

# Pulse OF Emunah

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Foundation

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life

LESSONS

## A GIFT PASSED ALONG

Often, the goodwill generated by a gift may benefit others even if the giver himself does not experience the results.

The Bobover Rebbe, Rav Shlomo Halberstam, was very kind to a non-Jewish painter who painted his house. The Rebbe served the painter a hot breakfast every day, and when the job was completed, the Rebbe gave him a hefty tip, far beyond the standards of that time.

The painter's next customer was another from Jew, whose house was in dire need of painting, but who had only enough money to paint a single room. Warmed by the Rebbe's generosity on his previous job, the painter insisted on applying his tip from the Bobover Rebbe to cover the cost of painting the entire house.

Of course, a gift is sometimes necessary simply for the sake of common decency. One should always make certain to tip a waiter, taxi driver, barber, or other such worker for a job well done. In situations where it is customary to give a tip, failure to do so would actually lead to a *chillul Hashem*, since it would create the impression that religious Jews lack good manners or appreciation for others.

But even when a gift is not expected, the power of a gift to touch the hearts of others makes it a valuable tool, when used appropriately, for the creation of a kiddush Hashem.

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gem

OF THE WEEK

## TRAVEL AND TRAVAIL

*By Rabbi Moshe Pogrow*

Immediately after the Mishkan was erected, a cloud descended to rest on it, showing the Presence of Hashem in the Mishkan, guiding *klal Yisrael* from in their midst.

The people encamped around the Mishkan—it was their center. The cloud was the shepherd staff through which Hashem pointed His flock where and when to go.

We are told that this guidance was unpredictable. There were times when the people stayed in one place for a long period; at other times, they remained at rest for just a few days. Some of their rests lasted one night, and some a whole month, or even a year.

The Ramban explains that since they never had advance notice, whenever the cloud gave the signal, they would have to make all the arrangements for an extended stay, yet knowing that any moment they might have to pack up and follow its movement into the desert.

*continued on reverse side*

powerful  
PRAYER

HASHEM ECHAD:  
MERCY AND JUDGMENT



The belief that Hashem is One is one of the thirteen *ikrei emunah*. The ancient peoples believed in many gods; they thought that there was one god for good and a separate god for evil. We declare in this *pasuk* that everything comes directly from Hashem, for He controls everything that happens in the world.

The two names of Hashem in the first *pasuk* describe different *middos* with which Hashem treats the world. The name Hashem refers to *rachamim*, and the name Elokim describes judgment.

*Adapted from Emunah in the Classroom*



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Soon!**

## A WAKEUP CALL

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

In this week's *parsha*, we read about an interesting mitzvah: to blow a pair of silver trumpets in the Beis Hamikdash at certain specific times, such as wartime, during *korbanos*, or when calamities befall *am Yisrael*.

The Sefer Hachinuch offers a rationale for this mitzvah, one relevant to every day of our lives. "Since it was required to focus when bringing a *korban*... with complete *kavanah*, before the Master of all, Who commanded us about the *korban*, and also in times of troubles one must have great *kavanah* when pleading before Hashem to have mercy, therefore we have been commanded to blow the trumpets at these times. Since a person is merely a physical being, he [i.e. his emotions] need to be roused for such things. By human nature, without something to awaken him, a person can remain as if sleeping. Nothing has a greater ability to arouse emotions than the power of music, and trumpets are [one of] the most powerful instruments."

What a lesson! Without effort to awaken, we can sleep through life, going through the motions without feeling or passion. The messages in the mitzvos we do may simply go over our heads, leaving no impact on us.

Today, in *galus*, we have no *korbanos*—but *tefillah* is their replacement. It, too, requires *kavanah*. If a person was drowning and quietly mumbled for others to come and save him, it would be ridiculous. Yet in our davening, we beg and plead for Hashem's mercy to spare us from the things we dread—without listening to the words. Even in ancient times, as related in the Gemara, maintaining attention was always a *nisayon*.

In Maariv we say, "Remove from us enemies, plagues, the sword, and hunger." In today's world, these words should jump out of the *siddur*! How many swords have been lifted against us? Did the world not long ago experience a plague during which millions of people passed away, including so many *acheinu beis Yisrael a"h*? We must stop a moment before davening to realize Who we are talking to, what messages we are sending Him. The feelings we express should be mirror the seriousness of the words.

May Hashem help us to go through life fully awake, so that we, our *tefillos* and our *mitzvos* will merit gracious acceptance on High. 🕯

This is the lesson of the journey through the *midbar*. We learned to trust Hashem's instructions, no matter how incomprehensible they seemed to us. At times He instructs us to leave what we have just begun to love, and at times He asks us to stay in an undesirable situation—but nevertheless, we accept whatever He commands.

But closer consideration reveals that it was not the strain of long journeys but the patient waiting in one place that was the real test. Nothing is said of the duration of the journeys, but prolonged waiting is mentioned several times. We are told, three *pesukim* in a row, that they journeyed forth only after the cloud lifted, traveling or not traveling according to the cloud.

Clearly, particular stress is placed on klal Yisrael's endurance and patience. This is understandable, considering the inhospitality of the *midbar*, and the fact that the people, not yet condemned to forty years of wandering, were fully aware that every stop they made in the wilderness was only keeping them from their promised destination.

Through their wandering and following, the people acquired the quiet, serene resignation and trusting patience that they would carry with them throughout their wanderings in the wilderness of nations over so many centuries of *galus*. 🕯

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



## wonder WORLD

### FIRE RISING



Where can you see a round flame?

In Parshas Behaaloscha, Aharon is told to "cause the flames to rise up," which is where the name of the *parsha* comes from. Rashi explains that the flame should rise steadily upward on its own. But why do flames always go up?

When something burns, it releases heat. Hot air is lighter than cold air, so it rises. As the hot gas move upward, it pulls in fresh air from below, bringing in more oxygen to feed the flame. That's why fire dances upward—it's riding a stream of rising hot air, called a convection current. In outer space, where there is no gravity, flames don't rise. They form little round balls! Without gravity to pull cool air down and let the hot air rise above it, there's no current—so the flame just floats. 🕯

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