



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:54	5:04				9:39
Shabbos		1:45/4:54	4:15		9:00	9:39
Sunday		5:04	5:25		8:00	9:38

**IMPORTANCE OF ....**

The Gemara (Sanhedrin 29a) seeks a Scriptural source for the adage: *כל המוסיף גורע* – one who adds on, actually detracts. The Gemara suggests the following 2 Pesukim from Parshas Terumah: 1) *אמתים וחצי ארוכו* which describes the length of the Aron HaKodesh in the Mishkan, where the word *אמתים* without the Aleph would imply a value of 200 Amos, but with the Aleph, it is reduced to 2 Amos; and 2) *עשתי עשרה יריעות* describing the cover of the Mishkan as consisting of 11 curtains, which, if *עשתי* were spelled without the Ayin would equal 12, but with the Ayin, equals 11. Thus, adding a letter reduces the word's value. The Shulchan Aruch (א"ח 263:1) states that one should be very careful to light a beautiful Shabbos candle, and some have Kavanah to light two candles – one for *זכור* and one for *שמור*. The Rema adds that one may add and light 3 or 4 candles, citing the Maharil's opinion that if a woman forgot to light once, she should add a candle everafter, because one may add onto the subject of a specific Kavanah. However, in the Darkei Moshe on the Tur, the Rema opines that since *כל המוסיף גורע*, by adding on candles one dilutes the Kavanah intended towards *זכור* and *שמור* for the original two candles. For this reason, the Rema in the Shulchan Aruch says one "may" add, as is apparent from the Maharil, but the Rema himself does not recommend it. The Maamar Mordechai adds that at the very least, if a woman does light more than 2 candles for Shabbos, she should make the *זכור ושמור* Kavanah obvious by separating the main 2 candles from the others that she is lighting. The Tzitz Eliezer (13:26) strongly advised a woman who wanted to add on many candles despite her husband's objections, that to do so would defeat the purpose of Shabbos candles, which is to promote and preserve *שלום בית*, and in particular, since there was no Halachic imperative and there were strong arguments against adding, that she should abandon the idea.

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

A certain city had four Shuls, and by a תקנה enacted many years before, all "Simchas" were held in the "main" (i.e. oldest) one. This was based on: *ועשו לי מקדש ושכתי בתוכם* - although the Shechinah visited each Shul, there should be only one Mikdash. Thus, a Chasan was called up in this Shul before his Chasunah, regardless of where he normally davened, and he was given up to 14 Aliyos for his family and friends. If there were two Chasanim, both were to be given up to this amount. The same applied to Sheva Berachos. One year, there were 8 weddings scheduled between Yom Kippur and Succos. Between all the Aliyos and Piyutim, and everyone having to say Birchas Lulav on the Rav's Esrog and Lulav, most of the day went by in Shul. The grumbling did not stop when the davening ended but continued into the following week. Representatives demanded that the תקנה be voided. The Poskim concluded that there was no Halachic impediment to abolishing this תקנה. Although the Shulchan Aruch (א"ח 153:17) states that if a building has been designated and used as a מקום תפילה the Tzibur may not move the minyan to another site, this is only where the first Shul is being abandoned entirely (See Mishna Berurah). That would not be the case if each Shul would henceforth host its own Simcha. Also, the rationale is not to cause a *שם רע*, where people would say the first Shul has a problem, and is being abandoned. Here however, all would know it was just congestion. To change a Kehilah's תקנה however, requires an overriding policy. The Sdei Chemed quotes the Pri Chadash (112) who laments the fact that Shabbos תפילות take so long, with additional Piyutim and a long MiSheberach after each Aliyah causing people to eat before davening, talk *דברים בטלים* to each other, and creating an atmosphere of *קלות ראש*. If Chazal's תקנה shortened the Shabbos Shemona Esrei from 19 ברכות to 7, so as to eliminate extra טירחה, the תקנה requiring all Simcha events to take place only in the main Shul should not survive.

**QUESTION OF THE WEEK:**

If one removes a Mezuzah to be checked, may/must he leave the Mezuzah holder on, to avoid חשד that he has no Mezuzah ?

**ANSWER TO LAST WEEK:**

(May a man dye his black hair white to appear older ?)  
The TaZ (י"ד 182:7) quotes the Beis Yosef who permits it even *לכתחילה* since to do so is not deemed an activity of *תיקוני אשה* and therefore, does not violate *לא ילבש*. The Poskim have even permitted it where by doing so, one seeks to alter his appearance in order to be appointed a Rosh Yeshiva etc...

**DIN'S CORNER:**

Although one does not include personal requests in his Tefilos on Shabbos, that refers to requests that he can make after Shabbos. However, if he will not be able to make them after Shabbos, such as saying Tefilas HaDerech where necessary, he may do so on Shabbos. One may always daven for Hatzlacha in what he is engaged in, even on Shabbos. (B'Tzeil HaChochmah 5:41)

**A Lesson Can Be Learned From:**

A former Chosid of the Karliner Rov showed up in Karlin one day, dressed in an expensive, modern suit. The Karliner Rebbetzin happened to be looking out the window as he passed by, and she called out her criticism to him, that he had so diverged from the Jewish way of dress. The man brazenly replied that he had noticed how the Rebbetzin herself was usually dressed according to the modern styles of the day, albeit in a modest fashion. The Rebbetzin quickly informed him: "The Torah says in Shemos that Moshe was instructed to tell the Jews to borrow items from the Egyptians: *ושמלות ... כלי כסף ... ושאלה אשה משכנתה* - a woman should borrow from her neighbor, silver and gold ornaments, and clothing. In Parshas Bo, Hashem instructed Moshe once again to tell the Jews: *וישאלו איש מאת רעהו* - the men should borrow, and here שמלות is not mentioned. The clear implication is that the גאולה, which came about because *לא שינו את מלבושם* (they didn't change their mode of dress) depended on the men preserving the Jewish way of dress, while the women were not so restricted, and were free to borrow clothing from the Egyptian women and dress in their fashion, as long as they did not violate the rules of Tznius.

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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