, הַמְּזֻמָּן.
תְּנֶה, לְעָם לֹא אֱלֹמָן.

מִי יִתֵּן אָשׁוּב אֶל בֵּיתִי, עִיר הַמַּעֲטִירָה:
מַעֲלוֹתֶיהָ כְּרִבִּים, כְּמָה מְפֹאָרִים:
בִּימִינָהּ תִּקְבַּל שְׂבִיב, טְהוּרִים וּשְׂמוּרִים:
וּשְׂפָהּ חֲמִתָּהּ עַל אוֹיְבִים, הַשְׁקֵמוּ תִּמְרוּרִים:

א-ל נֶאֱמָן הָרַחֵם, הַמְּזֻמָּן.
תְּנֶה, לְעָם לֹא אֱלֹמָן.



WORDS OF THE SAGES

Surrounded by Chessed

The festival of Simchat Torah concludes the three festivals in which we huddle in the shadow of Hakadosh Baruch Hu. We are filled with awe during the Days of Judgment. We are filled with joy during Sukkot which symbolizes the Clouds of Glory, as we sit in the company of the seven *Ushpizin*.

On Simchat Torah we begin to read Sefer Bereishit. *Chazal* state (*Sotah* 14a), “Rabbi Simlai taught: Torah begins with an act of benevolence and ends with an act of benevolence.” In addition, *Chazal* state in Midrash Rabbah (*Kohelet* 7): Acts of benevolence in the Torah are found in its beginning, in the middle, and at its end.

The *gaon* Rabbi Yehonatan Eibeshitz *zt”l* (*Ya’arot Devash* part I, *drush* 1) says as follows: when a person says the words, “Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the *Avot*,” he must think about the extent to which a person should be gracious in his deeds and righteous in his ways, in order to resemble the ways of his Creator. He should focus on the kindnesses people do for him and not recall their misdeeds, as Hashem does by recalling our mitzvot and good deeds, while forgiving our sins.

Let us follow the *middah* of Avraham Avinu who performed kindness with everyone, taught of Hashem’s Oneness to the world, and proclaimed His Goodness to all people.

The *Ye’arot Devash* continues: How dare one say “*Magen Avraham*” while not really intending to follow Hashem’s ways; to have mercy on every person, to support those failing in business, and to accept whatever befalls him with love – even though he may be unsettled or surrounded by troubles. We must strive to emulate Avraham Avinu who experienced many challenges, and nevertheless, remained of perfect faith and wholehearted devotion.

The *tzaddik* Rabbi Sulieman Mutzafi *zt”l* would seek opportunities to perform charity. When an opportunity of *tzedakah* or *chedsed* arose, he was the first to arrange assistance, modestly shunning any acclaim.

In his last years, a few days prior to a Rosh Chodesh he found 61 lira in his pocket. He calculated that he had enough food in his home to last until Rosh Chodesh and decided that he did not require that money.

It was his policy to not leave over income of one month for the next. He thought for a few moments, and then went and bought children’s clothes for a needy Torah scholar who had little children. Their eyes shined with joy.



WALKING IN THEIR WAYS

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

Struck by the Spectacle

Once, when visiting Toronto, I spoke in our *Yismach Moshe* kollel under the auspices of Rav Prosper Lugassi *shlit"a*. After my speech I was offered a trip to the famous Niagara Falls. When we arrived, I was stunned by the extremely beautiful waterfalls which fall from tremendous heights; I was totally mesmerized by this natural phenomenon.

Indeed, I had never before seen anything so spectacular! I enthusiastically and loudly proclaimed the blessing of, "He Who renews the Creation."

I watched the waters and I reflected on their significance. These waters fall heavily from hundreds of meters; they began falling during the six days of Creation and continue to this very day, without pause. A magnificent scene to observe — a spectacular example of "How great are Your works, Hashem!"

There were thousands of other tourists viewing the scene just as I was, but they saw it with different eyes. They snapped pictures and then went home to their daily routine. To them, this was merely another beautiful natural sight. But they did not bother to use their faculties to really experience it. About them, the *pasuk* says (*Tehillim* 115:5-6), "They have eyes but cannot see; they have ears, but cannot hear."

One who uses his eyes and ears to observe Hashem's wonders will never for a moment think that nature has no Creator. Its very essence declares faith in Hashem. When I arrived at this conclusion, my mouth began uttering the passage (*Tehillim* 104), "Bless Hashem, O my soul." I praised Hashem for the fine nuances which define Creation. I praised Him for the distinction between man and beast, for the great luminaries, for the sea and its borders. I continued for a while, thanking the "One Who spoke and the world came into being."

cont. from p. 1 >>>

Adhering to the path of *teshuva* will awaken and purify man. The *pasuk* in Bereishit states, "בראשית ברא — אלקים — In the beginning of God's creation." The final letters of each word spell "*emett* — truth." This implies that one only achieves the right to live in this world by recognizing the truth of the Torah and behaving honestly. If a person committed misdeeds and deviated from the path of righteousness, he must be aware of what he did and do complete *teshuva*.

On Simchat Torah we read about Shabbat in Parshat Bereishit. Shabbat and *teshuva* are interrelated — Adam Harishon did *teshuva* on Shabbat (see *Pirkei D'Rabbi Eliezer* 18). On Shabbat the gates of heaven are opened wide to accept man's repentance.



FROM THE TREASURY

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

David Rectified the Soul of Adam through the Torah Of Moshe

"Torah tziva lanu Moshe morashah kehillat Yakov — The Torah that Moshe commanded us is the heritage of the congregation of Yaakov" (*Devarim* 33:4).

The entire Torah is attributed to Moshe Rabbeinu, as it is stated (*Malachi* 3:22) "*Zichru Torat Moshe avdi* — Remember the Torah of Moshe My servant." Chazal add that the *parsha* of Vezot Haberachah is specifically named after Moshe Rabbeinu because of the *pasuk* "*Torah tziva lanu Moshe*."

Let us go a bit deeper. Parshat Vezot Haberachah is read on Simchat Torah. This is after Hoshana Rabba which is attributed to King David.

What connection lies between King David and Moshe Rabbeinu that the festival attributed to King David is followed by the reading of the *parsha* attributed to Moshe?

We can explain that King David loved the holy Torah immensely, as is stated in *Tehillim* (119:97) "How I love Your Torah! All day it is my conversation," and Moshe Rabbeinu symbolizes the Torah — he risked his life to bring it down from Heaven and give it to Bnei Yisrael.

The initials of David and Moshe have the same *gematria* as "Adam" (the rules for *gematria* allow for a one digit discrepancy). As we know, Adam Harishon granted King David 70 years of his 1000 year life-span, after seeing that David was destined to die on the day he was born. He took pity on the lofty *neshamah* and decided to grant it 70 of his years. It thus follows that King David completed Adam's years and thereby rectified Adam's soul which had sinned with the Tree of Knowledge.

How did David succeed in rectifying Adam's soul? By learning the Torah which is attributed to Moshe Rabbeinu.

This then is the connection between King David and Moshe Rabbeinu, and in the merit of both of them, Adam Harishon's soul received its *tikkun*.

This is truly amazing! The seventh day of Sukkot (Hoshana Rabba) is attributed to King David, and on the following day of Simchat Torah we finish reading the Torah, discussing the death of Moshe Rabbeinu. Then we immediately begin reading Bereishit, where we read about the creation of the world and about Adam Harishon.

Thus, we see a clear connection between King David, Adam and Moshe.



MEN OF FAITH

Better Not to Promise

One of the prominent Jewish merchants in the city of Mogador, Mr. Musen Bochbot, traveled one year to a neighboring city to purchase a stock of *etrogim* and sell them in Mogador for the festival of Sukkot.

On his way home to Mogador he was ambushed by an organized band of thieves, who planned to kill him and take all his possessions. At that fateful moment, he prayed that in the merit of the *tzaddik* Rabbi Chaim Pinto he should be saved from their hands. He pledged that if he would survive, he would give Rabbi Hadan the sum of five hundred duro that was hidden in his pocket.

The merit of the *tzaddik* protected him; he was miraculously saved.

Once home in Mogador, Mr. Bochbot regretted making the pledge. The sum of money he had promised to give to Rabbi Hadan seemed exorbitant. He decided to give Rabbi Hadan a smaller amount.

That night Rabbi Chaim Pinto appeared to Rabbi Hadan in a dream and revealed to him everything that had happened to the merchant, Musen Bochbot. He instructed him to accept no less than five hundred duro, which he had pledged when his life was in danger.

When the merchant arrived at Rav Hadan's house, he presented him with one hundred duro and five *etrogim*. Rav Hadan thanked him for the fine *etrogim* but upon seeing the money he told the merchant in no uncertain terms, "I will not accept less than five hundred duro from you, since this is the amount that you promised to give me."

The merchant could not believe what he was hearing. "How does the Rav know what happened to me, and what I pledged to give?"

Rabbi Hadan recounted to the merchant in exact detail everything that had transpired on his journey, describing his desperate prayers to be saved in the merit of Rabbi Chaim Pinto, and the pledge he had made. He also reminded him that in the end he was saved from the cruel bandits. Rabbi Hadan looked at the merchant and stated emphatically, "My father the *tzaddik* Rabbi Chaim Pinto appeared to me in a dream and told me everything. You are obligated to give me the full five hundred duro."

Shamefacedly, the merchant rummaged through his pockets and pulled out another four hundred duro, placing it on the *tzaddik's* table.

Rabbi Hadan did not touch the money — he did not wish to take the merchant's money. He returned the entire sum to him and admonished him sternly, "It says in *Kohelet*, 'Better that you do not vow at all than that you vow and not pay.' If you make a pledge, you are obligated to fulfill exactly what you promised. And if you do not truly desire to give, use the word "*nedavah*" which is not binding when making a pledge, and not "*neder*" which is a vow" (*Shenot Chaim, Mekor Chaim*).



FOOD FOR THOUGHT

The lesson from the sukkah: Not to complain!

A sense of joy envelopes us during the days of Sukkot; we huddle in the shadow of the holy Shechinah and enjoy the elevated spiritual atmosphere together with physical delights.

Why do we sit in the sukkah? Everyone knows: It commemorates the Clouds of Glory which surrounded Bnei Yisrael when they left Egypt, protecting them from the sun and heat.

The question is why the Torah specifically established a festival commemorating the Clouds of Glory, while it did not establish a commemoration for the other miracles that existed in the desert, such as the *manna* descending each day, and the Well of Miriam which escorted them throughout their journey. There is no memorial for these extraordinary miracles.

The Chida answers this question in the name of Rabbi Yeshua Zayin:

The Clouds of Glory were given to Bnei Yisrael as a prize from the benevolence of Hashem. This is why we commemorate this miracle.

However, the *manna* and the Well were given following complaint and resentment against Hashem that they had nothing to eat or drink. It is not appropriate to commemorate miracles based on disrespectful complaints to Hashem.

This is a lesson to us... when we feel a lack, let us not complain. Rather let us turn to Hashem and praise Him for what we do have, thanking Him for each detail. He gives us all we need to serve Him properly, and our acknowledgement of this can only lead to seeing more blessing in our lives.



"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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