



IMPORTANCE OF

The *Gemara* (*Berachos* 28b) states that Shmuel HaKatan established the *Birchas HaMinim* (ולמלשינים) against heretics to be inserted within the *Shemona Esrei*. A year later, when Shmuel HaKatan was asked to be *Shliach Tzibur*, he forgot the words of his *brocho*. Despite the fact that Rav says a *Shliach Tzibur* must be removed for an error in this *brocho* (for fear he is a heretic), Shmuel HaKatan was not removed. The *Gemara* defends this by stating that a good man (like Shmuel HaKatan) would not have turned bad. The *Gemara* asks: What about Yochanan who became a *Tzedoki* (heretic) after serving as *Kohen Gadol* for 80 years? Abaye says Yochanan was also known as Yannai, who killed the *Chachomim* (*Kidushin* 66a) and was thus always bad. Rava says they were two separate people, and it is quite possible for a good person to turn bad. However, Shmuel HaKatan had begun the *brocho*, and was thus permitted to continue. The *Tashbatz* (3:135) held as Abaye, that Yanai and Yochanan were the same person, and that he was the father of Matisyahu (b. Yochanan Kohen Gadol). The *Divrei Yatziv* (א"ח 282) raises the difficulty of Yanai's massacre of the *Chachomim* as taking place much later, after the Chashmonaim drove out the Greeks. He concludes, based on the *Posuk*: וישלח מלאכים אל בלעם בן בעור (see *Gemara* (*Sanhedrin* 105a)) - Bilaam was a *Gilgul* (spiritual reincarnation) of Lavan. The *ShLaH* adds that despite the opinion of most *Mekubalim* that there are no *Gilgulim* among the gentiles, here the *Pesukim* clearly imply it. So too, Yochanan, father of Matisyahu was a *Gilgul* of Yochanan Kohen Gadol who had been a *Tzedoki*, and he later became a *Gilgul* into Yanai, reverting to wickedness. This is evident in the words of *Rashi* (*Berachos* 29a - ינאי רשע מעקר - Yanai was originally wicked, where *Rashi* adds: וינעה צדיק וחזר לרשעתו - he then became a *Tzadik* (as Matisyahu's father) and later returned to wickedness as Yannai.

QUESTION OF THE WEEK:

Which *Kohen* may *duchan* but may not receive the first *Aliyah*?

ANSWER TO LAST WEEK:

(Does one fulfill לרעד כבוד, by loving one's wife?)

Although the *Pri Chodosh* (א"ח 695:4) derives from the *Posuk*: ואיש מאות רעהו ואשה מאות רעותה that a separate רעד would be needed for men and for women, the *Gemara* (*Kidushin* 41a) clearly states that a man may not betroth a woman until he sees her (lest he come to loath her) in fulfillment of לרעד כבוד.

DIN'S CORNER:

If one unintentionally forgot to disable the refrigerator light before *Shabbos*, a non-Jew may open it for him, and if important *Shabbos* foods are there, the non-Jew may disable the bulb to assist for later *Shabbos* meals. (*Igros Moshe* א"ח 2:68)

DID YOU KNOW THAT

The *Gemara* (*Bava Kamma* 80a) states that one should not raise small wild animals in *Eretz Yisroel*, for fear they may ruin cultivated fields. However, R' Yishmael says that one may raise dogs, cats, monkeys and weasels because they are used to rid the house of mice. Thus, one may busy oneself with pets/animals if they serve a purpose. However, the *Gemara* (*Sotah* 48a) states that to keep a singing bird in one's house is to invite destruction into the house (which may have been due to the post-*Churban* singing). In fact, the *Midrash* (*Koheles* 6:11) construes the *Posuk*: כי יש דברים הרבה מרבים הבל (many things increase nonsense) as referring to those who raise dogs, cats, monkeys and weasels (which might only refer to serious raising). The *Sefer Chasidim* (666) derives from: על מה הכית את אתונך - a criticism of Bilaam for hitting his donkey, that causing pain to animals violates *Torah* law. The *Pele Yoaitz* (2) cites the *Ari Z"L* who related that a woman's children died because she unwittingly removed a basket in her back yard, that baby birds had been using, which caused them pain. For this reason, the *Pele Yoaitz* advises one not to raise animals, in order to avoid the dangers that its difficulties will be sure to cause. Since the *Issur* of causing *Tzaar Baalei Chayim* is thus derived from the angel's criticism of Bilaam, it would seem to apply to gentiles as well as Jews. The *Gemara* (*Bava Metzia* 30b) says that R' Yishmael, when asked to help load a bundle of wood onto a man's back, chose instead to buy the wood from him and render it *Hefker* so as not to engage in an undignified activity. The *Rashba* (1:252) derives from here that causing *Tzaar* to human beings (by just refusing to help) is also included in the *Issur* against causing *Tzaar Baalei Chayim*. The *Ateres Paz* (ח"מ 3:7) concludes as a result, that gentiles are also prohibited from causing themselves pain, under the *Issur* of *Tzaar Baalei Chayim*.

A Lesson Can Be Learned From:

The *Chidushei HaRim* (Gerer Rebbe) had a Beis HaMidrash room in which he studied with Talmidim, and as time went by, the room seemed to grow smaller, rather than larger. The Rebbe did not wish to expand the room because he had been told it would take a few days to complete, and he did not wish to "waste" time that they could have used to study. However, the size of the room continued to be a problem until finally, the Rebbe said that if someone could do the expansion work and complete it all in one day, the Rebbe would be extremely pleased. One of the Chasidim, a sharp fellow named Yakel immediately approached one of the construction people in Warsaw (who was childless) and suggested to him that he had an opportunity, if he fulfilled the Rebbe's request (to expand the Beis HaMidrash in one day), to have his prayers answered. The construction man (who was not a Chasid at all) accepted the job, and began assembling men and materials for the big day. When the job was completed in one day, as the Rebbe had requested, Yakel told the Rebbe, whose face shone from happiness, that the successful job would cost the Rebbe a *brocho* from the construction man. The Rebbe smiled, complimented Yakel on his effective methods of win-win diplomacy and gave a successful *brocho*.

P.S. Sholosh Seudos sponsored this week by the Sheli family.

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

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