

Pulse OF Emunah

ANI
MAAMIN
Foundation

ISSUE # 436 | PARSHAS VAYEIRA

FRIDAY NOVEMBER 7TH, 2025 | 16 CHESHVAN, 5786

life

LESSONS

PICTURE THIS

In his *sefer* Barchi Nafshi, Rav Yitzchok Zilberstein shares the story of a *talmid chacham* who accidentally struck a parked car while driving to Meron. The man left a note on the windshield of the damaged car with his contact information, promising to pay for the repairs, and proceeded on his way. Several hours after he returned home, someone knocked at the door. He opened the door and was startled when the visitor, a complete stranger and obviously irreligious Jew, held up a camera and snapped a picture of him.

"I am the owner of the car you hit," the stranger said. "I was so astonished by your actions that I simply had to come and take a picture of you. You must be the only person in the world who would leave a note so he could pay for damages when he could easily have avoided doing so!"

Several weeks later, the man showed up at the *talmid chacham's* doorstep again. This time, he said, "My wife and I have decided that if this is the way a religious person behaves, we want to be part of your community!"

Reproduced from A Life Worth Living by Rabbi Shraga Freedman with permission of the copyright holders, ArtScroll/Mesorah Publications, Ltd.



gem

OF THE WEEK

THE SPIRIT OF AVRAHAM

By Rabbi Moshe Pogrow

Hashem revealed to Avraham His decision to destroy Sodom and its neighbors. It is explicitly stated that He did this because Avraham was destined to become the ancestor of the people who would inherit the land.

As an individual, Avraham did not need to be told the reason for the destruction. After all, his very life was a contrast to the spirit of Sodom, even the way Hashem spoke to him: sitting at the entrance of a tent in the heat of the day, on the lookout for weary travelers, pleading with strangers to accept his hospitality as though they were doing him a favor. He did not need to be commanded to avoid the ways of Sodom. There was no need to warn him.

But it was necessary to warn his descendants. When they inherited the land, it was necessary to ensure that Avraham's children would not become like Sodom; to ensure that they never lost sight of the way of Avraham, serving Hashem and loving their fellow man; to ensure that their wealth never erased the spirit of Avraham from their consciousness. In short, it was necessary to preserve the eternal distinction between Avraham and Sodom.

continued on reverse side

powerful
PRAYER

VENASATI EISEV:
TOOLS TO SERVE



The next few *pesukim* tell us that when the nation serves Hashem properly, He rewards us with benefits in this world: abundant rain and crops. If we stray, however, rain will be withheld, crops will not grow, and we will be exiled. The Rambam explains that true reward and punishment is in Olam Haba. But if we show Hashem that we really want to keep His Torah, He will remove difficulties from our path. We will not have to worry about livelihood. On the other hand, if we show that we don't care about Torah and mitzvos, He will take away our opportunity to keep them by making life more difficult.

Adapted from Emunah in the Classroom

To sponsor a weekly newsletter for \$100,
please email amfmainoffice@gmail.com

AVRAHAM WHO LOVES ME

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

Not only was Avraham Avinu the epitome of *chesed*, he actually introduced the concept of kindness to the world. At a time when belief in Hashem had been totally forgotten, the very idea was foreign. The people of Sodom, a flourishing and wealthy kingdom, were the antithesis of kindness. Not only would they refrain from sharing their wealth with others, they considered it a capital crime to extend charity to the poor.

Once Avraham had arrived at full belief in Hashem, he realized that Hashem wants us to emulate Him. He saw that the world is full of kindness, with each creature given all the tools and instincts it needs for survival. Breathable air is everywhere; water, which is less critical and less abundant than air, is also sufficient. Food is less plentiful, but it is enough. Food could have been tasteless and gray, but Hashem created delicious, beautiful fruits and vegetables, meat, fish and eggs. Hashem's care for His creations goes above and beyond. Avraham's devotion to Hashem brought him to a level of *hachnassas orchim* unequalled in history.

Avraham saw more than merely offering food and drink to those in need. He realized that this world is temporary, a corridor to the afterlife in Olam Haba. When the body dies, only the *neshama* remains to enjoy the next world. So Avraham set himself the task of teaching people to connect with Hashem, thereby meriting a share in Olam Haba.

The Rambam tells us that part of the mitzvah to love Hashem is bringing people closer to Him. When you loves someone, you want to see everyone respect and love them, too. And the one who loves Hashem must do the same.

For Avraham, this was no easy task. Chazal tell us that the whole world was on one side, and Avraham was all alone on the other. Together with Sara, he brought tens of thousands under the wings of the Shechinah. That is why Hashem called him "Avraham who loves Me."

For this reason, the destruction of Sodom on one hand, and Avraham sitting in front of his tent on the other, are juxtaposed here in one image, engraved forever on the minds of Avraham's children.

Judaism has often been disparaged: we are arrogant, we regard ourselves as the only ones Hashem cares about. The *bris milah* that sets us apart has erased any feelings of brotherhood for the rest of mankind. We reduce the G-d of heaven and earth and of all human souls to a G-d of our tribe and our small country alone.

But here sits the first Jew—and where is he sitting? *Elonei Mamrei*. With Aner, Eshkol, and Mamrei, who were *not anshei briso* but *baalei bris Avraham*; as *baalei bris*, they had enlisted him in their alliance. Although he was now circumcised, Avraham's relationship to mankind remained unchanged.

Avraham here pursues charity and kindness more eagerly than people pursue money. He seizes the opportunity to show kindness to his fellow man. He involves his wife and his son, his entire household, in the fulfillment of the mitzvah. He has everything freshly prepared, as though he had no other refreshments to offer. This is the reception that was given to the first three guests of the first circumcised Jew.

This spirit of love for his fellow man became a legacy that was bequeathed to his descendants. Throughout the generations, even the enemies of klal Yisrael have not denied that we possess this spirit. Thank G-d, this is one spark of Avraham's teachings that has been ignited among all of mankind, yet wherever open hearts and open hands are needed for universal humane purposes, even the disparagers of Judaism turn, first of all, to the Jews.

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



wonder WORLD

PERFECT MATCH



Why does sulfur burn?

In In Parshas Vayeira, Hashem destroys Sodom and Amora with fire and sulfur. Sulfur is a bright yellow mineral that burns easily, producing flames and a very strong smell. It also creates a gas that can irritate the eyes and lungs. In high amounts, sulfur is dangerous, but it is an important ingredient in things like matches, fertilizer, gunpowder, and medicines. Finally, sulfur is also a mineral found in the body! It helps build proteins and is important for healthy skin, hair, and joints.

Everything that Hashem created can be used for the good or for the bad. Sulfur can punish and destroy, but it can also heal.

Please feel free to take newsletter home to share with your family.

For more information please call (845) 418 2122 or email info@animaamin.org • To subscribe to this newsletter send an email to subscribe@animaamin.org