



	Candles	Mincha	DafYomi	Shiur	Shachris	שק"ש
Friday	5:38	5:48				10:02
Shabbos		5:38	4:30	5:15	9:00	10:02
Sunday		4:50	5:20		7:30	9:03

## IMPORTANCE OF ....

The *Gemara* (*Nidah* 69b) states that men of Alexandria asked twelve questions of R' Yehoshua b. Chanania. Three were matters of *חכמה* (valid Halachic concerns); three were *Aggadaic* (apparent contradictions between *Pesukim*); three were *דברי בורות* (nonsense); and three were topics in *דרך ארץ* (requests for practical advice). The three questions deemed to be nonsense were: 1. Could Lot's wife be *מטמאת* - transmit impurity as a dead body after being turned to salt? (Answer: Salt pillars do not transmit *מת* (טומאת מת) 2. Could the son of the Shunamis be *מטמא* after he died and was brought back to life by Elisha? (Answer: Live people do not transmit *מת* (טומאת מת) 3. Will those brought back to life during *תחיית המתים* require a *Tahara* process of sprinkling with *Para Adumah* water? (Answer: We'll see then) *Igros Moshe* (י"ד 1:230) wonders why the question concerning Lot's wife was considered nonsensical. The *Mishna* (*Ohalos* 2:2) records a *Machlokes* regarding the potential *טומאה* to derive from the ashes of a person's body that was burned. R' Eliezer says that if a minimum of 1/4 of a Kav of ashes exists, it can transmit *טומאה*; the *Chachomim* maintain that ashes do not transmit *טומאה*. Although the *Halacha* is as the *Chachomim* say, the fact that R' Eliezer allows ash to transmit *טומאה* should at least permit one to ask a question regarding the ability of Lot's wife/salt to transmit! It must be that Lot's wife did not turn to salt after dying, but was rather changed while alive. As such, she was never "dead" and thus could not transmit *טומאה*. However, ashes are the result of burning a body that had died, and as such, according to R' Eliezer, are *מטמא*.

## QUESTION OF THE WEEK:

What activity is most effective in achieving *כפרה* - fasting, giving *Tzedakah* or studying *Torah*?

## ANSWER TO LAST WEEK:

(What to do in *Shemona Esrei* if the *Z'man* of *Shema* is about to pass?) *Yabia Omer* (8:6) cites the *Radvaz* (293) who ruled that a sole *Kohen* should interrupt his *Shemona Esrei* to go up and *Duchan*, because *Birchas Kohanim* is *D'Oraysa*, while *Shemona Esrei* is *D'Rabonon*. So too, one must interrupt to say the entire *Krias Shema*, even though only the first *Posuk* is *D'Oraysa*.

## DIN'S CORNER:

It is permitted to deposit one's laundry with a non-Jewish cleaner or laundry service on Friday afternoon before dark, as long as the cost is arranged or known beforehand, and the Jew does not say it should be done on *Shabbos*. However, one is not permitted to submit an ad for publication in a Saturday newspaper where he knows the printing will be done Friday night. (1:65 *חלקת יעקב*)

## DID YOU KNOW THAT ....

The *Gemara* (*Pesachim* 87b) describes *Hashem's* instructions to the *Navi* Hoshea that he marry Gomer the harlot, in order to illustrate to Hoshea how difficult it can be to separate oneself even from someone who is unfaithful. The *Kli Chemdah* points out that the *Ramban* makes an exception in defining a *שקר* *בניא*, requiring that we obey a *Navi* when he permits something prohibited by the *Torah*, if intended only temporarily, such as *Eliyahu's* one-time *Korban* on Har Carmel. Support for the *Ramban* comes from Hoshea, who through his *Ruach HaKodesh*, remained married to Gomer until after she bore 3 children, regardless of her unfaithfulness to him during that time, which normally would require that he divorce her. The *Yad Eliyahu* considers the question of whether someone with *Ruach HaKodesh* should be permitted to separate mixed items to establish a *Heter*. For example, if a *Treifah* animal mixed with healthy ones, may *Ruach HaKodesh* be used to select out the *Treifah*, leaving the others permitted, or, do we say *לא בשמים היא* (*Bava Metzia* 59a), excluding Divine interference in Halachic decisions? It would seem from the fact that *Avrohom*, who had *Kohen* status, was permitted to reclaim Sarah after she had been taken by *Avimelech*, *כי בניא הוא* - because he knew through *Ruach HaKodesh* that he could, that *Ruach HaKodesh* can permit that which would otherwise remain forbidden. Might it not be so with the animals? However, the proof from *Avrohom* is inadequate because the *Gemara's* conclusion: *לא בשמים היא*, only applied after *Matan Torah* when the *Torah* was brought down to *בני ישראל* and was no longer in *Shomayim*. However, during *Avrohom's* lifetime, it was still in *Shomayim* and so *Ruach HaKodesh* could apply.

## A Lesson Can Be Learned From:

A man came to the *Aleksander Rebbe*, author of the *Yismach Yisroel*, and complained that his business was doing very badly - customers had stopped coming. The *Rebbe* understood immediately that the man had been keeping his store open on *Shabbos* and so he proposed to the businessman that if he were willing to accept the *Rebbe* as a 15% partner without requiring the *Rebbe* to invest any cash, he was assured that business would pick up. The man happily agreed and a document was drawn up confirming the arrangement. A few days later, the *Rebbe* called his "partner" and said that he wanted his percentage (1/7) from the proceeds of one day in the week, and that his day would be *Shabbos*. The other six days belonged to the storeowner. The man was surprised to hear this from the *Rebbe* until the *Rebbe* added that he wanted the store closed on "his" day. The man agreed, realizing how he never would have done so had the *Rebbe* simply given him *Musar*.

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