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Parsha Devarim

פרשת דברים

Rosh HaYeshiva:

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

Shabbos Times (Jerusalem) 4th of Av 5780 Jul 24/25, 2020

Candle Lighting

7:06

Motzaei Shabbos

8:21

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DVAR TORAH FROM

RAV HILLEL FAERMAN

Rosh HaYeshiva, Tsama
Nafshi

To Bee or not to Bee

The Midrash Rabbah (1,6) explains the name of our parsha and our new Sefer, Devarim, in a unique way. Since the Torah says repeatedly here at the beginning of this parsha that Moshe Rabbeinu spoke words to the Jewish Nation, therefore our Sages understood the initial mention of "words" as a hint to something deeper. One of these messages is based on the similarity between the Hebrew for "words" (devarim) and the Hebrew word for "bees" (devorim). Here our Sages of blessed memory present to us 4 aspects of leading a Torah way of life which can be compared to the life of a bee!!

Here are the 4 comparisons to bees:

- 1) Just as the younger bees follow the instructions of the Queen bee, so too does the Jewish Nation follow its righteous leaders and prophets.
- 2) Just as the bee has honey that is sweet but a sting which is bitter, so too the Torah has sweet

rewards for our mitzvas observance but also bitter punishments if we sin against HaShem.

- 3) Just as the bee provides goodness to its owner who knows how to extract its honey without getting stung but the bee often stings and severely damages foreigners who don't know how to protect themselves, so too does the Torah provide life for the Jews who know how to keep it properly but can lead to the death of the foreigners who mistreat both the Torah, its supporters and even Hashem its Creator.
- 4) Just as the bees produce the honey for the good of the Queen Bee, so too does the Jewish Nation keep all of the mitzvot in order to give pleasure to our King and Creator.

These four comparisons can be seen as for strategies to help us maximize our Avodas HaShem. Each one helps us see the positive elements of being a Jew. In a world which often paints the Torah in a negative light, we need all the help and ammunition we

can get to counteract all the negativity. Moshe Rabbeinu, in his farewell speech to the nation he guided for 40 years is beginning with a message of hope and help for his flock after he'll be gone. Remember, he is saying, the Torah is full of sweetness and life for our nation, as well as providing us with protection from our enemies. However, it is essential that we keep a positive self-image to propel us in the right direction. In a sense, we must see ourselves as bees who follow their leader. So, too, must we follow our leaders, whether or not they be prophets or ordinary men---as long as they be righteous.

We must also remember---especially at times of sorrow, like Tisha b'Av---that the Torah is a Torah of life for those who cling to it. So, even if things go wrong and we experience turbulence, all together this beehive is a source of joy and happiness and life. Keep your seat belt fastened, clinging to Torah learning and Torah observance, and soon the Pilot will get us through the turbulence, towards our destination, and before you know it we'll have landed in the Promised Land!!

Finally, remember that everything we are doing is for HaShem our Father and King. After all is

<u>Rabbi Alexander</u> <u>London</u>	BAVA KAMMA 84b	Gemara
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COMMON GROUNDS

Rava said: Any damage which involves assessment as a slave is not collected in Bavel. In this Rava goes according to his reasoning; as Rava said: Damages to an ox that are caused by an ox and damages to an ox that are caused by a person are collected in Bavel. Damages to a person that are caused by a person and damages to a person that are caused by an ox are not collected in Bavel.

The Gemara asks: Damages caused to a person by a person and to a person by an ox are not collected in Bavel because it says in conjunction with these "Elohim". Thus, they require judges who are part of the chain of ordination from Moses. Such judges were only extant in Eretz Yisroel. By damages caused to an ox by an ox and to an ox by a person it also says "Elohim". They should also not be collected in Bavel!

The Gemara continues: Rather, damages caused to an ox are collected in Bavel because the courts in Bavel act as agents of the courts in Eretz Yisroel. If so, the courts in Bavel should act as agents for the courts in Eretz Yisroel for cases of damages to people!

The Gemara answers: The courts in Bavel only act as agents for the courts in Eretz Yisroel for matters which are certain. Damage to people involves uncertainty, i.e. an appraisal of the damages. The victim is assessed as to his value as a slave before the injury and after the injury. For such matters, the courts in Bavel do not function as agents for the courts in Eretz Yisroel.

The Gemara objects: Damage to oxen also requires an appraisal. Nonetheless, the courts in Bavel act as agents for such cases!

said and done, what should matter to me is that, hopefully, I have brought Hashem pleasure with my thoughts and actions. My yearning should be to give HaShem nachas. This should also encourage me to endure hardships: The knowledge that my thoughts and actions mean a tremendous amount to Hashem and can actually give him pleasure and nachas. I am that important!!

Obviously, being an insight revealed to us by our Sages, these comparisons to bees are full of depth and wisdom. And, the more we contemplate these insights, the more depth and wisdom will be revealed to us. So, contemplate them as much as possible and you will only gain. For example, we could add that just as the bees are continuously humming, buzzing and producing noise as they work, so too should we constantly produce the "noise" of learning, davening and speaking words of kindness to one another. Also, just as they don't stop, so too should we persevere to continue strong learning throughout our so-called vacations and breaks---like during the 3 weeks after Tisha b'Av!!! A Guten Shabbos Tisha b'Av and may we rejoice in the rebuilding of our Holy Beis HaMikdash!!!

The Gemara answers: The courts in Bavel only act as agents in cases which are common. Cases of damage to a person that are caused by a person are not common. Thus, there is no agency.

The Gemara asks: Cases of embarrassment are common! Why do we not judge these in Bavel?

The Gemara concludes: The courts in Bavel act as agents by matters which are common and involve a loss of money. Thus, damages to a person that are caused by a person which are not common are not judged in Bavel. Cases of embarrassment, which do not involve monetary loss are also not judged in Bavel.

The Rambam (Sanhedrin 5:9-10) writes: We only judge outside of Eretz Yisroel cases which are common and involve a loss of money... Any case which involves evaluating a person as a slave is not judged outside of Eretz Yisroel. Therefore, if a person injures another person, we do not collect for damages, pain or embarrassment. However, unemployment and healing are collected, because they involve monetary loss.

According to the conclusion of our Gemara, damages caused to a person by a person are not judged in Bavel because they are not common. How can the Rambam rule that unemployment and healing are collected? In addition, why does the Rambam bring the issue of being evaluated as a slave?

The Pnei Yehoshua explains that the Rambam understood the Gemara's statement that damage to a person by a person is not common as referring to damage which results in a permanent lessening of the person's value. This is what Rava meant when he said that any damage which involves assessment as a slave is not collected in Bavel. However, injuries which do

not result in permanent damage are common. Therefore, unemployment and healing which are common and involve monetary loss are collected outside of Eretz

Yisroel. Pain and embarrassment, although they are common, are not collected outside of Eretz Yisroel because they do not involve a loss of money.

<u>Phil Sevrinsky</u>	Experience a Torah Life	Mishna
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We are continuing in the fifth and final perek of Mesachet Avodah Zarah. This perek continues with the detailed rules governing libation wine of goyim keeping in mind the general precautionary principle to forbid Jews to benefit from that wine or wine of unknown goyish origin. The fourth mishna of the perek, like the third mishna, begins by discussing additional cases where idolaters were helping Jews transport sealed jugs or barrels of wine from one place to another belonging to the Jew. If the Jew left his wine on a wagon or on a ship and went on a short cut and entered the town and bathed in a bathhouse, then it is permitted for the Jew to use the wine. This is again because the goy does not know when the Jew will return since the goy would be afraid to touch the wine rendering it libation wine because of the fear that the Jew can return at any time and see him. However, if the Jew informs the goy that he will be absent or going away for a sufficiently long time, then the wine would be prohibited to the Jew since there would be time to make use of the wine rendering it libation wine.

gives similar rules when an idolater is in the shop of a Jew and the Jew leaves so that the goy is alone in the shop. The wine is permitted to the Jew unless sufficient time passed enabling the goy to be able to pierce the stopper of the jug or barrel, close up the hole with clay, and have time for the clay to dry; or, according to Rabban Shimon ben Gamliel, as is the halacha, for the time period enabling the goy to open it up, close it with a new stopper, and have enough time for the clay smeared at the top to dry. However, if the ship sails out to sea, the goy closes the door to the shop, or the wine is in a place where it is impossible for the Jew to be able to see, then all agree that the wine is then forbidden.

The mishna again then relates what would be a sufficiently long time as the time necessary for the goy to be able to pierce the stopper of the jug or barrel, close up the hole with clay, and have time for the clay to dry. This would give the goy the time to conceal his nefarious act. Rabban Shimon ben Gamliel again states, as is the halacha, that the time period is if the Jew were away long enough for the goy to open it up, close it with a new stopper, and have enough time for the clay smeared at the top to dry since surely just puncturing and repairing the old stopper would be noticeable. The mishna then

We learn from this various matters. We again see the importance of studying all the laws of avodah zarah. We again should distance ourselves from even the slightest source of idol worship. We again see how we should be careful to not to work too closely with goyim lest there be inadvertent problems caused by their actions. We see how we can learn new cases by extending prior situations into new ones. We again see how we should be stringent so that one should not become confused between permissible cases and those that are prohibited. We again see how rulings may vary and we must rely upon the chachamim to be able to follow their halachic rulings. Finally, we should once again thank Hashem for giving us circumstances when we would be able to benefit from our wine as long as we can ensure that goyim would not have the audacity or time to perform misdeeds.

<u>Rabbi Shlomo Furst</u>	Expand your horizons	Halacha
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The Laws of Three Weeks and Tisha B'Av

In siman 549 of *Orach Chaim*, the *Mechaber* begins the Laws of *Tisha B'Av* as follows, “We are

obligated to fast on *Tisha B'Av*, on the seventeenth of *Tammuz*, on the third of *Tishrei* and on the tenth of *Teves* because of the tragedies that occurred on them.” The fast of the seventeenth of *Tammuz* ushers in the period known as the “Three Weeks.” These three weeks culminate with the fast of *Tisha B'Av*.

In discussing the four fasts that were mentioned in the above *Mechabar*, the *Mishna Berura* (*se'if katan* 1) explains, “all Jews fast on all these four days because of the calamities that occurred on them — in order to arouse [their] hearts to be perceptive to ways of repentance. This remembrance will [cause us to think about how] our negative behaviors and the [negative] acts of our forefathers are like our [unchanged negative] behaviors right now — that [these behaviors] caused for them, and for us, these tragedies. [Therefore] by remembering these things [the tragedies] we will return to doing that which is correct...”

The *Mishna Berura* concludes, “Therefore, each person is obligated to pay attention on each of these days, and evaluate his deeds and repent...for the fasting is but a preparation for repentance.” Consequently, since the “Three Weeks” begin with a fast day, the seventeenth of *Tammuz*, and end with a fast day, *Tisha B'Av* — which are days of *teshuva* —

similarly, all the intermediate days of the “Three Weeks” can also be viewed as days of *teshuva*.

The Chofetz Chaim, *ztz"l* (*Chofetz Chaim on the Torah, Parshas Behar*), encourages us never to give up hope of expecting the *geula* to come in our generation. We may, *chas vesholom*, despair by thinking that if Hashem did not bring the redemption in previous, more righteous generations, then who are we to expect that because of our efforts Hashem will hasten the *geula*.

If such giants of Torah and mitzvos as the Vilna Gaon, Rambam, Rashi — or the even greater *Amoraim* and *Tannaim* — with their efforts, their prayers and their repentance, did not succeed in arousing Hashem’s mercy and bringing the *geula* in their times, how can we ever hope to succeed?

—...and this question Bezras H' shall be answered next week.

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**Rabbi Shlomo
Furst**

**Experience a
Torah Life**

AVOS

Of the forty-eight things that are required to acquire Torah, discussion amongst the talmidim is listed as the eleventh. The Maharal of Prague, in his commentary to Pirkei Avos (which is [delete 'in'] Derech Chaim), cites the Gemara (*Tannis 7a*) to explain why. The Gemara explains how Torah is similar to wood: “Just as a small twig kindles a large one, likewise, lesser *talmidei chachamim* sharpen the greater ones.”

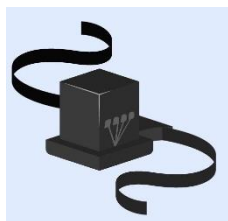
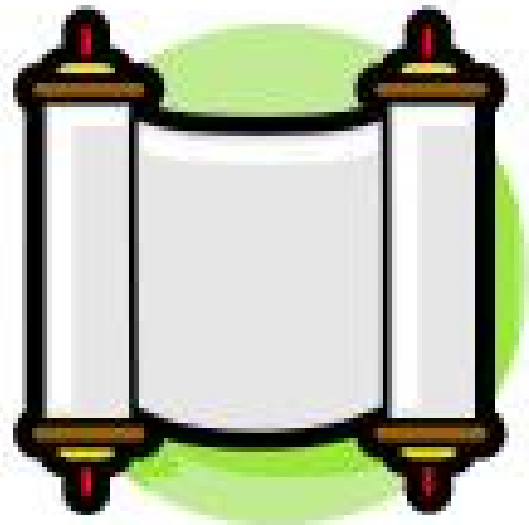
Moreinu v'Rabbeinu HaGaon HaRav Chaim Pinchas Scheinberg, *ztz"l*, gave the following elaboration of this Gemara based on Rashi. Rashi explains that the less experienced scholars, because “they ask all the time,” sharpen the minds of the older and more proficient *talmidei chachamim*. The Rebbe needs his *talmidim* and the *talmidim* need their Rebbe. Torah must be learned in this way, for as we are taught in *Pirkei Avos* (2:7), “The more *yeshiva*, the more *chochma*.” The more one sits in the presence of others and learns, the more wisdom he will acquire.

HaRav Scheinberg continued by citing Rabbeinu Yona’s commentary on *Avos* that explains: “This means to say that there will be wisdom in thought and dispute, which results in an increase in discussion. Since the *talmidim* will come to hear novel ideas, to become astute along with him and to learn the premise of the novel ideas for this is a *chochma* in and of itself.” The spirited group discussion of a Rebbe and his *talmidim* gives rise to a type of *chochma* that is unique to a yeshiva.

HaRav Scheinberg thus concluded, “It is far beyond the actual information, ideas and concepts that are discussed and debated. The debate itself is a *chochma*! In turn, the Torah that originates from this public deliberation is perfected in many more ways than an individual can accomplish on his own. It is more than a better *limud*, a superior learning — it is a new and different kind of wisdom! The enjoyment and satisfaction from such learning is also vastly different than that attained through individual learning.”

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Chaim Menachem ben Hena Raizel	Yehudis Leiba Bas Itta Slava	<i>Elijah Ben Yehudis</i>
Chaim Mordechai ben Pearl Brocha	Zipporah Faggie bas Leah	Eli Eliezer Ben Rachel
Mordechai Baruch ben Golda Chana	Baila Rochel bas Tzema	<i>Rut Tziporah bas Rivka</i>
Yehudis Shulamis bas Toibeh Rochel	Yigal Yishai ben Levana	Rafael Moshe Ben Gitel
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Join us on-line every day. *Every class makes a difference!*
Please note the changes to this week's
schedule due to Tisha B'Av

Classes are being hosted via zoom¹, google meet, and conference calling. To join a class, follow the instructions found below. (Enter the meeting id and/or password only if requested.)

For the zoom classes of Rabbis Moore, Schatz and Furst:

Click on the following URL:

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Meeting ID: 928 9919 5101; Password: tsama

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For Rabbi Katzman's conference call classes:

Phone him (02 537 3434) to make arrangements to participate via conference calling.

For Rabbi London's zoom & Rabbi Faerman's Google meet classes:

You will receive an email invitation with a clickable link before each class. To be added to the list send an email to Rabbi London (7624882@gmail.com) and/or Rabbi Faerman (hillelfaerman@gmail.com).

To call into a zoom class by phone (if the host has enabled it):

1. Dial 039786688
2. Enter the meeting ID
3. If asked for a participant ID just enter # (there is no participant ID)

Time	Topic	Rabbi
9:00-9:40 Sun-Wed	Pirkey Avos: The 48 Ways of Acquiring Torah	Furst
9:45-10:25 Sun-Wed	Mishnah Beruer Halacha	Furst
9:15-10:30 Sun-Wed	Havos Levavos & Mishnayos Avoda Zara	Katzman
9:30-10:30 Fri only	Parsha of the week	Furst
10:30-11:30 Sun-Wed	Gemara Bava Kamma Perek Merubah with Rashi and Tosofos level 3	London
10:30-11:30 Sun-Wed, Fri	Book of the Kuzari	Levitt
11:45-12:30 Sun-Wed	Gemora Bava Kamma: level 2	Levitt
11:30-12:15 Sun-Wed	Gemora Bava Kama followed by a short review level 1	Faerman
12:40-13:20 Sun-Tues	Humash with Rashi	Moore
14:00-14:45 Sun-Tues	Ramban on the parsha	Faerman
15:45-17:15 Sun-Tues	Gemora Succah level 1	Faerman

¹ We recommend you use the google chrome browser.

Not on Tisha B'Av	Sichas Mussar shiur	Schatz
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Youtube videos available at:

<https://www.youtube.com/channel/UCgEYJ48EEpuF4UfWI3TEBFA>:
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