



# Moor Lane More Torah

A Monthly Publication From The Manchester Montefiore Community Kollel

Sponsored Leilu Nishmat Yehudah Ben Shmuel HaCohen Breslauer



## It is All a Gift *By Rabbi Chaim Tangy*

The Midrash tells us that when Moshe went up to Heaven and spent forty days being taught the Torah, he kept on forgetting all Hashem taught him, until at the end of the forty days, Hashem gave it to him as a gift. Since undoubtedly Hashem knew Moshe would be unable to remember the Torah, why did He not give it to him as a gift straight away, rather than putting Moshe through such an ordeal? Rav Pam quotes an answer from Rav Moshe Alshich: Moshe was the one chosen to transmit the Torah to the Jews for all future generations. To be worthy of this, he had to endure the great emotional pain of learning and forgetting, learning and forgetting. Despite all this he did not give up. His perseverance earned him the merit to be given the Torah as a gift. All human beings forget; sometimes we get that 'why bother?' feeling. And yet the Gemara tells us to learn even if we forget, even if we do not understand. We see from the way Moshe was given the Torah that our duty is to toil and persevere; the results are a gift from Heaven. All our efforts in Avodat Hashem bear fruit, if not in this world, then in the next world. Sefer Chasidim writes that if a person works hard to understand his learning, but just does not have the intellectual ability to understand, he should not be discouraged, as in Olam Haba he will be given the mind to understand all he was unable to in this world. May we be rewarded with understanding and remembering all that we learn!



## Questions & Riddles *By Rabbi Moshe Stamler* Rabbinical Advisor, Moor Lane Shul

**Questions:**

**Answers:**

|   |  |
|---|--|
| 1. Around this time of year, we have Kriat Hatorah from Parshat Ki Tissa on several occasions [apart from on Shabbat and Monday and Thursday]. When?                                | Parshat shekalim as maftir, and on Taanit Esther at mincha.  |
| 2. Which word near the start of the Parsha is a palindrome [same backwards as forward] and what can this be taken to represent?   | 'Venatenu', 'they shall give'. It symbolises that what you give you get back. [Baal Haturim]   |
| 3. We have a phrase 'Chochma Bina Vedaat' in the Amida. Who in the Parsha had these qualities?  | Betzalel.  |
| 4. Which part of the Parsha is said once a week in an Amida?  | In Shaharit on Shabbat morning we say 'Veshamru Venei Yisrael...'  |
| 5. What is this sequence? 45,47,5,7,9,17,9 ] Warning: this sequence is not true according to all minhagim.]   | The number of verses in the seven aliyot in Ki Tissa. [Not all minhagim divide the Parsha in this way.]  |
| 6. Why is this sequence in question 5 so 'lop sided'?   | So that a Levi rather than a Yisrael is called up for the section about the sin of the golden calf, as the Leviim did not do sin but the Yisraelim did.  |
| 7. 'Came [at] six' Which word am I talking about?   | בּוֹשֵׁשׁ 'delayed' which the Sages take to mean שש בא 'Ba shesh', that the sixth hour had arrived and still Moshe had not returned from the mountain.   |
| 8. Which phrase from the Parsha was copied almost to the word by King Yeravam?  | 'These are your gods, Israel.' King Yeravam paraphrased this to 'Behold here are your gods, Israel' when he set up his idols as an alternative spiritual centre.   |
| 9. Who had a gold drink?  | The Israelites were given the burnt and ground calf to drink.  |
| 10. A name missing from last week's Parsha because of a request made in this week's Parsha.   | The name of Moshe does not appear in Parshat Testaveh; because in this week's parsha he asked Hashem to erase him from His book. [See 1st Baal Haturim on Parshat Testaveh.]   |
| 11. Which two verses from the Parsha are said a lot at Neila, and in many minhagim twice every day?   | The 13 attributes of mercy. Most minhagim say them at weekday Shaharit and Mincha.   |
| 12. True or false? There is a phrase סלחתי כדברך from the Parsha which is said at נדרי כל.  | False: סלחתי כדברך is from שלח לך  |
| 13. Which phrase from אנעים זמירות is taken from a חז"ל quoted in רש"י in the Parsha?   | קשר תפילין הראה לענו Moshe was shown the knot in Hashem's tefillin; see the last Rashi before Chamishi.  |
| 14. In the Parsha it refers to the Land of Israel as 'flowing with milk and honey'. Is this the first time in the Torah?  | No. Twice in Parshat Shmot and once in Parshat Bo.   |
| 15. How many times do you think this phrase 'flowing with milk and honey' comes in the Torah? What's the nearest answer? 5, 10, 15, 20, 25, 30?                                     | 15 is the nearest answer. 14 is the correct answer.  |
| 16. 'Some say I am talking about Shmittah and am referring to adding on from the mundane to the holy. Others say I am talking about Shabbat.' Which phrase from the Parsha is this? | בחריש ובקציר תשבות You shall rest in the ploughing and the harvest, which Rabbi Akiva takes to refer to adding on to Shmittah in the year before, and Rabbi Yishmael applies it to Shabbat [in a different way]. [Makkot 8b] |
| 17. Where do we find in the Parsha a promise that when doing a certain mitzvah, we will not come to harm from it?   | ולא יחמד איש את ארצך No one will covet your land when you go to Yerushalayim at the regalim.   |
| 18. Which phrase repeated seven times in נעילה comes from the הפטרה of כי תשא?  | ה' הוא האלקים  |

gordongraphicstudio@gmail.com



## A Special Day Indeed *By Rabbi Shmuel Oppenheimer*

‘And you shall keep Shabbat.’ Shmot 31.14

Just over a year ago I was sitting at a friend’s wedding in Manchester. The video man sat down for a few minutes. He shared with me a truly inspirational story. Until recently, he said, he wasn’t a “Shomer Shabbat”, and he would work over the weekend for non-Jews. One day he started thinking about keeping Shabbat, but it was a tough decision since the weekends were a major source of his income. He was toying with the idea backwards and forwards for weeks, “Should I or should I not!” One day, in Tesco doing his weekly shop, he was thinking “How will I possibly manage financially if I give up working on the Sabbath?” and then he suddenly just made a firm decision in his head, “I’m going to keep Shabbat and somehow I will manage”. After paying for his shopping he made his way over to the customer service desk to check if he had won anything with the lottery tickets he had purchased. The first ticket he checked showed he had won £5. “That’s lovely,” he thought, and he started to do a little dance! But then the cashier told him that with his other ticket he’d been luckier. “It’s not an amount I can give you over the counter,” she said. Taking a look, he saw he had won £20,000!! This man is still Shomer Shabbat!

There are many such stories which illustrate that one doesn’t lose out from keeping Shabbat. Shabbat gives the blessing to the whole week.

One of my very special memories is discussing Torah with my Rosh Yeshiva, Harav Tzvi Kuschlevsky shlita on a Friday night. He would be in his place right at the front of the Beit Hamedrash learning, and was more approachable than during the week. One could see on his face the serenity, the Menuchat Shabbat, that he felt. It is known in his Yeshiva that, for some things, the best

time to speak to him is over Shabbat. During the week he often walks around extremely fast and it can be hard even for a young bachur to keep up with him! But on Shabbat he walks slowly as though he has all the time in the world. Indeed I remember that in almost every “Shmooze” the Rosh Yeshiva said, he would mention Kedushat Shabbat and the importance of using Shabbat to its utmost, especially regarding learning on Shabbat. He once related to me that he had been working on a difficult Rashba and only understood its depth on Shabbat.

Rav Moshe Shmuel Shapiro zt”l would relate the following story: There was once a very large synagogue in St Petersburg which hundreds of people would attend over the High Holidays, including irreligious people who never usually attended Shul. One year, during the bidding for the various ‘kibbudim’, a certain man paid two and a half thousand roubles for Peticha at Ne’ilah. When Ne’ilah came he turned to the fellow next to him and asked him to show him what he needed to do. “I don’t understand you!” replied this fellow, “You paid such an exorbitant amount of money for it and you don’t even know what it is?!” “Listen,” he replied, “I’m a business man and I know that if all my wealthy acquaintances were willing to bid such high amounts for it, it must be a really good deal!”

The lesson from here, Rav Moshe Shmuel would say, is that even if we don’t really appreciate the great gift of Shabbat, the mere fact that Hashem told us that it is something special - “I have a special gift in My treasury and Shabbat is its name,” (Gemara Shabbat 10b) - this alone should make us appreciate the Holy Shabbat and utilize it to its utmost.

*Have a good Shabbat!*



## Tefilah Corner

*By Rabbi David Shasha*

### Unqualified Love

In the Beracha of Emet Veyatsiv, whilst recounting the wonders of Yetsiat Mitsrayim, we say וַיִּדְּבָרְנוּ עִבְרָנוּ יְיָ. And the beloved ones passed through the sea. The term ‘Yedid’ typically connotes a fond, loving relationship, not that of a master to his subjects. In this Tefilah we are reminded of the fondness that Hashem has for us! Occasionally we may find ourselves feeling, ‘Who am I to ask Hashem for things? With all my shortcomings, what’s the point in trying; why does Hashem want to hear from me anyway?’

The response to these questions can be found in the opening of Sefer Malachi, אֶהְבֵּתִי אִתְּכֶם אָמַר ה'. Hashem has an inherent love for us! He delights in us, His children and desires a personal relationship with each one of us. What’s more, this verse was said to an exiled generation like ourselves, not at the peak of spiritual perfection; yet despite the fact that we were sinning, we still had Hashem’s unconditional love.

After realising the love and fondness that Hashem has for us, we can look forward to Tefilah; after all He’s the One who’s longing to hear from us!



## Machatsit Hashekel: A Different Alchemy

*By Rabbi David Schlama*

### Machatsit hashekel – Money again?

Here we go. This is about counting money again. And on Shabbat! On top of that, the Midrash says that in order to teach Moshe Rabenu the Mitsva of Machatsit Hashekel, Hakadosh Baruch Hu took a golden coin *FROM UNDER THE HEAVENLY THRONE!*

Now, even more puzzling: the coin was on fire ... and also ... it wasn’t whole, but only a half coin. What does all this mean?

### The Joy inside

The Chidushei Harim explains that Hashem is yearning for the fire - i.e. the enthusiasm - of a ben Yisrael doing a mitsva. Every bit of heartfelt happiness while doing a mitsva - simcha shel mitsva – is cherished and lovingly stored under the Kisseh Hakavod!

This is because such a joy is an expression of our love for Hashem [Mesilat Yesharim]. And that is why Hashem asked specifically for half coins, to show that He is not interested in the money.

### Wealth/Time/Skills: What we make out of them

We can see in this Midrash a broader idea: Torah involves neither shunning nor chasing the “gold” i.e. the privileges of this world, but rather – unlike the alchemists who aimed to turn materials into gold – we use our mitsva alchemy to make holy “fire” out of gold, turning worldly things into material for Kvod Shamaim.