WEEKLY EMUNOH DIGEST FOR TEENAGE BOYS

<u>Zmanim</u>

קבלת שבת London 5:54 Manchester 6:03 מוצאי שבת London 7:02 (7:25 ר״ת) Manchester 7:09 (7:33 ר״ת) פרשת צו ט״ז אדר-ב תשפ״ב



EMUNOH IN THE PARSHA



וכל מנחה בלולה בשמן וחרבה לכל בני אהרן תהיה איש כאחיו (ויקרא ז:י)

This פסוק in its simple meaning refers to the קרבן מנחה which, whether mixed with oil or was dry, is distributed equally to the sons of אהרן.

But the מפרשים see a deeper meaning which applies to our daily lives. Some people are "בלולה בשמן, soaked in oil, blessed with talent, intelligence and ability. If channelled in the right direction, they are able to direct all those gualities towards עבודת ה' and perform with great enthusiasm, daven with sincere כוונה, and learn for hours on end with tremendous התמדה. On the other hand, there are others who don't feel as able; they feel "חרבה", dry, and may get a little discouraged. They finish their שמונה עשרה and sense as though they haven't reached the heights of connection that others might reach. They learn for an hour but feel they haven't understood the סוגיא as well as some of the other boys.

But, says the אור לשמים, the אור לשמים, אור לשמים, אור לשמים, אור לשמים, that this is incorrect. For if a person has done their best with the abilities they've been given, then their achievement is just as great, if not greater. Just as we saw last week, אחד המרבה, whether a person does more or less, as long as they have the right intention, here too this as they have the right intention, here too this as the because that's all that counts.

This is alluded to in our פסוק: Whether one is עבודה חרבה or בלולה בשמן, their עבודה is distributed equally to the כהנים, each one's effort the same as his brother's, as it says "איש כאחיו"...



מזמור שיר חנוכת הבית

As far as our סידור goes, saying this מזמור here is actually a very recent innovation. This is mentioned neither in the שלחן ערוך nor in any of the old סידורים. The earliest reference to it is just 400 years ago, when the מנהג developed in Poland based on a קבלה.

As a result of this, some קהילות, especially those of Yekkishe origin, do not say it, as their מנהגים predate the widespread acceptance of the innovations of the אירז"ל.

Although most people view מזמור שיר as being the start of פסוקי דזמרה, which is understandable given that it is a *kapitel* of תהילים like most of חמוקי דזמרה, in fact many hold that it is actually the conclusion of the קרבנות.

One idea behind this, is that once we have learnt about the הקב"ה and said the יהי רצון asking הקב"ה to rebuild the אמונה we then express our בית המקדש, we then express our אמונה come very soon. In anticipation of this great event we exclaim מזמור שיר חנוכת הבית

May we be זוכה to this במהרה בימינו!

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 И

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 И

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WILL LOOK LIKE,

INCLUDING THE DIAN WHA WRITES THAT WE DAN'T REALLY KNOW WHAT WILL HAPPEN WHEN DIVID COMES. THERE HAVE ALSO BEEN MANY TRAGEDIES IN THE HISTORY OF THE JEWISH PEOPLE WHEN THEY PUT THEIR HOPES IN A FALSE NUM , MOST INFAMOUSLY HOWEVER, AS MENTIONED ABOVE, ONE SHOULD ALWAYS HOPE FOR AND ANTICIPATE DUB ARRIVING AND HAVE JUNL THAT מלחמה שאד שאשאשאש ORNED OF גוג ומגוג DOES 11 HAPPEN, 'N WILL SPARE US.

*DO YOU HAVE HASHKOFOH QUESTIONS AND ARE LOOKING FOR ANSWERS? TEXT US AT 07878158547 <u>BEGINNING WITH THE WORD 'CHAZUBONAI'.</u>



בס"ד

חזו בני





This Sunday, 'י"ז אדר ב', marks the Yohrzeit of **Rav** Shimon Sofer אב״ד, זע״ל of Mattersdorf and Krakow and second son of the חתם סופר זצ"ל.

Born in Pressburg in 1820 to Rav Moshe Sofer זצ"ל and Rebbetzen Sorele, daughter of Rav Akiva Eiger לע"ל, young Shimon was a child prodigy who would sit on his holy father's lap as he would give his weekly it on his holy father's lap as he would give his weekly . At the age of 9, he was fluent in the ישיבה of the של"ה and הומש שיעור his father ordained him with the title הבעל עקידה 'at his בר אל the age of 17 he married Miriam Sternberg, daughter of the בעל צדקה. Reb Dov Ber Sternberg.

In 1843, he was appointed T"אב" in Mattersdorf, Austria, a position his father had taken up 40 years earlier, and founded a ישיבה there. He was known for being steadfast against any change or reform to traditional *Yiddishkeit*, and refused a position of racin pupa simply because they had moved the from the centre of the Shul and placed the val

In 1857, he was offered the position of T''_{A} of Krakow, a community of 20,000 Jewish adults, with over 80 shuls. After encouragement from the $T_{T}''_{A}''_{A}$ n, he accepted the position. Whilst there, he and the Belzer Rav co-founded a political party, Machzikei Hadas, to counteract the strong influence that the Reform movement was having on European Jewry. In 1879, Rav Shimon was elected to the Austrian Parliament where he used his considerable influence to strengthen traditional *Yiddishkeit*, and was admired and respected by the Emperor Franz Joseph I.

On the eve of אדר ב' תרמ"ג, he started feeling unwell. Immediately after שחרית the next day, he called his son-in-law, Rav Akiva Kornitzer זצ"ל, and told him, "For many years my eyes and heart have been turned towards ארץ ישראל, but for fear of being accused of neglecting the task I was responsible for, I never said anything. The time has come for me to go to ארץ ישראל". Those were his last words before he was נפטר.

יהי זכרו ברוך







Besides for the main פורים which the whole of כלל ישראל celebrates, many communities around the world have their own פורים which they celebrate for a ט which saved their קהילה.

One such פורים חברון is פורים חברון. In 1824, a cruel Muslim Pasha ruled over the city of חברון. He levied a tax of 50,000 grushim on the Jewish community, threatening that if the astronomical sum would not be paid by the end of the month, he would kill the הבנים and sell the remaining Yieden as slaves. The Yieden had no idea where they would get such a huge sum of money from. The Muslims controlled מערת המכפילה and Yieden weren't allowed in but they wrote a kvittel with a special mode the guard to drop it through a window above the קברים או

That night the Pasha couldn't sleep. He opened his personal safe and started counting his money. It came to exactly 50,000 grushim. As he lay back down in bed he was startled to see three old men in his bedroom! They demanded that he hand over the money or he would meet his immediate death. Frightened, the Pasha handed over the bag. The next morning, $\Pi \Pi \Pi$, the entire קהילה were in shul fasting and davening for a D. The Pasha's guards knocked on the door, demanding the money. As the שמש went to open the door he noticed a huge bag in the washing basin. It was filled with 50,000 gold coins! The Pasha realising the great miracle that had happened, begged the Yieden for forgiveness and from then on, they celebrated their own $\Theta I \Gamma' U \Pi I$.

CHAZON IS A CHIZUK EMUNOH ORGANISATION DESIGNED TO FORTIFY OUR CONNECTION TO YIDDISHKEIT THROUGH INSPIRATIONAL SHIURIM, TRIPS AND EVENTS