



IMPORTANCE OF

The Gemara (Berachos 19a) states that during a *Hesped*, the mourner should quietly say a prayer, in which he confesses to having sinned often, and to not having been punished at even a fraction of what he deserved, concluding with a request for mercy. Abaye objects to such a statement, citing an axiom of Rabbi Shimon b. Yochi - לעולם אל יפתח אדם פיו לשטן - one should never open up one's mouth with an admission that helps the Satan to prosecute him. This is derived from קציני סדום 'שמעו דבר ד', a *Posuk* in the *Haftorah* of *Shabbos Chazon* where the *Novi* compared *Bnei Yisroel* to the residents of Sodom, causing the נבואה immediately following to be addressed to the Jews as "nobles of Sodom". The *Rema* (י"ד 376:2) rules accordingly. However, the *Shulchan Aruch* (י"ד 338:2) describes the *Viduy* to be recited by a שכני מרע (a person on his deathbed), in which the שכני מרע is to mention that if he dies, he hopes his death will be a כפרה for all his sins. Although this would seem to violate the rule regarding אדם פיו לשטן, אל יפתח אדם פיו לשטן, the fact that the שכני מרע is soon to die, permits the expression of such a thought. The *Rashash* asks, is it not stated earlier in the *Gemara* that even if a sword is pressed against one's neck, he should never give up on the possibility of a miracle saving him? If so, as sick as he is, how could the שכני מרע resignedly ignore the consequences of mentioning the possibility of his death? In truth, the *Shulchan Aruch* states that the שכני מרע is to be encouraged to confess because *Viduy* is good for him - that if he confesses to his *Aveiros*, he will be rewarded with continued life. As such, the consequences of his *Viduy* death remarks, however inappropriate, would seem not to be significantly detrimental to him.

QUESTION OF THE WEEK:

When may one eat with two other adult Jewish males, but not if there is only one, or more than two?

ANSWER TO LAST WEEK:

(To whom does a המלצה letter belong: the עני or the עסקן?)
According to R' Elyashiv ZTL, once the letter-based collection has completed, the letter should be destroyed, as it was intended to be used only until then. As such, it is *Hefker*, and the עני is deemed to have been מייאש from it. If the עסקן who used it for the benefit of the עני did not destroy it, he may keep it, or sell it if it has value as a collector's item.

DIN'S CORNER:

When *Tisha B'Av* is observed on Sunday, one may eat without restriction during *Shalosh Seudos*, preferably not with a group of non-family members, but may only eat up until sunset. After sunset, one may not eat, drink or wash, but one may sit normally and wear shoes until *Maariv*. It is customary that at the conclusion of *Shabbos*, one recite the words: ברוך המבדיל בין קודש לחול, change into non-*Shabbos* clothing, and go *daven Maariv*. If one did not say it, he removes his shoes after *Borchu*. (*Kitzur* 125:1)

DID YOU KNOW THAT

The Gemara (*Sanhedrin* 111a) states that when Moshe complained to Hashem regarding the increased servitude and subjugation of *Bnei Yisroel* by Egypt as a result of Moshe's appearance before Pharaoh, Hashem replied to Moshe saying that he would soon witness what would be inflicted upon Pharaoh (אתה תראה אשר אנשה לפרעה), but he would not see what would happen to the 31 kings of Canaan, as he would not enter *Eretz Yisroel*. *Rashi* explains that when Moshe said: שלח נא ביד תשלח, he was declining Hashem's appointment because he knew he could not complete the *Geulah* into *Eretz Yisroel*. If it had already been decreed that Moshe would not enter *Eretz Yisroel* back then, why did Moshe say to *Bnei Yisroel*: בגללכם, referring to the water of מי מריבה, indicating that it was only because of *Bnei Yisroel's* conduct that Moshe was punished? The *Maharam Shiff* notes the following: The *Shulchan Aruch* (רו"מ 221:1) describes a case where a seller and buyer are negotiating a sale - the seller wants 200 for his merchandise and the buyer is willing to pay 100. They then break off the negotiating for a while, and when they return, without further discussion, the buyer leaves with the merchandise. The *Shulchan Aruch* rules that if the seller handed the merchandise to the buyer, the seller is deemed to have agreed to the buyer's offer, but if the buyer takes the merchandise without assistance from the seller, the buyer is deemed to have agreed to the seller's price. Here as well, after Moshe said שלח נא ביד תשלח, the "negotiation" for Moshe to be the leader did not continue, but soon after, Hashem told Moshe to approach Pharaoh and demand the release of *Bnei Yisroel*. As such, Hashem should be deemed to have agreed to Moshe's position, that if Moshe was to be the leader, he should be permitted to complete the *Geulah* into *Eretz Yisroel*, cancelling the original decree against him. It was now only because of the מי מריבה that Moshe was punished, and he was thus correct in blaming *Bnei Yisroel*.

A Lesson Can Be Learned From:

A "Letz" (scoffer or joker) made a bet with a friend. The substance of the bet was that the holy [author of] *Tzemach Tzedek* was in fact, not holy or miraculous, but simply took advantage of simple people's fears and superstitions. He thereupon disguised himself in women's clothing and shyly approached the *Tzemach Tzedek*, ostensibly seeking a *brocho* to bear children. The *Tzemach Tzedek* did not immediately respond, sitting deep in thought. After a few minutes, the *Tzadik* granted "her" the *brocho* and the *Letz* emerged smiling and victorious. He quickly told everyone who would listen what he had done and how he had proven that the *Tzemach Tzedek* was not as holy as they thought. He then began making arrangements to collect his wager. As he arrived home however, he began to experience very unusual pains in his lower abdomen. Fearing the impossible, the *Letz* ran back to the *Tzemach Tzedek* and admitted the whole story. This time, the *Tzadik* gave him a *brocho* that he should be cured of his "*Laitzonus*" (constant scoffing). This *brocho* was immediately successful.

P.S. *Shalosh Seudos* will not be eaten in Shul this week. Please note the earlier *Mincha*.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרת מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד ברוך בן אסתר מלכה

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