

HALACHICALLY SPEAKING

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{ TOPIC }

Select Segulos for Parnassah



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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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Select Segulos for Parnassah

Even though the amount of money we make for the year is decided during the Yamim Nora'im, there are some *segulos*¹ one can perform for added *parnassah*. We will list a few of them.²

Pitum Haketores on Klaf

We find that many people today are careful to read the *parshah* of the *ketores* from a *klaf*. The earliest source for this is the *Seder Hayom*³ which mentions, “one who is concerned for himself and his soul, it is proper to try with all his strength to write the entire *inyan* of the *ketores* on a kosher *klaf*;⁴ using *kesav ashuris* (letters used in writing a *sefer Torah*) and read it twice a day, once in the morning and once in the evening⁵ with a large amount of concentration, and I am guaranteeing it.” The *ketores* in the time of the

1. The Chafetz Chaim *zt”l* would say that people do all kinds of *segulos* but the biggest thing one can do for *parnassah* is to do kindness with others (*Yesodos Habayis* page 228). He furthered himself from giving people *segulos* for different things (*Hanhagos HaChafetz Chaim* page 41). The same people who look for *segulos* speak *lashon hara*, act with levity, and dispute with others etc., and expect the *segulos* to work (*ibid.* page 229).

2. There is a saying that after one has a fire *R”l* he gets rich (*Otzer Pela'os HaTorah, Vayikra* page 223). *Saruf* — fire has the same numerical value as *ashir* — 580 (*ibid.*). Some explain that since when one has a fire many people *daven* for them because they feel bad for the loss of property. etc., through the *tefillos* they become rich (*Imrei Pinchas* page 449, 165).

3. *Seder Ha'avodah*. Also see *Seder Hayom Seder Ein K'Elokeinu* which says one should say it slowly and with proper concentration, and one will merit added *parnassah* without a doubt.

4. There is no need to be concerned with making it on a *klaf* with all the *halachos* which apply to a *sefer Torah* but perhaps with intention to be used as a *segulah* (*Peninei Haparshah* 4, page 58, 1).

5. Some mention to recite it on *Motza'ei Shabbos* as well with a *klaf*, which is a *segulah* for wealth (*Seder Hayom Seder Motza'ei Shabbos; Avudraham Seder Motza'ei Shabbos*).



איך ללמוד להצליח? הנה כמה דרכים להצליח... (ברכות ח)

Beis Hamikdash was only able to be done once in a person's lifetime,⁶ since it made one rich and each person got a try.⁷

The *segulah* is also mentioned in many other *sefarim*.⁸

The issue mentioned with this *segulah* is that the Gemara⁹ says one is not allowed to write a part of the Torah on *klaf* even if it is written for a child to learn from unless one has intention to finish the complete *sefer Torah*. This is the view many *poskim* maintain as well.¹⁰ There is an opinion of the Rif who holds that doing so is allowed.¹¹ Some mention the reason is because not everyone can afford a *sefer Torah* to teach their children, so written parts on *klaf* are allowed.¹² Others mention perhaps the reason is that if it is not written down it would be forgotten; therefore, it is permitted¹³ (however, this reason would not possibly apply to the *ketores* since there is no need to write it down¹⁴). Others say even the *ketores* would be permitted to write for this reason since it is

6. *Maseches Yoma* 26a.

7. *Rashi, Maseches Yoma* *ibid.* "mipnei." Although *Tosafos* in *Maseches Yevamos* 86b "mipnei" brings that there were *kohanim* who were poor, it is possible that this was before they performed the act of burning the *ketores* (*Otzar Pela'os HaTorah, Shemos* page 744). The *Sifri* in *Devarim* 352:11 mentions "most of the *kohanim* were rich."

8. *Kaf Hachaim Palagi* 17:18; *Ruach Chaim, O.C.* 132:4; *Segulas Yisrael mareches kuf* 26; *Kaf Hachaim* 23; *Derech Sichah* 1, page 256; *Yalkut Yosef, O.C.* 1:40; *V'ein Lamo Michshol* 1, pages 172-173. It is interesting to note that the *Noda B'Yehudah, O.C.* 1:10 says the reason for saying *Ein K'Elokeinu* in *davening* before *Pitum Haketores* is since saying the *parshah* of *ketores* is a *segulah* for wealth, we say it to strengthen ourselves that Hashem is like no other and only He can provide us with our wealth.

9. 60a.

10. *Rambam, Hilchos Sefer Torah* 7:14; *Tur, Y.D.* 283; *Shulchan Aruch* 2; *Aruch Hashulchan* 11.

11. *Maseches Gittin* *ibid.*; *Rosh, Gittin* 5:20. Some explain that the reason for the leniency is that perhaps only a whole *parshah* is not allowed to be written as opposed to a number of *pesukim* (*Otzros Yosef on Halachah Berurah* 7:1, page 3).

12. *Rosh* *ibid.*; *Tur* *ibid.*

13. *Mordechai, Maseches Gittin* 407; *Rif (Chiddushei) Maseches Shabbos* 115a; *Meiri, Maseches Gittin* *ibid.*; *Beis Yosef, Y.D.* 283; *Bach* (questions why the *Shulchan Aruch* did not say like those who are lenient); *Shach* 3; *Taz* 1; *Pischei Teshuvah* 2.

14. *Yeshurun* 26, pages 478-479.

כל השנה הלכות בכל יום מובטח להשתדל בו עולם הפא... (נדדה עב)

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brought as a *segulah*.¹⁵ In any case, initially, one should not have it written on a *klaf*, but if it is done one may use it.¹⁶ The custom of many is in fact to have such a *klaf*.¹⁷

Sandek Becoming Rich¹⁸

The Maharil¹⁹ says that one who is a *sandek*²⁰ is greater than the one who does the *milah*. The reason is since his knees are comparable to a *mizbe'ach* and it is like he is offering a *ketores* (*korban*).²¹ Therefore, just as a *kohen* who brings the *ketores* becomes rich, a big *segulah* for one to become rich is to act as a *sandek*.²² The Gra²³ mentions that he has seen people be a *sandek* but they did not become rich. There are many explanations for this. When the *sandek*

15. *Teshuvos V'hanhagos* 4:18. He adds that since it is written with other text as well as the *ketores*, it is apparent that it is done for *segulah* reasons and not written to look like a part of the Torah written on *klaf*. Refer to *Tefillah L'Moshe, Y.D.* 3:27 which mentions it is allowed for the same reason as mentioned above. Also see *Otzros Yosef in Halachah Berurah* 7:1, pages 3-4 and *Ateres Paz, O.C.* 2:4. See *Ohr Torah* 5753:16.

16. *Yalkut Yosef* ibid.; *Yabia Omer, Y.D.* 9:23; *Me'ein Omer* 1, page 200; 6, page 376; *Otzros Yosef in Halachah Berurah* 7:1; *V'ein Lamo Michshol* ibid.; *Vayizra Yitzchak* 34; *V'darasha V'chakarta, Y.D.* 3:44. Refer to *Harei Yehudah, Y.D.* 1:24.

17. *Asei Lecha Rav* 5, page 186. On the *klaf* is written *pesukim* in *Shemos* 30:7-8, 34-36, as well as sections of the Gemara in *Maseches Krisos* 6a.

18. For a detailed discussion on this see *Ohr Yisrael* 21, pages 235-240.

19. *Hilchos Milah* 1.

20. The *sandek* is usually referred to as the godfather, but most likely comes from the word "*suntekos*" which means companion (*Aruch Sandikos*).

21. *Darchei Moshe, Y.D.* 265:11.

22. *Ibid.* There is a discussion about who the *sandek* was when Avraham Avinu had his *milah*. *Rav Chaim Paltiel, Bereishis* 18:1 says *Mamreh* was the *sandek*. The *Moshav Zekeinim, Bereishis* 17:21 says Hashem was Avraham's *sandek*. The *Chazon Ish* *zt"l* was very *makpid* that a *sandek* be someone who is fit and proper to be a *sandek* (*Derech Sichah* 1, page 61). If one wishes to give *sandeka'us* to an important learned person but one's father is a religious and simple Jew, one should make sure to honor his father (*Derech Sichah* 2, page 312; *She'eilas Rav* 1, page 66, 4. see *Vayevarech Dovid on Kibbud Av V'eim* 72).

23. *Y.D.* 265:46.

איך ללמוד להלכה של אמות של הלכה בלבד... (ברכות ח)



performs his *sandeka'us* he should not have in mind to do it to become rich.²⁴

Some explain that rich does not mean money, but it means rich with success.²⁵ Others say the reason could be that his sins caused him not to become rich.²⁶ The Satmar Rebbe said this means rich in the mind, long life, and good children.²⁷

Someone once asked the Steipler *zt"l*²⁸ why it is that if one is *sandek* he should be rich but this is not the case with the Steipler, and he answered that it is true, since he is rich from the *sefarim* he published.²⁹

Some say when it says rich it means one won't lack anything.³⁰

The Gerrer Rebbe *zt"l* said that if the *sandek* does the complete job of being a *sandek*, which means holding the baby when the *brachos* are being said and then drinking the wine, then there is a *segulah* for wealth,³¹ but just to hold the baby on the lap and giving it to someone else after the *milah* is not counted.³²

Some say the reason why the *rav* of the community is given *sandeka'us* many times even from the same parent is because there is a *segulah* for wealth, and if the *rav* has

24. *Tam V'da'as* 3, page 242.

25. *Teshuvos V'hanhagos* 1:584. See *Otzer Habris* 1, page 202.

26. *Chasam Sofer*, O.C. 158. See *Mishnah Berurah* 158:38.

27. *Ohr Yisrael* 21, page 240.

28. *Peninei Rabbeinu Hakehillos Yaakov* 1, page 109.

29. *Derech Sichah* 1, pages 61-62. Harav Chaim Kanievsky *shlit'a* is reported as serving as *sandek* at any *bris* which he is offered since this is what he saw by his father (*Derech Sichah* 1, page 62).

30. *Mekor Chessed* on will of Rav Yehudah Hachassid 35.

31. *Toras Chaim, Sanhedrin* 89b. See *Rav Akiva Eiger* on *Y.D.* 265:1.

32. *Bris Avraham* (journal) page 101. It is said that Harav Chaim Kreiswirth *zt"l* tried this and he won a lottery afterwards and became rich (*ibid.* footnote 7).

כל השנה הלכות בכל יום מובטח להשיג בו עולם הנא... (קדוה עב)

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riches he can learn properly, which will benefit the entire community that he services.³³

Water at *Netilas Yadayim*

When one adds water to his hands when washing for bread³⁴ it is a *segulah* for wealth.³⁵ However, one should not do it with this intention.³⁶ This means more than a *revi'is* of water per hand.³⁷ However, others say the more water the better, not just more than a *revi'is* on each hand, and therefore one should make sure to fill the cup all the way.³⁸

The *segulah* means one should pour a lot of water on his hand the first and second time of washing one's hands,³⁹ but to increase the amount of times one washes to more than two is a waste of money.⁴⁰

This does not apply to washing hands in the morning upon awakening.⁴¹

Bentching

The *Chinuch*⁴² says, "I have a tradition from my *rabbeim*,

33. Refer to *Ohr Yisrael* 21, page 238.

34. This *segulah* does not apply to the washing of one's hands at other times except for a meal (*Gam Ani Odeicha, Birchos Kohanim* 2, pages 45-60 in depth).

35. *Maseches Shabbos* 62b; *Shulchan Aruch, O.C.* 178:10; *Aruch Hashulchan* 15; *Derech Sichah* 1, page 256.

36. *Be'er Heitiv* 178:17; *Mishnah Berurah* 38. Refer to *Nemukei Orach Chaim* 178, page 125. However, there may be other reasons why one does not get wealthy even if he does this (*Mishnah Berurah* *ibid.*; *Piskei Teshuvos* 158:10). Refer to *Ma'asei Ish* 3, page 179 which brings that the Chazon Ish's sister asked him why they are not wealthy if they are careful with this.

37. *Rashi, Maseches Shabbos* *ibid.* "masha." See *Nemukei Orach Chaim* *ibid.* page 123 which brings the opinion of the *Eishel Avraham Butchatch*.

38. *Nemukei Orach Chaim* *ibid.* page 124.

39. *Hisorerus Teshuvah* 1:74.

40. *Piskei Teshuvos* 158:10.

41. *Halichos HaGra U'minragav* page 8, 5.

42. *Mitzvah* 430. Refer to *Ateres Zekeinim* 185:1; *Elyah Rabbah* 1; *Mishnah Berurah* 184:1; *Aruch Hashulchan* 189:7; *Pele Yoetz achilah u'shesiyah* pages 30-31 (new print).



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

that those who are careful with *bentching* will receive their *mezonos* (i.e. *parnassah*) in an honorable fashion all of their days.” The *poskim* note that there is no Hebrew letter “*enda pei*” in the entire *bentching*. This is because one who *bentches* properly merits that no anger will fall on him from Hashem.⁴³ (The terms for anger, *af* and *ketzef*, end with a *pei*).

Honoring One’s Wife

The Gemara⁴⁴ says that one should be careful to honor⁴⁵ his wife since by doing so *brachah* enters the home. The Gemara⁴⁶ also says one who lives without a wife lives without *brachah*.

Some explain that the reason for this is that a husband was cursed with working, whereas the wife was cursed with the fact that a husband will rule her. If the husband shows honor to his wife he is being *mochel* the fact that he rules her, and then Hashem will show him that just like he is *mochel* his wife’s curse, so Hashem will take away his curse of working and make him wealthy.⁴⁷

43. *Be’er Heitiv* 185:1; *Elyah Rabbah* 1; *Aruch Hashulchan* 189:7. Unfortunately, we see many who do not have a desire to wash and *bentch* and look for loopholes by eating “*mezonos bread*” to avoid washing, and this is not correct (Harav Yisroel Belsky *zt”l*).

44. *Maseches Bava Metzia* 59a. This is mentioned in the *Rambam* as well in *Hilchos Ishus* 15:19.

45. One should give a *kos shel brachah* of *bentching* to his wife (*Maseches Brachos* 51a; *Rashi* “*b’matanah*”) which shows one is giving importance to his wife by giving her to drink from the *kos*. The *Igros Moshe*, *O.C.* 4:48 says doing so merits *parnassah* in the home. Refer to *Chaim Shel Parnassah* page 193.

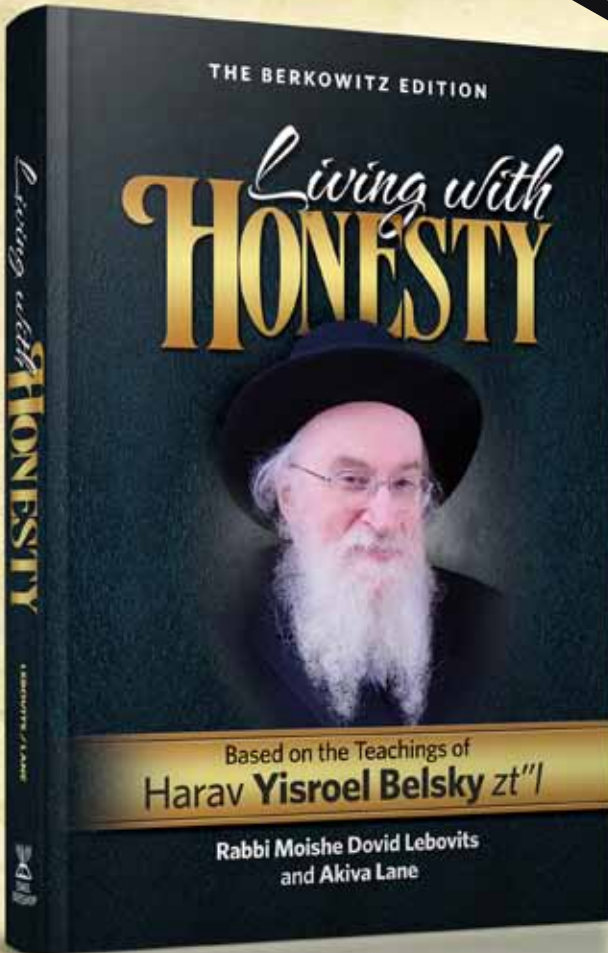
46. *Yevamos* 62b.

47. *She’eilas Rav* 2, page 395.

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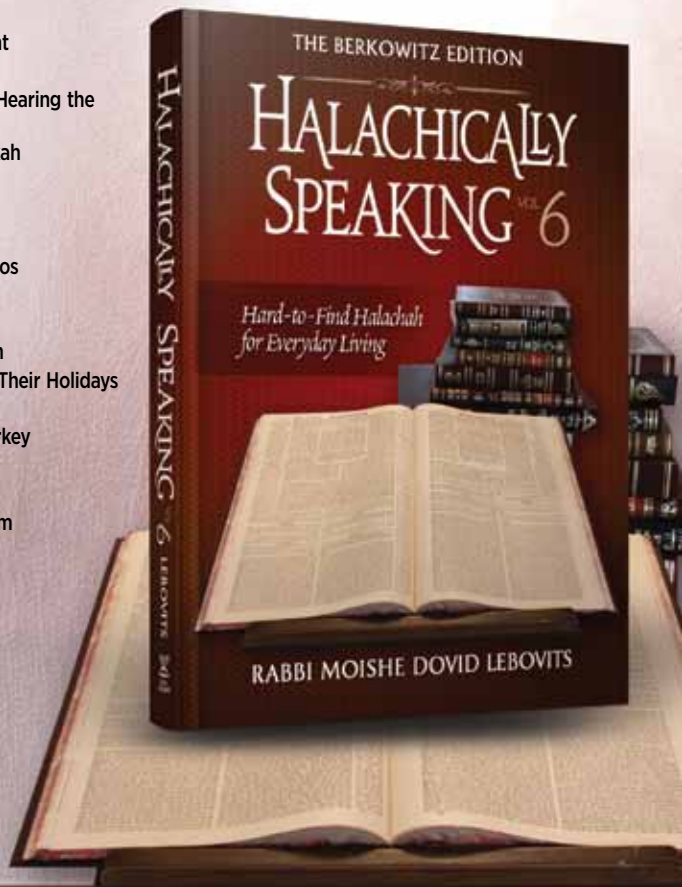
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