



Moor Lane More Torah

A Monthly Publication From The Manchester Montefiore Community Kollel

Sponsored Leilu Nishmat Yehudah Ben Shmuel HaCohen Breslauer

A Beautiful Place *by Rabbi Stamler*

Lake Ullswater is a beautiful place. This summer it will be the venue for an event which will be a go with a splash – a swim to sponsor something exceptional.

People do all sorts of activities for fund-raising -biking, climbing mountains, running, even trampolining. A swim is less usual - and with good reason, as outdoor swimming has its dangers: waves, hidden hazards, underwater currents and cold-induced cramps to name just a few. This is why the inland waters of Lake Ullswater have been chosen for this swim, and why only trained swimmers with protective gear are allowed to participate, and with a support boat nearby.

Just like the activity is out of the ordinary, so is the cause: an outward looking community kollel based in a Sefardi shul in Manchester. Moor Lane is a shul intensely proud of its heritage, and is also proud to host a group of avreichim - all members of the Manchester Montefiore Kollel – a dedicated group of young men who are enthusiastically learning halacha to a high standard. They are also teaching Torah through a variety of forums and media, - one to one learning, shiurim, zoom, written publications – and putting on innovative programs for the youth, their parents and people of all ages in the Moor Lane community and beyond.

The campaign is on Sunday and Monday of the nine days. The swim will take place after the nine days, in the first week of the holiday week after the ninth of Av, weather dependent – 1] campaign 2] swim 3] champagne. Everyone together can make this amazing venture a success, and allow them to continue their



wonderful work.

The swim has been pioneered by Rabbi Moshe Stamler whose passion for enabling people to learn Torah led him twelve years ago to help set up and since then direct the kollel. He also has a passion for the banks of Ullswater, where he spent many happy holidays with his own parents ז"ל, and now brings his own children and grandchildren to the same little beaches to relax and marvel at the beauty of Hashem's world. A campaign where the matching is in memory of his beloved father-in-law Professor Goodhardt ז"ל - a life-long educationalist - and where the cause helps Torah to be given over to the next generation in a contemporary way completes the circle.



For Everything Else - A Better Time

By R David Shasha

Baruch Hashem, we live in an era of abundance, I'm sure that people of previous generations couldn't even dream of the standard of living and the availability of comforts that has become the norm nowadays. Thankfully, this blessing isn't just found in the more mundane areas of our lives but also in that of Mitzvah observance. In previous generations entire communities (if they were lucky) sometimes had just one set of "Arba Minim" to share between everyone, and by the time it was handled by so many people the Etrog would be shrunken and barely usable!! These days Baruch Hashem beautiful Arba Minim are very easy to come by. The quality of Tefillin these days are of a higher standard than has ever been and this is the same in so many other areas. All our Yamim Tovim are also treated with much grandeur and attention to even the tiniest of details.

There is however one "Moed" that we often find ourselves underprepared for, Tisha Be'av. Rav Shimshon Pincus remarked that the reason we find Tish Be'av harder to connect to is because it's built solely on an inner connection

with Hashem. Only once we make Him a central part of our lives can we appreciate what we have lost and long for our consolation. Unlike most other Mitzvot, this is not something which can be seen or imitated, it's the product of having formed a genuine relationship with Hashem, feeling that He is our father and realising that in this Galut we are sadly distanced from Him.

Since we cannot expect to just sit down on Tisha Be'av, open our Kinot and cry, we need to use what we can of the three weeks to reflect on our situation: the lack of kavod Shamayim, Divine awareness and the Beit Hamikdash. Additionally, given that the words and concepts of the Kinot are often hard to understand the first time round, it may be beneficial to study and prepare them beforehand so that when we all sit on the floor and open our Kinot by the candle light we can hope to identify with what we are saying.

With Hashem's help we will use this period to build the awareness that He is our loving father; this will serve as the foundation for the Yamim Noraim when we will proclaim Avinu Malkenu with a renewed passion.

Still Hungry! *By R'Mo'ishe Wieder*

The Medrash says that the Jewish People "eat and drink as much as they desire, then sit and say Kinnos and Eichah".

Says the Ksav Sofer, the juxtaposition of these two opposites is to bring home a fundamental idea to carry us through Tisha Be'av. The pain we are mourning on Tisha Be'av is not the pain of the Wondering Jew. The pain of not having a place to really call home, although emotional, is still a physical one. What we are

mourning is the Galut Hanefesh, our spiritual exile, the fact that our souls yearn for the light and serenity of the Beit Hamikdash. This is what we are tapping into. This is why we perform this seemingly contradictory act on the eve of Tisha Be'av. We satisfy our physical hunger and then declare that we remain with a hunger which is so much deeper!

In the merit of this self-elevation, say Chazal, that "All who mourn for Jerusalem stripped of its glory, will merit to see it rebuilt."

Summer Holiday Halachot

by Rabbi Namir Cohen

Note that these halachot follow the Sefardi Poskim, so that whereas many of these halachot apply equally to Ashkenazim, one cannot assume this is always the case.

TEFILAT HADERECH

1. A traveller is obliged to say Tefilat Haderech.
2. This Tefilah is said once a day. [Night follows day in this case.]
3. This Tefilah is only said when travelling a minimum of a 'parsa' [2.4 miles].
4. When travelling to another town, once one has reached within a parsa of one's destination, one may no longer recite the Beracha [with שמע ומלכות]; hence in order to be liable to say Tefilat Haderech, he has to have a journey ahead of him of one parsa after leaving the edge of the town [which is defined as 54 feet after the end of the houses.] The Ohr LeZion holds that the measurement is 72 minutes from one's destination.
5. This Tefilah is said even if one is taking a walk from one's holiday house further than 2.4 miles out of the town or village.
6. If travelling by car and there is a steady flow of traffic so there are always cars visible, according to the Ohr LeZion, one does not say the Beracha.
7. It should preferably be said within the first 2.4 miles of leaving the town of departure.
8. One can say Tefilat Haderech even when inside a town on the way between your departure town and your destination town.
9. Passengers in a train or coach may say it whilst travelling; however, a driver should ideally stop to say it.
10. As this Beracha does not start with 'Baruch', one should ideally say it straight after another Beracha, and preferably after a long Beracha such as 'Asher Yatsar' or 'Al Hamichyah' [which start and finish with 'Baruch Atah Hashem'].
11. Someone on a travelling holiday who just stops overnight in a hotel should say the Beracha in the morning after the stopover in Shacharit just after 'Gomel chasadim tovim'.
12. If it is impractical to say it after another Beracha, it can still be said.
13. Kaf Hachaim mentions a worthy custom to give tzedakah before embarking on a journey and also taking with money to donate to tzedakah upon arrival at your destination.



NETILAT YADAYIM

FOR TEFILAH

1. One must wash one's hands, although a vessel is not required. Someone who is not aware that the need to wash his hands arose should still wash them, but in this case if water is not readily available, it is sufficient to rub his hands on a rough surface.
2. Someone who knows he has come into contact with normally covered parts of the body must wash his hands even if this involves travelling 4 'mil' in the direction of his journey or one 'mil' in a different direction. [One 'mil' equals around half a kilometre.]

FOR BREAD

1. Someone who is travelling may use gloves to eat bread without washing if he cannot get water within 72 minutes travel time in the direction of travel, or 18 minutes in another direction. If no gloves are available, he can wrap his hands in a cloth, and if that is not an option, he may eat the bread with cutlery.
2. If no water is available but other liquids are, he should wash with them, but should not make a Beracha.
3. Using disposable cups is allowed by the Ohr LeZion if the cup is designated for re-use, and is allowed by Rav Ovadia Yosef even if it will be thrown away. [The latter Posek holds by the same token that aluminium containers require tevilah even if they are to be used only once.]
4. Washing by pouring from a narrow-necked bottle should be avoided if possible. Similarly, one should avoid using a tap. If a tap must be used, it should be opened and closed repeatedly during the washing, although using a tap should very much be avoided. However, Poskim are lenient regarding using a tap on a train or plane, since the vehicle is itself a vessel; the tap should be opened and closed repeatedly during the washing.
5. If really necessary one can wash in a toilet, but this should be avoided, even in our flushable toilets. Washing in a bathroom where there is no toilet is in order. In all these cases the Beracha should be said outside the toilet/bathroom. [Yalkut Yosef]
6. One may use static water from a lake [with no outlet] either by taking water from a container or by dipping one's hands in it. A flowing river is invalid for dipping the hands in; water should be taken with a container and poured on the hands. Ben Ish Chai [Tazria 12] allows dipping the hands in large rivers.
7. Sea water by contrast should only be used by dipping the hands into the sea and not by pouring the salty water over the hands from a container. In any event the Beracha is 'al netilat yadayim'.

Timely Ketoret

by R' Aharon Gillis

Some people have been making an extra effort to say the parsha of the Ketoret – the incense offered in the Temple - during the current pandemic: Aharon Hakohen used the Ketoret to stop a plague, and throughout the ages this connection has remained. Here is an idea about this significant mitzvah.

Reb Naftali Zvi Yehuda Berlin, the "Netziv" considers the time when the Ketoret was offered up: we know that the Torah commands the Kohanim to bring the Ketoret at the same time as the menorah is lit. Indeed, the very first time the Ketoret was brought in the Mishkan was in the evening as the Menorah was being lit (Menachot 50a).

He asks that surely the first commandment of the Torah to bring the Ketoret should be in the order that Aharon Hakohen was first told to do it, which began in the evening; but the Torah first says "baboker baboker" – that he should offer it in the morning- and only afterwards that he should offer it in the evening. Why is the commandment in a different order to how it was originally performed?

The "Netziv" answers that the Ketoret represents the Gemilut Chasadim (kindness) we do with each other. The Ketoret shows the achdut (unity) of the Bnei Yisrael: We know that the Ketoret included Chelbena which had an unpleasant smell, representing that even the Reshaim must be included in our communal tefilot. This achdut is brought about when the Bnei Yisrael do Gemilut Chasadim with one another. The Ketoret represents the merit of our Gemilut Chasadim coming before Hashem so that He will remember us and our good deeds.

The menorah represents Ameilut Hatorah (toiling to

understand the Torah). The Aron represents the Torah that Moishe received and gave over to the Bnei Yisroel, but the Menorah represents the ability to explain it and to see new insights into the Torah which only comes from the Ameilut in Torah.

Writes the Netziv, one can only learn with Ameilut if he is completely focussed on what he is learning. It will be impossible for him to do so if he also has to worry about Parnasa (his livelihood). To help him reach the level of Ameilut in Torah represented by the lighting of the Menorah, it has to be with the Avoda of the Ketoret – the Gemilut Chasadim, the generosity of others. Their support of his Torah helps give him the piece of mind he needs to focus on the Torah.

However, a person should not say that he will support only someone who is already a renowned Talmid Chacham. Such a person has already been fruitful through his Ameilut Hatorah and is now busy teaching and helping others through what he has gained. Rather the main Mitzvah of supporting a future Talmid Chacham is when he is still growing to become one. This will enable him to bring out his full potential by being able to fully concentrate on his learning.

This is why Aharon Hakohen first started lighting the Menorah and offering the Ketoret in the evening, when it is getting dark and no one cannot yet see the potential of the learner. This is certainly the right time to start bringing the Ketoret and support him. Although the Torah commands it to be brought at in the evening, it mentions the offering of the morning first, when the menorah has already gone out and the Talmid Chacham has reached his potential. That is when the Ketoret brings the merit of the Gemilut Chasadim before Hashem, because now his kindness has borne its fruit.

Gladden Us to The Measure of Our Pains

Rabbi David Schlama

The truth is, much more. The Sages say that Hashem is preparing for His people in Messianic times much more bliss than all the pains of the exile put together.

The Ben Ish Chai writes [Halachot, Devarim, year1] that the month of Av – literally "father" - is destined to be the most important of months, because שְׁמִינִי - we are going to be blessed in this month with special bounty "to the measure of our pains", as most national tragedies took place in this month.

The Gemara [Sanhedrin 97a] says that Mashiach's coming is in some way similar to two things: one is finding a lost object, because this come as a surprise, and one is.... being attacked by a scorpion. Rashi says there "it bites a man suddenly פתאום". We find the same expression about the Mashiach: וּפְתָאֵם יָבוֹא אֵל הִכְלוּ הָאָדוֹן אֲשֶׁר אַתֶּם מְבַקְשִׁים, the King you are asking for".

As much as we expect the Redemption, we'll still be surprised!



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SUNDAY 26TH JULY

Shiur at 9am daily ON ZOOM
with REB SHMUEL OPPENHEIMER



If you are interested in joining this dynamic shiur, please contact Dr David Marshall
T: 07939 502 432 | E: marshall248@talktalk.net



MANCHESTER
MONTEFIORE
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SWIM *for* TORAH!



A group of courageous swimmers led by Rabbi Stamler have challenged themselves to swim across the chilly waters of Lake Ullswater and back, to raise funds for the Moor Lane Kollel and the wide range of community shiurim and activities it provides.

Splash them with your support!

12 years of communal involvement in teaching & learning.

36hrs SUN **26-** MON **27 JULY***

£25,000

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ALL DONATIONS
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*The swim will NOT take place during the 9 Days, it will take place during August with safety measures in place
For further details: swim4torah@gmail.com

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