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**Magidei Shiur**

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*Rabbi Shlomo Furst, שליט"א*

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### **Parshas VaEira : Seeing the Good in Breaking Bad**

Moshe Rabbeinu does the unthinkable: he complains to HaShem! In fact, he actually asks HaShem (at the end of last week's parsha), "Why have you caused BAD to be done to the Jewish Nation?" Why would Moshe Rabbeinu talk that way? Well, partially because Pharaoh's has made the Jews work doubly hard ever since Moshe began requesting their freedom. Far from letting the Jews go, Pharaoh now seemed fixated on the 'mission' of working the Jews 'raw' and the Jews now seemed to be constantly short of breath. And the Jewish leaders bitterly blamed Moshe and Aharon for turning Pharaoh against them.

Still, why should Moshe complain? And why would Moshe say that HaShem has caused bad to happen to the Jews?! After all, our Sages have taught us that only good emanates from HaShem Who is entirely good. As Rebbe Akiva said, "Everything that HaShem does is for the good." And let's not forget Nachum Ish Gamzu who accustomed himself to say, "Gam zu l'tova," whenever something would happen to him, whether it seemed good it seemed bad. What was he affirming? He was affirming that, even if something seems to us to be bad, we must remind ourselves that in reality, it is from HaShem and therefore it is good.

Moshe assuredly knew this secret about HaShem that Rebbe Akiva and Nachum Ish Gamzu knew, namely that everything HaShem does is for the good, even if it seems bad. Yet, if so, why would Moshe Rabbeinu accuse HaShem of causing bad to the Jews?

Let's first focus on the Hebrew word for bad, "Rah." Strangely, this word, rah, is related to one of the blasts of the Shofar, which we are commanded to hear on Rosh Hashanah, namely, "Teruah." How are these two concepts related? Obviously, the Shofar blast isn't bad! To answer this let us remember how the Teruah blast is different from the Tekiah

blast. The Tekiah is one long and unbroken blast, while the Teruah is created by BREAKING the long blast into numerous shorter blasts. And here we see one aspect of the word “Rah,” meaning broken or in the process of breaking. Similarly, when the Gemora wants to describe a structure which is dilapidated and soon may fall down, it uses the word “Re’uah,” which is from the same root as “Rah.”

In other words, the concept which all of these words point to is something which is weak, dysfunctional and on the verge of breaking, if not broken already. If so, then perhaps we can attempt a slightly different approach to understanding the words of Moshe Rabbeinu. HaShem had told him that the time had come to redeem the Jewish Nation, which Moshe assumed meant that they were ready to leave because they had reached whatever perfection that being in Egypt. At the same time, HaShem had also said that Pharaoh would initially refuse to free the Jews and in response HaShem would perform open miracles. However, as the Ramban explains, Moshe thought this would require only a few days in order to get Pharaoh to change his mind. He also seemed to think that this period of time was only needed so that HaShem could endeavor to change Pharaoh's mind, but not to put the Jews through more hardship. After all, the Jews were already ready to go so they obviously didn't need any more perfection through slavery. Right!

This is why Moshe used the term “Rah” in connection with what the Jews were now enduring. Of course, he knew the secret that Rebbe Akiva and Nachum Ish Gamzu knew. HaShem only does what's good for us. However, he also knew that sometimes HaShem sees us as being imperfect and puts us in situations that “break” our imperfections and push us towards our greatness. And Moshe saw HaShem doing that to the Jews even now, when Moshe had understood from HaShem that they no longer needed it. So he asked HaShem why He was even now treating the Jews with the “imperfect/bad/breaking approach.

What we can glean from this is the understanding that even the “bad” approach HaShem employs towards us is, of course, helping to perfect us and it behooves us to recognize this and to be patient for the easier and more comfortable mode to kick in! **A Guten Shabbos!**

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	<b>Rabbi Alexander London</b> <b>Gemara Sunday – Thursday</b>
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BAVA KAMMA 48a

### **RIGHTS OF USAGE**

The Gemara poses a question: When a person allows an item to be placed in his courtyard, and thus takes responsibility for it; does the person take responsibility only for damage that he causes to the item, or does he also take responsibility for damage caused by intruders?

The Gemara attempts to bring a proof from a Beraisa that Rav Yehuda Bar Simon taught in the academy of Karna. The Beraisa states: If one brings his produce into a courtyard without permission, and an ox came from somewhere else and ate it; he is exempt. If the produce was brought in with permission, he is liable. The Gemara attempts to clarify: Who is exempt and who is liable? Is it not that the owner of the courtyard is exempt when the produce is brought in without permission, and the owner of the courtyard is liable when the produce is brought in with permission. Thus we see that when a person allows an item to be placed in his courtyard, he takes responsibility for damage caused by intruders!

The Gemara rejects the proof: No, the owner of the ox is exempt when the produce was brought in without permission, and the owner of the ox is liable when the produce was brought in with permission. An objection is raised: If the Beraisa is referring to the owner of the ox,

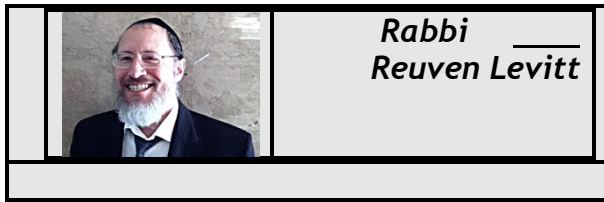
what difference is there whether the produce was brought in with or without permission?

The Gemara answers: Once is the owner of the produce is granted permission to bring in his produce, the courtyard becomes his domain. Thus, this is a case of shen (damage through eating) in the damaged party's private domain. The owner of an animal is liable for shen in a private domain. When the produce was brought in without permission, it is similar to a case of shen in a public domain, since the courtyard is not the domain of the damaged party. The owner of an animal is exempt for shen in a public domain.

In order to acquire a courtyard, one must either give money, receive a deed of ownership, or make a chazaka (such as building a fence). In our case, none of the above was done. How then does the courtyard become the private domain of the owner of the produce?

The Nesivos Hamishpat (192:6) bring from the Magid Mishneh (Scheinim 8:7) that right to use someone else's is equivalent to a lien on that property. It is not legal ownership of the property. Thus, the right to use property is not acquired in the same manner as property itself (with money, etc.). Rather, that right is acquired with the initial use of the property.

Thus, in our case, the owner of the produce acquired the right of usage of the courtyard when he brought in the produce (with permission). Since he has the right of usage of the courtyard, that courtyard is considered his private domain. Therefore the owner of the intruding ox must pay for the produce that his animal ate.



**Rabbi  
Reuven Levitt**

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

**Modim D'Rabbonom—Learning to Acknowledge  
and Thank Hashem**

The Modim prayer in the Shmoneh Esray has an unusual feature. Unlike the other blessings, when the Chazzan repeats the tefilla out loud everyone is silently listening, here, when he repeats Modim, everyone says a special tefilla, Modim D'rabbonom. Why isn't it enough to hear the Chazzan? Why do they something different than the Chazzan himself?

The Sefer Avuhadran explains that those present also say a tefila themselves because, "It's not the right way for a servant to acknowledge his master through an agent. Rather each person must accept the yoke of Heaven with his own mouth. Such an acceptance through an agent isn't a full acknowledgement, for he can deny it, and say, that I didn't send him!"

We see from here that Modim is not just saying "thank you" but rather it is accepting Hashem as one's master. This is a big responsibility. Further, we don't just acknowledge Hashem as our Master but we express our gratitude and thanks, "Blessings and thanks are due to your great name, for You have given us life and sustained us..." We conclude the prayer with a wondrous feeling of thanksgiving, "on this we thank you!" For what? For the fact that we have the seichel to understand the importance of what You have taught us: to feel and express thanks to Hashem!

Hashem! Help us to see the great goodness which You bestow upon us! Help us to feel gratitude towards You for creating us, sustaining us and bringing us close to You through Torah and mitzvos! AMEN!!

**"Parasha Puzzler"**

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

**"Parasha Puzzler" –**

***Here is our question for Parashas Va'era:***

*On Seder Night we have a mitzva to drink four cups of wine. Chazal derive this from the four expressions mentioned at the beginning of this week's parashah:*

*וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם כְּבֵלֶת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֵיכֶם וְגָאֵלְתִּי אֶתְכֶם בְּרֹדֶף גְּבוּרָה וּבְשִׁפְטִים גְּדֹלִים. וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְגו' "I will free you from the burdens of the Mitzrim, release you from their servitude and redeem you with extended*

*power and great acts of judgment; and I will adopt you as a nation for Me..."*

*Are these just four different expressions of the same thing, or does each of these expressions have a particular significance? Answer on page 5*

**... Rabbi Shlomo Furst  
Halachah**

Sunday – Thursday, 9:35 - 10:20 a.m.

Interruptions and delays in Shemoneh Esrei should be avoided at all costs, for the Mechaber writes in the first seif of simon 104 Shulchan Aruch Orach Chaim, "Do not interrupt while in prayer; even if a Jewish king asks about your welfare do not answer him..." The Mishna Berura, in the second seif katan, writes that interruption must be avoided "even in a situation that there will be a monetary loss, one is not to interrupt [Shemoneh Esrei]."

Furthermore, the Mechaber writes in the fifth seif of simon 104, "In all circumstances of interruption [of Shemoneh Esrei] if the delay was equivalent to finishing all of it [Shemoneh Esrei, one must] return to the beginning; and if [the delay was] not [so long, then instead, one must] return to the beginning of the brocha that the interruption occurred in..."

Central to understanding this halacha, as the Mishna Berura points out, is the opinion of the Rama, for as the Mishna Berura writes, "According to how we are accustomed to do, like the previous decision of the Rama in simon 64 concerning Kriyas Shema, [which is] like the opinion of those halachic authorities that one does not return to the beginning only if the interruption was caused by an oness [a compelling, involuntary situation beyond one's control]."

Continuing to explain, the Mishna Berura writes, "the same also applies by Shemoneh Esrei." If so, very relevant, are the words of the Mechaber and Mishna Berura in simon 64 of Hilchos Kriyas Shema. The Mechaber writes about someone who reads Shema intermittently "meaning, that he began to read and then interrupted whether through silence or through speaking, he returns [according to the Mechaber, only to the words where he left off (Mishna Berura, se'if katan 1)] and completes [Kriyas Shema] — even if the delay was enough to complete it all [Kriyas Shema] — he has fulfilled his obligation; even if the interruption was because of an oness."

The Rama disagrees with the Mechaber and writes, "There are those that say that if there was an oness, and the interruption lasted the amount of time that it would take to finish all [of Kriyas Shema] — one must return to the beginning; and so is the custom."

The Mishna Berura, in se'if katan 2, defines what constitutes an oness — the cause of the inability to continue to say the words of Shema or Shemoneh Esrei; particularly according to the opinion of the Magen Avraham. The Mishna Berura writes, "an oness is considered a delay because one is not able to read, and look into the Magen Avraham who concludes that this is specifically if the oness

is because that the person is not fit, for example he needs to alleviate himself — or that the environment is unfit, for example, there was found there excrement or urine and one needs to wait until it is removed.”

Is all regarding Kriyas Shema, but Shemoneh Esrei, is more serious concerning interruptions, and therefore as the Mishna Berura in se'if katan 2 of simon 64 concludes, “This is specifically with Kriyas Shema and its berachos and other similar things, but Shemoneh Esrei one must return to the beginning even for another oness [not because of the unfitness of the body, or because the environment was unfit] — as is explained further on in simon 104 in the Mishna Berura se'if katan 17.”

### **Rabbi Shlomo Furst**

#### **AVOS**

The first Mishna in Pirkei Avos begins, “Moshe received the Torah from Sinai and transmitted it to Yehoshua...” Since there is an obvious question — what did Moshe Rabbeinu receive from Sinai, which is a mountain — the Rav Ovadiah Bartinora, ztz"l, in his commentary on this Mishna explains the phrase, “from Sinai” to be a reference to Hashem Yisborach. As the Rav Bartinora explains that the Mishna’s phrase of “from Sinai” means to teach us that Moshe Rabbeinu received the Torah “From He was revealed at Har Sinai.”

In this explanation of the Rav Ovadiah Bartinora, the phrase, “at Sinai” is used. Significantly, the letter ‘beis’ is the Hebrew letter before the word ‘Sinai.’ In contrast, the Mishna uses the phrase “from Sinai” — which means the Hebrew letter ‘mem’ precedes the word ‘Sinai.’ The usage of the letters ‘beis’ or the ‘mem’ is noteworthy, particularly when compared to the Mishna in Mesechtas Chullin, in Perek Gid HaNasha — as does the Oneg Yom Tov in the Preface to his Shalalos and Teshuvous.

The Mishna in Mesechtas Chullin [7:6] uses the expression “at Sinai” rather than “from Sinai.” Hence, the Oneg Yom Tov writes as follows, “And we will explain with this, the expression of the Mishna (first Perek of Avos) — ‘Moshe received the Torah from Sinai.’ It should have said, ‘Moshe received the Torah at Sinai.’ And it seems that this [change in expressions] is indicative of what the Rambam writes in his Commentary on the Mishna (Perek Gid HaNasha)...: ‘Pay attention to this great concept that is contained in this Mishna, which is: That what was said at Sinai — in order that you should realize to know — everything we distance [ourselves from] or do [to] this [very] day — we only do it because of the commandments of HaKadosh Boruch Hu to Moshe Rabbeinu. And not [because of what] HaKadosh Boruch Hu said to the prophets who were before him [Moshe Rabbeinu]. For example, that we do not eat the limb of a live animal is not because HaKadosh Boruch Hu forbade this to Noach. Rather the limb of a live animal is forbidden to us because of the command at Sinai that established the prohibition of the limb of a live animal.’”

The Oneg Yom Tov continues to quote the Rambam, “Similarly, we do not do bris milah — circumcision because that Avraham Avinu circumcised himself and his household. Rather [we perform bris milah] because HaKadosh Boruch Hu commanded that through Moshe Rabbeinu circumcision shall be done as was done by Avraham Avinu. Likewise, we do not eat gid hanasha since it was forbidden to Yaakov Avinu, rather only because of the command of Moshe Rabbeinu [as was received by him from Hashem

Thus the Rambam concludes by explaining, “The six hundred and thirteen mitzvos were said to Moshe from Sinai...” The Oneg Yom Tov elaborates to explain that all the six hundred and thirteen mitzvos are included in what Moshe Rabbeinu received at Sinai “Even those mitzvos that the Avos were commanded in... therefore it is said ‘that the command was at Sinai’ — even those prohibitions that were [existing] previously [our obligation to keep those pre-existing commandments] originates from Sinai; and this is what is said [in the first Mishna in Avos] ‘Moshe received the Torah from Sinai.’ Meaning: The Torah [Moshe Rabbeinu] received is [a Torah] originating from Sinai; from the event [of the reception of Torah] of Har Sinai and onward — and so for [all] generations; the obligation... everything is exclusively from Sinai and not because of any obligation previous to Har Sinai.”

### **Mishanyos – Phil Sevrinsky**

We are continuing in the fourth perek of Mesachet Eduyous which states the twenty three laws where we note the more lenient rulings of Beit Shammai and the stricter rulings of Beit Hillel. The tenth mishna gives an additional four cases. If a husband makes a vow not to have relations with wife, then Beit Shammai and Beit Hillel differ as to its length. Beit Shammai holds the vow is for two weeks since they learn it out from the separation period after the birth of a girl. Beit Hillel states the time to abstain is just one week as they learn from the minimum time of an ordinary nidda. If a woman aborted on the night of the eighty first day after giving birth to a girl, Beit Shammai exempts her from bringing a second offering as they hold one offering is sufficient for both the initial birth and the abortion. However, Beit Hillel states that it is still necessary to bring two offerings.

Can one use a linen garment with wool tzitzit? Beit Shammai holds that one may use such a garment and it is not considered kalayim, mixed species. Beit Shammai forbids its use since it does not extend the time of its permissibility at night to the following day. If one prepares a basket of fruit just before Shabbos, Beit Shammai holds that one need not take maaser since it is for its immediate use on Shabbos and one may not tithe on Shabbos. However, Beit Hillel holds that all fruit must be tithed so one must take maaser before the onset of Shabbos.

We learn from this various matters. We again learn the importance of studying the laws of vows, cleanliness and uncleanness after birth, nidda, tzitzit, kalayim, and taking maaseros. We see how we should always strive to keep our

vows, maintain our state of cleanliness, and perform our mitzvos at the proper time. We see how different rulings are possible for the same actions depending upon the time of its occurrence. 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 many cases where we are able to perform the mitzvos clearly and more easily.

**Parasha Puzzler” –Answer:\*\*~~With  
Binyamin Moore~~\*\***

**Answer:**

*Many commentaries, particularly Maharal (Gevuras Hashem, ch. 60), explain that these four expressions are not just mere expressions but were actually four stages of redemption.*

*Hashem had told Avraham Avinu at Bris Bein Habesarim (the Covenant between the Pieces) that his descendants would suffer three stages of exile (Bereshis 15:13): “You shall surely know that your descendants will be foreigners in a land that is not theirs, and [the inhabitants] will enslave them and oppress them for four hundred years.” Thus, the Egyptian exile occurred in three stages: The Jewish People were in a foreign land, Egypt, for 210 years; they were enslaved by the Egyptians for 116 years (from the time Levi died); and they were oppressed with hard labor for the last 86 years (from the time of the birth of Miryam).*

*Conversely, the Jewish People’s redemption occurred in three stages: First (according to Maharal, as soon as the plagues began), they were no longer subject to hard labor; second (according to Netziv, after the plague of hail), they were freed from being slaves; and third, they were actually redeemed from Egypt.*

*However, the culmination of the redemption and its fulfillment came with the realization of the fourth stage – “and I will adopt you as a nation for Me...” – when the Jewish People accepted the Torah on Mount Sinai.*

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10:20-11:15 Sun-Thurs	Finding Meaning in the Shemoneh Esrei	Rav Reuven Levitt
11:20-12:30 Sun-Thurs	Gemora Level 1:	Rav Hillel Faerman
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12:15-13:15 Sun-Thurs	Gemora Level 3:	Rav Alexander London
12:35-13:20 Sun-Thurs	Gemora Review in the Beit Midrash with the Magidel Shiur	
12:35-13:20 Sun-Thurs	Chumash with Rashi	Rav Binyamin Moore
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