

Pulse OF Emunah

ANI
MAAMIN
Foundation

ISSUE # 466 | PARSHAS KI SEITZEI

FRIDAY AUGUST 21, 2026 | 8 ELUL, 5786

life

LESSONS

FINDING CONTENTMENT

Reproduced from "Living Kiddush Hashem" by Rabbi Shraga Freedman, with permission of ArtScroll/Mesorah Publications.

Let us take a look at Megillas Rus. Rus was a princess who left fabulous wealth to subsist on charity. What led her to make such a tremendous sacrifice?

Today, we are surrounded by excitement; nothing we can offer is able to compete. Parents, *mechanchim*, and *kiruv* professionals attest that no prizes inspire interest in Torah; the attraction of the outside world is too strong. We must find another way.

Naomi's influence on Rus can be seen in her name:

Naomi means pleasant (Rus Rabbah 2:5).

Pleasantness and sweetness were the hallmarks of Naomi's personality, and this was more attractive to Rus than all the riches available to her in Moav.

There is no need for us to augment the Torah with thrills—it offers something more appealing than fun. The Torah is pleasant; it creates authentic happiness. True, it does not generate heart-pounding excitement, but excitement fades. Long-lasting satisfaction is more fulfilling than a superficial thrill.

When people see true happiness, they learn not to be fooled by cheap substitutes. The pleasure of Shabbos, the beauty of truth, a strong, loving family, the inner satisfaction of living with morals and discipline, the security fostered by *emunah* – all of these enable people to withstand the allure of the world.

We cannot fight fire with fire; we cannot compete with the outside world on its own terms. Rather, we should expose our children to something entirely different: the contentment of a Torah life



gem

OF THE WEEK

DIVINE SEAL

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

It is well known that the Torah obligates us to save property and give assistance to those that need it. In this week's Parasha, it tells us that if you see a driver of animals and their loads, which have fallen, and he is having difficulty loading and lifting them, you are to help him load the animal

Here the Torah speaks of *טעינה* (helping load), whereas previously in Shemos 23:4-5, it speaks about *פריקה* (helping unload). There, it is stated that one has an obligation to provide assistance, as well as a duty of *צער בעלי חיים*, to prevent an animal from suffering. Here, however, the obligation of saving property and rendering assistance is treated as a general duty regulating social commerce.

In Bava Metzia 32a, it says that unloading must be done without taking compensation, but loading one is allowed to be paid for it. Unloading saves someone from monetary loss, loading assists someone in carrying out an objective. Therein lies a distinction made by *halacha* regarding compensation.

Continued on reverse side

powerful
PRAYER



ES TZEMECH DOVID:
THE ANNOINTED KING

When the geulah finally comes, we will once again have a king from the house of David, a king we call *Mashiach*. The word *mashiach* means "anointed," a reference to the *shemen hamishcha*. Not every king needed to be anointed—it was usually saved for times of dispute or following a gap between kings, to demonstrate that this is indeed the real King. When *Mashiach* finally comes, it will be about 2,500 years since the last king from the House of David, so we will anoint him. For this reason he is called the *Mashiach*.

Adapted from Biur Tefillah (Ani Maamin Foundation)

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

TIME TO WAKE UP

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

Last week we wrote that the purpose of the *Mussar* movement was to bring the *emunah*, that we already fervently believe, from our minds into our hearts and our emotions. We quoted R' Yisroel Salanter's *kashya*: Why is it when we believe fervently in Hashem, and His complete Divine Providence, we do not automatically feel afraid of transgressing Hashem's will as we would feel afraid of a fire?

This is the all-important answer: Hashem's purpose in creating this world was that people should merit the infinite pleasure of being in the proximity of the *Shechinah* in *Olam Haba*. However, it is Hashem's desire that we should earn that reward, rather than receive it for free. In order to earn our reward, there must be free will, by which we make choices between good and evil. If a believer would have spontaneous fear from Hashem as we do from fire or other natural dangers, it would be virtually impossible to sin, thus negating all free will.

Therefore, when Hashem created the world, He made it so that we would automatically fear whatever else poses a threat, but not automatically fear Hashem. Hence it is entirely possible that a person can be a total *maamin*, know the negative consequences of an *aveira*, and the positive rewards for serving Hashem, and live his life as if he is totally oblivious of this belief. He can commit an *aveira*, although he is totally convinced that Hashem is watching. No one should ever think that a slip means he is not a true *maamin*. Not at all! He is indeed a *maamin*—but only at the very first level, where his *emunah* has not yet been fully internalized and integrated into his emotions.

When a person knows that *Yamim Noraim* are coming and the whole world, including himself, will stand in life or death judgement, he can still go about his daily routine as if no such event is on the agenda. There is a command to blow trumpets in the *Bais Hamikdash* when *korbanos* are being sacrificed, in a time of war or some other distress on the *tzibur*.

The *sefer* Hachinuch explains that human nature is such that a person may remain as if in a slumber, with no emotional awakening. Since the sound of music has a very strong effect on our emotions, and we need to have great *kavana* by *korbanos*, and certainly when pleading for mercy in a time of *tzara*, we are commanded to blow the trumpets, a very powerful musical instrument.

At this time of the year, we need to wake ourselves up from that slumber, and allow the reality of the time to penetrate deeply into our hearts and our emotions. Living on cruise control is not sufficient. May we all be *zoche* to use the opportunities Hashem gives us at this time of year a very positive and wonderful judgement 🔥

continued from previous page

It is permissible to take compensation for loading. A person who is employed is not obligated to neglect his own livelihood without appropriate compensation. This is a characteristic of Jewish law's outlook on the fulfillment of duties in society.

Halacha in Judaism does not subscribe to the extravagant zeal that demands complete renunciation as a general rule in communal life, and which equates virtue with self-sacrifice, and a demand to renunciate. We do not accept such a philosophy, because it could never become a universal standard. If it were put into practice, it would spell the end of social commerce.

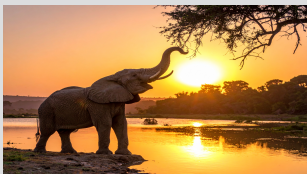
Being an unrealistic ideal — as a standard for everyday conduct — "practical-minded" people would feel they would have no other alternative but to adopt an attitude of rank egotism.

There is a universally binding Jewish social principle that agrees with the moral validity to man's need to provide for his own existence and independence. In addition to our own needs being met, we cooperate, with equal seriousness, in attending to and assisting in the preservation of our neighbour's property, furthering his endeavors. Jewish truth denies that any selfishness attaches to striving for one's own interest; indeed, it views such striving as a duty commanded by Hashem. Only then could it truly place the Divine seal אֲנִי, on it's rule, "Love your neighbour as yourself." 🔥



wonder WORLD

ANIMAL RESCUE



Do animals of different species help each other?

Not only is the elephant the largest land mammal, they are also very smart and highly emotional animals. They are known for their incredible memory and will remember trails and watering holes, all passed down through their ancestors. They show signs of grief, sometimes visiting bones of relatives, and even linger around the body of a loved one for up to a week. Elephants will change their environment around them in order that other species survive. There have been documented cases of elephants helping wounded animals from predators, or helping turtles cross the road. They will even walk at the pace of the slowest member 🔥