

Pulse OF Emunah

ANI
MAAMIN
Foundation

ISSUE # 372 | PARSHAS SHELACH

FRIDAY JUNE 28TH, 2024 | 22 SIVAN, 5784

life

LESSONS

ON THE ROAD

Rabbi Goldstein (name changed) was once pulled over for talking on his cellular phone while driving.

Another Jewish driver was pulled over at the same time, and the policeman dealt with the other driver first.

Rabbi Goldstein watched as the other Jew argued loudly with the policeman, and he made a decision. Since he knew that there was no way to escape the ticket he was going to receive, he resolved that he might as well use the opportunity to create a *kiddush Hashem*.

“Thank you!” Rabbi Goldstein exclaimed, as the policeman approached his window.

Taken aback, the officer asked, “Why are you thanking me?”

“Because you are keeping the streets safe, and you are absolutely right for giving me a ticket,” the rabbi explained.

The policeman was visibly moved. “I wish other people would treat me with the same respect,” he said.

If we train ourselves to live with *emunah*, the calmness and serenity that we develop will radiate a powerful message of faith to everyone around us.

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



gem

OF THE WEEK

GET TO KNOW THE LAND

By Rabbi Moshe Pogrow

In Devarim, Moshe retells this story from memory. The people had crossed Midbar Paran and reached Kadesh Barnea. They had already been commanded to climb over the Emori mountains and begin the conquest. The people then asked Moshe to send before them a group of men, *vayachperu lanu es ha'aretz*; to make them aware of the land. They wanted to find the best route to enter and familiarize themselves with the cities.

Moshe himself says, *vayitav b'einai hadavar*. Upon entry into Eretz Yisrael, open miracles would end and the people would have to actively participate in their fate anyway. Even in the *midbar*, he had drawn on Yisro's knowledge of the region—although the journey was conducted under G-d's direction!

According to Sforno, Hashem's command differs from the request of the people in one respect: they wanted to choose the men, whereas G-d commanded Moshe to select the most qualified from each tribe. It is also likely that the substance of the mission was changed. According to the people, the goal was *vayachperu*, to spy out the country's vulnerable points.

continued on reverse side

powerful
PRAYER

TEFILLAH:
WHY DO WE NEED IT?



Hashem does not need our praise. He knows our needs without our telling Him. He can read our thoughts. Why, then, do we need to daven? Through *tefillah*, we realize the greatness of Hashem and how dependent we are upon Him every second of our lives. As we daven, we come closer to Hashem and thereby become more deserving that He should accept and answer our *tefillos*.

The most important thing about davening is to remember that there is someone listening. Although Hashem does not speak to us, He hears every *bracha* and *tefillah*.

Adapted from Emunah in the Classroom

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

THE ONE AND ONLY TRUTH

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

The primary *navi* during the forty years leading up to the destruction of the first Beis Hamikdash was Yirmiyahu. After a massacre at the hand of Nevuchadnetzar’s army, the surviving Jews were forcibly marched to Bavel, beginning an exile that would last seventy years.

However, they were not the first to be sent into *galus*. A larger group had been taken eleven years earlier, and Yirmiyahu had written them a letter of *chizuk*. In it, he told them to remain staunch in their faith, and gave them responses for when the Babylonians attempted to entice them into idol worship. Tell the gentiles, he wrote, that our Creator has made the heavens and the earth in His infinite power, and the idols are nothing but foolishness, and in the end, “at the time they are visited upon, they will be destroyed.”

The simple meaning of this *pasuk* is that someday, all these idols would be destroyed by the enemies of Bavel. But Radak quotes a fascinating interpretation by the Kuzari. When you “visit” the idols intellectually by looking into them carefully, you will see that there is no substance in them.

Over the course of history, many belief systems have risen up with the goal of tearing down our belief in Torah. Various religions have laid claim to the one and only truth, with glorious promises to their followers; endless ideologies have enticed our people time and time again. All of them are baseless. All of them collapse like a house of cards under scrutiny.

Atheism, for example, bows to the idol of science, claiming that there is no intelligence behind anything in the universe; everything has come about by chance. But nothing in the natural world is purposeless. Every creature in existence has all the tools it needs to live precisely as it does. People and animals breathe in oxygen and exhale carbon dioxide. Why has our supply of oxygen not run out? Plants take in carbon dioxide and turn it into oxygen! An intricate food chain supplies nutrition for all the billions of species on earth, from the biggest to the smallest. The complexity of a single leaf boggles the mind.

Those atheists who refuse to acknowledge this are determined not to admit that there is a Creator, in order to continue living without responsibility to a higher power. In moments of truthfulness, some of them have openly stated so.

“At the time they are visited upon, they will be destroyed.” When you investigate idols carefully, you discover that there is nothing there.

Hashem’s command was *vayasuru*, exploration with a subjective purpose—primarily, searching out the good points suitable for some purpose. This command expanded the mission. The scouts were not charged only with finding the best way to conquer the land—rather, their mission was to get to know the land itself as a base for the development of a nation: *Eretz Canaan asher ani nosein l’bnei Yisrael*. Today it is Canaan, and G-d now gives it to the Children of Israel.

The question “*hechazak hu harafeh*” at first glance appears to be the most important question in the mission of conquering the land. If the inhabitants are strong, it will be hard to conquer; if they are weak, it will be easy. However, from the Jewish standpoint, it is irrelevant whether the inhabitants are weak or strong. The conquest is not a question of either/or. Hence, the two sides are presented not as opposites, but side by side as different options.

So the mission became something completely different from what the people intended. They were to get to know the land not for the sake of conquest, but to learn a lesson. If they found deficiencies in it, they would tell their children, who would merit to see the difference between their parents’ stories and their own lives. If they found wealth and abundance, they would be able to imagine the blessings that were yet to come.

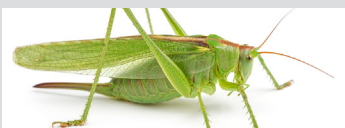
And above all, when they saw the power of the land’s Canaanite residents, it would serve as a warning to them: Power and might will not save a nation from ruin if it violates the Divine law.

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



wonder WORLD

EATING MACHINES



Where are grasshoppers’ ears?

While they look harmless to us today, grasshoppers have been a terrifying threat for farmers and the agriculture industry as a whole because of their ability to devastate food crops. Grasshoppers have an enormous appetite relative to their size. An average grasshopper can consume 16 times its own weight in food. Their favorite foods include grasses, leaves, and cereal crops. Grasshoppers can quickly strip vegetation and damage vast areas of crops. Grasshoppers also have unique bodies, with strong legs that can leap 20 times their body length and create music by rubbing against their wings. Grasshoppers also have a unique auditory structure, called the tympanal organ, on their stomachs.

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