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Rabbi Hillel Faerman, שליט"א

Magidei Shiur

Rabbi Hillel Faerman, שליט"א

Rabbi Shlomo Furst, שליט"א

Rabbi Tuvia Katzman, שליט"א

Rabbi Reuven Levitt, שליט"א

Rabbi Alexander London, שליט"א

Rabbi Binyamin Moore, שליט"א

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Parshas Trumah : Dwelling With HaShem

HaShem wants to dwell with us!! That's right, the King of Kings, Master of the Universe, Creator of the the Universe wants to come all the way down here to our lowest world and dwell with us! It's amazing! And it's also hard to believe. After all, our Sages teach us that earthly kingdoms resemble HaShem's Heavenly Kingdom, and most (if not all) earthly Kings would not leave their palaces in order to dwell with their subjects---at least not for any extended period of time. And yet HaShem, in this week's parsha, promises to dwell in our midst forever (if we deserve it). Why in this case does HaShem seem to deviate so drastically from the normal protocol of Kings?

There may be a few reasons why HaShem wants to dwell in our midst. One reason is provided by our Sages (of blessed memory). They compare our situation to that of a king who married off his daughter. After the marriage, the King didn't want to separate from his daughter, yet he knew that he had to let her go. Therefore, he requested that his new son build for him a small room within which to dwell.

There are actually indications in the words of our Sages (o.b.m.) that initially, at the onset of Creation, His Shechina dwelt down here in our realm. However, as man began and continued to sin, HaShem slowly pulled His Shechina back up to the Heavenly realms. That's why the Tabernacle is so important, because it gives the world a second chance, as it were. With the building of the Tabernacle the Shechina returned to dwelling in our lowly realm together with us!

The Ramban echoes this theme. He says that our Avos Avrohom, Yitchok and Yaakov also lived with the Shechina. Therefore, he says in his introduction to Sefer Shemos, the real Geula /redemption from golus Mitsrayim /Egypt only occurs at the end of Sefer Shemos when the Shechina comes down and fills up the Tabernacle. With the return of the Shechina to dwell in their midst the Jewish Nation was finally redeemed. Being freed from Egyptian bondage and even receiving the Torah at Mount Sinai wasn't enough to be considered redeemed, until the Shechina returned to dwell in their midst. Then, says the Ramban, they were truly redeemed because they had returned to the level of the forefathers who dwelt with HaShem.

In addition, after realizing what a vital role the Shechina is supposed to play in our lives, many examples come to mind. When Avrohom Avinu was on his way with Yitschok to the Akeida, even though HaShem had not told him which mountain to use for the offering, Avrohom knew it was Har Moriah. How did he know? Because, explains Rashi, he saw the cloud of HaShem's Shechina resting on its top.

When Eliezer returned from Aram Naharaim with Rivka Immeinu as a shidduch for Yitschok it seems that there was still a bit of uncertainty as to their suitability. However, when Yitschok brought his new wife into their tent, the special blessings of the house which Sarah Immeinu had engendered returned, thus proving that she was a worthy match. One of those blessings was that a cloud was resting on top of the tent, symbolizing that the Shechina dwelt in the tent. This is the special level the Avos lived on, as the Ramban explained.

Now we could just assume that this ability to live with the Shechina was reserved only for people who are able to live on the highest spiritual levels, like the Avos hakedoshim and the generation, which received the Torah, whose nickname is "Dor Dayah/The Generation of Knowledge"! And this notion would seem to be justified by the historical fact that while the first Beis haMikdash had Shechina, the second one did not. Yet we find our Sages teaching us repeatedly that Shechina can be a vital part of our daily lives. How both of these things be understood as true?

Firstly, we must understand that there are higher and lower levels of Shechina intensity. For example, the level of intensity of Shechina during Makas bechoros was an extremely high level. Because of that, the first born Egyptians who were impure and therefore improper vessels for the Shechina broke and died, whereas the Jewish first born were in essence pure and therefore became proper vessels for Shechina and were sanctified (see the Seforno).

Even more so was the Shechina intensity higher during the giving of the Torah. Because of that all the souls of all the Jews left their bodies, yearning to unite with the Shechina they were experiencing. Some say for the same reason Nadav ve Avihu died when the Shechina was revealed during the inauguration of the Mishkan. They were overwhelmed with an urge to reunite with the Shechina.

However, most of our opportunities to bring Shechina into our lives are for levels, which are far less intense and manageable. When we gather as a minyan for dovening and to learn we merit levels of Shechina, which inspire us to learn, and doven better. When a man and wife wish to live in harmony, a level of Shechina joins them to intensify and purify their love. And so on in many areas of life, we can merit even today certain levels of Shechina to raise us up and inspire us to greatness. However, we yearn for the day that HaShem's Shechina will be revealed with the highest level of intensity in a way, which will inspire the entire world to reach its full potential for spirituality and greatness. May this day come speedily in our days! **A Guten Shabbos!**

XX

	Rabbi Alexander London Gemara Sunday – Thursday
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BAVA KAMMA 49b WHO ACQUIRES THE RIGHTS?

The Mishna states: If the woman that was hit and miscarried is married to a convert who is no longer alive, the assailant is exempt from paying for the offspring. When a convert dies (without children), all debts owed to the convert are cancelled. Thus, the obligation of the assailant to pay the convert for the offspring is cancelled.

Rabba says that the Mishna is referring to a case where the convert was still alive at the time of the miscarriage. However, if the convert had died before the miscarriage, the assailant would be obligated to pay the woman for the offspring. When the convert died, the woman took over the rights to the offspring, thus meriting the payment.

Rav Chisda challenges Rabba: Are the offspring chattel that can be transferred?! Rather, the assailant is exempt from payment, even if the convert died before the miscarriage.

The Gemara asks on Rabba from a Beraisa which states: One who hits a woman and causes a miscarriage pays compensation for physical damage and pain to the woman and payment for the offspring to the husband. If the husband is not alive, the payment for the offspring goes to his heirs. If the husband was a convert, he (the assailant) acquires the payment (and is exempt). Thus we see that the assailant is exempt regardless of when the convert died.

The Gemara answers: Is this any more of a proof than our Mishnah. Our Mishnah also did specify when the convert died. Nonetheless, Rabba said that it was only referring to a case where the convert was alive at the time of the miscarriage. Rabba will also say that the Beraisa is only referring to a case where the convert was alive at the time of the miscarriage.

Tosafos asks: What was the one who asked on Rabba from the Beraisa thinking? Didn't he realize that the Beraisa was no more of a proof than the Mishna?

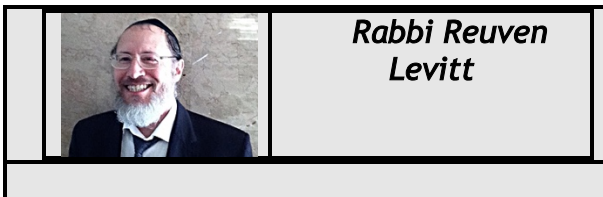
Tosafos explains that the Beraisa had stated that compensation for physical damage and pain are paid to the woman. The one who asked the question on Rabba felt that, just as this compensation is paid in all cases, so too the exemption from payment for the offspring when the convert dies is in all cases, even when the convert died before the miscarriage.

The Gemara brings an alternate explanation why the Beraisa is not a question to Rabba. In truth, the Beraisa is referring to a case where the convert had died before the

miscarriage. Instead of saying he (the assailant) acquires the rights to the payment for the offspring, the Beraisa said that she (the woman) acquires rights to the payment.

Tosafos says that the Gemara is not changing the wording of the Beraisa. It is saying that the words “he acquires” do not necessarily apply to the assailant. They apply to anyone who takes over the payment for the offspring when the convert dies. If the convert was alive at the time of the miscarriage, this is the assailant. If the convert died before the miscarriage, this is the woman.

The Maharam Schiff explains why Tosafos was forced to say that the Gemara is not changing the wording of the Beraisa from “he acquires” to “she acquires”. If the Beraisa would say “she acquires”, it would only be referring to a case where the convert died before the miscarriage. The reason that the Gemara brought the alternate explanation of the Beraisa was in order that the Beraisa should be true in all cases, regardless of when the convert died. Therefore Tosafos explained that the Gemara meant that the words “he acquires” apply to whoever takes over the rights to the payment for the offspring. Thus the Beraisa is referring to all cases, regardless of when the convert died.



**Rabbi Reuven
Levitt**

Rabbi Reuven Levitt
Sunday – Thursday, 10:20 –11:15 a.m.

In truth, a wise and understanding Jew will tremble in his heart when he realizes that the "minor" transgression he does causes more havoc and destruction in the world, chas v'shalom, so much more than even the destruction of both Batei Mikdash by Nebuchadnezzar and Titus. How could this be?

Strange as it may seem, these reshaim didn't create any blemish whatsoever in the upper celestial spheres as they have no relationship or source in these worlds, Rav Chaim Volozin explains that the effect of a person's deeds on the upper worlds depends on level of his neshama.

In the prayer of "aleinu" we praise and thank Hashem that "he didn't make us like the nations of the land" this, according to the Aitz Yosef refers to the neshama... Nishmas Yisroel is fashioned from the light of Hashem Himself—literally, a part of Hashem. Whereas the neshama of a non-Jew is not.

Truthfully, we do not see this difference between Yisrael and the other nations. Explains the Nefesh Hachaim—even our thoughts greatly impact the upper worlds but the non-Jew's thoughts and actions merely affect the physical world we see around us.

This is a part of our emunah-to believe in the power of our neshamas. When we internalize these truths, it will affect our thoughts speech and actions.

Hashem! Help us to believe our special we are –how powerful we are and how special you created us to be! AMEN!

“Parasha Puzzler”

****~Rabbi Binyamin Moore~****

“Parasha Puzzler” – Parashas Terumah

Here is our question for Parashas Terumah:

Rashi at the beginning of the parashah (25:2 ד"ה תקחו את תרומתי) states that the thirteen items mentioned in vv. 3-7 were all required for the construction of the Mishkan or for the clothes of the Kohanim. However, a simple count shows that there fifteen items mentioned and not just thirteen, so why does Rashi state differently?

Answer on page 5

... Rabbi Shlomo Furst
Halachah

Sunday – Thursday, 9:35 - 10:20 a.m.

The Chofetz Chaim (Biur Halacha, Orach Chaim; simon 695, se'if 2) quotes the Chai Adom writes about getting drunk on Purim, “Since the whole miracle was done through wine, Chazal therefore required intoxication — or at least to drink more than one’s norm — in order to commemorate the great miracle. Nevertheless, if a person knows that this will cause him to be delinquent in any mitzva of the mitzvos, [for example] in the washing of the hands, or berachos, or birkas hamazone, or that he will not daven mincha or maariv, or that he will behave silly — then it is better than he not become drunk and [then] all his deeds will be leshem Shamayim.”

The Chai Adom mentioned about not davening mincha or maariv. However, under what circumstances it is permissible to daven for a person who has been drinking wine is a complicated subject. So much so, that a separate simon in Shulchan Aruch is devoted to this topic.

In the first se'if of simon 99 of Orach Chaim, the Mechaber writes, “One who drank a reeviss of wine shall not daven until [the effects of] the wine have subsided. And if more [than a reeviss of wine] was drunk, if one can speak before a king, and one prayed — the prayer is a prayer. And if one cannot speak before the king and one prayed, the prayer is an abomination and when the [the effects of] the wine have subsided, one must repeat the prayer.”

The Mishna Berura, in se'if katan 1, explains that this prohibition of praying after drinking wine is not limited to wine, “It appears that the same [prohibition applies] to other intoxicating beverages as well... [Moreover,] with other intoxicating beverages, a reeviss is not required...as long as one is intoxicated to the extent of [what] a reeviss of wine [can accomplish].”

In se'if katan 2, the Mishna Berura stipulates that to forbid prayer, the reeviss of wine must be “drunk all at one time, but if it is drunk in two [gulps] or if a bit of water is mixed [into the wine] — it is permissible [to pray] — [however] if more than a reeviss is drunk, in all cases it is forbidden [to pray] until [the effects of] the wine have subsided.”

The Mishna Berura continues and emphasizes that whatever the case may be, in order to pray, “one must be able to speak before the king, because if not, there are no distinctions [of permissibility] to be made” — because a prayer under such conditions is, as the Mechaber wrote, is “an abomination.” Therefore, if a person holds himself back and does not pray, the Mishna Berura (se'if katan 5) promises, “if he does not pray while intoxicated, he will be saved from all suffering.”

Therefore, instead of praying while drunk, the Mechaber writes in the continuation of se'if 1, “...even if the time [limit] of prayer will pass [and because of the drunkenness one does not pray that prayer in its proper time] one shall make amends [and rectify the missed prayer] in the [next opportunity for] davening that follows afterwards.

Although the Rema permits prayer in the third se'if because “...our wines are not so strong, and [for those] who pray from a siddur held in their hands [thus] they are not concerned [so much] for slight drunkenness.” This is only, under circumstances as mentioned in the Mishna Berura (se'if katan 16), as to allow prayers — provided that one has not become so drunk as to render his prayers an abomination.

Rabbi Shlomo Furst

AVOS

The first Mishna in Pirkei Avos states, “They [the Anshi Kennesess HaGadolah] said three things, ‘Be deliberate in judgment, establish many talmidim, and make a fence for the Torah.’” Establishing this fence for the Torah — the commandments referred to as divrei Sofrim, the rabbinical mitzvos, was the work of Anshi Kennesess HaGadolah.

Rabbeinu Yona (Shaarei Teshuva 3:7) explains why the seemingly minor mitzvos of divrei Sofrim, are in some aspects, more significant than divrei Torah: “The enactments and fences of the Sages form the basis of the way to [achieve] yira, for they make a barrier and a buffer that [protects] a person from allowing his hand to touch something that the Torah forbids, just as a farmer makes a fence around his field because he values it and is fearful that people or animals will enter into it.”

Our concern to heed these fences is a true test of our yiras Shamayim because, as Rabbeinu Yona continues, “Extra caution, prohibition and separation from that which is forbidden are fundamental aspects of yira; and the person who exercises greater caution will realize the great reward.” Thus Rabbeinu Yona continues, citing the Gemara in Avoda Zara (35a), “The words of the Sages

are more cherished than the wine of Torah.... The mitzva of yira has a great reward comparable to many mitzvos — since yira is the basis for them.”

The magnificent achievement of being cautious about every deed, however insignificant it may appear to be, originates from the care and concern we apply to those mitzvos that are rabbinical. Lack of concern for mitzvos that are divrei Sofrim is not simply a careless attitude toward minor mitzvos; it is a complete lack of yiras Shamayim — the foundation for all mitzvos!

If we properly understand the great eternal spiritual dangers involved with any sin, we will automatically avoid transgression regardless of how major or minor the sin may appear to be. The basis of all yira is the motivation to please Hashem, and this automatically includes avoiding anything that contradicts His will. Hence, the rabbinical laws are vital and not at all to be ignored. Their significance is great, stemming from the highest priorities and deepest understanding. A fence is as important as the entity it protects, for something that is protected retains its value because of the thing that protects it!

Without yira all mitzvos become unimportant. Fear of transgressing very serious mitzvos such as Shabbos, illicit relations and murder is almost spontaneous. We rationally understand that the punishment for these transgressions is great. True yira, however, does not fluctuate depending upon the seriousness of the sin and the degree of consequential punishment. Genuine, unwavering yira comes from realizing the seriousness of the slightest rebellion against Hashem Yisborach, our Creator and Master.

Any disobedience is an act of rebellion against Hashem. Hence, Rabbeinu Yona (Shaarei Teshuva 3:23) explains that the person who fears the word of Hashem will be strict and exacting, and risk his life even for a minor mitzva just as he would for a major mitzva. This person's understanding and fulfillment of his obligation is not based on the mitzva's apparent significance or insignificance. The motivation of such a person is based on the understanding of the greatness of Hashem, the One Who commands him to obey all mitzvos great and small.

The importance of divrei Sofrim lies in the great value of what they protect — the Will of G-d! Therefore, Rabbeinu Yona concludes by writing that if a person is careful to abide by those mitzvos of divrei Sofrim, it is an indication that “his soul is illuminated by the light of yiras Elokim Yisborach.” Conversely, if we see a person who is lax in abiding by those mitzvos of divrei Sofrim, it reveals that his yiras Shamayim is flawed.

Mishanyos – Phil Sevrinsky

We are continuing in the fifth perek of Mesachet Eduyos where the first five mishnayos state additional laws noting the more lenient rulings of Beit Shammai and the stricter rulings of Beit Hillel. We also continue in the first mishna which gives the six rulings that Rebbe Yehudah gave regarding Beit Shammai and Beit Hillel to illustrate that point. The fifth case involves shmittah, produce of the seventh year, which is deemed ownerless and can be taken

by anyone. Beit Shammai holds that not only one may take the produce since it is ownerless and need not thank the owner for the produce is he is allowed to take it, one may also thank the owner if one chooses to do so. However, Beit Hillel states that one must thank the owner for his efforts in the other six years and so he will then continue to observe shmittah in the future.

The sixth and final case involves a leather water flask with perforations. Normally, this would be insusceptible to uncleanness as it is unusable because of the holes. However, if one ties it by the holes, then it would again become usable and can become unclean. Beit Shammai declares the flask susceptible to uncleanness even when one unties the fastenings made to close the holes since they deem that the initial tying fixes it permanently. Beit Hillel holds that untying the fastenings once again makes it unusable so it reverts to its original status of being perforated and now again cannot become unclean.

We learn from this various matters. We learn the importance of studying the laws of shmittah and uncleanness of objects. We again see how we should always carefully try to avoid any source of uncleanness whether physical or spiritual. We learn how slight changes can affect whether or not an item can be rendered unclean. We see how we can improve and fix other items in addition to ourselves to remove sources of impurity. Again we are taught to respect the rulings of Beit Shammai and Beit Hillel as representing valid ideas in their own way fulfilling the dictum "these and those are the words of the living G-d". We again see how we cannot assume which school we should emulate, no matter who is strict and who is lenient, but rather must follow the chachamim to ascertain the final halachic ruling. Finally, we should be thankful to Hashem for the ability of living in Eretz Yisrael and having the opportunity to observe shmittah and to also express our gratitude to all those who make it possible for us to dwell here during that time.

Parasha Puzzler" –Answer:~~~With
Binyamin Moore~~~****

Answer:

The commentaries give various answers to this question.

Mizrachi explains that the three types of wool, aquamarine, purple and scarlet, are counted as one. Chizkuni and Gur Aryeh answer that there were only thirteen items donated by the general public, for the shoham stones and inset stones were given by the tribal leaders (see 35:27). However, the major objection to this is that the following verse (v. 28) states that the leaders also brought the oil for the light and the spices for the anointing oil and the spice incense. This leaves only eleven items that were brought by the rest of the people.

Be'er Basadeh quotes a Midrash that states clearly that the two items not included in the thirteen are the oil and the spices, and the reason for this is that these two

were not used for the actual construction of the Dwelling or the making of the priests' garments.

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11:20-12:30 Sun-Thurs	Gemora Level 1:	Rav Hillel Faerman
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