



Moor Lane More Torah

A Monthly Publication From The Manchester Montefiore Community Kollel

Sponsored Leilui Nishmat R' Shmuel Aharon ben R' Naftali Zvi

Our Great Generation *by Rabbi Stamler*

Something I used to wonder as a child: I would learn about the different generations in Tanach. This generation was good, this one was bad; this one had a problem with idol worship; this one had a problem with in-fighting. Then Tanach stopped its coverage; and I was left thinking: if the prophets were writing today, what would they say about the later generations of Jews? What would they say about our generation? How would we rate? Good? Bad? To use Ofsted jargon: 'outstanding', or 'satisfactory, but with room for improvement?' or 'into special measures?'

Then I got older and wiser and even more judgemental about this sort of thing; and then I mellowed a bit more, and realised that I should get on with my own life, and only think about our generation's ratings to the extent that I can be of humble assistance in improving them.

But rather than thinking in terms of how we are doing, it does help to think of the unique set of trials and pitfalls which each generation is presented with.

There have been times when the Jewish people have been subject to persecution, to grinding poverty, to exiles and then times of peace and financial success; each situation has its own challenges and obstacles. And different aspects of keeping the Torah are highlighted by the changing situations in history, so that Jewish halachic literature from some periods is full of issues related to martyrdom, at other times to the lure of alternative ideologies and so on, in each era.

So what comes to the front in our generation? When gets highlighted? In my mind, something from the end of today's parasha.

Let's put it this way:

Rabbi Abraham Twersky was a psychiatrist who dealt with all sorts of addictions. He travelled a lot and made the following comment: when else in history have you had a situation when an orthodox Jew can sit in a hotel room away from any observing eye, and have the opportunity to dredge up any image from any website from any corner of the world, and say 'No'. He describes this as a unique opportunity never paralleled in history of our people.

When a person makes a conscious choice not to go down

a certain path, that constitutes 'kedushah'. We say this every day in this phrase from our parasha: 'Don't be misled by your eyes.... and you will be holy.'

The western world has become more attuned than ever to humane behaviour, but has become indifferent to the aspect of morality we are talking about. In such a world, a person who does any act of maintaining a sensitivity to kedushah, whether it is a no to a website, a magazine, or a mode of dress, that person does not just stay the same; that person has grown.

I do not know how our generation rates, but I think that we may be achieving more that we ourselves are aware of.

We say the following in selichot [Ashkenazim say it every weekday]:

'שומר גוי קדוש, שומר נפשות עם קדוש' 'Guardian of the nation of Kedushah, guard the remnant of the nation of Kedushah'. Kedushah is a quality which entitles us to say to G-d: 'Please look after us.'

Who knows what we are achieving by the sterling efforts of all of us to maintain that kedushah? Maybe far far more than we can ever imagine.



Negative Eye *By Rabbi Shmuel Oppenheimer*

There was a man who after going through the hell of the Nazi death camps lost his faith in the Almighty. When asked by a famous Chassidic Rabbi what exactly caused him to stray from the faith of his fathers he related that whilst in the camps, he regularly saw how a man who had somehow managed to smuggle in a pair of Tefillin would charge people a large amount of their daily ration for the privilege of being able to don them. "The fact that this man could exploit people in such a mean way caused me to lose faith," said the man. The Rabbi replied: "Why didn't you get strengthened by the unbelievable show of faith and yearning from all those people who would give up the little ration of food that they had in

order to perform the great Mitzvah of Tefillin?!".

Before the Meraglim (spies) left for their mission to spy out the then Land of Canaan, the Torah tells us the time of year that it was: "The days were the days of the (first) ripening of grapes". What does this seemingly trivial point have to do with the narrative?

Rav Chaim Kaufman of Gateshead (1937 – 2005) answers, using an idea attributed to the Ari HaKadosh: The Mitzvah of Bikurim (bringing of the first fruits to the Beit Hamikdash) atones for the sin of the Meraglim. We find that when the Mishna in Bikurim brings examples for how one separates Bikurim, it names three fruits: figs, grapes and pomegranates.

He explains that the reason why it gives these examples (and not any of the other seven species to which the law of first fruits applies) is because these were the fruits that the Meraglim brought back with them from the Land of Israel. It is thus alluding that this Mitzvah atones for that sin. The sin of the Meraglim was that they lacked gratitude - instead of them seeing the good in the blessing and beauty of these larger than usual fruits, they used them to speak badly about the land. Thus, the atonement for this is to bring Bikurim to Hashem in the Beit Hamikdash, thereby recognizing who we must thank for the good that we have. Rashi (Ki Tavo 26/3) quotes the Sifri's reason for saying - when one gives them to the Kohen - 'I declare today to Hashem, your God, that I have come to the land that Hashem swore to our forefathers to give us' as to show that one isn't ungrateful. Says Rav Chaim, we are specifically being told here that the days were the days of the ripening of the grapes; hence they should and could have noticed the beauty of the land fully in its splendour, but they turned the tables around and did the opposite: instead of seeing the good they used it for the bad.

We find the Meraglim's negative outlook again a little later on in the Parsha. Just as the Meraglim started their ranting and raving about what awaits the Jewish people in the Land of Israel, they began with saying that it's a land which "indeed flows with milk and honey" [13/27]. At face value, and its simple meaning is, that they were actually saying this to praise the land. Rav Avrohom Shmuel Binyomin Sofer however, says that even this was part of their evil plan, to sow fear and distress into the hearts of the Bnei Yisrael. Even if a country

is mighty and hard to conquer through a face-to-face battle, if a siege is laid upon them, cutting off all basic supplies, then within a short time starvation will bring about an easy conquest. Says Rabbi Sofer, the Meraglim were saying this 'praise' as a careful introduction to their version of matters. If they would have just said how strong the people there were, then the option of siege would have still been on the table. They thus started with mentioning the goodness of the land and indeed it flows with milk and honey to say that - it's self-sufficient; supplies from there isn't them

We have many situations which can be viewed in two ways. The trick is to see the positive one....



Riddles & Questions של ר' Stamler

QUESTIONS:

1. We are used to giving our children names which are taken from the אבות and personalities in תנ"ך. We have an example in this week's פרשה of someone in the תורה itself named [presumably] after an earlier צדיק. Who is this?
2. Which part of סליחות [and also part of נדרי] is taken from this week's פרשה?
3. Illegal Jewish immigrants into 'Palestine' in 1939 were called 'ma'apilim.' Explain why they were given this term.
4. Explain this series: 1) $\frac{1}{4}$ $\frac{1}{4}$; 2) $\frac{1}{3}$ $\frac{1}{3}$; 3) $\frac{1}{2}$ $\frac{1}{2}$
5. What food do we commonly call after the מצוה we do with it? Clue: use your loaf.
6. Which מצוה do we have which [nearly everyone] nowadays does with an important detail missing from it?
7. What connection is there between a פרק במה in משנה about which wicks can be used for מדליקין [which many people say on ליל שבת] and this week's הפטרה?
8. Which word in the הפטרה hints to the fact that someone was invisible, and who was that person?
9. We read something connected with wine/grapes/vineyard 7 weeks running. Find them. [2nd one is in הפטרת בהעלתך]
10. A ברכה [other than כהנים] which has in it the words אשר קדשנו בקדושתו של אהרן וצונו .

ANSWERS:

1. יגל בן יוסף
2. ויאמר ה' סלחתי
3. Went up to א"י without permission like the people in the פרשה.
4. The amounts of flour wine and oil used for the נסכים of a bull, ram, lamb.
5. חלה
6. תכלת סו - ציצית
7. It calls flax a tree based on a phrase from the הפטרה.
8. פנחס - one of the two spies - was invisible.
9. נשא: נזיר / הפטרת בהעלתך: אל תחת גפן / שלח לך: אשכול ענבים ונסכים / קרח: 'ותתן לנו נחלת שדה וכרם' / חקת: 'לא מקום... וגופן' / בלק: משעול הכרמים / פנחס: נסכים
10. אשר קדשנו בקדושתו של אהרן וצונו לאכול תרומה חלה [רמ"א יו"ד סוף סימן שכ"ב] says on eating כהן





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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.

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13 years of communal involvement in teaching & learning.

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swim4torah@gmail.com



BRAVERY

On June 13th I will be leading a swim across Lake Ullswater and back. This epic trip will take place in the beautiful background of the Lake District in the refreshingly cold waters of Ullswater, which I will brave for up to several hours, together with a team of swimmers.

Why at my age? To raise much-needed funds for an amazing 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.

Please help me to reach my target of £6000

to help fund this amazing organization. Please make this sporty undertaking go with a splash!

The campaign is running on this coming Sunday and Monday 6th and 7th June.

Every £ donated will reach the charity as all expenses are being sponsored.

You can donate in a variety of ways:

Follow this link: charidy.com/swim4torah/rabbistamler

By direct transfer to Royal Bank of Scotland Manchester Montefiore Kollel sort code 160001 account number 21005484 - please take a screenshot of payment and email it to me so that it can be added onto the campaign page.

By instruction to your voucher company using the above details, please confirm with me once done.

By post to 12 Ravensway Prestwich M25 0EU [Cheques/vouchers made out to MMK]

Thank you so much and wishing you every success!

Rabbi Moshe Stamler

Manchester Montefiore Kollel excels in Hilchot Shabbat

The Kollel was recently examined on Hilchot Shabbat by two local Dayanim, firstly by Dayan Y Berger, formerly of the London Beth Din and the Manchester Beth Din, and then by Dayan C Heimlich of MH. The avreichim were presented with shaalot, and were able to respond with an in-depth knowledge of the

sugyot through the Shulchan Aruch and down to contemporary poskim in a way which impressed both the Dayanim. This high-quality learning, achieved side by side with the Kollel's communal activities is something to be proud of.

Semicha Programme



Being tested by Dayan Berger שליט"א



Being tested by Dayan Heimlich שליט"א