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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 Tetzaveh : How to peek into Eternity

The world around us often seems so mundane. In addition, many of our actions seem meaningless. Even for those of us who lead religious lives, we don't always succeed in feeling the proper passion as we pray and learn and "perform" our mitsvos. Unfortunately, it occasionally feels exactly like that: a "performance"

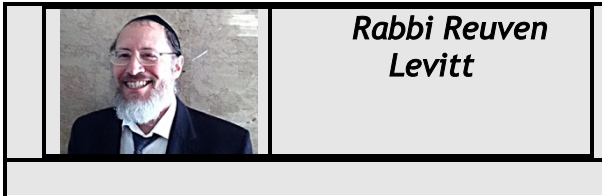
As a song once said, "Woke up, fell out of bed, dragged a comb across my head; found my way downstairs and drank a cup...looking up I noticed I was late. Found my coat and grabbed my hat, made the bus in seconds flat..."

Unfortunately, this feeling that the world is mundane often leads to boredom, a feeling of emptiness and apprehension at the futility of life. This, in turn, can lead to

numerous sins and, worse, depression.

On the other hand, when we are inspired (which seemed to happen a lot more in our younger years) life seems worth living again and all our cares fade away. There is excitement for life and a spark returns to our eyes and to our step! How wonderful! Yet, if inspiration is so wonderful and therapeutic then why aren't we all jumping to get it the same way people jump and scramble to earn money? Shouldn't we be scheming day and night to discover replenishable sources of inspiration the same way we are feverishly searching for replenishable energy sources? For these questions, there are numerous answers. Most people remember a time in their lives when they were inspired. Some were inspired by art and some by literature; some were inspired by sports and others by politics; some by science and technology, while others by wealth and power. What happened? Most would answer, "Life happened!" Everything from marriage and its financial pressures to parental pressures to sickness and accidents. Or, as others put it, "Reality."

Another answer is that when we were younger we had various role models. There were inspiring teachers. There were parents and other family members. There were also famous stars, politicians and magnates. And, unfortunately, one by one these role models invariably dwindled and faded away. Some passed on to a better world. Others gave up their vision. Still others were exposed as frauds and worse. As a result, we were either disillusioned or bereft of our



**Rabbi Reuven
Levitt**

Rabbi Reuven Levitt

Sunday – Thursday, 10:20 –11:15 a.m.

When the month of Adar comes, the simcha of a Jew increases. It doesn't mean that he becomes happy in Adar. A Jew is always in a state of simcha. Even in the month of Av, the saddest time of year, the month of destruction, Chazal do not tell us to be sad rather to decrease our simcha. Simcha, happiness, is the natural state of a Jew.

As soon as the month of Adar comes in, the simcha increases---not just on Purim itself. We know from the Megilla that Haman chose the month of Adar to destroy the Jewish people. He reasoned that since the mazel of the month is "dagim" fish and the nature of fish is for the bigger to swallow the smaller---so he, as the descendant of Esav, will be able to swallow the descendants of Yaakov. Furthermore, Haman knew that Moshe Rebbenu died in the month of Adar (mis) understanding that Adar was a most auspicious time for his plans. Achashverosh was actually scared to start up with Hashem's nation but Haman explained to him that "they are sleeping when they learn Torah and perform mitzvos" and therefore their merit is not so great with their Father in heaven.

Mordechai and Esther awakened Klal Yisroel to their grave situation. The decree of annihilation was written and sealed in heaven. ONLY tremendous tefillos and teshuva would be able to overturn the decree and that is exactly what happened. A beyond nature turnabout.

Why do we read the megilla on Purim? Explains the Rambam: to publicize to all generations that Hashem's promise in the Torah is absolutely true---when we cry out to Hashem and only to Hashem, He saves us from all our suffering. No matter who we are or what we have done. No matter how dark, how bleak or how hopeless our situation appears.

What was Klal Yisroel's response to Hashem's salvation? We reaccepted the Torah with great desire and love. (gemorah Shabbos 88) We understood that the turnaround in our fortune was ONLY from Hashem's love. Haman's decrees also were from Hashem in love to cause us to call out to Him. Hashem loves us and wants us to be close to Him---this is the simcha of Adar.

Hashem!! Help us PLEASE to feel that you are there for us, just as you were there for Klal Yisroel at the time of Purim. PLEASE bring about turnabouts for all of us, as individuals and as a Klal and deliver us from all of our enemies---from within (ourselves) and without. AMEN!

“Parasha Puzzler”

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

Here is our question for Parashas Tetzaveh:

Ba'al Haturim points out that Moshe Rabbenu is not mentioned by name in this week's parashah – the only parashah where his name is not mentioned from the time Moshe was born (in Parashas Shemos) until Sefer Devarim, which is Moshe's monologue and thus his name is not mentioned in many parashas there.

Ba'al Haturim explains that the reason why Moshe is not mentioned in our parashah is because after the sin of the Golden Calf, Moshe pleaded with Hashem to forgive the Jewish People, and in his plea he stipulated: “but if not, please erase me from Your scroll that You have written” (Shemos 32:32). And although Hashem did forgive the Jewish People, nevertheless Moshe's words were fulfilled somewhat that in one parashah his name is not stated. Our question is: Why is Moshe's name specifically not mentioned in Parashas Tetzaveh rather than in any other parashah? Answer on page 5

**... Rabbi Shlomo Furst
Halachah**

Sunday – Thursday, 9:35 - 10:20 a.m.

In the seventh seif of Simon 685, the Mechaber writes, “There are those that say that Parshas Zachor and Parshas Para Adumah are Torah obligations...” The Mishna Berura, in seif 16, explains about the reading of Amalek's attack on Klal Yisrael and about what we need to remember, as the Torah states “Remember what Amalek did to you on the way, when you came out of Egypt” Devarim (25:17).

The Mishna Berura writes, “The intention is that we should not forget what Amalek did to us, and to retell this to our children and to our offspring — to say to them, ‘So did to us this evil one; and therefore we are commanded to blot out his name...’” Therefore, as to better understand Amalek's crime, and their consequent punishment we record here, in part, how Moreinu v'Rabbeinu HaGaon HaRav Chaim Pinchas Scheinberg, ztz"l, would explain the subject:

Rashi (Devarim 25:18) describes Amalek's attack on Klal Yisrael by citing Chazal's analogy of “a boiling hot bath.” The bath was so hot that “no creature could ever go down into it.” However, “a belial — a heedless person — came along, jumped and plunged into it. Even though he was scalded, it was cooled off for others.”

According to the Ramban (Parashas Beshalach 17:16), this is one of the basic reasons why Amalek's punishment — a Heaven-sworn promise of eradication — is so severe. HaKadosh Baruch Hu had just redeemed His people with grand open miracles. Whereas the whole world shuddered from fright over the devastation of Egypt, only Amalek was insensitive. As the Ramban writes, “Amalek came from afar as if to vanquish Hashem.” Moreover, the Torah (Devarim

25:18) pinpoints the accusation against Amalek: They “did not fear Hashem.”

The Torah openly states this in order that we should not err and think that Amalek did not believe in Hashem. They definitely believed in Hashem. However, it was belief without fear. Amalek could not afford to have yira, for lack of fear of HaKadosh Baruch Hu was essential to the success of their villainous scheme.

Lacking fear, the miraculous Ten Plagues and the glorious, unprecedented Splitting of the Sea meant nothing to Amalek. Unaffected, they seized the best moment to attack. Precisely at the time of Klal Yisrael’s inauguration as Hashem’s chosen nation, immediately after Klal Yisrael’s incredible redemption, Amalek dimmed the brilliance of Hashem’s miracles, which could have illuminated the world and enlightened the nations.

Although Amalek’s attack had the appearance of a military conflict, an analysis of their plot reveals that their true intentions had nothing to do with military considerations or objectives. Rather, Amalek was engaged in an ongoing war against HaKadosh Baruch Hu.

The Daas Zekeinim MiBaalei HaTosefos (Shemos 17:8) asks, “Why did they wait until now to battle with Klal Yisrael and not [attack] immediately when Klal Yisrael went down to Egypt, for then they were only seventy people?” The remarkable answer reveals Amalek’s true motives.

The basis of Amalek’s plot, as explained by the Daas Zekeinim MiBaalei HaTosefos, was HaKadosh Baruch Hu’s promise to Avraham Avinu at the Bris bein Habesarim. Hashem told Avraham Avinu that his offspring would be enslaved in a foreign land for four hundred years. They would be oppressed and suffer terribly at the hands of their taskmasters. This decree was to be fulfilled by Avraham’s son Yitzchak and afterwards by Yaakov and his sons.

Amalek understood that if they would attack and destroy Yaakov and his sons with a preemptive strike, then by default, Amalek, being the surviving offspring of Yitzchak, would have to carry the burden of fulfilling the prophecy of galus Mitzrayim. Hence, Amalek said, “Therefore I will wait until they come out of Egypt with the debt [of four hundred years] having since been paid — and then I will go to war against them.”

Clearly, Amalek’s philosophies were not atheistic. They were villainous scoundrels, but not apikorsim.

To be continued next week.

Rabbi Shlomo Furst

AVOS

Shimon HaTzadick, in the second Mishna of Pirkei Avos, teaches us that the world rests upon three things; Torah, Avoda and Gemilas HaChosdim. The events and consequences of Purim are a good example of this. The fact that Klal Yisrael accepted the Torah was itself exceptional, but the promise of naaseh ve’nishma was

more than just unique, the declaration surpassed and soared far beyond human logic. Klal Yisrael unconditionally accepted the Torah, which was an unparalleled collective expression of devotion and loyalty to HaKadosh Boruch Hu. As Rashi describes in his commentary to the verse in Shemos (19:2), Klal Yisrael became “as one person, with one heart” and vowed not to be distant and aloof from our Creator by living aimless, selfish lives. However, there is something else.

Chazal, in the Yalkut Shimoni (Parshas Yisro, siman 373), teach us, that before Kabbalas HaTorah could occur, a great and wonderful transformation was required of Klal Yisrael. “At the time when they were taken out of Mitzrayim they were arguing with one another constantly; saying, ‘let us make a leader and return to Mitzrayim.’” In contrast, just seven weeks later, when HaKadosh Baruch Hu chose to give the Torah, there was a magnificent change. When Klal Yisrael “came to Sinai, they all joined together in unison...becoming one harmonious entity.”

Imperative to the giving of Torah was the peace and harmony of a united Klal Yisrael. For, as the Yalkut Shimoni continues to explain, HaKadosh Baruch Hu stipulated, “Torah is entirely shalom — and to whom shall I give it? To a nation that loves shalom...” Arriving at Har Sinai, as we did, in such a state of peace and harmony, “as one person, with one heart” — a complete, outstanding transformation into a unified entity completely desirous of shalom, made Kabbalas HaTorah possible.

Every structure must have a foundation, and the foundation must be established first. The stability of a building depends on the soundness of its footing. Discord cannot support Torah. Shalom is perforce the solid and secure basis of Torah.

Torah, also, is the ultimate source of shalom. Shalom, for as much as we desire and value it, is elusive. We generally think of peace as being the lack of conflict among people. Shalom, however, is the result of personal, inner peace. Achieving peace between our own inner drives and motivations must precede any hopes of collective peace among people. We must be happy with ourselves before we can be happy with other people.

With this, we understand the significance of what happened in the days of Achashveirosh. The Gemara in Shabbos (88a) teaches us, there was a new Kabbalas HaTorah. The Gemara explains that the posuk in Megillahs Esther (9:27) “The Jews affirmed and accepted upon themselves,” teaches us that Klal Yisrael affirmed what they had previously accepted at Har Sinai. This Kabbalas HaTorah is the great achievement and significance of Purim.

Our understanding of the mitzvos of Purim, especially shelach monos, matanos le’evyonim and the seudas Purim must include an explanation of how these mitzvos relate to Kabbalas HaTorah. Our explanation will therefore rest upon the principle “The source of kedusha is unity and source of tuma is division” — a fundamental concept established by the Megillahs Starim (Megillahs Esther 9:19) in his explanation of the mitzva of shelach monos — as will be continued next week.

Mishnayos – 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 first case involves eating fowl at the same table as cheese, or any bird together with dairy products. According to Torah law, one may eat fowl and milk together, but the chachamim decreed eating them together to be forbidden. Beit Shammai holds that one may place fowl and milk products on the same table even though they are not eating them together since they feel that the Rabbinic prohibition only applies to the actual eating of fowl and milk together. Beit Hillel holds that even placing fowl and milk on the same table is forbidden since one may come to eat them together. However, Beit Shammai agrees with Beit Hillel that meat and milk products cannot be placed on the same table because of the Torah law of not eating meat and milk together.

The second case involves taking terumah, priest's due, from olives or olive oil, and from grapes or wine. Normally, one would take terumah separately from unprepared items such as olives or grapes, and from prepared items such as olive oil or wine. Beit Shammai states that if one has both olives and olive oil or grapes and wine, then one may take his terumah from the olives to meet his quota of the olive oil and of grapes for his terumah portion of the wine. Beit Hillel holds the olives and olive oil are separate quantities and require separate terumah and they hold similarly for grapes and wine. The mishna is Mesechat Terumah clarifies the position of Beit Shammai as only applying to one who took the terumah of both items together unknowingly that it is still considered valid terumah and does not require a second terumah to be taken.

We learn from this various matters. We learn the importance of studying the laws of mixing dairy and meat/fowl and taking appropriate terumah. We see how the chachamim have placed a fence around the Torah and gave various decrees which make it easier for us not to make mistakes. We should be extra careful in preparing meals to avoid any possible violations. We learn whether if items are prepared or not how it 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 the ability of living in Eretz Yisrael and having the opportunity to observe terumah 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 Vilna Gaon suggests that the reason why Moshe is particularly not mentioned in Parashas Tetzaveh is because the date of Moshe's passing, 7th Adar (in a leap year in Adar Rishon), almost always falls in the week when we read this parashah. Thus, in the week when Moshe Rabbenu left this world, it is appropriate that his name is missing from that parashah.

Another possible answer is that in truth, Moshe was not fully deserving of having his name omitted from anywhere in the Torah. However, because he said: "please erase me from Your scroll..." his words had to be fulfilled, for the rule is: "Any curse uttered by a tzaddik, albeit conditional, is somewhat fulfilled."

Thus, although Hashem had to fulfill the curse to a certain degree, and therefore Moshe's name had to be omitted from one parashah, Hashem was reluctant to do so. Moshe uttered these words in Parashas Ki Sissa, the following parashah. Therefore, Hashem waited until the last opportunity to fulfill the curse, i.e. after we have read the entire Torah a full cycle and come to the last parashah before Ki Sissa – Parashas Tetzaveh!

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