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Who is the Navi Ovadia?

By Daniel Keren



Rabbi Yisroel Reisman

One of the featured speakers at the recent Memorial Day Flatbush Hakhel Event was Rabbi Yisroel Reisman, the mora d'asra of the Agudath Israel of Madison shul in Flatbush.

His lecture was titled "The Shortest Navi" in reference to the fact that Sefer Ovadia is the shortest of all navuahs (prophecies) recorded by any Jewish prophet in the Tanach (the Jewish Bible) with just 21 pesukim (verses). Sefer Ovadia is the fourth of prophecies recorded in Trei Asar (The Book of the Twelve Prophets).

Where Can Ovadia Be Found in Tanach?

Who is Ovadia? In short, Rabbi Reisman explained that Ovadia was a ger (convert) to Judaism from Edom (ancient Rome.) Hashem in Sefer Ovadia gives the

Navi a prophetic vision about Edom which at the time was at the greatest world power – the Roman Empire. Although his sefer of prophecies at just 21 verses is the shortest book in Tanach, Ovadia appears in two other books of Tanach.

Three times - (twice in Melachim Aleph 18:3 and 18:12) and once in Melachim Beis 4:1) Ovadia is described as a yireh Hashem, one who fears G-d. One of those times he is even described with the additional phrase of “me’od) one who fears Hashem greatly or very much.

Only three other people are described in all of Tanach as a yirei Hashem, one who fears Hashem – Avraham, Yosef and Iyov (Job). Yet only Ovadia is described as one who fears Hashem “me’od – greatly.”

A Vision of the Complete Destruction of Edom

In Sefer Ovadia, Hashem gives the Navi a vision concerning Edom the descendants of Eisav. It is a prophecy foretelling of the complete destruction of Edom who has severely oppressed the Jewish nation, destroying their holy Beis Hamikdosh (Temple in Yerushalayim).

Why was Ovadia chosen to relay this navuah? Rabbi Reisman explained that we learn in the Gemorah (Sanhedrin 39b) that it was because Ovadia rejected the heritage of Edom. He was born an Edomite yet chose to become a ger (convert) to Judaism, that he gained this vision of the utter future destruction of the wicked kingdom of Edom. Today the legacy of Edom continues with those Christian nations that continue to persecute the Jewish people from the time that ancient Rome made Christianity the official religion of the Roman Empire and the Catholic Church today continues to have its headquarters in the city of Rome.

We learn in Melachim Beis that Ovadia was a disciple of Eliyahu HaNavi during the difficult days of King Achav and his wicked wife Ezebel (Jezebel). Achav’s wife was promoting the worship of the avoda zora (idols) of Baalim and in her campaign to do so she began a vicious campaign to hunt down and kill out all of the prophets of Hashem. Ovadia [Ovadiyahu] was employed to manage the properties of Achav and Ezebel.

Maintaining His Righteousness Despite a Connection with Very Wicked People

He is lauded in the Gemara for maintaining his righteousness and fear of Hashem despite being in close association with two very wicked people (Achav and Ezebel) and this is compared to his ancestor Eisav who despite being raised by two righteous parents (Yitzchak and Rivka) went off the path of righteousness and became a rasha (wicked).

Ovadiyahu risked his life to save the lives of 100 righteous prophets of Hashem by hiding them in two different caves. He spent all of his money in

purchasing food to sustain those prophets. When his money was exhausted, Ovadia borrowed money at ribbis (interest) from the son of Achav in order to continue feeding the hidden naviim. Rabbi Reisman explained that although the Torah prohibits borrowing money with ribbis, in cases of pikuach nefesh (saving the lives of Jews,) it is permitted.

We read in Melachim Aleph that Hashem punished Achav for his wickedness by causing a drought that struck his kingdom causing a terrible famine. After three years Hashem commands Eliyahu Hanavi to approach Achav and tell him that Hashem is going to end the famine by allowing the rain to fall. Ovadia meets Elijah and after falling upon his face in greeting the great prophet, he is told by Eliyahu to tell his master Achav that Elijah is coming to see him.

The Widow Makes an Appeal to the Navi Elisha

Unfortunately, Ovadia died before he could pay back the loan. Which brings us to Perek Daled (Chapter 4) of Melachim Beis where he is mentioned albeit without his name. The Navi Elisha, the disciple of Eliyahu is approached by a woman who pleads for help. She explains that her husband (Ovadia) -- "Your servant, my husband, has died, and you know that your servant did fear the L-rd; and the creditor has come to take my two children for himself as slaves."

Elisha asks her if she has anything at all in her home and she replies she only has one jug of oil. He tells her to borrow as many vessels from her neighbors as possible and bring them into her home where the one jug of oil miraculously filled the many borrowed vessels. She was then able to sell those jugs of miraculous oil and with the money was able to pay off her husband's loan and saved her children from being enslaved. She was able to live comfortably for the rest of her life with the money remaining after paying off her husband's loan.

The Gemara Tractate Sanhedrin Lamed Tes (39b) teaches that Ovadia was a convert from Edom. So how could he become a Navi. Rabbi Yehuda Halevi in his classic sefer the Kuzari argues that prophecy, navuah is restricted to one who has Jewish lineage. So how could Ovadia reach such an exalted spiritual level that he was able to receive a vision from Hashem that is recorded for all time in the Tanach.

The Gemora explains that Ovadia was worthy to become elevated to the level of a Navi even though he was a convert because of his mesiras nefesh risking his life to save the 100 naviim that he hid and fed by exhausting his wealth. Rabbi Reisman said that it appears from the Gemara (Sanhedrin 39b) that Ovadia was greater than Avrohom Avinu in the realm of yiras Hashem, fear of Hashem.

Rabbi Reisman noted that there appear to be more Kohanim (Jewish priests) in the Sephardic shuls than in Ashkenazi communities. Why is this so? He conjectured that the explanation can be found from a pasuk in Sefer Obadia that declares "the exile of Yerushalayim which is in Sepharad." Sepharad refers to Spain

where most Sephardim today are descendants of those Jewish exiles from Jerusalem. In Jerusalem, there was because of the Beis Hamikdosh (Holy Temple) a much higher percentage of Kohanim in the holy city, because of their work in the Sanctuary. That is a possible explanation for why we find more Kohanim in Sephardic synagogues than in Ashkenazi houses of worship.

Two Types of Those Who Fear Hashem

Rav Avraham Pam, zt"l, taught that there are two types of those who fear Hashem. The first is that of yiras haonesh, the fear of punishment for doing an aveira, sin against the Torah and Hashem. The second type of fear is that of yiras Haromemus, the fear of violating the Ratzon Hashem, the desire of G-d, even if there is no punishment.

What is the mitzvah? To not transgress a mitzvah because of one's fear of punishment or because of one's love of not upsetting the desire of Hashem. The greatest yirah, fear is indeed that of yiras haromemus.

Rabbi Reisman noted that a person has a yetzer hora to do a certain aveira. Imagine, however, if Rav Moshe Feinstein, zt"l would come to visit your home. Your respect and admiration for the Torah luminary would result in your absolutely not wanting to transgress any sin in the presence of such a great tzaddik. A person, Rabbi Reisman declared, should try and reach this madreiga, level of not doing an aveira because you truly sense the presence of Hashem.

What is the True Goal of One's Yirah Hashem?

Rav Yaakov Kamenetzky says that the goal of yirah (fear of Hashem), is that it should prevent a person from doing an aveira. A person has to be in control of his or her life. And yirah Hashem is to be utilized to help a person avoid transgressing sins.

The Bayis Sheni (the Second Holy Temple) was destroyed because of gaiva arrogance, the tendency to try to be in control of the lives of others. Unlike the bad trait of taiva, physical desires which was the cause of the destruction of the Bayis Rishon (the First Holy Temple), gaiva which is the middah of Rome (Edom and Christianity) is unlimited. One who succumbs to sins of taiva is limited in his aveiras as there is a limit for example in just how much one can eat at any time. Gaiva, arrogance however is unlimited. That is why we are still in galus (exile) from the cause of the destruction of the Bayis Sheni. The Navi Ovadia because he was a yirah Hashem "me'od" was able to control his own actions despite his tendency as a gair of Edom to be harmed by the middah of gaivah.

Reprinted from the June 4, 2026 edition of The Flatbush Jewish Journal.

How Could the Spies Sent by Moses Come Back with a Negative Report

From the Teachings of the Lubavitcher Rebbe
Rabbi Menachem Mendel Schneerson, Zt"l



This week's Torah portion, Shelach, tells the episode of the spies whom Moses sent to gather intelligence about the land of Canaan. Ten of the twelve spies returned with disparaging reports; that although the land was fertile, its inhabitants were too strong and their cities too well guarded to be defeated by the Israelites. This report broke the morale of the Jewish Nation.

These spies were no ordinary men. They were the leaders of their tribes, especially selected by Moses for this mission. Their report was not animated by fear of physical defeat; instead, they feared a spiritual defeat.

In the wilderness, each of the Israelites' needs was met by a direct gift from G-d. Their bread was the Manna which fell from the heavens; their water came from Miriam's Well; their clothes never needed repair.

The possession of the land of Israel meant a new kind of responsibility. The Manna was to cease. Bread would come only through toil. The miracles would be replaced by labor; and with labor came the danger of a new preoccupation.

The spies feared that the concern to work the land and make a living might eventually leave the Israelites with less time and energy for the service of G-d. When the spies said, "It is a land which eats up its inhabitants," they meant that the land and its labor, and the resulting preoccupation with the materialistic world, would "swallow up" and consume all their energies. They thought that spirituality flourishes best in seclusion, in the protected peace of the wilderness where even the food was "from the heavens."

And yet, the spies were wrong. The purpose of life is not the elevation of the soul: it is the sanctification of the world.

The end to which every mitzva aims is to make a dwelling place for G-d in the world-to bring G-d within the world, not above it.

Every Jew may feel the doubts that plagued the spies. While involved with Jewish activities, he feels wholly given over to the spiritual demands of Judaism. But in his work he can see little or no religious significance.

But he is making the spies' mistake, of placing G-d outside the world, of failing to respond to G-d's presence in every human transaction, forgetting the imperative to "Know Him in all your ways."

The essence of spirituality lies in a Jew reaching out beyond himself to his fellow Jew, to the world of his work, extending holiness to everything he touches, without the thought that this or any situation lies outside the domain of G-d.

Reprinted from the Parshat Shelach 5763/2003 (Issue #774) email of L'Chaim, a publication of the Lubavitch Youth Organization in Brooklyn, NY. Excerpted from Torah Studies by Jonathan Sacks, based on talks by the Lubavitcher Rebbe.

Rav Avigdor Miller on Getting Enough Sleep



QUESTION: When a person is tired should he push himself to learn Torah?

ANSWER: I want to say something on this subject.

Many people have spoken to me about mental disturbances. Some are taking medicines from psychiatrists. And I always ask them, “Before you became ill, did you sleep sufficiently?” and in most cases the answer was no.

Lack of sleep, you should know, has upset many people. I know yeshiva boys who ruined themselves by not sleeping enough. They ruined themselves for life *chalilah*. If a person doesn’t sleep sufficiently, he is going to reap, *chas v’shalom*, the harmful benefits of an upset mind.

And therefore, you must get enough sleep. You must get enough sleep!

Even this week a man said to me, “Does it mean I have to learn less at night?”

I said, “Yes. Absolutely. You must go to sleep because you’re in a depressed mood and your lack of sleep is going to cause you to become more and more depressed *chas v’shalom*. So therefore, you must get enough sleep.”

Once upon a time, *tzaddikim* used to suffer and sleep very little because they were capable; they had the *gevurah*, they were able to survive. Today you have to watch yourself. *ושמרתם את נפשותיכם!* And therefore, that’s one of the first things. You must get enough sleep.

Reprinted from the current website of Toras Avigdor. The question was asked at Rav Avigdor Miller’s Thursday night lecture back in January 1996 (Tape #E-46).

Thoughts that Count for Our Parsha

You shall take courage and take away some of the fruit of the land. (Num. 13:20)

When Moses sent the twelve leaders into Israel to spy out the land which had been given by G-d to the Jewish people, he told them to bring back some of the land's fruit with them. Rabbi Nachman of Breslov (1772-1811) used to say: The nations of the world have stolen the Land of Israel from us. Therefore, it is our duty to stand up and unceasingly shout that it is indeed our land. We must protest to the whole world, that even though other nations have lived in the Land of Israel for many generations, it has not become theirs, and their claim upon it is no claim at all. We are obligated to cry out, as is indeed the law, that if one protests against someone's occupying land, his claim upon it is nullified.

You must separate the first portion of your kneading - arisa - as a dough offering. (Num. 15:20)

There are two meanings to the word "arisa." The first is the kneading trough in which dough is made, and the second is a child's cradle. This verse teaches us that one should pay particular attention to a child's education while he is still in the cradle. For even when they are so tiny it is our duty to educate them as Jews, and not to postpone it until a later time. (*Chatam Sofer*)

"The first portion of your kneading" means that the first part of the day must be dedicated to G-d. It should be "an elevated gift" (15:19) - one should say Psalms, learn Torah, pray in the synagogue and the like. (Rabbi Yosef Yitzchok, the Previous Lubavitcher Rebbe)

Reprinted from the Parshat Shelach 5763/2003 (Issue #774) email of L'Chaim.

British Doctor: “My Colleagues Said They Would Refuse to Treat Dying Israelis”



A Jewish physician in the United Kingdom has raised serious concerns about antisemitism within the National Health Service, claiming that some medical professionals have openly stated they would refuse emergency treatment to Israeli patients, prompting a government response and an urgent review of the healthcare system.

The doctor, identified only as Baruch, told ITV News that he was disturbed by conversations with fellow healthcare workers at a London hospital who allegedly admitted they would not provide life-saving care to Israelis in emergency situations.

“It is very scary to me that I have met doctors who’ve said that they will not, point-blank, treat somebody who has come from certain areas of the world. If they are dying in A&E, I’ve been told by doctors that if they’re from Israel, then they will not treat that person. That to me is disgraceful,” Baruch stated.

Baruch also alleged that Jewish patients had, in some cases, been denied access to kosher food while receiving hospital care.

The accusations drew a swift response from Britain's Department of Health and Social Care, which characterized the claims as deeply troubling.

Officials acknowledged broader concerns within the healthcare system, stating that "the medical healthcare professional regulatory system is failing to protect Jewish patients and NHS staff."

In response to the allegations, Prime Minister Keir Starmer ordered an urgent review of antisemitism and discrimination within the NHS. The investigation will be led by Lord Mann and will examine both antisemitic incidents and other forms of racism throughout the public healthcare system.

Baruch said the atmosphere he has experienced within the medical profession, combined with growing concerns about antisemitism in British society, has led him and his wife to decide to leave the United Kingdom and relocate to Israel.

The move brings an end to a family history in Britain stretching back approximately 400 years, dating to the return of Jewish settlement during the era of Oliver Cromwell. With his parents and five siblings already living overseas, Baruch said he will be the last member of his family to leave.

"To have that long lineage of a family who came here 400 years ago and now having to leave because on the one hand we want to leave, we love Israel, but also leaving because of antisemitism, is very sad," Baruch reflected.

A spokesperson for the Department of Health and Social Care reiterated the government's concerns and commitment to addressing the issue.

"These reports are shocking. It is unacceptable that people do not currently feel safe working in and using the health service. Recent incidents of antisemitism have drawn stark attention to problems of culture and how racist incidents are addressed. This government has been clear that change is needed and that the medical healthcare professional regulatory system is failing to protect Jewish patients and NHS staff. That's why the prime minister ordered an urgent review, led by Lord Mann, into antisemitism and all forms of racism in the health service. We will use every tool at our disposal to make sure Jewish NHS staff feel safe at work," the spokesperson confirmed.

The revelations come against the backdrop of a broader rise in antisemitic incidents across the United Kingdom. In late April, two Orthodox Jewish men were wounded in a stabbing attack in London's Golders Green neighborhood, an incident that contributed to the government raising the national terrorism threat level from "substantial" to "severe" for the first time in more than four years.

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Before You Erase the Jews, Read This

By Joseph Cox



From railroads to penicillin to the food on your table, Jewish innovation shaped the modern world.

The year was 1921. A catastrophic drought has hit one of the world's richest grain producing regions, the Volga River basin. In a dramatic attempt to save lives, the American Relief Administration shipped millions of tons of grain to Russian ports. But that grain never made it to the starving interior. Broken down railroads couldn't move it to those who needed it. As a result, five million people starved to death.

In 1966, a similar famine struck India. 80% of crops in Bihar were destroyed and 60 million people faced imminent starvation. 11 million tons of grain were shipped to ports. Unlike the Russian famine, that grain was successfully moved and millions saved.

The critical difference between these two stories was railroad technology. The thermite process, a chemical reaction that generates intense heat to fuse metals, enabled railroad ties to be joined together on an atomic level. They thus formed a

single continuous rail that was far easier to maintain. With the old bolt-together methods, trains not only produced the classic “*clack clack*”, they broke down constantly. A single broken connection could cripple a transportation network. A series of them could starve a population.

In India the railroads had been upgraded, and famine was averted.



Hans Goldschmidt

I’m telling you this story not because I’m fascinated by railroads, but because the thermite process was developed by Hans Goldschmidt, a German Jew. This single invention highlights something we often miss.

More Than Apps and Startups

When people talk about the Jewish and Israeli impact on modern life, we often focus on the iPhone, Waze, the microprocessor and various apps.

But the Jewish impact on modern life is far more fundamental than that.

Karl Landsteiner discovered blood types, enabling transfusions. Benno Straus developed 18/8 stainless steel, enabling the safe storage of perishable foods (including milk, which used to be a major source of tuberculosis).

While Alexander Fleming discovered penicillin, it was Ernst Chain who enabled that unstable laboratory curiosity to become a lifesaving antibiotic. Not only that, Ernst foresaw antibiotic resistance and laid the groundwork for follow-on antibiotics like Amoxicillin.

Herman Pines, another Jew, opened up entirely new ways to process raw petroleum. His work yielded practical plastics, far higher yields from petroleum resources (and thus massive reductions in pollution for the same energy output) and even synthetic rubbers and seals. Today’s petroleum industry, which enables almost every industry on earth, is based on Pines’ work. Not only that, Pines enabled the shift from leaded to unleaded fuel. Since lead poisoning measurably reduces

cognitive function, removing it from fuel raised global IQs by as much as 6 points while seriously boosting public health.

The Disease Nobody Talks About Anymore

In 1900, over 80% of children had rickets, deforming their ribcages and softening their skeletons. Many died from opportunistic diseases; surviving girls often died in childbirth because their bodies couldn't bear the strain of labor. Meanwhile, half of all Chinese laborers in Malaya were dying from beriberi. A Jew named Casimir Funk solved these problems. He coined the term "vitamin" and identified specific deficiencies as the cause of these devastating conditions.

A World Without Jews

Today, more and more people openly talk about the wonders of a world without Jews. They speak about exploitation and oppression being erased, as if Israel and the Jews are the core of all evil. What they often don't realize is that they owe their very lives to Jewish innovation.

This innovation didn't stop in the 1940s. From communications to healthcare to water security, some of the most advanced technologies in the world are being developed by Jews and Israelis.

My cousin Amitai used to get drunk with hard-core antisemites. Back in those days they required a little help before they'd blurt out their underlying Jew-hatred. But eventually they'd tell him that they knew the Jews ruled the world.

Rather than argue, Amitai would say, "Well, yeah. But there are only 15 million of us, not enough to control the *entire* world. Care to guess what countries we actually control?"

Invariably, his interlocutors would say the US, maybe Europe and Australia and Canada. As they listed the victims of Jewish control, my cousin would nod his head, agreeing with every word.

When they were done, he'd ask, "And would you rather live in any *other* country?"

Jews don't rule the world but their impact is enormously positive.

Amitai was speaking to a fundamental truth: Jews don't rule the world but their impact is enormously positive. The Jewish People should be proud of their achievements that have saved countless lives, enriched cultures, and increased the quality of life for people across the globe.

When others suggest the world would be better off without the Jews, perhaps they can be reminded of Hans Goldschmidt – and so many others – who have positively impacted them and the world they live in.

Reprinted from the current website of aish.com

17 Jewish Teachings About Money That Will Change Your Life

By Rabbi Yehuda Altein



Money is what makes the world go round, and the Torah is full of meaningful guidance on how to earn, view, and spend it properly. Read on for 17 Jewish teachings about money and wealth.

1. “If you eat the labor of your hands, you are fortunate and it is good for you” (*Psalms 128:2*)

Working hard to make a living is a virtue. Many of the great Talmudic sages were engaged in professions such as drawing water and carrying packages. Living in the lap of luxury might seem like the perfect life, but it’s not the *Torah* ideal.

2. “Want to ‘salt’ your money? Decrease it” (*Ketubot 66b*)

It’s the paradox of financial security: Want to protect your money? Decrease it by giving charity. Charity might look like a loss on paper, but it’s your best insurance policy.

Charity does more than preserve your numbers—it raises them. The Hebrew words for “tithe” and “wealth” are similar, leading to the Talmudic saying, “Aser bishvil she’tis’asher”—tithe so that you will acquire wealth.¹

3. “Who is wealthy? He who is happy with his lot” (Ethics of the Fathers 4:1) The key to happiness is not wealth; it is being satisfied with what you have. There is so much in life to be grateful for. Focus on what you have, not on what you don’t, and you are well on the way to happiness and true peace of mind.

4. “Rabbi Yehuda the Prince would respect the wealthy” (*Eruvin 86a*) G-d picks His customers wisely. If He granted you wealth, that means He trusts you to use it well. Rabbi Yehuda the Prince would respect the wealthy—not to gain favor, but because he recognized their Divine potential.²

5. “Remember the L-rd your *G-d*, for He is the one Who empowers you to make money” (*Deuteronomy 8:18*)

This might be the most foundational teaching on this list: When you succeed, don’t let it get to your head. It’s not your careful decisions and clever manipulation that brought you to where you are. Everything you have is from G-d, so remain humble and thankful.

6. “One handful of gratification is better than two fistfuls of hard work and anxiety” (*Ecclesiastes 4:6*)

Making less money without aggravation might be better than making a fortune without being able to sleep at night. You’ll end up with enough to buy whatever you want, but no peace of mind to enjoy it.

7. “A person prefers a portion of their own over nine portions of another” (*Bava Metzia 38a*)

G-d wired us with a unique nature: we appreciate the little we earn ourselves more than the plenty handed to us by someone else. Even if you end up with more, when it’s not yours, an uneasy feeling lingers.

8. “He who loves money will never be satiated with money” (*Ecclesiastes 5:9*) Money is a bottomless pit: the more of it you get, the more you want. It’s like a thirsty person trying to quench his thirst with salt water.³ The only way out of this vicious cycle is to stay focused on what really matters in life: G-d, Torah, family, and giving to others.

9. “For the righteous, their assets are more precious than their own body” (*Sotah 12a*) This one seems counterintuitive. Why would a righteous person hold material possessions so dear? The Talmud explains: “Because they don’t engage in theft.” If money comes easily through dishonest means, it loses value, and you’re more inclined to waste it. But if you’re honest to a fault, every penny is precious.

10. “When you are brought to the Heavenly Court, the first question they ask you is: Did you make an honest living?” (*Shabbat 31a*) That tells you something. Before they ask whether you studied Torah, raised a family, or awaited Moshiach, they ask about your integrity in business.

11. “Making a living today is manna from Heaven” (Rabbi Shmuel Schneersohn of Lubavitch) At the end of day, making a living is

nothing short of a miracle. With today's competitive marketplace and high cost of living, simply putting food on the table is a heavenly gift. And just like the Jews in the desert, you can rely on G-d to keep giving it.

12. "He Who gives life gives sustenance" (based on *Taanit 8b*) When times are tough, remember this: you didn't get here on your own. G-d is the one who gave you life. And that same G-d can be counted on to give you everything you need. As we say in the Grace After Meals, "He sustains the entire world with His goodness, with grace, kindness, and compassion."

13. "The more you own, the more you worry" (*Ethics of the Fathers 2:7*) Sure, it's nice to have a fancy car, a large house with all the latest gadgets, and everything else the 21st century has to offer. But everything comes with a price—and not just the credit card type. And hiring someone to do the worrying just adds another headache to the list!

14. "Money Is Mud" (Yiddish saying) The numeric value of געלט, the Yiddish word for money, is the same as בלאטע, mud. That's a colorful way of conveying an important message: If you aren't careful, money can easily get to your head, harming your dignity and dirtying your character. As the chassid Rabbi Meir Simcha Chein put it, "Three things are guaranteed to affect you. Money makes you crazy, alcohol makes you drunk, and Chassidic teachings make you a better person. And if any of them didn't affect you, it's because you didn't have enough of it!"

15. "Skin a carcass in the marketplace for pay, and don't say, 'It is beneath my dignity'" (*Pesachim 113a*) There is nothing more dignified than doing whatever it takes to support those you love.

16. "People worry about a loss of money (ibud damav), yet they don't worry about a loss of days (ibud yamav)" (ancient Jewish proverb)⁴ Every moment in life has a Divine purpose. A financial loss can be recovered, but a moment that wasn't used for its Divine purpose is gone forever.

17. "Your friend's money should be as precious to you as your own" (*Ethics of the Fathers 2:12*) The Torah teaches us to "love your fellow as you love yourself."⁵ But the Torah adds the possessive letter lamed before "your fellow." So the verse is also telling us to cherish that which belongs to your fellow as you cherish that which is your own.⁶ A little sensitivity can go a long way toward making this world a more peaceful place.

Reprinted from the current website of Chabad.Org