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**DVAR TORAH FROM RAV HILLEL FAERMAN**  
**Rosh HaYeshiva, Tsama Nafshi**

**Rosh HaYeshiva:**

Rabbi Hillel Faerman, □□□□□

**Magidei Shiur**

Rabbi Hillel Faerman, □□□□□

Rabbi Shlomo Furst, □□□□□

Rabbi Tuvia Katzman, □□□□□

Rabbi Reuven Levitt, □□□□□

Rabbi Alexander London, □□□□□

Rabbi Binyamin Moore, □□□□□

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**Parshas Ki Sisa/Purim:** Lord Have Mercy. Amongst the many strange halachos of Purim is that we are supposed to give 'blindly' to whomever 'sticks out his hand.' There are those that say even HaShem responds this way on Purim, granting our wishes when we merely stretch out our supplications towards Him. Yet, this is not merely a random halacha of Purim. This halacha symbolizes a very important theme of Purim: asking for mercy and receiving it--regardless of our worthiness. So, did the Jewish nation do when Esther told them to go, and fast for the first three days of Passover. So did Esther beg from King Acheshverosh, when Haman had convinced the king to allow her people to be annihilated? So, did she beg him to allow the Jews one more day to eliminate their enemies in Shushan? And so, did she beg to publicly hang the bodies of Haman, and his evil sons in order to finalize the victory over Amalek. Begging for mercy seems to be a very important way to achieve Divine Mercy. In this week's parsha there is also a great deal of Moshe Rabbeinu begging for Divine Mercy after the sin of the golden calf. And HaShem seems to grant all of his wishes. Firstly, we see the Jewish Nation forgiven for the sin of the golden calf and spared annihilation. Then we see HaShem agree to accompany the nation Himself instead of sending an angel to accompany them. Finally, we see HaShem reveal to Moshe Rabbeinu His 13 Attributes of Mercy. So too, in the story of Purim a tremendous outpouring

of Divine Mercy, for in truth, the Jews were really guilty of a crime which deserved Divine punishment. According to one opinion, they committed such a crime when they attended and enjoyed the feast of Acheshverosh. According to another opinion, they had committed the crime years before when they publicly bowed down to the graven image of Nevuchadnetser. Either way, it was a real danger and existential threat to the Jewish Nation which needed real Divine Mercy and a super Divine miracle in order to be stopped. Enter the miraculous victory of the Jews over their enemies, with mechius Amalek, and at the end even the beginnings of the rebuilding of the Beis HaMikdash!! In truth, all of Jewish history could be viewed as one long chain of Divine acts of mercy. In fact, our very birth as a nation was an outright miracle of a woman giving birth despite the fact that until now she had been physically missing her womb!!! Later there were literally hundreds of miracles surrounding our Exodus from Egypt!! Not to mention at the giving of the Torah, as well as 3 million people being fed, clothed, housed and protected from the hostile environment of the desert for forty years!! Amazing!!! Yet, is all this reliance on mercy such a good thing? The answer is yes, for it sits at the very foundation of our existence. If we ponder the creation of the world we will see that Divine Mercy is actually there . As Rashi explains, we find two names of HaShem used throughout the Torah's account of creation---"Elokim" and "Ad-noi," signifying that whereas ideally HaShem preferred to create the world only according to the strict letter of Divine Justice ("midas ha din"), yet since He saw that the world could not exist if based solely on that harsher attribute therefore He joined to this His attribute of Divine Mercy. And this is the world we find ourselves in---we must beg for mercy and if done sincerely we will receive Divine Mercy. And when we realize this crucial element of our lives, all of dovening in the siddur---and even the need to doven things not in the siddur---should become so important and alive to us. Begging for mercy isn't just for 'nebekals' and emergencies. Its for everyday and every minute. So much could be accomplished, if we only take these lessons to heart. And HaShem loves it when we turn to Him, just as He yearned to hear our forefathers beg for everything under the sun, and even 'over the sun' (Torah)!! So too should we give nachas to our Father in Heaven and bring down into our lives all the best blessings!!! A freilechen Purim. **A Guten Shabbos!**

XX

**BAVA KAMMA 50b**  
**WHOS PROPERTY?**

The Beraisa states: A person should not remove stones from his property to a public thoroughfare. Once a person was removing stones from his property, and placing them in a public thoroughfare. A chossid met him and said, "Empty one, why are you removing stones from a place which is not yours to a place which is yours?" The person laughed at the chossid. In the end, the person had to sell his property. Later, he was walking in the public thoroughfare and tripped on the very stones that he had placed. He said: It is good what the chossid said to me, "Why are you removing stones from a place which is not yours to a place which is yours?"

The Ben Yehoyoda explains the story as a parable. There are people who sin; and there are people who sin and cause others to sin, because they learn from his evil ways. That person will be punished for the sins of others that he caused. Even if he does teshuva, he will be responsible for the sins of those who transgressed because of him.

This is what the Beraisa says: A person should not remove stones from his property to a public thoroughfare. A person should not do private sins which cause the public to stumble; for they will learn to mimic

him. This will bring about a situation where he will be responsible for the sins of others/

The Beraisa brings the story of a person who removed stones from his own property, and placed them in a public thoroughfare. The chossid said to him, "Empty one, why are you removing stones from a place which is not yours to a place which is yours?" You will take the sins of others from their portion of Gehinnom, which is not yours, and bring them to your property, your portion of Gehinnom. Then you will receive their punishment.



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

PURIM: Feeling Hashem's Love for Klal Yisroel  
After Klal Yisroel suffered the destruction of the first Beis Hamikdash, were conquered by Nebuchadnezer and were exiled to Babylon, many Jews were left bewildered and confused. The Novi Yechezkal was approached by a delegation of elders. The Novi told them unequivocally: DO Teshuva! But their response was, " A slave whose master has sold him, or a wife whose husband has divorced her, do they have a claim on each other any longer!?" We now belong to Nebuchadnezer...Hashem cannot have claim on us any longer.

Although Hashem concealed His face during the days of Mordechai and Esther, the hidden miracles reveal to us the boundless love that Hashem has for His people. As Hashem told to Yeshaya(50:1) "Go say to the Jewish

people: Where is the GET? (I never divorced you) who did I sell you to?" Our separation is a temporary situation because of your averos. Do teshuva and I'll be close to you again.

When Klal Yisroel were saved from the threat of extermination by Haman, they experienced the yeshua as Hashem's boundless love. Their response? A new Kabbolas HaTorah-without a mountain threatening them over their heads. A Kabbolas Hatorah from love because they felt Hashem's eternal love for them. (Shabbos 88a)

Hashem! Help us that our mitzvos this Purim awaken within us our love for You! May we be zoche to another Kabbolas Hatorah and the coming of Mashiach!  
AMEN!

### **"Parasha Puzzler"**

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

*To be continued!*

**... Rabbi Shlomo Furst**  
*Halachah*

**Sunday – Thursday, 9:35 - 10:20 a.m.**

As continued from last week:

Chazal depict Amalek as a beliaal, a heedless nation without a yoke. This gives us an insight as to how Amalek could believe in Hashem, believe in His promise, believe in galus and geula — and nonetheless lack yiras Shamayim.

Moreover, the essential atrocity of Amalek's attack was their premeditated, brazen response to all the great wonders that Hashem had wrought for Klal Yisrael when they were redeemed from their Egyptian bondage. Amalek intended to extinguish the splendor and impact of Hashem's miracles. Thus, heedless to it all, Amalek plunged headlong into battle. They intentionally attacked, traveling from afar — and were physically beaten and spiritually boiled to death.

Nevertheless, their plan was a partial success, for they destroyed yiras Shamayim. They destroyed it in themselves first, and then they ruined it for the world. This lack of yira is the corruptly evil essence of Amalek that put them into a unique class all by themselves — the worst of all nations. Significantly, Chazal teach us that Amalek is in essence a beliaal. A person, by nature, is afraid of fire or of a seething bath. Amalek killed their fear, the normal, human response that HaKadosh Baruch Hu wanted and expected. Amalek should have been frozen stiff — paralyzed from fright. However, having destroyed their fear, the ordinary, healthy fear that even an animal possesses, they plunged into their long-awaited battle against Hashem.

The natural, G-d-given response was purposely uprooted. Thus, when the rest of the nations trembled over what Hashem did to the Egyptians, Amalek brazenly came forward with disregard and contempt.

Although they believed in Hashem and His promise to redeem His people, they coldly and cunningly prepared well for the day of their attack. The slightest concern or sensitivity over the miraculous devastation of Egypt would foil their plans. Yira and certainly yiras Shamayim could not exist. Amalek destroyed it for themselves and they destroyed it for the rest of the world.

This is why Amalek's punishment is so much more severe than that of all other nations. Their willful eradication of the basic human trait of yiras Shamayim earned them a punishment midda keneged midda: eradication.

Very appropriately, Amalek will be missing from the scene when the world will be fully illuminated by the truth and light of Hashem's Presence. If yiras Shamayim exists, there is hope that a person can change for the better and become a baal teshuva. There exists a spark of hope for that person. However, if there is no yira, then what can one hope to accomplish?

Amalek devised and cultivated their plans with keen intelligence and with great chochma for more than two centuries. We see from their example how, without yiras Shamayim, a whole nation can become ensnared in the twisted schemes of their own ideologies, so much so that even a war against Hashem Yisborach becomes a rational possibility.

This is the important lesson of the Gemara (Shabbos 31b). Chazal, quoting the posuk in Iyov (28:28), teach us that only when coupled with yiras Shamayim does chochma become truly effective. Yiras Shamayim is the only true wisdom. It is a completely different and exclusively noble wisdom, exceptional and peerless, for as Rashi explains, "Yira is unique in the world." Nothing else in the world approaches its sterling, impeccable qualities. Whereas chochma cannot hold a person back from sin and safeguard him from rebellion, yiras Shamayim will.

Amalek intentionally destroyed their own yiras Shamayim in order to ruin the world's chances of growing in yira based on all the wondrous miracles and lessons of Mitzrayim. This is the true evil of Amalek: they cooled off the seething bath. Consequently, ever since then the world lacks yira, lacks chochma and lacks the perfection that true yira and chochma can bring to the world — an inexcusable, terrible crime.

Thus, Hashem commands us not to forget Amalek's.

### **Rabbi Shlomo Furst**

**AVOS**

*As continued from last week:*

When the Megillahs Starim teaches us that unity brings kedusha — and lack of unity brings tuma — he teaching us about spiritual realities that have momentous and extensive consequences. The Megillahs Starim continues to explain that when Haman slandered and condemned Klal Yisrael

before Achashveirosh, he accused Klal Yisrael of being “a lone people scattered and divided...” (Megillahs Esther 3:8). Haman also used this complaint to reassure Achashveirosh that any royal decree against the Jews would surely succeed because, as Haman argued, “They are divided, and there is no need to be concerned that they will devise ways to be saved. There is division among them and it is completely impossible that they will agree to one plan — and they will not at all listen to their leaders”

Klal Yisrael’s lack of unity was Haman’s hope of success. However, Haman’s hope crumbled, as the Megillahs Starim continues, as soon as Klal Yisrael “repented with a complete teshuva; they unified themselves, gathered in their cities and cherished each other.”

Therefore, the Megillahs Starim explains that we have the mitzva of shelach monos, which shows “that the geula came through each person cherishing their friend.”

Superficially, when we give shelach monos, we are sending gifts of food and drink to our friends. Since it is a mitzva, shelach monos is much more than an act of friendship. Obviously, when we send shelach monos, we reinforce and deepen our relationship with them. However, our mitzva of shelach monos is an act of chesed that strengthens the bond of unity throughout Klal Yisrael — a great accomplishment with very lofty spiritual results.

Likewise, the feast of Purim, which we also share and enjoy with our friends, accomplishes the same — and the mitzva of matanos le’evyonim, giving gifts to the poor, accomplishes even more. So much so, that the Rambam in Hilchos Megillah (2:17) deems that it is better for a person to expend more money on matanos le’evyonim than he spends for his seuda and his shelach monos for his friends.

Moreover, the Chofetz Chaim, ztz"l, in the Mishna Berura (Shulchan Aruch, Orach Chaim 694: sif katan 7), cites this Rambam and quotes the Rambam’s conclusion, “There is no greater and splendid simcha than gladdening the hearts of the poor, the orphans and the widows. This [activity] is comparable to the [work of the] Shechina, as the posuk says, ‘to revive the spirits of the downcast and to revive the hearts of the forlorn’ [Yeshaya 57:15].”

When Klal Yisrael is unified, especially through the simcha of enjoying the presence of people ones loves and cherishes, this unity produces kedusha. The kiyemu vekeblu of Purim, Klal Yisrael’s renewed and reinforced kabbalas haTorah, happened because of the love that each Jew had for everyone else in Klal Yisrael.

Purim transformed Klal Yisrael. Originally, Haman was able to slander Klal Yisrael with the claim that we were “a lone people scattered and divided” (Megillahs Esther 3:8). Klal Yisrael’s unity and the kedusha it produced brought forth the miracles of Purim. The geula of Purim occurred because Klal Yisrael achieved a complete fulfillment of the mitzva of “you shall love your fellow as yourself; I am Hashem” (Vayikra 19:18). This mitzva

of having ahava for each member of Klal Yisrael is an essential aspect of Torah. So much so, that in the Talmud Yerushalmi (9:4) Rabbi Akiva teaches us that this mitzva is a klal gadol ba’Torah — a basic principle of Torah.

Unity and ahava are the essence of Torah. They guarantee Klal Yisrael’s existence. In response to Haman’s threat, Klal Yisrael unified. The posuk in Megillahs Ester (9:2) testifies, “The Jews gathered in all their cities in all the regions of King Achashveirosh to attack those who wanted to harm them.” The resulting kedusha was so intense that, as the posuk continues, “no man could stand up against them because the fear of them fell upon all the nations” — a complete and miraculous reversal of Haman’s prediction!

### **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 third case involves the prohibition of kilayim, planting a crop next to a vineyard. To be totally permissible one must leave a space of four amos between them in order to work the vineyard. If the space is less than that and one planted next to his vineyard, Beit Shammai holds that only one row of the vineyard has been “sanctified” and must be destroyed together with the new seeds as a single row may be considered a vineyard. Beit Hillel holds that a vineyard must consist of at least two rows, so therefore two rows must be “sanctified” and set aside for destruction.

The fourth case involves dough paste made by placing flour in boiling water. Beit Shammai states that this paste is exempt from taking challah from the dough since it was done by boiling and not baking. However, Beit Hillel holds there is no difference between boiling and baking in the taking of challah, so one would be required to take the appropriate amount of challah from the dough.

We learn from this various matters. We learn the importance of studying the laws of kilayim, planting crops, and taking challah. We see how the chachamim have placed boundaries for us in order to make it easier for us avoid making mistakes. We should be extra careful in planting and baking to avoid any possible violations. We learn how the method of food preparation can affect the procedures involved. 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 provide the sustenance we need to grow the food necessary for our survival and to be able to cook our own food and bake our own goods.

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

**Answer: will be continued**

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