



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:46	5:58	8:30			9:06
Shabbos		5:46	4:55	5:25	9:00	9:05
Sunday		6:00	6:40		7:30	9:04

משנכנס אדר מרבים בשמחה

### IMPORTANCE OF ...

The Gemara (Bava Kamma 97b) states that the coin commonly used in Yerushalayim had Dovid and Shlomo on one side and Yerushalayim on the other side. The coin used in the time of Avrohom had an elderly couple on one side (i.e. Avrohom and Sarah - Rashi) and a young couple on the other side (Yitzchok and Rivka). Rashi points out that the Yerushalayim coin did not have a picture of Dovid and Shlomo but rather the words "Dovid U'Shlomo", as it is not permitted to create an image of a person. Thus, on the other side of the coin, the words "Yerushalayim Ir HaKodesh" were written. Tosafos adds that similarly, on the coin of Avrohom, there was no picture of an elderly or young couple, but rather the words "Zaken U'Zekaina" and "Bochur U'Besulah". The Gemara (Avodah Zarah 50a) identifies R' Menachem B. R' Simai as a "בן של קדושים" - son of holy ones, and describes how he was so holy that he would not even look at a צורתא דזווא - image of a coin. The Bris Shalom suggests that this could mean that he would never look at a coin that had an image on it. As such, the Posuk which states: **מחצית השקל בשקל הקודש** instructing one to donate a Shekel, might be using the expression **שקל הקודש** to indicate that the Shekel was a coin without an image, fit for one who was קודש to look at. This might also explain why Rashi explained that Moshe was shown a coin of fire whose weight was half a Shekel. As the (non-)image of the coin was not relevant, only the weight could be a distinguishing feature.

### DID YOU KNOW THAT ....

The Gemara (Pesachim 106a) explains **זכור את יום השבת לקדשו** as requiring **זוכרהו על היין** - refer to Shabbos over wine. Tosafos notes that the original reference was embodied in the paragraph of **ויכלו** that is part of the *Shemona Esrei*. The inclusion of **ויכלו** in *Kiddush* is to be מוציא other members of his household (who did not daven) while the repetition of **ויכלו** after *Shemona Esrei* was permanently instituted when *Yom Tov* fell on Shabbos and **ויכלו** was not part of the *Yom Tov Shemona Esrei*. However, the *Or Zarua* (752:9) cites the *Yerushalmi's* position that originally, a full *Kiddush* was said in Shul every week. When there was no wine, **ויכלו** was said instead of *Kiddush*. Eventually, the repetition of **ויכלו** was continued even where there was wine, and where *Kiddush* was said every week in Shul. This was to fulfill the words of the *Midrash* that associates the word "אשר" appearing three times in the *Parsha* of **ויכלו**, and also in the *Parsha* of *Parah Adumah*. Whoever says **ויכלו** three times on Shabbos eve, will effect a **כפרה**, just as the *Parah Adumah* did. Noting that there seems to be no connection between **ויכלו** and food or drink, the *Tzitz Eliezer* (12:24) explains that requiring **קידוש במקום סעודה** is only *D'Rabanan*. As such, he ruled that where one was ל"ע bedridden and being fed intravenously, as he was still obligated in *Kiddush*, it was acceptable to select someone who had already been **יוצא קידוש** himself to be מוציא him, even though no eating would result, since the *D'Oraysa* could still be fulfilled.

### QUESTION OF THE WEEK:

One man made another his *Shliach* to do a certain *Aveirah* and he did it. If we say **אין שליח לדבר עבירה**, they are both חייב; but if we say **יש שליח לדבר עבירה** they are both פטור. Why ?

### ANSWER TO LAST WEEK:

(Whose *She'ela* on *Purim* is answered first; one on *Purim* or *Pesach* ?) In **האלף לך שלמה** (1:384), R' Shlomo Kluger considers both *Purim* and *Pesach* questions to be חובת היום on *Purim*, since the 30 day period for asking *Pesach* questions also starts that day. Yet, *Pesach* is Scriptural while *Purim* is Rabbinic. On the other hand, *Purim* questions are more urgent while *Pesach* ones are only preparatory. He does not resolve the question.

### DIN'S CORNER:

One who sees graves in which Jews are buried recites a special *brocho* ... **בא"י ... אשר יצר אתכם בדין וכו'**. This *brocho* is recited every time one visits a cemetery, provided 30 days have passed since the last time. Ideally, the *brocho* is only said if one is proximate to the graves in the cemetery (it is not said from a passing car or bus etc.. or if viewed thru binoculars). If one is a *Kohen* or it is impossible to come close, the *brocho* is said if near, and the graves are visible without obstruction. (*Be'er Moshe* 2:13)

### A Lesson Can Be Learned From:

In the 1950's, a tragedy beyond words unfolded in Eretz Yisroel as thousands of Yemenite children were torn away from their families and from their ancient Mesorah by insidious anti-religious forces within the government. Many of these children were sold to childless couples around the world. One sharp young boy realized by the age of 6 that his "family" was not where he had originally come from, and with some help, he managed to get away from them and resumed his former religious life. Eventually, he married and raised a fine family. After several years, he moved his family to Eretz Yisroel and began searching for his parents. His father had never stopped looking for him but after many years, with no trail to follow, he would just visit the Kevarim and other sacred places, pouring out his heart in *Tefilah* that he should find his son and that he should still be a *Shomer Torah U'Mitzvos*. As *Shomayim* arranged it, both father and son visited the *ARI Z"L's* Kever on the same day, immersing first in the *Mikveh* of the *ARI* before approaching to daven. The father noticed an ugly red welt behind the son's ear and remembered how when his young son had fallen and scarred his head at that exact spot, the *Chacham* had remarked to him: **גם זו לטובה**. Father and son were thus reunited and doubly delighted to find that what they had found in each other is exactly what they had hoped for.

**P.S.** Sholosh Seudos sponsored this week by the Weinstock family.

This issue is dedicated:  
לד"נ פערל ב"ר יצחק הלוי

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