קהל
זכרון נתן צבי
ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, *Rav* • Shua Schick, Chaim Dovid Kasirer *Gabbaim*

שבת קודש פרשת תרומה

זמנים לשבת

הדלקת נרות	**4:52pm** (40 mins before שקיעה)
מנחה וקבלת שבת	**5:17pm** (25 mins after הדל"נ)
מעריב	**6:02pm**
שחרית	**8:10am**
שוכן עד	**8:40am**
סוף זמן קריאת שמע	**8:58am**
מנחה	**4:37pm**
מעריב	**6:07pm** (35 mins after שקיעה)

זמנים לימות השבוע

שחרית	**7:30am**

שיעורים

Rabbi Chaim Dov Stark will be speaking Friday night between קבלת שבת and מעריב.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

Iy"h the shul will be having a Purim Mesiba this Thursday night at 8:00pm for men and women. Guest Speaker: Rabbi Gavriel "Rav Gav" Friedman. Location TBA.

Mazel Tov

R' Moshe and Breindy Kahn
on the birth of their baby girl!

שבת שלום!

ESTHER HAMLKA: LIVING IN THE MOMENT

by R' Moshe Weinstock

In this week's maftir we lein the Parshah of Zechiras Amalek. It talks about the war that Amalek instigated against Bnei Yisroel. And at that moment Hashem made a shevuah that his name will not be complete until the obliteration of Amalek. It says in Devarim perek chaf heh:

Posuk yud zayin, זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם- When Bnei Yisroel left Mitzrayim on their way to get the holy Torah which was the purpose of creation, Amalek showed up. The next posuk says: אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹקִים- Let us examine this posuk and see what Amalek was trying to tell Bnei Yisroel. אֲשֶׁר קָרְךָ בַּדֶּרֶךְ- Amalek told the yidden "Your whole lives you served avodah zara in Mitzrayim and you were not a successful nation. The fact that you left Mitzrayim and got to this point was only by chance."

In essence, they were telling Bnei Yisroel, you will not succeed. The posuk countinues with וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ- זַנֵּב-is lashon of tail. Amalek was taunting Klal Yisroel,"You are the tail and you are still going try despite all the hurdles you will encounter?" וְאַתָּה עָיֵף וְיָגֵעַ- "you are tired and exhausted." וְלֹא יָרֵא אֱלֹהִים – " You are on your way to get the Torah and serve Hashem? Who are you kidding, you did not fear Hashem Mitzrayim."

This is the war of Amalek. This is the daily struggle that attempts to prevent us from serving Hashem. The yester hara preys on our past failures and tells us we will not succeed. And that the Torah is so vast and big you should not even try. And the worst part he tells you is that you do not even serve Hashem properly, so why put in the effort to serve him now. So how do we overcome Amalek and all their claims and falsehood?

The answer may be found in Megillas Esther in the end of perek daled: When Mordechai told Esther that she should go to Achashveirosh and Esther replied that she has not been with the king in thirty days and going to the king now will endanger her life. Which then Mordechai told her that possibly for this reason you have reached the malchus. With that Esther consents to go to the king no matter what will happen וְכַאֲשֶׁר אָבַדְתִּי, אָבָדְתִּי. When Achashveirosh saw Esther dressed in her royal clothes he asked her "what would you like Esther Hamalka?" This is the first time the megillah calls her Esther **Hamalka**. The meforshim explain that malka is the same gematria as Haman, Esther now has the ability to destroy Haman.

What changed so suddenly? The medrash says that there were seven chambers one had to pass through to get to the king. When Esther walked into the first chamber the guard picked up a sword to kill her, but than changed his mind and thought to himself – let the guard in the next chamber take care of it. And this story kept repeating itself until Esther got to the chamber of Achashveirosh himself. How was Esther able to keep moving through each chamber with her life on the line? The answer is that Esther did not look back and did not look forward. She did not look back and say why am I going now I have eleven more months until Hamans decree is in effect. And she did not look forward and worry what will happen when she enters the next chamber. Her focus alone was on the present. Esther concentrated on what she had to accomplish right then and by doing this she became Esther Hamalka who can save Bnei Yisroel and annihilate Haman.

Let us observe the everyday nisayon of Amalek. They tell us – you are not able to succeed, you never achieved, do not even try. Good claims no? The answer we reply is that we do not care about past mishaps and failures. Which amalek than retorts back that the path to success is too great and you will never be perfect. To which we respond that all we care about is living in the here and now. We plan the future according to the moment and serve Hashem in the now. That is how we ascend to royalty, conquer the Amalek within us, and become the amazing people we strive to be.

This past Thursday when snow blanketed Yerushalayim for the first time in six years. The driver of a Mir bus received a call from his friend asking him what his plans are, assuming he had a day off. The driver responded that he is driving the bus like any other day. For a moment, his friend was shocked that a school was up and running. And then he remembered that this driver works for The Mir. And he tells the driver that now he understands why he is driving because the Mir learns through the snow. That is the gadlus of the yeshiva because they focus on what needs to be done in the moment. Have a good Shabbos and a freilichen Purim.

PURIM MESHULASH

Thursday – 13th of Adar – Ta'anis Esther
After mincha, the minhag is to give מחצית השקל

Thursday night – Evening of the 14th of Adar
Megillah reading with brachos
No mitzvah to have a seudah
No על הניסים (if said, no need to repeat)

Friday – 14th of Adar
Megillah reading with brachos
By שהחיינו, have in mind all the mitzvos of Purim including seudah and משלוח מנות
מתנות לאביונים
No על הניסים (if said, no need to repeat)
According to most poskim, no seudah and no משלוח מנות
Minhag not to go to work
No haircuts

Shabbos – 15th of Adar
על הניסים is said in שמונה עשרה and bentching
According to most poskim, no seudah and no משלוח מנות

Motzai Shabbos – Evening of the 16th of Adar
No על הניסים

Sunday – 16th of Adar
משלוח מנות
סעודת פורים
No על הניסים

Leaving ירושלים to a place that keeps Purim on the 14th of Adar:
If one left ירושלים before עלות השחר of Friday morning, and intends to remain there for the 14th, he must keep the halachos of Purim on the 14th, and should remain there for Shabbos. However, if one returned to ירושלים before Shabbos, he is required to keep all the mitzvos of Purim in ירושלים, and must eat the seudah and give משלוח מנות on Sunday; in addition to having kept all the mitzvos on Friday.
If one left ירושלים on Friday after עלות השחר, he is obligated to keep all halachos of Purim like ירושלים, even if he remains out of the city for Shabbos.

A PLACE TO GROW

By Rabbi Yochanan Zweig

"and stones for the settings… and the Breastplate"(25:7)

Among the items to be contributed by Bnei Yisroel for the construction of the Tabernacle and the Priestly vestments were the twelve precious gems that formed the surface of the Breastplate of Judgment which was worn by the Kohein Gadol. These stones are referred to collectively as the "avnei millu'im". Rashi translates this expression as "filling stones", explaining that they filled an indented setting made of gold.

The Ramban questions why, if the stones had not yet been placed in the indented gold setting, they would be defined by a function that had not yet occurred. The Mizrachi answers in defense of Rashi that occasionally a name is given to an object based upon its intended use.

Why are the stones being defined by a function which represents the removal of a negative element, i.e. filling the empty settings, rather than being defined in a manner which accentuates their beauty and value? Compounding this difficulty is that fact that each of the stones represented one of the Tribes, having its own unique qualities and identity, yet the stones are defined by a function which negates their individuality and downplays their uniqueness.

It is common for a person to find himself being torn between remaining in a place which requires his talents and relocating to another area which he perceives to be more conducive to his personal growth. The Torah is offering the solution to this dilemma. It is preferable for a person to remain in a place where he is needed, rather than relocate to an area which may be more conducive to his personal development. This could be interpreted as the individual choosing the communal needs over his own personal needs, since remaining where he is needed benefits the community, while his leaving would impact negatively upon those who remain, much the same as if one of the filling stones would be missing from the Breastplate; the void which remains would impact negatively upon the beauty of the other stones. However, the Torah is offering a much greater insight. Even on an individual level, the choice to remain where he is needed is the most beneficial. A person's growth will ultimately be greater if he remains in a "makom" – "place" where he is needed, rather than going to an area where, although he may gain more tools for self-development, he will not be needed.

This notion is alluded to by defining the stones in terms of their function of fitting into the settings created for them, rather than their individual beauty and value. Ultimately, their worth is greater because they have a place into which they fit.

הלכות פורים

מאת הרב שליט"א

Parshas Zachor

1. The mitzvah is to remember what Amalek did to us on our way out of Mitzrayim; to arouse within ourselves hatred towards them.
2. One should have in mind to fulfill the mitzvah before the reading.
3. As long as one heard the main part of the reading, even if one did not hear every word, he does not need to hear it over again.
4. Women do not need to go to shul to hear the reading, it is enough for them to read it from a Chumash at home.

Ta'anis Esther

5. We fast on the 13th of Adar to remind ourselves that Hashem sees and hears every person at times of sorrow; when he fasts and does a complete Teshuva, like was done in the days of Mordechai and Esther.
6. Pregnant or nursing women may be lenient on this fast day.
7. One who is weak should ask a shaila.

Machatzis Hashekel

8. The minhag is to give half of the coin of that place, as a remembrance of the half shekel given in the days of the Bais Hamikdash for the public korbanos. We have the minhag to give 3 of those coins, and the general minhag is to give them on Ta'anis Esther.
9. There are different minhagim whether to give these three coins for a lady or not. Some give for children from bar mitzvah, others start even while the children are younger. There is no need to give for daughters under the age of bas mitzvah.

Kriyas Megillah

10. One must hear the complete megillah at night and again in the morning.
11. One should go to the shul with the most people, unless he has a set place in another shul.
12. It is forbidden to eat or drink before hearing the megillah; however, one is permitted to drink water, and some permit coffee in the morning, especially if it is before sunrise.
13. In shul, the one reading the megillah stands; in a house, one does not need to stand. The people listening should stand for the brachos.
14. One should have in mind to fulfill the mitzvah.
15. Women are obligated to hear the megillah reading. For a reading for only women, one of the women should make the bracha לשמוע מקרא מגילה.
16. During the daytime reading, one should have in mind by the bracha of שהחיינו to include the other mitzvos of the day – משלוח מנות and סעודת פורים.
17. One who leaves Yerushalayim for the evening of י"ד אדר with the intention of returning to Yerushalayim before עלות השחר of י"ד, is required to keep the Purim of Yerushalayim. This is so even if he did not return.

Matanos L'Evyonim

18. One is obligated to give two gifts to two poor people, one gift to each poor person.
19. Some say it is enough to give a prutah. The minhag is to give enough for a small meal, between 5 and 10 shekel.
20. Women are also obligated to give matanos l'evyonim.

Mishloach Manos

21. One should send 2 portions of food or drink to one friend on the day of Purim.
22. It is preferable that the mishloach manos be something for the seudas purim, and ready to be eaten.

Seudas Purim

23. One meal is enough. One should have in mind to fulfill the mitzvah of seuda in remembrance of the miracles that came through seudos.
24. One should learn a little before the seuda.
25. There is an inyan to be happy and have a small seuda at night, however the seuda of Purim must be during the day.
26. By bentching one says על הניסים. If one forgot to say it, until one says ברוך אתה ה', he goes back to על הניסים. If he does not remember until after this point, he can add a special הרחמן at the end of bentching.
27. One should eat meat and drink wine at the seuda, and some have the minhag to eat kreplach. These are things that bring a person to happiness and the ability to give thanks to Hashem.
28. There are different minhagim when to make the seuda during the day.
29. There is a minhag to wear costumes.
30. By davening, we say על הניסים. If one forgot, he does not repeat shemoneh esrei.

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