

Zmanim

קבלת שבת

London 9:05

Manchester 9:25

מוצאי שבת

London 10:34

Manchester 10:56

תדון בני

כ"ג תמוז תשפ"א

פרשת פינחס



EMUNOH IN THE PARSHA



פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל...

(במדבר כה:יא)

What would your immediate response be if you suddenly heard the *shofar* of *Moshiach*? If this week's *parsha* is anything to go by then the answer is simple: you'd drop everything and go running. We know this because of the episode with Pinchos who killed Zimri and Kosbi. Pinchos is heralded as a hero and credited with turning back Hashem's anger. But it wasn't just because he killed them.

The **Divrei Chaim of Sanz** zy"א explains that what really appeased Hashem was the fact that nobody tried to prevent Pinchos from doing what he did. In other words, although many of them were involved in the *cheit*, nevertheless as soon as Pinchos stood up and decried it, all of Bnei Yisroel came to their senses and realised how wrong they had been. In this way Pinchos was demonstrating that when *Yieden* get caught up in *aveiros*, it's only because they are temporarily possessed by a *ruach* of *tumoh*. But the moment a *tzaddik* shows them the error of their ways, they immediately do *teshuvah*.

Chazal tell us that the *gilgul* of Pinchos is Eliyohu Hanovi (*Yalkut* 771). This is because at the time of *Moshiach*, Eliyohu will perform the same demonstration. He will announce the *geuloh* and all *Yieden*, even those who may have strayed from the path of Torah, will be brought to their spiritual senses again and come running. This in its own right will be what merits the coming of *Moshiach* ב"ב.

EMUNOH IN THE SIDUR



רוקע הארץ על המים

The *Gemoro* (*Tomid* 32a) tells us that even experienced sailors who are used to spending weeks or even months at sea, do not feel fully secure until they are on dry land. There is something reassuring about standing on firm ground.

When we get out of bed in the morning and put our feet on the ground, we are likely to take it for granted. However, as **Rav Schwab** zi"l points out, the crust of the earth covers a liquid interior, made up of both water and molten metal at its core. If Hakodosh Boruch Hu would not have solidified the Earth's surface, life as we know it would be impossible.

Anyone who has experienced the trauma of an earthquake, will understand how disconcerting it is to have the ground move under your feet. Their whole sense of security disappears and they literally don't know where to put themselves.

The *brocho* of *roka ho oretz al hamoyim*, is a time to thank Hashem for spreading out earth across the water. We thank Him for the very ground we stand on, because at least that way, we know where we stand!

Q: HOW FAR DOES ONE HAVE TO GO IN ORDER TO BE DON LEKAF ZECHUS? ARE THERE ANY TIPS TO HELP FOR THIS?

A: GREAT QUESTION, ESPECIALLY AT THIS TIME OF YEAR WHEN WE ARE WORKING ON OUR BEIN ODOM LACHAVEIRO! THE TRUTH IS THAT IT REQUIRES A VERY DETAILED ANSWER BECAUSE THE POSKIM SAY IT REALLY DEPENDS ON WHO AND WHEN AND WHAT.

HOWEVER, THE BEST TIP IS TO TRY AND USE YOUR IMAGINATION. IF YOU LOSE SOMETHING VALUABLE, YOU SOMETIMES LOOK IN THE CRAZIEST PLACES FOR IT BECAUSE MAYBE, JUST MAYBE, IT MIGHT BE THERE. HERE TOO, IF YOU REALLY WANT, YOU CAN ALWAYS COME UP WITH "MAYBE, JUST MAYBE" THERE'S A GOOD REASON THAT PERSON IS DOING WHAT HE'S DOING...



EMUNOH IN OUR CHACHOMIM



Rav Moshe Teitelbaum zy"א, whose *yohrzeit* falls out this week (28 Tammuz), was the *av beis din* of Ujhel, Hungary (1759–1841), author of *Yismach Moshe*, and founder of the *Satmar* and *Sighet* dynasties. He was a direct descendent of the Remoh. He served as *Rav* and *Av Beis Din* of Shinova at the age of 26. He was known as the *Yismach Moshe* and spent his life yearning for *Moshiach*.

He used to sleep with his clothes on, with his *Shtreimel* and cane near his bed, ready to jump out as soon as the good news of *Moshiach's* arrival would be announced.

Once, his son and daughter-in-law were supposed to come to him for *Shabbos*, and their trip was delayed. Understandably, the rest of the family were becoming anxious. Meanwhile, the *Yismach Moshe* went to the *Mikveh* to prepare for *Shabbos*. Suddenly the *Gabai* came running into the *Mikveh*, exclaiming to the *Yismach Moshe*, "He is here!"

The *Yismach Moshe* became so excited, he dressed incredibly quickly and rushed out of the *Mikveh*. Of course, the *Gabai* meant that his son and his family arrived, but the *Yismach Moshe* thought he meant that *Mashiach* was here! He couldn't think of anything else more exciting and urgent.

When he came to his house and saw that "he is here" did not mean *Mashiach*, he started to cry bitterly.

Of course his *madreiga* is beyond us, but we can certainly see from here how important it is to believe in *Moshiach* and yearn for his arrival.

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EMUNOH IN OUR LIVES

Adapted from R' Dovid Ashear

A poor family in Eretz Yisroel were looking forward to a family *simcha* but sadly, aside from their acute poverty which meant they were \$950 behind on their monthly rent, nobody had any new clothes to wear.

A *chessed* organisation heard about their plight and went about buying a new set of clothing for every member of the family. A large box arrived at their doorstep and the squeals of the children's delight could be heard from across the street.

The mother too had been given a new dress, but although it brought her relief, she still felt sick at the thought of being thrown out of their apartment because of the rent debt.

As she tried on the dress she felt something stiff inside. It was an envelope. Inside was a wad of cash and a note:

"If you've received this dress from the *gemach*, you probably need some extra money as well. Please accept my gift of \$950. Anonymous".