

Pulse OF Emunah

ANI
MAAMIN
Foundation

ISSUE # 419 | PARSHAS SHELACH

FRIDAY JUNE 20TH, 2025 | 24 SIVAN, 5785

life

LESSONS

CENTER OF CARING

Rav Shimshon Brodsky zt”l, a renowned *rav* and *marbitz Torah*, passed away in 2011 after a brief period at Leisure Chateau, a nursing home and rehabilitation center in Lakewood.

After the *shivah*, Rabbi Brodsky’s children wanted to express their gratitude to the facility. They presented the staff with a framed letter of appreciation thanking them profusely for their dedicated care, along with a small picture of their father.

It wasn’t long before the director of Leisure Chateau, himself a *frum Jew*, called to congratulate them for the *kiddush Hashem* they had created. “The staff went wild when they received your letter!” he exclaimed.

The letter was placed on the wall next to the nurses’ station, where it has been on display ever since. Over the years, many others have followed the Brodsky family’s example, and their letter is now surrounded by an array of other poems and letters of thanks.

While no one chooses to be in such a situation, there are many people who have close family members in hospitals, nursing homes, and rehabilitation centers.

When family members are visible in such facilities, they are invariably noticed by the staff — and with a little effort, this opportunity can be used to make a *kiddush Hashem*.

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



gem

OF THE WEEK

IN EVERY HOME

By Rabbi Moshe Pogrow

The challah dough represents the prosperity Hashem has bestowed on us. When we prepare the daily bread for ourselves and our families, we think about the particular care that Hashem extends to every household and every soul. The ears of corn ripen in the fields under the rays of the sun, which is a blessing to all people on earth. The bread given to us daily is a result of Hashem’s special *hashgacha*.

Challah is analogous to *terumas hagoren*. Just as the threshing floor shows us how Hashem has blessed our fields, the dough represents the prosperity He has given our homes.

Hence, what applies to the dough also applies to the wheat on the threshing floor: the owner may not use it until he separates *terumah* for the *kohen*. By taking *terumah*, he expresses awareness that it is Hashem Whom he must thank for the blessing of his fields, and gives it first to the *kohen*, who represents Him.

Challah is also intimately connected with *nesachim*. *Nesachim* teach us
continued on reverse side

powerful
PRAYER

HASHEM ECHAD:
WITNESS TO ONENESS



The *ayin* and *daled* in the pasuk of Shema are written extra large. These letters spell the word *eid*, a witness. Klal Yisrael are witnesses to the Oneness of Hashem, testifying to it twice a day. Throughout all the generations, it has been the Jewish people who have declared to the world that Hashem is One.

When saying the word *echad*, we should think to ourselves that Hashem is *alef*, One—on earth and in all seven levels of the heavens (adding up to eight, *ches*), and *daled*, in all four directions of north, south, east and west.

Adapted from Emunah in the Classroom



Have you benefited from the Ani Maamin Foundation?
This is your chance to assist in spreading emunah.

Dedication Opportunities Available

For more information, call (416) 823-9241 or email dsapirman@gmail.com

**Coming
Soon!**

HASHEM'S VICTORY

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

As I write, Eretz Yisrael is in great danger and suffering under the threat of Iranian bombs. It is true that in the grand scheme of things, it seems that Iran has been more grievously hurt, but nevertheless there have been many casualties and wounded closer to home. Only the Ribono shel Olam knows what is next.


Allow me to share a lesson from Shoftim, one with great relevance for the moment. For 18 years, Midyan had been oppressing the Jewish tribes on the Eastern side of the Jordan river. In a *nevuah*, Gideon was appointed to lead the battle. He was told that he would be successful.

Gideon gathered an army of 32,000 and was ready to go to battle. But Hashem told him, "The people are too many...lest Yisrael praise themselves over Me, saying, 'My hand saved me.'" Instead, Hashem told Gideon, he should send home anyone who was afraid. Twenty-two thousand soldiers went home, leaving Gideon with only 10,000.

"The people are still too many," Hashem said. "Take them down to the water and I will purify them there. Whoever I tell you shall go with you and whoever I tell you should not will not go."

At Hashem's instruction, Gideon took the soldiers to the water's edge to drink. Some cupped water in their hands, but others bowed on their knees as they were accustomed to do before the Baal, drinking directly from the water. Only 300 did not bow at all. Hashem told Gideon to send home everyone but those 300.


Hashem wants to bring us salvation—but only when we are prepared to attribute the victory to Him. It is not acceptable for us to think it was our might that brought about our victory. In modern terms, if our strategies worked and our bombs hit their targets, it is only through the will of Hashem. We must never lose sight that whatever happens is only thanks to Hashem's agenda, and the more we focus on that the worthier we are of a *yeshua*.

Perhaps this is the reason that thousands of rockets fall, many intercepted, many landing in open fields, time and time again. Contemplating this, we can realize that the Redeemer of Yisrael is the one bringing all these nissim, and gain the awareness that *ein od milvado*. 

that the wellbeing and happiness of the nation depend directly on Hashem, whereas *hafrashas challah* teaches us that the livelihood of every household and every individual is under Hashem's *hashgacha*. Not only is the sunlight that ripens the wheat Hashem's messenger, but so is the income of every family. Even an individual's share in a nation's prosperity is an act of Hashem.

This awareness is renewed every time we prepare bread for ourselves and our families. We consider the care Hashem extends to every home, and just as we separate *terumah* from a pile of produce, we separate a piece of dough and raise it to Hashem.

Sometimes blessing is bestowed on the people's harvest in general, yet a man and his family can hunger for bread. Sometimes the reverse is true: in times of widespread scarcity and high prices, one man and his family do not suffer and are sustained by G-d's generosity, even without the blessing of the harvest.

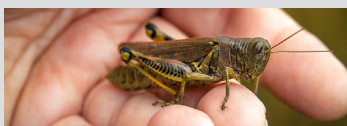
Taking challah signifies that Hashem not only watches over worlds and countries, but extends His care to the cities, to homes, to the people inside them. He watches over every soul, young or old, who calls out to Him. Challah represents the special *hashgacha pratis* of the individual. 

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




wonder WORLD

POCKET ROCKET



How far can a grasshopper jump?

In Parshas Shelach, the *meraglim* tell Klal Yisrael that they felt like grasshoppers in the eyes of the Canaanim. But while grasshoppers may be tiny, Hashem has given them many mechanisms to survive in a much bigger world. They have powerful legs that allow them to leap up to 20 times their body length, like a person jumping the length of a school bus. Their green and brown color helps them blend into grass and dirt, hiding from predators. In a swarm, they can travel miles, working together like a moving cloud of energy.

So while the spies felt small like grasshoppers, real grasshoppers are smart survivors—perfectly designed by Hashem to thrive, even in a world of giants. 

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