

Vayoel Moshe

Parashat Naso

A collection of talks and lessons, on the weekly Parasha and Holidays, from the scion of the holy lineage, Rabbi Yoel Pinto, son of our holy and esteemed Admor, Rabbi Yoshiyahu Pinto, Chief Rabbi of Morocco. Torah thoughts, novelties and explanations, precious teachings to illuminate the Parasha and Holidays, rich with novelties in all realms of the Torah, esoteric reflections, from throughout the weekly portions and Holidays. • Issue no. 4 • Parashat Naso, 5781



Yitzchak Avinu reincarnated in Manoach, and his son Esav reincarnated in Shimshon. When Shimshon was directed to being a nazirite, Yitzchak educated Esav to refrain from sin

In this week's Parasha the laws of a person who accepts upon himself to become a nazirite are explained. This is a person who desires to be closer to God, and thus detaches himself from certain worldly pleasures.

Since the Parasha discusses nazirites, so too the Haftarah discusses. The Haftarah discusses the birth of Shimshon. That period was a very difficult period for the Am Yisrael

(Jewish people), for after Yehoshua passed there was no leader for Am Yisrael. Since they lost their leader, they began straying from the way of God. They started following the ways of their gentile neighbors that resided in Eretz Yisrael. Therefore, God placed them in the hands of the Pelishtim. They were very cruel to Am Yisrael. Af-



ter forty years of suffering under the Pelishtim, God planned to redeem them through a savior that would soon be born. God decided that from the offspring of Manoach, who was a descendant of the Dan tribe, would be the savior. Since God wanted this savior to be a nazirite, He sent an angel to Manoach's wife. At that time, she had been barren, and the angel conveyed to her that she would be bearing a son. This son

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Undoubtable Trust in Hashem

Untainted trust in God must be held on to at all times. It is better for one to face near death with trust in God, than to replace trust with doubt. The Talmud relates (Hagiga 14b) that four scholars entered "Pardes," the higher realms. Rabbi Akiva entered, and exited unharmed. However, not all the scholars were as steadfast as Rabbi Akiva. Ben Azai chose death as to not blemish his pure faith. Ben Zoma became mentally unstable, confused in faith, and eventually lost his share in the World to Come. Throughout life, there are many difficulties one faces. One may always ask questions, and even seek answers. However, he

may not let his faith become blemished.

In the morning prayers, we recite "There is none like our God." The next verse in the prayer states "Who is like our God?" Presumably, the prayer should order the verses the other way around. First ask "Who is like our God?" and then answer "There is none like our God." The answer is as follows: in order for one is to ask questions on life in general, he must establish the absolute premise that Hashem is the manager, and controller of the world. After that, he may ask questions, and seek to explore.

must be a nazirite, said the angel. Moreover, she must act as a nazirite during the duration of her pregnancy. Subsequently, the angel commanded this to Manoach.

How did Manoach and his wife merit having Shimshon as their son without any special prayer or deed

How did Manoach and his wife merit to bear such a holy child as Shimon? We don't find that they performed a special deed to receive this great merit. If one is to bear such a great child, they must first have prayed extensively or have performed some special deed.

Manoach, Shimshon's father, was the reincarnation of Yitzchak Avinu

The answer to this question can be found in the work Siduro Shel Shabbat

(authored by Rabbi Chaim Tirer) who quotes the following from the Arizal. Manoach was a reincarnation of Yitzchak Avinu. Thus, we found that Noach was from the tribe of הדני, "of Dan". דני is the same letters as the word דין, "judgement". It is well known that Yitzchak Avinu's character trait was דין.

We find that Yitzchak Avinu and his wife Rivka, also experienced barrenness. After many pleas and prayers to God, the Torah records how Yitzchak Avinu's prayer was answered. The Torah states (Bereshit 25:21)

וַיִּעַתֵּר יִצְחָק לְהַשִּׁיב לָנוּחַ אֶשְׁתּוֹ כִּי עֲקָרָהּ הָיָה וַיִּעַתֵּר לוֹ הַשֵּׁם וַתֵּהָרֵג רִבְקָה אֶשְׁתּוֹ

which translates to "And Yitzchak prayed to God opposite his wife because she was barren, and God accepted his prayer, and Rivka his wife conceived."

The question arises, why did God leave Yitzchak and Rivka waiting for so long to conceive? God is merciful and kind. Did He not see their pain? Especially considering that Yitzchak and Rivka were such righteous people.

Yitzchak's prayer to bear children was the cause for Manoach having Shimshon as his son

God certainly wanted to grant Yitzchak his wish to bear children, even as early as the first time Yitzchak prayed. However, God knew that in the future, his descendants would be going through difficult times with the Plishtim. God thus wanted to send a savior to Am Yisrael. Yet, nobody in that generation was worthy of bearing a holy son like Shimshon. Therefore, God held back Yitzchak and Rivka from bearing children in order to collect their

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prayers for the future generation. Shimshon was thus born to Yitzchak's other incarnate, Manoach. This was accomplished through his prayer in a previous incarnation.

God saves one's prayers for when one is in a more dire situation than the original one he prayed for

At times one prays for something and is not granted his request for many years. Alternatively, this prayer will be used for his children to grant their desires. The holy Baal Shem Tov learns this out from the Talmud which states (Berachot 6b with Rashi) that prayer stands in the height of the world (is a matter of utmost importance) which people nonetheless treat with contempt. The contempt comes from when one is in a dire situation and he doesn't receive salvation from God. He thus looks down at prayer. However, God, knowing that there will be worse times for a person, takes this prayer and stores it away for a more distressing circumstance. In that later situation, a person may not have the ability to pray. However, since God stored his prayer, it will be used to redeem him.

The idea that Yitzchak's prayers were set aside for Manoach is hinted in the verses, as well. The Talmud teaches (Bava Batra 91a) that Manoach's wife's name was צללפונית (Tzlalfonit). The nu-

merical value of her name is seven hundred and one, which is equal to the word אשתו (his wife). As mentioned above in the verse

וַיִּעַתֵּר יִצְחָק לְהַשִּׁיב לָנוּכָה אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיִּעַתֵּר לוֹ הַשֵּׁם וַתֵּהָרַב רִבְקָה אִשְׁתּוֹ.

The beginning of the verse states that Yitzchak prayed opposite of "his wife". It does not mention her name at first. This lack of descriptiveness of who his wife was at first, alludes to "his wife", Tzlalfonit.

"Because she was barren". She was barren and could not conceive, yet, she did not pray specifically regarding this. It further alludes to Yitzchak praying that Tzlalfonit conceive was answered by God. As the verse states "and God accepted his prayer". After the prayer was received for Shimshon to be born, only does the verse state "and Rivka his wife conceived". Meaning, the prayers that Yitzchak prayed were enough for Shimshon, and God would then grant Yitzchak and Rivka a child.

God stored Yitzchak's prayer for the birth of Shimshon since Manoach was a descendant of the tribe of Dan who were idol worshippers

An additional reason as to why Yitzchak's prayer needed to be affixed to the birth of Shimshon during his lifetime, rather than Manoach himself praying

for this. God could have put an inspiration in Manoach's heart to pray to bear children, but rather than doing so He preselected Yitzchak's prayers for this purpose. The reason for this is as follows. Manoach was from the tribe of Dan. Dan, in the desert, was expelled from the cloud due to them worshipping idols. Due to them worshipping idols, Manoach would not have the power of prayer that could alter nature. Thus, God wanted to preserve the prayer of Yitzchak, the patriarch who abolished idolatry from this world to be the one who bore the prayer for the conception of Shimshon.

With this we can answer the question that was raised on Rashi's comment. Rashi writes on the words in the verse "and God accepted his prayer" the following comment: "[and God accepted his prayer] but not hers, for the prayer of a righteous man, the son of a righteous man, does not compare to the prayer of a righteous man, the son of a wicked man. Therefore, [He accepted] his prayer and not hers." The question arises, why does Rashi refer to Rivka's prayer "a righteous man, the son of a wicked man". Wouldn't proper grammar suggest that it say "a righteous woman, the daughter of a wicked man"? The answer lies in that which was mentioned above. Since the

tribe of Dan was guilty of idol worship their prayer would not be as powerful. Thus, when Rashi writes that the prayer of a wicked man the son of a righteous man does not compare, he was alluding to Manoach's prayers (for he was a descendant of the tribe of Dan). This extends even to the most righteous. For the Midrash says about Manoach that he was equal to the stature of thirty one righteous people.

Why did Manoach desire to be a part of Shimshon's education and discipline?

Additionally, in the Haftarah it states that the angel came only to Shimshon's mother at first. The angel conveyed to her that she must abide by the laws of a nazirite. This was for Shimshon to not have any connection to things that are forbidden to a nazirite. After conveying the message, the angel left. Immediately after hearing this report she immediately went to

repeat it to her husband. However, Manoach wanted to hear this news directly from the angel. He subsequently prayed, as stated in the verse (Shoftim 12:8)

יַעֲתֵר מָנוּחַ אֶל הַשֵּׁם וַיֹּאמֶר בִּי הַשֵּׁם
הָאֱלֹקִים אֲשֶׁר שָׁלַחְתָּ יְבוֹאֵנָּא עִיד
אֵלֵינוּ וַיִּרְנוּ מִהַנְּעֻשָׂה לְנֶעֱר הַיִּזְדָּ

which translates to "And Manoah entreated God, and said, "Please, O God, the man of God whom You sent, let him come now again to us, and teach us what we shall do to the lad that will be born."

Why did Manoach want to be delivered the message by the angel and become a nazirite, as well? There was certainly a reason for which God chose his wife to receive the message, and not him.

Manoach was the reincarnation of Yitzchak, and Shimshon was the rein-



carnation of Esav

The answer lies in the following teaching of Rabbi Shimshon of Astropoli in his work Likute Shoshanim (explanation 14). He quotes the Arizal who explains that Shimshon was a reincarnation of two souls, Yefet (son of Noach), and Esav (the son of Yitzchak). This connects well with what was mentioned above from the Siduro Shel Shabbat, who taught that Yitzchak was reincarnated in Manoach. Manoach (the reincarnation of Yitzchak) wanted to correct his child (Esav) by being a part of his refraining from worldly pleasures. The Midrash teaches that Esav followed a crooked path because Yitzchak did not properly educate and discipline him. The Midrash states "and Yitzcahk loved Esav... he went on a crooked path because Yitzchak did not discipline him". Thus, when Manoach was meticulous in educating his son as a nazirite it was to repair Yitzchak's lack of disciplining of Esav.

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Complete Tranquil Faith

How can one reach great tranquility? The way to peace and serenity is through the faith that Hashem runs this world. "One does not injure his finger, unless this was decreed above (Chulin 7b)." Hence, everything is decreed from above. This was the strength of Rabbi Akiva; who was able to stand strong with his faith, even while being brutally murdered. His skin was being removed, yet, with complete faith and

serenity he recited "Shema Yisrael."

When a person truly discovers this faith, and understand that all God does is for the best he becomes instantly stronger. As the Talmud states (Sanhedrin 97a) "The Messiah will only arrive when the Jews are not thinking of him." Thus, one must not overthink and become perplexed over the arrival of the Messiah.