



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	6:46	6:56			10:06
Shabbos		1:45/6:46	6:15	9:00	10:05
Sunday		6:56	7:15	8:00	10:04

**IMPORTANCE OF ....**

The *Mishna* (*Rosh HaShana* 25a) describes how R' Yehoshua disputed a ruling of Rabon Gamliel regarding the designation of a month as חסר (29 days) rather than מלא (30 days), and Rabon Gamliel demanded of him that he present himself on the day that he held *Yom Kippur* to be, carrying a staff and money. R' Yehoshua was consoled by R' Akiva, who pointed out that the *Posuk* says: אשר תקראו אתם - which allows *Beis Din* to establish *Yomim Tovim* even if mistaken (אתם אפילו מוטעין). R' Yehoshua then visited R' Dosa ben Hyrcanus, who advised him that if one were to second-guess a *Beis Din*, every ruling since the time of Moshe would have to be suspect. A *Beis Din* must be obeyed, even if they say right is left. R' Yehoshua thereupon took his staff and money, fulfilling Rabon Gamliel's instruction. *Pachad Yitzchok* wonders why R' Yehoshua needed encouragement from both *Tanaim*. He explains that R' Yehoshua would not have been soothed by the blind obedience theory of R' Dosa, since it is possible that a *Beis Din* could change its mind, negate the earlier mistaken *P'sak*, leaving R' Yehoshua with a retroactive חילול *Yom Kippur*. Therefore, R' Akiva stated that the *P'sak* stands - אתם אפילו מוטעין, even if they later realize their mistake. However, if *Beis Din* can "do no wrong" in קידוש החודש, then what did R' Dosa add by his blanket validation of a *Beis Din*? The *Gemara* (*Sanhedrin* 12a) states that Chizkiya HaMelech illegally made a שנת עיבור (leap year) which resulted in *Bnei Yisroel* eating *Korban Pesach* "שלא ככתוב" - improperly. The *Ramah* explains that although the עיבור was valid בדיעבד, the *mitzvah* of *Korban Pesach* was still פגום (deficient) because of the illegal עיבור. As such, R' Yehoshua feared that Rabon Gamliel's designation would also later prove to be a mistake, rendering his observance of *Yom Kippur* to be retroactively פגום. R' Dosa assured him that even if mistaken, the *P'sak* of a *Beis Din* was always valid לכתחילה, leaving no chance that it could later cause any observance to be פגום.

**QUESTION OF THE WEEK:**

What activity should one not do, but if he does it, he should do it in the same place each time?

**ANSWER TO LAST WEEK:**

(Who may only work for himself; but not for another?)

In *Murumi Sדה* (*Bava Basra* 110) the *Netziv* writes that if a *Talmid Chochom's* occupation is a menial one such as skinning animal corpses, he is permitted to do so in public as long as he is working for himself. It is forbidden for him to be employed by another to perform such tasks.

**DIN'S CORNER:**

The custom in many Shuls is for the *Gabbai* to add in the words: בלי נדר when announcing the donations of those who received an *Aliyah*, in case they don't pay. However, although these words remove the pledge from the strictness of a נדר, they do not cancel the pledge. One is still bound by a התחייבות to *Tzedaka* under the rule of: מוצא שפתיך תשמור ועשית (*Teshuvos V'Hanhagos* 2:476)

**DID YOU KNOW THAT ....**

The *Gemara* (*Menachos* 5b) derives from אס עולה קרבנו מן הבקר to exclude a *Tereifah* - an animal with a pre-defined fatal physical defect as ineligible to be offered as a *Korban*. The *Mishna* (*Chulin* 58b) states that if an animal ate poison or was bitten by a snake (or rabid dog), although it may die from the incident, it is nevertheless not considered to be a *Tereifah*, but it may still not be offered as a *Korban* because of the potential danger to the owner and *Kohanim* that consuming its contaminated meat presents. The *Tiferes Yisroel* asks why the *Mishna* bothered to make this distinction, if such an animal is ineligible in any case. However, one could ask, would such an animal be eligible to be offered as a *Korban Olah*, which is entirely burnt, and therefore presents no risk to anyone? Perhaps that would justify the distinction between a *Tereifah* versus an animal whose flesh is contaminated. The *HaDrash V'HaYun* cites a *Yerushalmi* (*Succah* 4:4:22) which states that water or wine that have remained uncovered overnight are invalid for use in *Nesachim* (libations) on the *Mizbeyach*. This is because one may not drink such uncovered water or wine due to the possibility that a snake may have deposited some of its venom in the liquid, while it was uncovered. This would seem to indicate that contaminated liquids which present a danger to people are invalid for the *Mizbeyach*, even if no one will be drinking them. So too, contaminated meat should also remain ineligible for a *Korban*, even a *Korban Olah*, despite the fact that it will be entirely burnt and present no risk. However, the *Mishna* (*Chulin* *ibid*) also mentions the case of an animal that drank מים הרעים (bad water) which *Rashi* explains to mean water that had been uncovered and was thus exposed to the possibility of infection by a snake's venom, and the *Mishna* lists such an animal among those that are permissible. The *Meiri* explains that the danger of such water is significantly diffused by the animal's digestive system and thus poses no risk. It would seem therefore that risk is the determining factor, and a *Korban Olah* presents no risk. Perhaps for this reason, the *Gemara* chose to derive the exclusion of *Tereifah* דוקא from *Korban Olah*.

**A Lesson Can Be Learned From:**

During his travels through Europe on behalf of the Jews of Chevron, the Chida spent a week in a small town, at the home of the Rav. The Rav and his Rebbitzin were pleased to host him and showed him great respect. The Rebbitzin decided to prepare a large Shabbos Kiddush in the Chida's honor, but there was a sudden shortage of fish. After some effort, she managed to find a large fish, for which she paid 10 gold coins. When the Chida heard this, he commented that in his opinion, 10 gold coins for a fish was a Chilul HaShem. On Shabbos day, many people came to greet the Chida, and the Rebbitzin served them delicacies which she had prepared from the fish's liver (aka כבד). The Chida himself did not receive any of these delicacies, and he commented to the Rebbitzin that all the preparations were for him, and yet he didn't receive any. The Rebbitzin, in an obvious play on words, replied: במקום שיש חלול השם אין חולקין כבד לרב - wherever there is (or would be) a Chilul HaShem, one need not honor a Rav with כבד.

**P.S.** *Sholosh Seudos* is sponsored by the Sternberg family.

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