Pulse OF Emunah

ANI MAAMIN Foundation

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life LESSONS

A SINGLE WORD

Adapted with permission from the Kiddish Hashem gemach

Rabbi Dovid Goldwasser relates a story about a chareidi man in Eretz Yisrael who was forced to seek medical treatment for his son on Shabbos.

The chiloni doctor agreed to come only if he was paid his fee of 500 shekels at the time of service, on Shabbos.

When the doctor was finished his treatment, he was surprised to see the father write out a check for 1,000 shekels.

When asked about this, the charedi father explained to the doctor that although he was allowed to write on Shabbos for the sake of his son's medical treatment, writing "chamesh me'ot shkalim" (500 shekel) involved writing three words, while writing "elef shkalim" (1,000 shekel) involved writing only two words.

He was willing to forgo the extra 500 shekel in order to avoid writing a single extra word on Shabbos.
The attending physician was deeply moved. He wondered why Shabbos meant so much to this man, and to what lengths he would go for it.

He began his journey to find out what it was all about, and it eventually led him to become observant.

All because of one man's kiddush Hashem.

gem OF THE WEEK

PROVIDENTIAL INSIGHT

Based on excerpts from the commentary of Rabbi Shamshon Raphael Hirsch zt"l on Chumash, with permission from the publisher

In this week's *parasha*, a questions arises: Wouldn't subjecting the righteous to the pain of Sodom's punishment entail ספות צדיק עם רש ע , punishing the righteous along with the wicked?

After being hosted to a feast by Avraham, and telling him that he would have a son, the three guests went *misham* —"from there" — looked down toward Sodom, a place that enjoyed the fullness of plenty. The names of the cities in Sodom alluded to regions of orchards, abundance of grain, mineral wealth, and abundance of game. Sodom in their affluence — and precisely because of this affluence — the people had become wicked toward their fellow men and morally depraved.

These three guests, who were *malachim,* each with a specific mission, had just witnessed the beginning of the future nation of G-d that was based on the element of sanctification of the body through pure moral restraint of all drives and inclinations, being subordinate to Hashem's will. The hospitality that Avraham provided them, showed boundless love to one's fellow man. Especially considering that Avraham was recovering from his *bris*!

Their experience was such a striking contrast, and a level so much higher than the dysmal degeneration of Sodom, that they looked down on Sodom "in searching, critical scrutiny."

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powerful PRAYER

MODIM ANACHNU LACH: WONDERS EVERY DAY II

If you are not in pain as you read this, trillions of things are going right. One malfunction in a person's body can cause them to be in pain, or even die—one gland, one nerve, one muscle. Right now, your heart is pumping blood to 60 trillion, supplying them with the oxygen and the nutrients that they need to survive. There are so many blood vessels in your body that if they were stretched out in a straight line, they would stretch for 96,000 miles.

Adapted from Biur Tefillah (Ani Maamin Foundation)

A 3 Part Series: Emunah and other missing pieces with
Rabbi Dovid Sapirman מוצאי שבת Nov 14 / 21 / 28
In person in my home / on Zoom / or Zoom Phone
Details to follow

inspiring A GENERATION

ALL IN HASHEM'S HAND

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

The Era of prophecy lasted a thousand years, from the time of Moshe Rabeinu until the Men of the Great Assembly, who lived shortly after the erection of the second Bais Hamikdash. The Gemora tells us that during that era there were actually one million two hundred thousand prophets. Where did all their prophecies disappear to? The Gemora answers that only the prophecies of eternal importance were preserved. Those that were of relevance only for their time were not recorded. Hence, we learn that all the stories in the Tanach contain important messages for every future generation. Let's share one of those stories now.

The navi Yirmiyahu tells us numerous times that Nevuchadnetzar had been singled out by Hashem to punish the Jewish people. Hashem referred to him as "Nevuchadnetzar, my servant." Nevuchadnetzar was a tyrant king, who never could subject himself to Hashem. He attributed all his success and victories to his own wisdom and might. When the first Bais Hamikdash was destroyed and Yerushalayim was burnt down, the Jews who remained alive were marched off to Bavel, (around modern day Iraq). In the book of Doniel we are told that Nevuchadnetzar had a frightening dream which none of his wise men could interpret. However, Doniel was indeed able to interpret the dream, and this is what he told the king: You are going to lose your mind and run away from your throne into the wild. There you will remain for seven years, living like an animal. You will eat grass, your hair will grow long and you will wash yourself with the dew from heaven. At the end of this period your mind will return to you. You will return to your kingdom and rule over it once again. This is for the purpose of letting you and all the world know that it is Hashem, and only Hashem, who puts kings on the throne, and removes them at His will.

Daniel saw the abject poverty that the Jews were undergoing in Bavel, and felt it necessary to give the king advice. He therefore advised the king that if he wanted to avoid this heavenly decree, he could redeem himself by supporting the poor of the Jewish people. Nevuchadnetzar heeded his advice for one year. At the end of that time, he lost his patience with the crowds coming to receive charity and he ordered it to cease. At that moment, a heavenly voice came out demanding that he run away as had been predicted. All this was to teach Hashem's "servant" and all the world that he is naught but a tool in the hands of Hakadosh Baruch Hu.

This is precisely how we have to view our current situation, the nations who are harming us or hating us, and the US that has been favorable to us. The outcome of the elections, who will be in charge in Eretz Yisroel and other places is all completely in the hands of Hashem Yisborach. Besides doing whatever histadlus we can, the best way to improve the situation is with as much teshuva as we can muster up. May Hashem grant that we do so, and that better times will soon come.

gem OF THE WEEK

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Avraham was chosen by Hashem not for his own sake — to make him a rich and powerful governor — but to be the founder and educator of a nation charged with a noble mission. This is the only reason I must reveal to him My plan and give him insight into My decisions. To assist Avraham in this awesome educational task, Hashem now gives Avraham insight into His ways, as a legacy to pass down to his descendants.

If one is not a devoted follower of Hashem, he is under His general providence. But if a person walks in the light of Hashem's presence; considering themselves as an instrument of Hashem on earth, then Hashem in turn watches over him with care, he is favoured with Hashem's special providence.

When Avraham asked of Hashem if the righteous would be swept away with the wicked. Hashem found him worthy of being given insight into His verdict. Avraham knows the nature of the righteous; he knows how *he* would feel were he to stand in the place of an individual who merits to save himself from destruction that befalls the rest of the community. He would have spared no effort and would have worked unceasingly to better his fellow citizens who have deviated from the path. Shouldn't the pain the righteous would endure be taken into consideration?

The righteous man in Sodom — as visualized by Avraham and for whose sake the whole community of sinners is to be saved — does not, in arrogance, abandon the masses. He does not idly look on the moral ruin of his fellow citizens, and isolate himself within his own four walls and say: "What do I have to do with other's troubles? I, for my part, have saved my own soul." For if he does act this way, by this very behaviour he excludes himself from the category of the righteous. Of all people he is least worthy to be one for whose sake the community is saved. He, who long abandoned the people to their bitter fate — what does he care about the suffering of the multitudes? Perhaps even with a feeling of satisfaction he justifies the harsh judgment that falls upon them.

wonder WORLD

FIERY MOUNTAIN



What is worse than being burnt by a flame?

When volcanoes erupt, hot burning lava is released at temperatures of 1300-2200 °F compared to a candle flame, the peak temperatures aren't much different. Temperature alone is not the main story why lava is worse than a flame. Lava is a dense liquid that clings to skin, so the heat keeps pouring in until it's removed, and can peel away tissue. A flame you can pull your hand away. A flame has less mass, whereas lava is a molten rock with enormous heat capacity. Lava contact commonly causes third-degree burns that destroy skin, fat, and sometimes muscle and bone, often needing surgery, grafts, or amputation. Brief flame contact usually causes superficial or partial-thickness burns that heal on their own