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DVAR TORAH FROM RAV HILLEL FAERMAN

Rosh HaYeshiva, Tsama Nafshi

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

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Parshas Vayakhel / Pikudei / Parah : The Road to Heaven is Paved with Good Intentions

What did it take to build the Mishkan? Of course, gold etc. and of course craftsmen who knew how to craft the gold and silver into the various vessels. Yet, why did the Torah require in addition a man (Betsalel) who had to be "lachshov machashavos" to think thoughts? This phrase obviously cannot be taken literally, because every normal man thinks thoughts. So, what is the Torah teaching us with this phrase (Shemos 31,4 & 36,32)? Rashi says that this alludes to the intricate weaving process called "maasei choshev," wherein a different figure is woven into the two opposite sides of the same tapestry, eg a lion on one side and an eagle on the opposite side.(Rashi Shemos 26,1)

Rav Chaim Volozhener, however, seems to have had a different, perhaps deeper, interpretation of these words. His novel interpretation is found inside of a story which is told about Rav Chaim's famous Volozhen Yeshiva, or more specifically about the funds which were collected for the Yeshiva. The story goes that one year the man in charge of collecting these funds decided to upgrade his appearance, in order to increase people's opinion of both him and the Yeshiva, and ultimately to increase the donations. Towards that end, he bought a nicer outfit for himself and hired a nicer carriage with more regal horses. Now, while this new approach may have paid off with most of the Yeshiva's donors, it rubbed one of them the wrong way. That man sent the collector home empty handed. Later when the Rosh Yeshiva reviewed the results of the trip, he was surprised that this long time donor had not given anything. Yet, when he asked the collector and did not receive an adequate response, Rav Chaim saddled up and took the long journey to see for himself what really was the problem.

When Rav Chaim finally arrived at this farmer's house he could see that this man's appreciation for the Yeshiva had not diminished in the least. He asked the man why he hadn't given his normal donation that year, to which the man said that he understands the great value of Torah learning and is happy to contribute towards the support of that holy cause

each year. But, said the farmer, when I saw the Yeshiva's collector all dressed up in fancy new clothing, riding a fancy new carriage led by fancy new horses, I realized where the Yeshiva was spending my hard earned money---on all that fancy new stuff!! So, I decided to pass on donating this year.

That's when Rav Chaim decided to teach this sincere farmer the deeper interpretation of the verse, "...to think thoughts." He explained that not everyone who donated to the Mishkan / Tabernacle gave with the same level sincerity and good intentions. Although they all gave because they genuinely wanted to help out. The Torah calls it "nediv leiv / generosity of heart." However, some gave with higher thoughts in mind, for example, to please HaShem and give Him nachas Rauch. Some people perhaps had even higher thoughts, for example to create a dwelling place for The King of Kings. As the medrash says, when HaShem gave us His Torah it was as if He had given away His only daughter. Unable to truly separate from His "daughter," He requested that we make for Him a small abode to continue to live next to His "daughter."

That's why Betsalel needed to think about and evaluate the spritual level of each donors thoughts. For example, materials donated with lower level thoughts might be used to form utensils of the courtyard of the Mishkan, whereas those donated with higher level thoughts might be used to form utensils of the Kodesh / Holy or even the Kodesh ha Kodoshim sections. The higher the thoughts, the more precious to Hashem and the holier its ultimate position. Closer to HaShem, as it were.

Therefore, concluded Rav Chaim to the baffled farmer, you need not worry about a thing. The donations of the many other people who donated to the Yeshiva with lower thoughts than yours were guided by HaShem towards the less holy parts of the Yeshiva, such as the new horses and carriage. However, the donations such as yours which were given with the highest of intentions and thoughts were and always will be guided by HaShem towards the holier and holiest parts of the Yeshiva, such as holy sefarim which the bochorim learn from and the Holy salaries which pay the Rabbis who teach and explain HaShem's Holy Torah to the students!!! So please continue to support the holy Yeshiva and rest assured that your holy donation will reach its proper destination!!!

From here we learn a great lesson for our lives. We should strive to perform our mitsvos, donate our donations and generally do all our actions with the utmost purity of thought and good intentions. Then we should leave it up to Hashem to recognize our thoughts and guide everything to its proper place and conclusion. That's why the women's mirrors were the perfect donations to create the urn which prepared the Cohanim for their service in the Temple. As HaShem informed the baffled Moshe Rabbeinu, the women had used their mirrors with the holiest of thoughts. At the lowest point in our nation's history, when babies were being slaughtered and thrown into the Nile and the slaved in the fields and despaired of having children, the women journeyed into those fields with those mirrors and seductively induced their men to procreate and guaranteed the continuity of our Holy Nation. So their mirrors were oh so Holy!!!

May we read about purity and reach purity of thought and action to prepare for the redemption of Pesach!!! After all, the road to Heaven is Paved with Good Intentions!!! **A Guten Shabbos** and Parshas Vayakhel / Pikudei / Parah!!!

XX

Rabbi Alexander London
Gemara Sunday – Thursday

BAVA KAMMA 51a
DEADLY DROPS

The Gemara states: There was an ox that fell into an irrigation ditch which was six handbreadths deep. The owner slaughtered the ox. Rav Nachman declared the animal to be a terefah. Because it fell from such a height, Rav Nachman was afraid that the ox had received a fatal blow. The Gemara learns from this story that, according to Rav Nachman, a fall of six handbreadths is enough to kill an animal.

The Gemara asks on Rav Nachman from a Beraisa. The Beraisa says that a roof which is ten handbreadths high must have a fence in order to prevent people from falling to their death. According to Rav Nachman, a roof, which is six handbreadths high, should also require a fence!

The Gemara answers that, according to Rav Nachman, a fall of six handbreadths cannot cause death. However, since the distance between the ground and the stomach of an animal is four handbreadths; if the animal falls into a ditch with is six handbreadths deep, it has actually fallen ten handbreadths. A fall of ten handbreadths is enough to cause death.

The Gemara asks from our Mishna, which says that a pit must be ten handbreadths deep in order for the digger to be liable for the death of an animal. According to Rav Nachman, six handbreadths should also create liability! The Gemara answers that our Mishna is referring to an animal which rolled into the pit. However, if the animal were to fall from a standing position, a pit of six handbreadths would create liability. The Tur in Yoreh De'ah (58) rules that an animal which falls ten handbreadths from its stomach is considered a terefah. In Choshen Mishpat (410) the Tur brings the opinion of the Ramah that if an animal fell from an upright position into a pit six handbreadths deep and dies, the one who dug the pit is liable. The Tur disagrees and rules that the pit itself must be ten handbreadths deep; and we do not reckon with the four handbreadths until the animal's stomach. Why does the Tur include these four

handbreadths when calculating the fall by terefos, and not include them when calculating the fall for liability?

The Pleisi (Rabbi Yonason Eibschitz) says that although a majority of animals will die from a fall of ten handbreadths from their stomach, a minority will not die. By terefos we go after the majority and consider the animal a terefah. However, by monetary liability, we rule that one cannot claim money based on a majority. Since a minority of animals will survive a fall of ten handbreadths from their stomach, the one who dug the pit of six handbreadths is not liable.



**Rabbi Reuven
Levitt**

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

**Blotting Out Amalek's Name All YearRound
Through Torah**

The actual carrying out of the mitzvoh to destroy the evil nation of Amalek not so dangerous and impractical as it may seem. While it may be impractical to destroy the physical nation, we can do a great deal to excise the name of Amalek from humanity. For the objective of Amalek was, and continues to be, the diminution of Hashem's name and honor in the world. As we will see, we can turn the tide around, as in the time of Purim, and cause a lessening of Amalek's named and honor in our times.

Interestingly, the Talmud (Baba Basra 46b) uses the Hebrew letters Aleph Mem Lamed Kuf as a Siman Mmemory device) to remember 4 halochos. Absolutely Bizarre! So much so, that some commentators hold this pneumatic to be a printer's error! Couldn't Chazal have found another way to remember these 4 halochos without mentioning Amalek's name openly in the Talmud? Rav Yaacov Emden ztz"l defends the text which employs Amalek's name in the Talmud, and provides a fascinating explanation. In the portion of the Torah commanding us to wipe out Amalek (Devarim 25:19) the musical note under the Torah's Command not

To forget to destroy Amalek is a tifcha. This teaches that there is some exception to this rule, where it would be permissible to use Amalek's name. Drag this unclean one (Amalek) into the Beis Medrash, and use his name as a memory aid for the halochos of Torah! This is

the sole spark of kedusha in him. The usage of the name Amalek to remember Halochos is the antithesis of his essence. It is the strongest weapon in fighting his Pledged goal to remove kedusha from the world. This that we use his name to remember the halocho is the greatest kedusha there could be. By extracting the sole spark of kedusha within him, his power and dominion in the world is broken. Hashem! Please help that we and all our children and children's children merit to see the

removal of Amalek from the world, and bring Moshiach, speedily, in our days, Amen!

"Parasha Puzzler"

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

To be continued!

**... Rabbi Shlomo Furst
Halachah**

Sunday – Thursday, 9:35 - 10:20 a.m.

In Hilchos Pesach, Simon 473, the Mechaber writes in the first seif, "The first cup [of the Four Cups] is poured for him [he who is leading the Seder] and Kiddush is said upon it..." Then, as is explained in the ensuing halachos of the Mechaber, after the drinking of the First Cup — while reclining; the Seder Plate is brought, the hands are washed — without reciting a brocha "al netilays yadiim," the Karpos is taken, dipped and less than a kezayis eaten after reciting the brocha "borei minay hadama." Then, as the Mechaber continues, in the seventh seif "Immediately, the Second Cup is poured for him — in order that the children should ask, 'Why is a second cup drunk before the meal?' And if the son is not wise, the father shall teach him..."

In seif katan 69, the Mishna Breuer, explains, "that through this, [that the Second Cup is poured immediately — an obvious change from the usual way of starting the Shabbos or Yom Tov meal straight away after Kiddush] the child shall be aroused to ask more questions and wonder about what is seen during the night [of Pesach]." Through the child's interest and questions, the father can fulfill his mitzva retelling the Sipor Yetzias Mitzrayim.

Perhaps, as to better understand how to fulfill this mitzva — is the reading in the Haggada of the four questions asked by four sons. Each son has a different nature, and each one's question is a reflection of his personality. The tam asks simply and directly, "What is this?" He wants to know, so he asks his question in a simple, straightforward manner. In fact, his question is worded so simply that Rashi writes, "This is a dull-witted child" (Rashi, Shemos 13:14). However, Rashi's use of the word, "dull-witted," must be properly understood. Therefore, Rashi goes on to explain that, "he is unable to ask his question profoundly and so asks vaguely, 'What is this?'"

The tam appears to be simple and foolish, but this is merely because he lacks the necessary knowledge and expertise to word his question wisely. Given time, however, he will grow great, for hidden behind his simple outward appearance is the foundation for great success: the desire to ask and to know.

In contrast to the wise son, the tam does seem dull. When the wise son asks clearly and specifically, "What are the testimonies, statutes and judgments?" his question reflects the intelligent workings of a mature mind. However, we must be careful not to judge the tam superficially.

In the Siddur Rashi, Rashi elaborates and provides us with deeper insights about the tam and his essence. “The tam, what does he say? He is neither wise nor wicked, but rather a talmid who is not wise enough to ask, ‘What are the testimonies, statutes and judgments?’ He is not wise enough to be specific and ask about every detail, so he asks, ‘What is this?’”

The simple, seemingly foolish son turns out to be a talmid, and this, too, is the essence of Yaakov Avinu. Therefore, Rashi, in reference to Yaakov Avinu, explains tam to mean “His mouth says what his heart feels, for one who is not cunning in deception is called honest” (Bereishis 25:27).

Rabbi Shlomo Furst

AVOS

The third Mishna in Pirkei Avos states, “Antigonus, the man of Soco, received [the traditions of Torah] from Shimon the Tzaddick. He used to say, ‘Do not be like servants that serve their master on condition to receive reward; rather be like servants that serve their master not on the condition to receive reward — and yiras Shamayim should be upon you.’”

Obviously, yiras Shamayim is a central aspect of our avodas Hashem. So much so, that yiras Shamayim is what the Torah records as HaKadosh Baruch Hu's testimony to the great accomplishment of Avraham Avinu, “For now I know that you fear Elokim, since you have not withheld your only son from Me” (Bereishis 22:12). The Akeida was test of Avraham Avinu's complete selflessness and obedience to Hashem. The Akeida was a proof of Avraham Avinu's yiras Shamayim.

Avraham Avinu's yiras Shamayim is described by Chazal (Sota 31a) as being yira m'ahava, fear stemming from love. Avraham Avinu's yira was a result of his ahava. Yira m'ahava is the highest form of yira. The other two types of yira; fear of punishment, yiras ha'onesh and fear of Hashem's exaltedness, yiras ha'romehmuse do not approach the excellence of yira m'ahava. The essential difference between these three types of yira is the cause and motivation for the yira. Avraham Avinu's great ahava for Hashem enabled him to achieve the most superior form of yira.

The Maharal of Prague explains how yira originates from ahava: “The person who loves [Hashem] will intend to do His will to the greatest extent possible in order that there should be no interference to this ahava. Consequently, he is afraid to transgress His will even in something small for this is a nullification of the ahava.” As an example of this type of yira, the Maharal quotes what is stated by Avraham, “For now I know that you fear Elokim” (Nesivos Olam; Nesiv Yiras Hashem, Perek Alef).

The Maharal continues, “The yira that results from ahava is certainly much greater [than the other two yiras] because this yira originates from ahava which is superior

to everything.... The other yira which does not originate from ahava; rather from yiras Hashem Yisborach only; for when one recognizes the greatness and exaltedness of Hashem Yisborach it is impossible not to fear from Him” Of course, yira over the majesty and greatness of Hashem is admirable. However, this yira is not an expression of love because, as the Maharal writes, “for even a flesh and blood king is feared!”

Yira that is because of something else other than ahava is not the highest, most desirable form of yira. The Maharal continues, “It is befitting the every creation have yira,” and quotes Rav Yehuda who says, “HaKadosh Baruch Hu did not create His world except that they [His creations] be fearful from before Him” (Shabbos 31b). Therefore this yira is something which is “appropriate and obligatory.”

However, yira from ahava for is different, “because through ahava for Hashem Yisborach one acquires complete deveikus to Hashem, and there is no greater acquisition than this.” This type of yira, as the Maharal explains, occurs when a person “makes himself as if he does not exist and he has nothing” — because as long as a person attributes something to himself and consequently harbors self-interests, the ahava and the deveikus will be lacking.

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. The second mishna which gives the six rulings that Rebbe Yossi gave regarding Beit Shammai and Beit Hillel to illustrate that point. The fifth case involves using the rainwater from a torrent to immerse unclean utensils. A kosher mikvah consists of a volume of at least forty seah of pure water. Beit Shammai holds one may immerse one's utensils in the rainwater in the torrent since the water is constantly flowing so it would easily meet the forty seah requirement. Beit Hillel holds that one may not immerse unless there is a specific part where the water is collected which contains the necessary forty seah.

The sixth and final case of the mishna involves a non-Jew who converts to Judaism on erev Peasch, the day before Pesach. Beit Shammai states that this person may immerse again before Pesach and then he will be able to eat the korban Pesach that evening. However, Beit Hillel holds that this person's separation from his prior state of uncircumcision is similar to that of one having contact with the dead, so that person would require seven days of uncleanness and the sprinkling of the ashes of the parah adumah, red heifer, to become clean rendering one unable to immerse that evening and eat the korban Pesach immediately. The Talmud in Mesachet Pesachim explains the above ruling only applies to a non-Jew but a Jew who is circumcised on erev Pesach can eat the korban Pesach that evening. It also states the reason that Beit Hillel disallows him from eating is that if he did eat then one in the following year who becomes unclean due to a corpse would be able to say that since it was okay for me to eat last year so it would be allowable this year as well. Beit Shammai

counters and says we do not hold by remote possibilities so we do not suspect of him using that reason.

We learn from this various matters. We learn the importance of studying the laws of mikvaot, koshering unclean utensils, conversion, and eating the korban Pesach. We see how the chachamim have carefully delineated the procedures for purifying ourselves from uncleanness. Better yet, we should be extra careful to avoid any sources of uncleanness. We see how we should treat others and try to facilitate their immersion into our society. 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 enabling us to be able to purify our utensils through immersion.

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

Answer: will be continued

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