



Parshat Tzav: Inner Service of G-d

Based on a Naaleh.com shiur by Rabbi Hershel Reichman

When a *korban mincha* was offered in the *Mishkan*, a *kemitza*, a certain amount of flour was offered on the altar and burnt for Hashem. The rest of the flour or *matzah* was eaten by the *kohanim*. But if the *kohen* himself brought the *mincha*, the whole sacrifice was burnt on the altar. Why was there a differentiation here? In addition, there's an interesting distinction between the *kohen* and the *levi*. Before beginning the service, the *kohen* was commanded to wear four pieces of clothing and the *kohen gadol* eight, while the *levi* was allowed to wear any clothing he wanted. Why did the *Torah* require a uniform for the *kohen* while exempting the *levi*?

The *Shem MiShmuel* quoting the *Avnei Nezer* explains that the *kohanim* signify *penimiyut*, a secret hidden holiness. The *leviim* are *chitzoni* (external) and their *avodah* is *b'hitgalut*

(revealed). Much of the *kohen's* service was done privately in sanctity while the *leviim's* service was visible consisting of song and music. Inner holiness must be covered and sanctified. Outer holiness can be revealed. Since the *kohen's kedusha* was internal, it had to be covered with clothing.

This parallels the deep inner holiness of a Jewish woman which is why they have more strictures regarding modesty. The *kedusha* of men is more outward and therefore they have less limitations on their external dress. Men are meant to be in the public arena and to serve as leaders of the community. Women are meant to reign in the private domain of their home. They are called the *akeret habayit*, the foundation of the Jewish home. According to *Kabbalah*, the man symbolizes the right side, which is dominant and more open, while the woman is the left hand which is not as

visible or active. The right hand is *chesed*, reaching out and connecting to others, while the left hand is *din*, restraint and discipline.

Every parent is an educator as the *Torah* says, "*V'shinantem levanecha.*" When teaching children, it's important to focus on the externals of Jewish education, on the right side. We must also focus on the left side, which is close to the heart. It's crucial to give over to our children the technical details of how to live as a Jew. We must also convey the love and warmth inherent in *Torah*. The *kohen* represents *chesed* and the *levi* is *din*. There's a part of us that's *chitzoni*, visible holiness meant to be shared with the world. And there is a private *kedusha* that's meant to be contained within. The *Avnei Nezer* gives the example of *Shabbat*, a day of *neshama* when one can tap into the private inner sanctity of one's soul.

Drawing up a Will

Based on a Naaleh.com shiur by Dayan Shlomo Cohen

The *halachic* order of inheritance dictates how a Jew is meant to allocate his estate and assets before death. The *Gemara* says one should not disinherit a legal Jewish heir, although he may be unworthy. This means, says the *Shulchan Aruch*, that if a rebellious son is the rightful inheritor he may not be passed over. Money is a deposit from *Hashem*. We are meant to take care of it and then pass it on according to the *Torah*. As long as a significant sum is divided up as *halacha* dictates, there is no problem with a testator ceding the rest of his estate to charity or to his wife and daughters. This would not be in violation of the prohibition of passing over legal heirs.

Drawing up a *halachic* will halts the automatic process of one's property immediately reverting over to one's heirs. There are two types of kosher wills. The first is called a *shtar chetzi zachar*. The Rema mentions a custom that when someone would marry off a daughter, he would draw up a stipulation that part of the dowry would be a binding contract. When the bride's father would die, his daughter would receive half of what her brothers would get. In the *chetzi zachar* contract, the testator states that he owes a

designated party a large sum of money. However, this is on condition that his heirs refuse to give that party a specific share of the estate which is less than the value of the debt. If they give it, the debt is erased. If not, they must pay the deceased's debt. This type of will doesn't interfere with the *halachic* process of inheritance where the sons automatically inherit their father's assets. One must be careful to assess the debt correctly so that the value of the estate doesn't override the debt.

The second type of will is called a *shtar hischayvut*, where the parent gives away his assets while he is still alive. He can do this by separating the assets itself and the earnings of those assets. A father might say he is giving away the capital of his orchard to his wife or daughter, while the fruits, the earnings of the capital, remain with him. The problem with this type of will is what to do if the testator decides to sell the capital during his lifetime when it is really no longer his. Therefore, there needs to be a condition included that one can go back on the *shtar hischayvut*. With this type of will, ownership has to be transferred through an act of acquisition (*kinyan*). One way to do this is through a *kinyan ordita*-ceding your property over to someone else in the presence of witnesses. If you acquire new property after

making the will, it would need to be renewed. In order for the will to be valid, the testator must designate specific property to the relevant person.

According to secular Israel law, a *shtar chetzi zachar* which involves a debt is invalid. Therefore, some people will use the *shtar hischayvut* where the capital is ceded over to the inheritor or a combination of both types of wills. Another way to transfer ownership is for the person to give over his assets as a gift before he dies. A will drafted according to secular law will not always be valid according to Jewish law, although the testator knows it will be honored because the courts have the power to enforce it. The overriding factor in matters of ownership is *gemirat daat*-where one clearly sees the owner's intention in passing ownership over to his heirs. Drawing up a secular will is considered *gemirat daat*. Therefore, it will carry *halachic* backing according to some *Poskim*. There's an additional *mitzvah* to honor the wishes of the deceased. However, the best practice is to draw up two wills, a secular and a *halachic* will, so that the testator is assured that his assets will be allocated to the rightful recipients.

Practical Judaism: One Hundred Brachot

Based on a Naaleh.com shiur by Rabbi Ari Jacobson

In the times of the *Beit Hamikdash*, if a person accidentally transgressed a sin whose intentional transgression would entail *karet* (excision), he had to bring a *korban chatat*. If one was unsure if one unintentionally violated such a sin, one had to bring a *korban asham talui*, a contingent sin offering. We don't have sacrifices today. However, we learn from this halacha that even in a case of doubt the accidental sinner is still somewhat culpable. There is a discussion among various rabbinic authorities how to deal with a case of doubt regarding a *mitzvah* or *aveirah*. Generally, the rule is "*Safek d'oraita l'chumra*." One must be stringent and err on the side of caution in regard to a *Torah* commandment. But, "*Safek d'rabanam l'kula*." One can be lenient for a rabbinic commandment. Many authorities are of the opinion that if it wouldn't be a significant hardship to go back and repeat the rabbinic *mitzvah*, ideally one should repeat it. Regarding blessings, however, the *halacha* changes. All blessings are of rabbinic origin, with the exception of bentsching (Grace after Meals) and the blessings on the *Torah*. But still this rule does not apply. The rule regarding *brachot* is "*safek brachot l'hakel*." In case of doubt, one may not make a blessing again because an unnecessary *bracha* would violate, "*Lo tisa shem Elokecha lashav*." The *Gemara* says a blessing may be said in any language. Therefore, some *Achronim* suggest that if there's a doubt one should say the

bracha in a foreign language. Other authorities disagree. If it can count as a *bracha* it can also be a violation of "*Lo tisa*." Most contemporary authorities side with this opinion.

There is a requirement to recite a minimum of 100 *brachot* a day. The end of the book of Shmuel recounts how 100 Jews were dying every day in a plague. To counteract this, King David enacted that every Jew should recite 100 *brachot* each day. The Navi relates that after the Jews began doing this, the plague stopped. The *Gemara* mentions another source for this enactment. In Parshat Eikev the *Torah* says, "*V'ata Yisrael mah Hashem elokecha shoel m'imcha*." What does Hashem ask of you? The *Gemara* says mah can be also read as *meah* (100). Hashem asks of us to fear Him, cling to Him, and love Him. The way to reach this level is through reciting *meah brachot*. The *Kitzur* says that there are 100 curses mentioned in *Devarim*, 98 specific curses and two general curses. The 100 *brachot* protect us from these curses.

On a regular day, most of the *brachot* can be covered by the *shemone esrei*, which is recited three times a day. Some authorities are lenient and count another 19 with the repetition of the *shemone esrei*. But most say not to rely on this. On *Shabbat*, there are only seven *brachot* in *shemone esrei*. Therefore, one must be careful to make up the additional *brachot* in other ways. On a fast day it also gets difficult

to reach the 100 mark. The *Magen Avraham* suggests that one say *borei minei besamim* a few times throughout the day. Some are stringent not to smell pleasant spices on a day of deprivation. But the common practice is to recite *borei meini besamim* following the opinion of the *Shelah* whom the *Magen Avraham* cites. The *Magen Avraham* writes that on *Shabbat* when a person is short on *brachot* and makes unnecessary blessings (*brachot she'einan tzrichot*) it is considered a blessing in vain and one should not do this. Some authorities disagree and say one may generate a need for extra *brachot* in order to get closer to 100 *brachot*. However, many other authorities side with the *Magen Avraham*.

When we hear a *bracha*, we must respond, "*Baruch hu u'varuch shemo*" after Hashem's name and *Amen* at the conclusion of the blessing. *Amen* appears in the *Gemara*, *Baruch hu u'varuch shemo* does not. Therefore, if one is in the middle of reciting a prayer where one may not interrupt, one should not say *Baruch hu*. This includes the blessings preceding *Shema* and *Shema* itself, when one may not interrupt except for some limited *Amens* such as *Amen yehei shemei rabbah*, *Hakel hakadosh*, and *Shomea tefilah*. From *Baruch She'amar* through *Yishtabach* one should not answer *Baruch hu*, but one may answer *Amen* to any *bracha*.