

בגמול:

Don't Drink and Daven!

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A SERIES IN HALACHA
LIVING A "TORAH" DAY**Laws and Customs that Merit a Good Parnassa (1)**

Introduction. In these difficult and uncertain economic times, we are obligated, for our sake, for *Klal Yisroel* and for all of humanity, to do our best to improve the world with prayer and the deeds that the *Torah* and our sages advise us to do.

This includes four general areas.

- 1) Praying in the appropriate manner and halachic framework.
- 2) Being careful not to do the things that the *Torah* and sages say could cause poverty.
- 3) Doing the things that we are taught can bring good *parnassa*.
- 4) Being careful that our table etiquette and the meals we eat are conducted in the best possible manner, which has much to do with bringing down good earnings. Just as the *Shulchan* in the *Mishkan* and *Bais Hamikdash*, with the piles of bread on it, brought the world sustenance and *parnassa*, similarly our table and the meals we eat can do somewhat the same.

Bitachon and a Person's Effort. We are not here to discuss the question of proper amounts of *relying on Hashem* and/or working hard to earn a living in a "natural" manner). We will assume the path of the widely accepted opinion of the **Chovos Halevovos**, which indicates that one is obligated to make natural efforts, and yet know deep down that his *parnassa* has, is, and will always come from *Hashem*.

We cannot quote here all of the many *segulos* that are writtenמאת מנ"ה ברוך הירשפלד שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס

about which can help an individual. We will try to cite some of the primary ones from earlier sources and those that have been widely accepted. Undoubtedly, we will find that there will be some overlap regarding these *halachos* and those discussed in our previous subject of davening for the sick.

Prayer as Part of One's Hishtadlus. The sages of the *Gemara* (1) clearly instruct us to use *Tefillah* - Prayer, as part of a person's efforts to earn a livelihood. This is in addition to whatever other activities he does to earn a living and bring himself *parnassa*. Even if one has a predetermined "Mazel" (Heavenly divined portion) that he shall remain poor his whole life, his situation can be changed with much prayer (2). *Chazal* add (3) that it also goes the other way: while one has, or seems to have, good *parnassa*, he should pray that he does not become poor.

The Intrinsic Connection Between Prayer and Parnassa. *Tefillah* and *parnassa* are so closely linked, that the actual obligation of prayer in the *Torah* - both "עבודתם את ה' אלקיהם" and "ולעבדו בכל לבבכם" (דברים יאג) and (שמות כגכה) are mentioned in conjunction with achieving good *parnassa*.

("וברך את לחמך ואת מימך", עין לחם משנה ריש הל תפילה

וכן "ונתתי מטר ארצכם", ומטר היינו פרנסה, תענית ב.)

The very fact we need *parnassa* so often (nourishment to satisfy our hunger and needs many times daily) is in order that we should pray often and thereby become closer to *Hashem* (4).

הוא היה אומר

(1) נדה ע' (2) עיין מש"כ התוספות יום טוב בקידושין ד"ד למקור לזה (3) שבת קנא: (4) יומא עו.

The Ariza'l, Rabbeinu Yitzchok Luria ZT"l (Kisvei Arizal - Purim) would say:

"There is a world which is extremely elevated, lofty and concealed, known as '*Alma D'mitmera*.' All year long it is hidden and inaccessible; it is impossible to find its entrance. The one time a year that this world is revealed and opened is on Purim during *Megillah* reading. Thus, we read '*Megillas Esther*' - for it reveals (מגלה) what is hidden (הסתיר)."

R' Yaakov Kamenetzky ZT"l would say:

"I always wondered what *Moshiach* will look like. I found the answer in a *Gemara* in *Mesechta Megillah*. The *Gemara* comments on the *posuk* in *Megillas Esther*: '*Esther charmed all who saw her*.' Rebbe Elazar said, (ב-טו) '*This means that Esther appeared to each individual as if she were one of his own people*.' And that's exactly how *Moshiach* will strike us. The *Satmar Chassidim* say that he'll be a *Satmarer*. The *Klausenberger Chassidim* think he'll be a *Klausenberger*, and the *Litvaks* are certain that he will be a *Baal Mussar*. And then, when he comes, every *Yid* will look at *Moshiach* and say, 'See, it's just as I said! He's one of our very own!'"

A Lazy Man once said:

"A bus station is where a bus stops. A train station is where a train stops. My desk is a work station." (C'mon, it's Purim!) **SPONSORED - WITH SIMCHA - BY MR & MRS U.D.K. AND MR & MRS UDI.M. OF LAKEWOOD, NJ**
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זמן קריאת שמע/הגר"א - 10:03

סוף זמן תפילה / הגר"א - 11:04

שקיעת החמה ליום השבת - 7:07

מוצג"ש צאה"כ/ מערים - 7:57

צאה"כ/ לשיטת רבינו תם - 8:19

הג פורים

תג גדול הוא ליהודים

רעיונות ופירושים לעורך את האדם לעבודת

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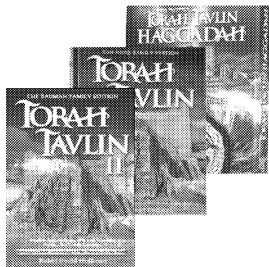
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הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים (דברים כה-י) - שימוחה וזערו של עמלק שיהא השם שלם והכסא שלם הנבראים ולכל היצורים. ואילו יפסיק לרגע את ההשפעה הרי מיד יתהפך הכל לאין, ואם כן בראות האדם איזה דבר נפלא ומתפעל מעצם הדבר ואינו נותן אל לבו לחשוב כי יש איזה כח העליון אשר מפעיל אותו הרי יש בכך משום פגם באמונה בהשגחת הש"ת והנהגתו את העולם.

וואת היא עבודתנו בשבת זו לעקור מלבנו קליפת העמלק 'אשר קרך בדרך' שתולה את הכל בדרך מקרה וטבע. ולזה צוה הש"ת להילחם עם עמלק במלחמה טבעית, כדי שיראו הכל כי אף הטבע הנראה תמיד לעינינו אינו אלא נס אחד גדול, וכמו שאמרו חז"ל (ר"ה כ"ט ע"א) על הפסוק 'והיה כאשר ירים משה ידו וגבר ישראל וכאשר יניח ידו וגבר עמלק' - וכי ידיו של משה עושות מלחמה או שוברות מלחמה, אלא לומר לך כל זמן ישראל מסתכל כלפי מעלה ומשעבדן את לבם לאיבהם שבשמים היו מתגברין ואם לאו היו נופלין.

וכאן נתגלה להם כי אף מה שנראה לגד העינים כהצלחה טבעית של מלחמה בכלי זין, אך האמת כי הכל תלוי בהשגחתו יתברך, וכפי מידת אמונתם והכרתם בכך גדלה הצלחתם במלחמה.

מאת הרב שלום פערל שליט"א
מגיד משרים בק"ק בית שמש

מאוצרותיו של המגיד

ופתח אהל מועד תשבו יומם ולילה שבעת ימים ושמרתם את משמרת ה' ולא תמותו (ה-לה) - בעניין ייקור עבודת ה'

והיינו שיש לכבד את עבודת מקדש ה', וע"כ ראוי שלא לצאת ולהניח העבודה היקרה בשום דבר בעולם, כי אם יניחוה, יהיה זלזול בה, והיו מראים בעצמם שיהיה בעולם דבר גדול מעבודת ה', אחר שתהיה נדחית אפילו לפי שעה בשביל שום דבר אחר, ועל כן הזהירו על זה במיתתו."

והיינו שטעם איסור זה הוא משום, שעל היהודי לכבד את עבודת מקדש ה', וח"ו לא לזלזל בה, ולכן איסור לו להניח את העבודה ולהתעסק בדבר אחר, שכאשר עושה כן הוא מראה שיש דבר חשוב יותר מעבודת ה', ובכך הוא מזלזל בעבודת ה' ומחללה, וכמ"ש 'ומן המקדש לא יצא, ולא יחלל את מקדש אלוהין', היינו שלא יזלזל בעבודת המקדש ויחללה.

וכמה מתאים שבשבת זו שקורין פרשת צו המלמדת אודות ייקור עבודת ה' המרוחניות, קורין גם פרשת זכור, המעוררת אותנו למחות ולבטל כוחו של עמלק, ממשכו של עשו שזלזל בעבודת ה', וכמ"ש עליו 'ויבו עשו את הבכורה' (בראשית כ"ה ל"ד), ולפיכך עלינו ללמוד את ה"סור מרע" מפרשת זכור, לבל נתנהג כעשו הרשע שזלזל בעבודת ה', ומאידך נלמד את "ועשה טוב" מפרשת צו, לייקר את עבודת ה'.

מעשה אבות סימן לבנים

ויצק משמן המשחה על ראש אהרן וימשה אתו לקדשו וגו' (ח-יב)

The *gemara* (הריות יב) relates that when *Moshe Rabbeinu* anointed *Aharon Hakohen* with the שמן המשחה (anointing oil), he feared that he may have committed the sin of "מעיל בהקדש" - deriving pleasure from Temple property (if some oil would have dripped on him). Aharon, too, feared that he had committed the sin of *meilah* when he was anointed. Therefore, two Heavenly voices ("Bas Kol") proclaimed that the two leaders were innocent of any misappropriation of the sanctified oil (*Hekdesh*). We see from here the level of concern a person must have for even the slightest hint of misusing שבקדושה (sanctified items), i.e. *Tzedakah*, *Tefillah*, *Seforim*, etc. Halachically, the same is true today of pledges made to charitable organizations, for these pledges are deemed as donating to *Hekdesh*, and one who reneges is guilty of the sin of *meilah*.

The following amazing story was told over by R' Yitzchok Zilberstein Shlit'a, and although its message is clear, it should not be relied upon for rendering of any halachic debate with regard to any related matters.

Purim in Yerushalayim is always a festive event. How much more so, when one of the richest men in all of the city let it be known that one year, he planned on distributing one silver shilling (during the British Mandate 1923-1948) to each and every poor person who came to his home. And since an overwhelming majority of the holy city's inhabitants were poor, it was a most magnanimous way for the rich man to fulfill his *mitzvah* of *Matanos L'evyonim* (gifts to the poor).

Understandably, literally the entire population of Yerushalayim lined up at his door! The line snaked down streets and alleyways, as hundreds of people waited for their turn to receive their shilling and thank the man for his kindness. Men, women and even some children stood for hours as the man doled out the money with unusual holiday joy and celebration. With the biggest, brightest smile plastered on his exuberant face, he continuously proclaimed that these coins were *Tzedakah* for the indigent of Yerushalayim. As he would hand over the coin, he would speak to each individual person, adding an encouraging word, a compliment, or a short *dvar Torah*, to go along with the shilling. It made the receiver feel good and at no time did he feel inferior. What was even more amazing was that the rich man did not allow himself to become inebriated so as to mar his joy and ability to properly perform this great *mitzvah*.

There was one young girl who waited patiently for her turn. As the person in front of her took his shilling and moved away, she shyly walked up and stood before the rich man. He took one look at the girl and was stunned by her simple and understated beauty. With his characteristic exuberance, and not pausing to reflect on the import of his words, he handed her the coin and announced loudly, "הרי את מקודשת לי בשיליג זה" (You are hereby sanctified [married] to me with this shilling), a statement that carries great weight, and in this case, rendered this thirteen-year-old girl halachically married to the rich man!

All the people standing around gasped as they realized that the rich man had meant what he said. He was not drunk, nor did he deny making the statement with any intention other than actually marrying the girl! The girl's parents would not have it, though, and insisted that the rich man's statement was nothing more than a Purim gag. But the *Rabbanim* of Yerushalayim were not so sure. Halachically, what the man had done - giving a silver coin and pronouncing that it will be used to marry her - was binding, and either the young girl remained married to him, or she would require a *Get* which would never allow her to marry a *kohen*, not to mention the stigma of being divorced at the tender age of thirteen.

There was one *Rav*, a scholarly man by the name of **Harav Yisrael**, whose heart went out to the young girl and her parents. After examining the situation from every angle, he came up with the following solution, which the *Rabbanim* of the holy city finally accepted: When the rich man held out the shillings and would continuously proclaim, "This is מתנות לאביונים - *Tzedakah* for poor people," he thereby transformed the silver coins into *Hekdesh*! They were now sanctified for a specific *mitzvah* - *Tzedakah*! As a result, they cannot be used for anything else - including to marry a girl with them! Just like that, she was free!

משל' למה הדבר דומה

מחייב איניש לבסומי בפוריא ע"כ (מגילה ז)

משל' A man had a custom to drink two large cups of alcohol each morning after davening. "Drinking helps me avoid lying," he explained to his friends. "If someone meets me and asks me if I davened yet, what do I answer? If I say I davened - but the sorry state of my davening may prove me to be a liar. If I say I didn't daven, well, that's certainly not true since I did say the words."

He smiled and continued, "So I found the perfect solution. I say, 'I already drank *shnapps* this morning.' Everyone knows that a good Jew doesn't drink before davening!"

His friends nodded at his "logic" but one asked, "Okay, but why do you drink two full glasses, and not one?"

"Well, obviously if its proving my innocence, there must be two witnesses: (דברים יט-טו) 'על פי שנים עדים יקום דבר' (דברים יט-טו) Proper testimony requires two witnesses. Correct?"

"I see," said the questioner, "but then why do you drink two large glasses? Wouldn't two small cups do the trick?"

The man looked startled. "I don't understand your question. Didn't you learn in *yeshivah* that a *katan* is *posul l'eidus* - a minor (amount) is invalid for testimony!"

אשר קרד בדרך ויזנב בכל כל הנחשלים אחריו ואתה עוף ויגע ולא ידא אלקים וגו' (דברים כה-ח)

What was it about Amalek that made them so sinister, so diabolical, so inherently evil, that we are commanded to erase them from this earth? Says **R' Avrohom Chaim Feuer Shlit'a**, it was their impetuosity, their desire to jump ahead of all the other nations and attack *Bnei Yisroel*, to "*cool off the boiling hot bath for others*." (Rashi) This desire to attack first, to kill without thought, was a trait that Haman, a descendant of Amalek, gleaned from his progenitors and it was his hurried and harried attempt to destroy the Jewish people that ended up being his downfall.

It also proves another aspect of the Haman/Amalek connection. *Chazal* tell us (מגילה יב): "*The common man pushes himself in front (he leaps ahead of others to get to the top)*." A simple fool rushes in to be first, not caring if it kills him. An aristocrat exudes patience, restraint, nobility of character. It is what sets him apart from a commoner.

The **Vilna Gaon ZT"L** underscores the contrast between Esther and the other contestants who vied for the royal appointment as Queen of Persia. The *Megillah* states (יב-ב): "*And when it was the turn of each maiden and maiden (נערה ונערה) to come before the King Achashverosh*." The melodic notes, the "*trop*" above the words "*maiden and maiden*" is "קדמא ואח"א" which literally means "*they went forth early*." Every other girl competed to be the first to see the king. This act, though, betrayed them and revealed the commonality that disqualified them from the throne.

"*And upon the arrival of the turn of Esther bas Avichayil*." Here, the musical note is a "מנוח" four times in a row, implying: rest, rest, rest, rest. Not only did Esther not push herself forward, she restrained herself and went with reluctance and calm. She needed no tiara; her nobility of character had already crowned her as a true queen.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
גאולה

The *Seforim* write: "זאת תורת העולה" - "THIS" is the principle of the "OLEH" (lit. higher) - the one who thinks he is elevated above others. In other words, the arrogant person always says: "This" is what I say. "This" is the way it has to be. "This" is the only way. The *sefer Vayidaber Moshe* is pointing out a behavior that we must work very hard to avoid.

The *middah* of *Ga'avah* (arrogance) is the very worst *middah*. We must run away from it at all costs. Whereas with all other *middos* we are told to follow the middle path, with *Ga'avah* we are told to go to the extreme. "מאד מאד הוי שפל רוח" - "Be exceedingly humble," is a lesson from *Pirkei Avos* - because a haughty person is an abomination to *Hashem*.

No one thinks of himself as arrogant and yet *Ga'avah* manifests itself in subtle ways. While we tend to think of a *Baal Ga'avah* as someone who boasts about his perceived "greatness," or one who gets angry when things are not exactly the way he likes it, arrogance can underlie most quarrels between friends, siblings and spouses. When one finds himself using phrases such as, "That is totally ridiculous," or "what you're saying makes no sense," he is caught in the trap of haughtiness that blinds him from seeing another point of view. He can't even listen to someone else because all he sees is himself.

There are two kinds of "I"'s in this world. One "I" is the "אני" and one "I" is the "אנכי". The "אני" says it's all about ME. The "אנכי" says it's all about HASHEM. This is the "I" of "אנכי ה' אלקיך" - "I" am *Hashem* your G-d.

May we be all merit to change the *ga'avah* of "זאת תורת העולה" to "מאת ה' היתה זאת" היא נפלאות בעינינו" - it's all from *Hashem*!

קימו וקבלו היהודים עליהם ועל זרעם ועל כל הגוים עליהם ולא יעבור וכו' (מגילת אסתר ט-כז)

In many ways the day of Purim, its many *mitzvos*, customs and activities, resemble a wedding party and the unification of a *chosson* and *kallah*. *Chazal* tell us that the purpose of Purim is "קימו מה שקבלו כבר" (מגילה ז). the Jewish people, in the times of Mordechai and Esther, re-accepted the *Torah* that they had previously received at *Matan Torah*. However, then *Hashem* coerced them to fulfill its precepts, whereas after the miracle of Purim, they repented and fulfilled His commandments with love. This is similar to a bride and groom who initially "take the plunge" - they agree to marry because they know they are right for each other, although they haven't yet reached the ultimate comfort level of love, affection and mutual understanding that is a trademark of a solid and successful marriage. In due time, however, they "grow into" a relationship built on trust, friendship, love and true acceptance of one another - the good points and even the not so good - until they connect and create a firm bedrock of Jewish family values.

R' Nossan Wachtfogel ZT"L adds that the mandate of Purim, to drink and intoxicate oneself "*until he has no knowledge to distinguish between 'Blessed Mordechai' and 'Cursed Haman,'*" is likewise an allusion to a *shadchan* who works tirelessly behind the scenes to bring a boy and girl together until they are engaged. The *shadchan* must know every detail of the proceedings in order to smooth things out in the event of an obstacle. But once the *shidduch* is done, its time for him/her to get out of the way and let the young couple bond together on their own.

So too, our "דעת" is what connects us to the Almighty on a daily basis, providing us with understanding and knowledge of His greatness. On Purim, though, we don't need its help; we strive to connect with our Creator one on one and we can do away with our *Daas* - by drinking it "under the table"!!!

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

צו את אהרן ואת בניו לאמר זאת תורת העולה וגו' (ו-ב)