



# Moore Lane More Torah

A Monthly Publication From The Manchester Montefiore Community Kollel

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

## The Path From Levite to Cohen *Rabbi Namir Cohen shlit"a – Rosh Chabura*

At the time when Pinchas courageously sanctified the Name of Hashem he was still a Levi; only afterwards he became a Kohen. To understand this, let us consider the qualities of a Levi and of a Kohen.

How did the Bnei Levi merit to become Leviim – through the story of the golden calf; they came when Moshe Rabbenu rallied those who would stand up for Hashem's honour with the cry 'Mi Lashem Elai'.

Priesthood was rewarded to Aharon HaKohen when he felt genuine joy that his younger brother would take over the leadership from him: (Shemot 4/13) Veraa'cha vesamach belibo. This was the quality needed for the Kohanim – their job is to connect Hashem and Klal Yisrael, which can only be done through drawing people together and making shalom; they need to take themselves out of the picture to do this. We also see this in Parshat Shemini: Aharon HaKohen was embarrassed to perform the service of the korbanot, and Moshe Rabbenu said that this is why he was chosen, because he had humility which is needed.

This explains why Korach was not chosen to be a Kohen: because he

was hungry for the kehuna which is the opposite trait to the ability to be self-effacing, the quality needed to be a Kohen and this disqualified him for the job.

Therefore, it was necessary that when Pinchas avenged Hashem's honour he still had to be a Levi; he could not yet be a Kohen because it was an action which didn't "fit in" with the trait of a Kohen. Only afterwards, when his deed brought shalom, peace and an end to the epidemic which had now gone away, could he become a Kohen.

The passuk in Tehillim said 'Vaya'amod Pinchas V'yepalel vte'atzar hamagefa' – the Gemara in Sanhedrin 82b says that this means that he "fought" with Hashem, and the Heavenly Angels wanted to kill him; Hashem said "leave him alone". A Kohen is mevater [gives up of himself] and selfless for Klal Yisrael – he was prepared to give up his life to save the Jews from the epidemic and so he thereby acquired the midda of a Kohen.



## Riddles פרשת פנחס *by Rabbi Stamler*

### QUESTIONS

1. One קנאה now. Another one over 500 years later.
2. Surrounded by His name. Who are we?
3. Two people who did not die despite living at the time of the חטא המרגלים, two other people who already died but not because of the חטא המרגלים, and another person who was going to die but not because of the חטא המרגלים.
4. A shouting lot. What is it?
5. Who was a man of spirit?
6. When do we have קריאת התורה from this פרשה, 9 days in a row?
7. There in אמור a memory of it, here in פנחס the actual thing. What is it?
8. A watery hint.
9.  $SUM[D1:D7]=70$ . What does this mean?
10. And what is the value of D8?
11. In the special 3 Week's הפטרה which פסוק from the הפטרה do we say two days in a row?
12. And which phrase comes up in the רש"י on the very first פסוק in the תורה?

### ANSWERS

1. אחאב in the days of אליהו; פרשה פנחס.
2. According to the midrash, these two people are one and the same person; when אליהו used the double phrase קנא קנאתי when referring to his zealotness, this hints to these two acts of zeal.
3. קנא קנאתי ה' חנני: a ' and a י, surrounded by שבטים.
4. משה [C] צלפחד and אהרן [B] כלב and יהושע [A].
5. The גורל which announced the borders.
6. יהושע.
7. סכות.
8. זכרון תרועה - שופר.
9. Hint to המים.
10. שבעים פרי החג.
11. One; the one פר of עצרת.
12. ראש השנה מוסף in "זכרתי לך חסד..."
13. ראשית תבואתו are described as ישראל.





## A Time to Mourn *by R' Yossi Brysh*

Starting at Shiva Assar B'Tammuz, over the course of three weeks we gradually escalate our mourning for the destruction of the Bet Hamikdash, culminating in Tisha Be'av, when we remove our leather shoes, eat the mourner's meal of egg, bread and ashes and sit on the floor. However, starting from midday on Tisha Be'av, we take the first step away from aveilut- we get up off the floor.

The Gemara in Taanit (29a) says that the Babylonians started a fire in the hechal in the afternoon of the 9th of Av and the fire continued to burn throughout the night and the entire day of the 10th of Av. This begs the question, why is it that our level of mourning intensifies until the very moment when the churban begins, and then just when the destruction starts, we slack off?

I asked this question to R' Gershon Miller and he gave an incredibly thought-provoking answer. The reason we are mourning the loss of the Bet Hamikdash is not just due to the fact that we don't have the building any more. We are bemoaning the lack of our ability as a nation to change our ways and thereby prevent the churban occurring. As such, the last opportunity we had to forestall the destruction was the moment before the Babylonians set fire to the hechal; after that point it was too late.

Chazal teach us that any generation that the Beit Hamikdash is not built in, it is considered to have been destroyed again. May we have the merit to prevent the destruction from occurring again this year and see the building of the third Beit Hamikdash bimhera beyamenu!



## Just In Transit – Parshat Matot *by R' Shmuel Oppenheimer*

The Chafetz Chaim was once asked by a travelling visitor who noticed the sparseness of his home where all his furniture was. "Where is all your furniture?" he asked back. "Well, I'm travelling" he replied. "So am I," said the Chafetz Chaim. "We're just passing through this world to the next world as travellers. Why should I buy lots of furniture which I can't take with me on my journey?"

The Gemarah in Nazir 23b quotes a passuk in this week's parsha "Her husband had nullified them and Hashem will forgive her," and explains this as referring to a woman whose husband nullified a vow which she had made. She wasn't aware that he had nullified it and she then transgressed her vow. Such a woman still needs atonement. The Gemarah continues that when Rabbi Akiva reached this passuk he would cry: "If already someone who intended to eat a piece of chazir (pork) and instead ate a piece of kosher meat needs an atonement, all the more so one who intended to eat chazir and actually ate it needs atonement".

Asks Rav Chaim Kaufman zt"l: This seems interesting because we don't find Rabbi Akiva to have been such an emotional person. On the contrary, many sources indicate that even whilst others around him were crying, he was laughing. Firstly, the Gemarah in Sanhedrin 101a relates that when Rabbi Eliezer fell ill and his disciples went to visit him, they started crying but Rabbi Akiva was laughing. They said to him "Why are you laughing"? He replied "Why are you crying". They said to him "Can it be that a Torah scroll could be in such pain and we won't cry". He said to them "That is why I am laughing. All the time I saw that Rebbi's wine didn't go sour... I said to myself maybe God forbid Rebbi has received all his ultimate reward; now that I see that he is in pain I am happy". (Another similar episode is found in Makkot 42a).

Secondly, the Gemarah in Brachot 61b famously relates that when the Romans took out Rebbi Akiva to kill him, they were combing off his flesh with iron combs, yet unbelievably Rebbi Akiva wasn't crying in pain. Rather he was reciting Kriat Shema. His disciples asked him: "Rebbi, things have come as far as this?!" He replied, "All my life I was working on the verse "with all your soul – even if they take one's soul," wondering when I would have the opportunity to fulfil it. Now that I have the opportunity, should I not fulfil it?!"

Rav Chaim brings an answer from the sefer Mevakshei Hashleimut that Rabbi Akiva truly realized with utmost clarity that life in this world is a fleeting moment compared to eternal life in the next world. Consequently, he believed that pain and hardships in this world are nothing to cry about. Therefore, when he saw the suffering of Rabbi Eliezer and appreciated that, through them, he would be able to attain more reward in the world to come, he was happy and laughed. So too he could handle the unfathomable torture from the Romans because he knew what this world was all about: performing Mitzvot to gain reward in the world to come. Consequently, he was happy as he was able to perform the Mitzvah of "with all your soul".

However, when he reached the verse about the vow, he cried. Why? Because it made him realize the severity of punishment for those who violate Hashem's will. The pain there for people who transgress His Will is eternal. He was crying to drive this message home to us, that we should realize that even for bad intentions one must repent and return.

It is hard to live on as high a level as the Chafetz Chaim. But many times, we find ourselves in extreme situations and we can alleviate some of the hardship through strengthening ourselves with the above idea. We are here not for this world but for the next!







## Total Selflessness – Parshat Pinchas *by R' Shmuel Oppenheimer*

The holy Chafetz Chaim was approached by a man who was suffering tremendously. He had been diagnosed with a terrible illness and all the doctors had given up hope. "Please," he pleaded with the Chafetz Chaim, "give me a blessing that I should survive". The Chafetz Chaim told him to go to a certain Rav in a certain city and ask from him for a blessing. However, he warned him not to reveal this to anybody whatsoever and he added that if he were to reveal this, then he would fall ill with the same illness again. The man went and received the blessing from this Rav and he quickly recovered. Many years passed and this man's wife's sister contracted the same illness that he had had years earlier. The family knew that he had had the same illness, and they started to pressurise him to tell them how he recovered but he kept strong and wouldn't give in, as the Chafetz Chaim had insisted. However, after much pressure from his wife and her parents he relented and told them about the blessing from the Rav. The very next day he fell ill with the same illness! He immediately set out to the Chafetz Chaim. "Rebbe" he said, "I know that I did such a terrible thing by giving in and telling them, but please, please have compassion on me and help me again". The Chafetz Chaim replied "You think that it was the blessing of the Rav whom I sent you to which saved you?! I fasted for many days that Hashem should heal you. What can I do? Now I am already an old man and I no longer have the strength to fast again".

In this week's Parsha, Klal Yisrael's leader, Moshe Rabbeinu, requests from Hashem that He grant him a successor after he dies. Part of what Moshe said was [a man] "who shall go out before them... and let the assembly of Hashem not be like sheep that 'isn't to them' a shepherd". The Ksav Sofer (Rav Avraham Shmuel Binyamin Sofer, 1815 – 1871 who was a leading Hungarian Rabbi) explains that Moshe wasn't merely making a parallel between a shepherd of sheep and a leader of a nation; he was actually hinting at the main quality of a true leader. The goodness which a shepherd does with his flock isn't with total intention for the good of his flock, but rather from a business perspective; this is his livelihood and he wants to increase his wealth. Thus, ultimately, he's doing it for himself. If their lives would become endangered, he would save himself, even cowering behind them if necessary. A leader of Klal Yisrael however, needs to be someone who will give up their own life and put the needs of the people before their own. Thus, Moshe was saying Klal Yisrael needs someone who will go before them and that Klal Yisrael should not be like a flock that 'isn't to them' a shepherd because the shepherd is really doing it in his own interests.

Rav Elchanan Wasserman Hy"d who was murdered al Kiddush Hashem by the Nazis was actually in America collecting funds for his Yeshivah when the war broke out in Europe. People tried to persuade him to stay in America and even offered him positions there. Going



back to Europe was like suicide, they said. But Rav Elchanan famously went back to Europe. "A captain doesn't abandon his ship. I need to go back to be there with my flock" he said.

The Shinever Rov, Reb Yechezkel Shraga Halberstam was the eldest son of the Divrei Chaim of Sanz and was known to be a tremendous Talmid Chacham (Torah Scholar). Someone once remarked to his father the Divrei Chaim that his son was such a special person. "What makes him special?" asked the Divrei Chaim, "That he's such a Talmid Chacham," the man replied, "Ach" said the Divrei Chaim, "there are many such Talmidei Chachamim". "He has such wonderful middot (character traits)" the man continued. "That also is found in many," said the Divrei Chaim. "He once gave his very clothes that he was wearing to a pauper who was dressed in rags," the man continued. "That is special," said the Divrei Chaim, "it is those types of things which makes a person into a true leader."

I personally know a man who guided someone to being religious. At one point, when this newly religious person went to learn in Yeshivah, he didn't have a hat to wear like others there. Without hesitation this man took his own hat off his head and gave it to him! This man related to me he had learnt this trait from a Rabbi who had guided him to being religious: the Rabbi had then invited him to visit his home for Shabbat, and on Erev Shabbat he made a pile of his own suits and instructed a tailor to measure him and do the necessary changes to make them fit his guest. Within a few hours he had the wardrobe of an aspiring Ben Torah.

To be a leader in Klal Yisrael, to have any leadership position, to truly be a great person one must not just be a giver but be selfless.



## Pinchas – What The Future Holds

*by R' Shmuel Livshin*

After the plague (not corona) that Pinchas successfully stopped, Hashem told Moshe to count the Bnei Yisrael. Like a shepherd who lost some sheep to a wolf, he would count them to see how many were left (Rashi).

If you look at the numbers, you'll see something very strange. The tribe of Binyamin has merely 45,600 men, whereas shevet Dan has 64,400. What's so strange about that? Let's backtrack a little.

How many children did Binyamin have? Ten. (Each one was named as a remembrance for his long-lost brother Yosef [Sotah 36b]). That's a nice sized family by any standards.

Dan on the other hand had only one son, Chushim. And he was deaf.

At that point in time, anyone would have looked at Dan's family with pity. 'Nebach, only one child and he's deaf. Not much future there'.

But look at what happened down the line. The tribe of Dan had almost 20,000 more people than Binyamin!

The message: if Hashem wants a person to succeed then he will, no matter what the circumstances. Even if things look bleak, it's completely up to Hashem. There is nothing we can do about it. A person's success is in His hands.

So, if you want something, pray to the One who has the ability to give it.

(From Chafetz Chaim al HaTorah)

## Misguided Heroism

*By R' David Schlama*



The Talmud tells us [Sota 22b] that the famous Jewish King Yanai imparted to his wife Shlomsion on his deathbed: "Beware of Tsvuiim - hypocrites, who act like Zimri and expect rewards like Pinchas", which leaves the Maharsha puzzled: firstly, didn't Zimri act openly, unlike hypocrites? Secondly, aren't there other examples of people who did righteous or evil deeds?

Subsequently Maharsha explains: "Pinchas and Zimri were singled out because they did opposite acts in the very same matter".

This Pirush could mean that the Tsvuiim display external piety in the very areas where they are corrupt, in order to receive honour like Pinchas did [Metivta].

Another Pirush could be, that Zimri also put his life in danger, just like Pinchas did; he certainly was thinking HE was the one who selflessly fought for the truth.

That's how far the Yetser Hara is able to mislead a person; he kills himself for an Avera thinking he's being a Torah hero.

Therefore, according to Iyun Yaakov, this was Yanai's warning: watch out! They won't stop at anything, because in their delusion they are preparing to die Al Kidush Hashem just like Pinchas did.



## The Cycle of Settling and Moving *by Rabbi*

*Stamler*

Jews settle in a country, escaping from persecution. They arrive poor. They become successful. They get too settled. They feel at home. They feel they belong there. They adopt the values of that country.

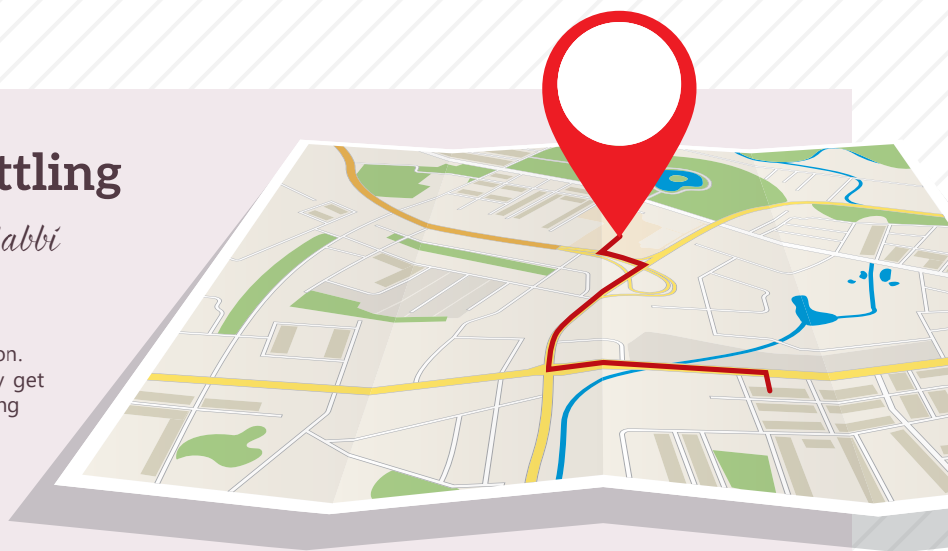
A wind of change comes: anti-Semitism reminds them they are strangers. They are forced to realize that this is not home. They are forced to leave, to abandon the houses they built and the jobs they have put all their strength into.

This is all part of the plan of Hashem for us. He reminds us that there is a much greater role and task we have to play in the world, and a much higher way of living: the life of Klal Yisrael in Eretz Yisrael with life centred around an amazing place where we could 'meet' with Hashem at any time.

Every time we hear about anti-semitism, if we get angry or scared or indignant, and just leave it at that, we are missing the

point. We have to hear the call of our father – 'Come back, my children!'

When we leave the music-making machines silent, when we do not make a wedding, when we fast and sit on the floor, we are doing something amazing - we are replying to Hashem's call. 'Yes, we want to come back!'



## SWIM4TORAH

**Thank you to all our SWIM4TORAH supporters! Your support was overwhelming!**

**Here is the report which appeared in 'Hamodia' and a picture of the swimmers before the swim.**

**Manchester Montefiore Kollel Sponsored Swim Campaign**

An unusual outstanding Sponsored Campaign has taken place last Sunday to support an outstanding *mosad*. The Manchester Montefiore Kollel is based in Sha'arei Tefillah Moor Lane Shul. A group of dedicated *avreichim* was formed fourteen years ago, and they have since become an integral part of the Moor Lane kehillah. Their recent campaign was run in order to raise vital funds for the Kollel, and was warmly received by the general kehillah. The unusual feature of the Swim4Torah Campaign was that it featured a sponsored swim in the picturesque Lake Ullswater in the Lake District.

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 trained swimmers experienced in outdoor swimming and some with protective gear were the participants, and with a support boat and lifeguard in attendance.

The intrepid team of swimmers set out from Manchester on Sunday morning. Due to a traffic accident, the swim was re-routed to a point where the lake is nearly double as wide as at the original destination. Undeterred, the swimming team managed an impressive total of hours traversing the cold waters of the lake. The swim took place under a sunny sky with the close supervision of the lifeguard, Yanky Breuer who followed in an inflatable dinghy.

Afterwards, all the swimmers were presented with a towel with the Swim4Torah 5781 logo. They were treated to a barbeque brought up from Manchester by Shmuel Oppenheimer, who was accompanied by boys from Moor Lane Shul. The boys



were awarded this trip because of their sterling efforts in fund-raising for the campaign.

The innovative sponsored swim was pioneered by Rabbi Moshe Stamler, founder and Director of the Manchester Montefiore Kollel. Affectionately known as the Moor Lane Kollel, the *avreichim* under the inspired leadership of the Rosh Hachaburah Harav Namir Cohen, have combined a high level of Torah learning with teaching and communal activities both in North and South Manchester. They have gained Semicha in the field of Kashrut and Hilchos Shabbos. Other communal programmes include daily and weekly study programs in Moor Lane Shul for adults and teenagers, fathers-and-sons learning projects and many shiurim such as Amud Yomi.

The Kollel was set up with the assistance of the Montefiore Endowment, who have continued their active support throughout the years. The Manchester Montefiore Kollel has indeed earned its reputation for high standards, both in learning and in supporting the community.