

This Shabbat is the 234th day (of 383); the 34th Shabbat (of 55) of 5765 • We read/learn the FIRST perek of Avot

את שבתותי תשבורו ומקדשתי ותיראו אני ה' ויקרא יטיב

K'doshim in Holocaust Terms

Yom HaSho'a V'haG'vura is usually on 27 Nissan. Because that is Friday this year, the official commemoration of Yom HaSho'a is pulled back to Wednesday night and Thursday. In a different way of looking at things, the Holocaust is still recent enough, and we all know survivors, or are survivors, or their children or grandchildren — to make every day, Yom HaSho'a.

The term K'doshim is applied to people who died sanctifying G-d's name, and this includes any Jew who died because he was a Jew. All victims of the Holocaust are K'doshim. But let's apply the term K'doshim - in the context of this week's sedra - to people who behaved in such a way, during the most terrible of dark times for the Jewish people, that we can see their superhuman efforts to strive for holiness, when they had ample reason to abandon that quest... and a lot more.

Rabbi Ephraim Oshry z"l was a rav in the Kovno ghetto. He survived the Holocaust and published many Sh'eilot & T'shuvot from those terrifying years, and stories of a spiritual heroism that gives us a glimpse as to what it means to be part of G-d's "Kingdom of Kohanim and Holy Nation".

These are some of the people who show us what K'doshim Tih-yu means:

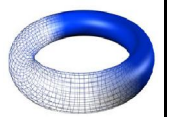
The Jews of a forced labor detail who slaved from pre-dawn too dark and asked for halachic permission to put T'filin on at night - at great risk to their lives. The Jew who repeatedly smuggled flour into the ghetto and was mercilessly beaten when caught, who did Hatarat Nedarim to be able to soften his matza with water since all his teeth had been kicked in by the Nazi guards. The Jews who asked if they could make a Sukka with lumber stolen from a German workstation, rather than asking to be excused from Sukka under the circumstances. Jews who risked their lives to save others, to maintain some semblance of religious practice in the most

Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

This Shabbat we bench Rosh Chodesh Iyar, which will be on Monday and Tuesday. Nissan has 30 days in our fixed calendar, therefore Iyar's Rosh Chodesh is two days. Iyar has 29 days in our fixed calendar.



ראש חדש אייר יהיה ביום שני וביום שלישי תבא עלינו ועל כל ישראל למוצה:

The molad of Iyar is SUN 19h 8m 7p
הפולד יהיה ביום ראשון שמונה דקות ושבעה חלקים אחרי שבע בערב.

In Rambam's notation: כ' א:קנא

On the clock, that's SUN, 7:47pm
Israel Summer Time. This time can be adjusted for other locales, but the molad as announced is not touched

Actual molad is SUN 8 MAY 11:46am
(8 hours earlier than announced time)

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OTHER Z'MANIM
Correct for Jerusalem

CANDLE LIGHTING HAVDALA TIMES
Israel Summer Time (DST)
Correct for TT 666 • Rabbeinu Tam (I'm) - 8:42pm

6:48pm (5:58)	Jerusalem	8:03pm
7:05pm (6:01)	Gush Katif	8:06pm
7:04pm (6:00)	Raanana	8:06pm
7:03pm (5:59)	Beit Shemesh	8:04pm
7:05pm (6:01)	Netanya	8:06pm
7:04pm (6:00)	Rehovot	8:05pm
6:45pm (6:00)	Petach Tikva	8:05pm
7:04pm (6:00)	Modi'in area	8:05pm
7:03pm (5:59)	Be'er Sheva	8:04pm
7:02pm (5:58)	Gush Etzion	8:03pm
7:03pm (5:59)	Ginot Shomron	8:05pm
6:48pm (5:58)	Maale Adumim	8:03pm
6:59pm (5:59)	Tzfat	8:05pm
7:02pm (5:59)	K4 & Hevron	8:03pm

Ranges are THU-THU 26 Nissan - 3 Iyar (May 5-12)

Earliest Talit & T'filin - 4:56-4:49am
Sunrise - 5:50-5:44am
Sof Z'man Sh'ma - 9:12-9:09am (8:22-8:19am)
Sof Z'man T'fila - 10:20-10:18m (9:47-9:44am)
Chatzot (halachic noon) - 12:36-12:35½pm
Mincha Gedola (earliest Mincha) - 1:10-1:10pm
Plag Mincha - 5:58-6:02pm
Sunset - 7:27-7:32pm (7:22-7:25pm)

In the Wolinetz Family Shul
OHHEL SHMUEL (entrance floor)
"Early Shabbat" Davening
Mincha 5:43pm (15min before Plag)
Shabbat afternoon shiur
Dr. Moshe Kuhr
5:00pm, Mincha at 6:00pm

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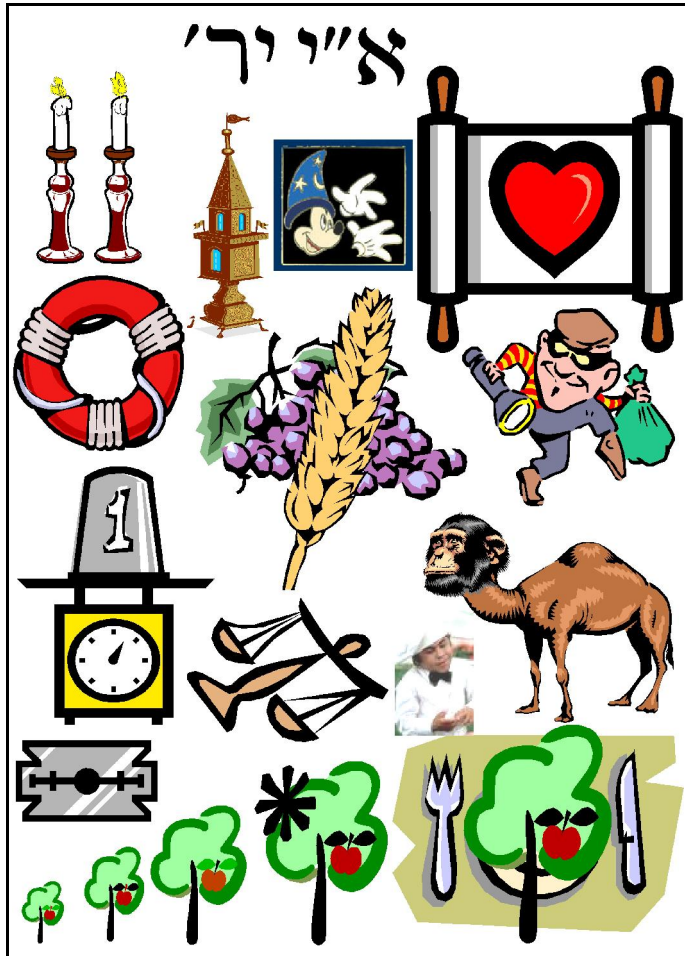
22 Keren HaYesod • POB 37015 • Jerusalem 91370
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difficult of circumstances. These are our K'doshim and our inspirations.

Rabbi Oshry's full work contains hundreds of Responsa from the ghetto prior to and during the Holocaust. Each question is a testament to the remarkable character of the individual Jew and the Jewish People, who would not abandon their belief, faith, and commitment to G-d, no matter what was happening to them.

This does not at all negate the status of K'doshim of any victims of the Sho'ah who behaved differently. But the point of this Lead Tidbit was to link Yom HaSho'a with Parshat K'doshim, because they are juxtaposed this year.



Kohen - First Aliya - 14 p'sukim - 19:1-14

[S> 19:1 (22)] BE HOLY! - HOW? In light of the exceptionally large number of mitzvot in this sedra, one can fairly assume that the answer to that question is - by the observance of mitzvot. This means more than "just going through the motions". It means a Torah way of life, mitzvot for the right motives and with the right KAVANA and enthusiasm.

One must revere his parents [212, A211 19:3], yet keep the Shabbat, meaning (among other things) that if one's parents tell him to violate the Shabbat (or any other mitzva - Torah ordained or rabbinic), he may not listen to them. (Neither may he be disrespectful in his refusal to obey them.) Parents and their children are all commanded by G-d to keep the Shabbat (and all mitzvot).

We may not "turn towards" idolatry in thought or words [213, L10 19:4] nor may we make idols [214, L3 19:4]. This specifically prohibits making idols for others. Both these mitzvot are among the many that are designed to keep the Jew far away from idolatry.

Korbanot must be offered in the Beit HaMikdash in a proper and pleasing manner. Specifically, one must keep to the time limits presented for eating sacred meat [215, L131 19:8]. Violation carries a death penalty from heaven.

Watch this next set of mitzvot: Leave the corner of your field uncut, so that poor people might come and find grain to reap [216, A120 19:10]; do not reap your entire field [217, A210 19:9]. A positive mitzva and a prohibition that basically say the same thing. Here's another pair: Leave the gleanings of the field for the poor [218, A121 19:10]; do not take the gleanings [219, L211 19:9]. And then these two pairs of mitzvot are doubled again - each pair of mitzvot is counted separately as applied to a vineyard [220-223; A123-124, L212-213 19:9-10].

One senses that the Torah is using this compounding of mitzvot to emphasize at least two aspects of these mitzvot: [1] that we are not the real owners of the land - G-d is and we are the land's guardians. We must do His bidding without "cutting corners" (Pun intended, but don't let your groan block out the message of the mitzvot.) [2] that poor people have to be taken proper care of, by following the mitzvot and being inspired to do even more for them.

Stealing [224, L244 19:11], denying holding that which belongs to someone else [225, L248 19:11], and swearing to that effect [226, L249 19:11] are all forbidden. Swearing falsely [227, L61 19:12] is forbidden.

K'DOSHIM STATS

30th of 54 sedras; 7th of 10 in Vayikra

Written on 109 lines in a Sefer Torah, ranks 49th

4 Parshiyot; 3 open, 1 closed

64 p'sukim, ranks 49th; 9th in Vayikra

868 words, ranks 49th; 9th in Vayikra

3229 letters, ranks 49th; 9th in Vayikra

K'doshim is a very short sedra - only 5 sedras are shorter. But it is the most mitzva-dense sedra in the Torah. It even has many more mitzvot than its large numbers indicate.

MITZVOT:

51 of the 613 mitzvot, 13 positive + 38 prohibitions

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Two observations: "A" lent "B" his camera and later B denies that he has A's camera, and then swears that he doesn't have it. One might think that there are two violations here. But actually, there are three. Mitzva [226] overlaps both [225] and [227].

Second observation: Swearing falsely is different from swearing in vain. Both are serious prohibitions. Take the following example as an interesting distinction between the two. If someone swears (with G-d's name) that a banana is an apple, that is NOT a false oath; it is an oath in vain. Of course, it is not true that the banana is an apple, but everyone knows that and can see it for himself. The oath did not falsely convince anyone that it was an apple. Such an oath is a frivolous misuse of G-d's name and the sanctity of an oath and is a violation of "Thou shalt not take G-d's name in vain". A false oath is one that people accept as truth, since they have no first-hand knowledge of the issue. When the lie deceives others, then there is falsehood.

That the Torah says one who swears falsely disgraces G-d's name by doing so, is echoed by Rambam when he distinguishes between "serious" sins and "light" sins. Rambam puts into the serious category all sins that carry a death penalty... and swearing falsely. So destructive are false and vain oaths to the underpinnings of society, that it is placed with the capital offenses, even though false oaths are not, per se, capital offenses. Withholding someone's property [228, L247 19:13], robbery [229, L245 19:13], and delaying payment of a laborer [230, L238 19:13] are prohibited. Most people would probably rationalize the situation and not consider delaying payment as a form of theft. The Torah implies that one is (can be?) as serious as the other.

Something to consider concerning the prohibition of delaying payment to a worker (and the positive mitzva to pay on time). There are many situations in our everyday life where this mitzva-pair are present, usually without our realizing it. You take a taxi ride. Paying the fare at the end of your ride is a mitzva. The taxi driver has worked for you and you are obligated to pay him on time and not to delay payment. In such a mundane situation, one hardly thinks of the mitzva, nor does one run afoul of these commandments - so have KAVANA for these mitzvot when you pay the driver. So too, when you take a haircut (not to mention that during S'fira), hire a babysitter, etc.

It is forbidden to curse a fellow Jew [231, L317 19:14]; and one may not place a stumbling block before the blind [232, L299 19:14], meaning [not exclusively] that one may not mislead or entrap others. Care must be taken not to mislead anyone, even inadvertently. This can include stretching the truth or saying something that is not actually a lie, but it will convey to others that which is not really so. (Helping someone do the wrong thing is part of this prohibition - even if the other knows what he's doing and wants to do it anyway.)

Levi - Second Aliya - 8 p'sukim - 19:15-22

Do not pervert justice [233, L273 19:15], nor show honor to a prominent person during a trial [234, L275 19:15]. We must always carry out true justice [235, A177 19:15]. Once again, notice that we have a positive mitzva which, in essence, is the "flip side" of several prohibitions, the

violation of which results in distorting and perverting justice.

Technically, this positive command is directed to the judges and courts. However, the individual Jew must draw from these mitzvot the importance of being fair and apply some of these rules on an informal basis, to everyday life. Parents, teachers, employers, and others are often in a position to "judge" other people and situations.

Neither gossip nor slander (regardless of whether what you say is true or false) [236, L301 19:16]; do not stand by while your fellow is in danger of life, limb, or property [237, L297 19:16]. Do not hate your fellow Jew in your heart [238, L302 19:17]; reproach SENSITIVELY your fellow [239, A205 19:17] being careful to avoid embarrassing him [240, L303 19:17] (even while reproaching him).

Do not take revenge [241, L304 19:18] nor bear a grudge [242, L305 19:18]; "Love thy neighbor..." [243, A206 19:18] Notice the constant reminder: "I am G-d", or words to that effect. Being nice to others is not just nice; it is part of Torah and the fulfillment of G-d's commandments.

It is forbidden to cross-breed animals of different species [244, L217 19:19], to sow mixed seeds [245, L215 19:19], and to wear Shaatnez, mixtures of wool and linen in a garment. Note that in this one pasuk, there is a forbidden animal-animal mix, a plant-plant mix, and an animal/plant mix, making the point (among others) that G-d allows us a dominance over nature but with restrictions and limits.

Next we find the complicated issue of the atonement for improper relations with a maidservant who is partially freed and partially still a slave.

Shlishi - 3rd Aliya - 10 p'sukim - 19:23-32

[P> 19:23 (10)] Fruits of the first three years of a tree's life are forbidden, i.e. ORLA [246, L192 19:23]. The fourth year's yield is sacred [247, A119 19:24] and must be eaten only in Yerushalayim, or redeemed and the money used for food and drink in Yerushalayim. From the fifth year on, the fruits are permitted. One may not eat gluttonously [248, L195 19:26]. One may not consult and rely on omens, divination, conjuring, or astrology predictions for the future [249, 250; L32, 33 19:26]. Shaving the temple area of the head is forbidden [251, L43 19:27] as is shaving the face with a razor [252, L44 19:27]. These 2 prohibitions apply to men only. They are unique in that all other prohibitions apply to both men and women. (Actually, there are some other exceptions, but this is the classic example.) Permanent tattooing is forbidden [253, L41 19:28]. Protect your daughters from loose behavior. Keep the Shabbat and respect the place of the Mikdash (even when no Beit HaMikdash stands there) [254, A21 19:30]. Ov and Yid'oni (mediums and wizards) are forbidden [255, 256; L8, 9 19:31]. One must rise and otherwise respect the elderly and Torah scholars [257, A209 19:32].

This last parsha has been purposely presented here as

one run-on paragraph to give the flavor of the way these mitzvot "fly at you" without the parsha-breaks you might expect. One gets the feeling that there is something holding these diverse mitzvot together. K'doshim Tih'yu, Be Holy, perhaps.

R'vi'i - Fourth Aliya - 5 p'sukim - 19:33-37

[S> 19:33 (5)] One must not take advantage of the newcomer to the Land (convert and/or stranger). The convert shall be treated with love; we must learn from our Egyptian experience. It is forbidden to cheat with any false measures **[258,L271 19:35]**; one must be honest in weights and measures **[259,A208 19:36]**. The parsha finishes with another summary type of pasuk - Keep all of G-d's statutes and laws. This, as mentioned earlier, is how one strives to heights of holiness and spirituality.

Chamishi - Fifth Aliya - 7 p'sukim - 20:1-7

[P> 20:1 (27)] The punishment for Molech worship (a perverse idolatrous practice involving child-sacrifice) is death by stoning. G-d will cut off the one who serves Molech. If society does not punish the violator, G-d will. So too for the practice of Ov and Yid'oni.

Here again we find a summary pasuk, this time focusing on K'dusha, holiness, rather than the keeping of mitzvot.

Sanctify yourself and be holy, says G-d, for I am HaShem your G-d.

Shishi - Sixth Aliya - 15 p'sukim - 20:8-22

Preserve the statutes and do them, for G-d sanctifies us because of our deeds.

Cursing one's parents, even after their deaths, is forbidden **[260,L318 20:9]**, a capital offense.

The Torah next reiterates the forbidden relationships that were taught at the end of Parshat Acharei. They are all capital offenses. The specific death penalties vary, but it is in the context that Rambam learns the command to Sanhedrin to carry out the punishment of "internal burning" when called for **[261,A208 20:14]**. Rambam holds that each of the four death penalties is counted separately among the 613 mitzvot.

Again, the Torah commands us to preserve all of the mitzvot, thus preventing the Land from expelling us. This raises the stakes, so to speak. We are presented with a negative result if we fail to remain faithful to G-d. G-d's plan for the People of Israel was/is to bring us to Eretz Yisrael and there we will live lives of Torah and Mitzvot. We really cannot say to Him, thanks for the Land, but no thanks as far as commitment to mitzvot is concern. (Nor does it work vice versa.)

Sh'vi'i - 7th Aliya - 5 p'sukim - 20:23-27

It is forbidden to follow the practices of the nations amongst whom we find ourselves **[262,L30 20:23]**. This ISUR applies to idolatrous practices, immoral and immodest acts, and that which has no apparent reason.

HOW, there is no prohibition of following a non-Jewish practice that is reasonable and constructive.

In order to inherit the land of Israel, we must not behave in the abominable ways of nations who preceded us. We must distinguish between kosher and non-kosher animals (and life-styles); we must be holy and distinct from others. We are not automatically different from anyone else. Torah makes us different. Torah gives us our unique identities.

Every Jew must play a dual role. We are each individuals and we are part of Klal Yisrael. We are exhorted to keep the Torah as individuals, but we are also "advised" to be faithful to G-d so that tragedies will not happen to the People of Israel as a whole.

Maftir is the final 3 p'sukim. They make a powerful summary of all the mitzvot of Acharei-K'doshim. There is a repeat of the command to be holy, and the reason: that G-d is holy. And we find G-d's promise that He will keep us apart from the other nations, to be His.

Haftara - 9 p'sukim - Amos 9:7-15

Very short haftara - might be the shortest

The haftara basically clarifies the "deal part" of the command to be holy. Amos stresses that we will be just like all other of G-d's children on Earth, no different from the Ethiopians, the Philistines, etc. That is, of course, if we don't remain faithful to G-d. Because if we do, and keep the mitzvot sincerely, then the promises of the Torah will be realized and we will be unique among the nations. It's really up to us. That's our challenge.

THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean

Lesson # 282 (part five) • **BORROWING**

The borrower hires the owner (2)

We finished the last lesson by stating that there were many laws regarding the special relationship between the lender-employee and the borrower-employer. If the employer-employee relationship existed at the time that the lender loaned the object to the borrower, then the borrower would not be liable in most instances if the object became damaged or destroyed while in the possession of the borrower. (In the prior lesson we stated laws [a] through [h]; we now continue with laws [i] thru [q].)

[i] If the lender told his agent to work for the borrower, the lender is not deemed a lender/employee. His agent is the employee of the borrower.

[j] A schoolteacher, doctor, scribe, lawyer, gardener, and the like who work for the community are deemed to be in the employ of all of the members of the community. If any of these workers loans an object to any member of the community, this is a case of special relationship since the worker is a lender and an employee of the borrower. If the worker is not required to put in a set amount of hours but may come at his pleasure, he is not deemed to be in the employ of the members of the community. Conversely, if the worker borrowed from a member of the community, the lender is not considered in the employ of the worker.

[k] A craftsman who is hired by Reuven to manufacture or repair an object for Reuven is deemed to be in his employ until the object is completed. Thus, if the craftsman lends an object to Reuven, this is a case of special relationship. However, if Reuven engages an independent contractor to manufacture or to repair an object, and the independent contractor lends an object to Reuven, this is a case of special relationship if the independent contractor happened to be working on the object when he loaned a different object to Reuven. If he was not working on Reuven's object when he loaned an object to Reuven, he is not considered to be in the employ of Reuven for the purposes of special relationship.

[l] The appointed rabbi, judge, or sexton of a community who is on call at all times to officiate at events and to answer questions of ritual is considered to be an employee of every member of the community. If he lends an object to any member of the community, it is a case of special relationship. However, if he is not required to be on call at all times but rather at specific times, he is in the employ of the members of the community only during those hours, and only if he lends an object during those hours to a member of the community is this a case of special relationship. Conversely, if he borrows from a member of the community, such member is not deemed to be in his employ and the laws of special relationship do not apply.

[m] The cantor of the community is deemed to work for all of the members of the community during the time that he is engaged in performing his duties at the synagogue.

[n] A housekeeper, maid, servant, butler, and the like are deemed to be in the employ of their employer at all times and thus if the housekeeper lends an object to the master of the house it is a case of special relationship.

[o] The lender of the object was in the employ of the borrower when he borrowed the object for 30 days and left the employ of the borrower prior to the termination of the 30-day period. As seen in item [b] (last issue), this does not affect the special relationship. At the end of the 30 days, when the lender was no longer in the employ of the borrower, the borrower continued to hold on to the object that he borrowed, thus becoming a lessee. The relationship continues as one of special relationship. (The law is the same if the object is leased to the lessee while the lessor was employed by the lessee, or if the object is given to a bailor to watch while the owner of the object is in the employ of the bailee. Even if the owner of the object is no longer in the employ of the lessee when the term of the lease or the bailment terminates, the special relationship continues if the object continues to be held by the lessee or the bailee.) This assumes that there is no interruption of the holding of the object and the holding continues uninterrupted from the borrowing to the lease; it is true although the owner of the object was not in the employ of the borrower turned lessee when the borrowing changed into a lease. This holds true even if the intended second holding was for 30 days and then the borrower continued to hold the object for another 30 days; the special relationship is still present based on the original special relationship, since there has been no interruption in the holding of the object. This is true even if the object was loaned by the lender for the 30-day period and the borrower continues to hold the object as a lessee. However, if the change was from a lessee to that of a borrower, then there is a minority opinion that the special relationship does not continue beyond the first 30-day period since the owner was not then in the employ of the lessee turned lender. Also if the original holding of the object was that of a borrower and then as a lessee and the third holding is also that of a lessee,

then the third holding cannot be attached to the first holding, so that the third holding does not have the status of special relationship.

The first borrowing for 30 days was made without the lender being in the employ of the borrower. When the 30 days were terminated, the lender was hired by the borrower or was already in the employ of the borrower; the second borrowing qualifies as a special relationship although there was no interruption of the holding of the object by the borrower.

[p] All of the laws dealing with special relationship apply if the borrower does not use the borrowed object other than in the manner for which it was borrowed. If used in another manner, the special relationship does not exist and the borrower is liable as if he willfully destroyed the object, for which he is always liable.

[q] A robber or thief lends a stolen object to a borrower and is in the employ of the borrower; the special relationship does not exist between borrower and the real owner since the object does not belong to the lender.

In the marriage relationship, ordinarily a husband has the use, but not the ownership, of assets, both real estate and personal property, belonging to his wife. The husband who has the use of the wife's assets during their marriage is considered to be in a special relationship regarding these assets. But if she borrows from him, it is not deemed to be a special relationship.

The subject matter of this lesson is more fully discussed in volume IX chapters 346 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il

Meaning in Mitzvot

Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

by Rabbi Asher Meir

"CHADASH" Prohibition on Eating New Grain Crop

In the time of the Mikdash, on the night following the first day of Pesach, a small amount of barley was harvested and brought on the following day as a meal offering in the Temple. This offering was called the OMER, which is the name of the measure of barley required. All other grain from that year's crop is forbidden until the OMER is brought; nowadays when there is no Sanctuary, CHADASH, or new crop, is forbidden until the end of the 16th of Nisan, the day on which the OMER offering is obligatory in the Temple.

"Talk to the children of Israel and say to them, when you come into the land which I give you, and you reap its crop, bring an OMER of the first of your reaping to the Kohen... And don't eat bread, flour or wheat kernels until this very day, until you bring the offering of your God, an eternal law for all your generations in all of your settlements" (Vayikra 23:10,14).

The word "first" of your reaping reminds us of the same word used to describe CHALLAH and TRUMAH, mitzvot where a small amount of the dough or of the new crop are dedicated to Hashem and thus make the entire remainder permissible to eat. Here also on a national scale, the entire new crop of grain is permitted until a small amount is dedicated to Hashem by

bringing it as an offering in the Mikdash (Chinukh mitzva 303). The OMER is made from barley flour, an inferior flour not usually suitable for Temple offerings. There is a practical reason for this, since the barley ripens early and the wheat is not yet ripe at Pesach time. We explained in previous columns that the mitzva to bring the OMER from barley, together with the counting of the OMER which anticipates the offering of the two wheat loaves at Shavuot when the wheat is ripe, carries a unique message of balance in worship: On the one hand, Hashem is willing to accept our service even if it is less than perfect, if that is all we are able to offer Him. But this is not an excuse for complacency; such service is acceptable only if we conspicuously display our eagerness to serve Him in the proper and perfect way, by prominently showing our anticipation of the day when we will overcome all obstacles to serving Him properly.

"EVERYTHING NEW IS FORBIDDEN BY THE TORAH"

The halakhic statement forbidding CHADASH, the new grain crop, can be rendered, "Everything new is forbidden by the Torah". The Chatam Sofer is said to have used this statement polemically to oppose reforms and innovations in Torah observance. Rav Kook likewise applies the legal rules of CHADASH to such innovations, but deepens the message of this likeness.

Regarding some new customs which were instituted for the purpose of outreach, he writes that while we are naturally suspicious of anything new and unfamiliar, once we succeed in elevating part of such an innovation to Hashem's service we have shown that it can contribute to holiness, and we may consider it permissible (Maamrei HaRayah, "HaOmer v'Shei HaLechem" pg. 474).

TANACH

Spiritual and Ethical Issues in the Historical Books of Tanach; JOSHUA, JUDGES, SAMUEL, KINGS (Nevi'im Rishonim)

by **Dr. Meir Tamari**

Righteousness & Kingship [8] Why on Shavuot? [2]

Ruth gleaning in the fields of Bet Lechem has become celebrated not only in Jewish sources but also in European art and literature. But all these pictures are not true if she is seen merely as the unfortunate woman scavenging for food. Rather they have to be seen as part of Judaism's social welfare system for the poor, the landless, the weak and the strangers. The halakha and hashkafa of this system have much to teach modern welfare economics and thought.

Gleaning, 'Leket', is one of 'Mat'not Aniyim' the gifts of the poor that are part of Jewish agriculture and by implication, part of our attitude and law to having and spending money. The aspect of Shavuot as Chag HaBikurim is the foundation that makes them more than elements of charity. This obligation to bring Bikurim, the first fruits of the year, to the Temple is made by the Viduy into something far more important spiritually and religiously than an agricultural thanksgiving, even more important than an expression of gratitude for G-d's blessings. The Jewish farmer is obligated at the moment of his economic success to eradicate any feeling of ownership over the fruits of his labor and capital, by the five verses describing who the real owner and source of his wealth is. [The first four of these verses form the kernel of the Pesach Hagada, teaches the same idea].

The tribes of Israel go down to enslavement in Egypt, are powerless to free themselves and only can be redeemed by Hashem, who brings them to their Land and gives them its fruits. The farmer bringing his first fruits is taught thereby, that in Judaism there is no such thing as a self-made individual and that is the first defense against economic immorality.

These gifts of the poor are in effect the rent or fee, or dividend that is owed to Hashem the real owner. Rabbi S. R. Hirsch explains the injunction against interest as recognition that part of our wealth is granted to us as guardians to assist others, so that it is immoral to charge the debtors for the use of something that Hashem meant for them.

The injunctions to the farmer not to gather Matnot Aniyim for himself are regular prohibitions and so are subject to the same disciplinary action by the Beit Din for their infringements, thus making charity part of the coercive nature of Jewish welfare policies. They, like tzedaka - the same grammatical root as tzedek - justice - are not left to the kindheartedness or philanthropy of the giver but rather to taxation, to their obligatory payments, to G-d the owner and source of all our wealth. In Pe'ah, the legally acquired and recognized property rights of the farmer are temporally waived; he is not even permitted to harvest and then distribute that part of the crop to the poor according to his own discretion.

Matnot Aniyim are the property of the poor and any infringement of their rights is *gezel* (theft). Yet they are not gifts brought to the poor but rather something that they have to seek out, gather and bring home themselves; this would make work by the poor while they are receiving welfare, part of the system. This militates against the creation of a welfare mentality whereby living on handouts and charity become a way of life for the recipients. This mentality has immoral and unhealthy consequences both for the recipients and society at large. Leading to bread and circuses as part of national budgets, it erodes the work ethic of a society, creates social tensions and is often a cause of tax evasion by the rich and inflationary pressures. The autonomous Jewish community of Padua [16th century Italy], finding welfare payment excessive decided that welfare recipients would be required to carry out the duties of visiting the sick - communal services, otherwise they would be struck off the welfare rolls.

Judaism sees tzedaka as the obligation of the holders of wealth but not the entitlement of the poor. "A person should flay a carcass in public [considered the lowest of menial labors] rather than depend on charity." At the same time, the giver has to make sure that there is nothing in the manner of giving, that is insulting or causes sorrow to the poor or that can only add to their suffering. See how careful Boaz is to make Ruth's work of gleaning free of sorrow and difficulties. He tells her to be sure that she drinks of the water provided for the reapers [a common courtesy granted in recognition of the heat of the Israeli summer], to eat the food provided by custom to the workers and not to fear the taunts and remarks of the reapers who he has cautioned against misbehavior against the widow from Moav. So we find in Rambam's Hilkhot Matnot Aniyim, the hours for gleaning, staggered according to the needs of the young children, nursing mothers, and the elderly people who came to gather them. He and all the Codes lay down the necessity of giving tzedaka with respect, consideration and humility; our precaution against the creation of a soulless and inhuman bureaucracy dispensing welfare.

Shavuot is indeed a fitting time to read Megilat Rut with its depiction of gathering in Matnot Aniyim. In the list of festivals

in Parshat Emor we find that the laws of Pe'ah are included even though they do not relate to a festival. There they are placed between Shavuot, Chag HaBikurim and Rosh HaShana, Day of Judgment. Indeed, a person filled with pride and satisfaction at reaping the results of his work and investments, needs to learn through Pe'ah who the real owner of wealth is and to whom success really is due, before he can come to the Seat of Judgment.

This is the 81st installment in Dr. Tamari's series on "Tanach and its messages for our times"

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[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

Q: Is it permitted to fold the pages of a sefer to make it easier to find a certain page, in place of a bookmark?

A: We have not found a discussion of this particular question, but various sources and ideas on the topic of treating sefarim respectfully should enlighten the matter. The general laws of respect for sifrei Torah are discussed in a few places, including Orach Chayim 154 and Yoreh Deah 282. It is accepted that they apply to printed Torah sefarim of various sorts (see Pitchei Teshuva 282:8; Mishna Berura 154:31), although they are on a lower level of kedusha.

The basic question is whether a sefer should be used for a Torah-related use, when an unholy object could be used to do the same thing. The Taz (YD 282:13) forbids using one sefer to raise another one to make it easier to learn from, because he is using something holy for a use for which "wood or stone" works just as well. One can claim that using a sefer's page as its own bookmark is likewise objectionable. In one way it is better in that the sefer is being used for the purpose of its own use, not to service a different object. Nevertheless, the Taz's claim that the use of a sefer instead of a mundane object, despite the noble gain intended, is problematic seems to apply.

On the other hand, the Taz is probably not grounds to outlaw the practice of folding pages. The Magen Avraham (Yoreh Deah

154:14) argues with the Taz and allows one to bring over a sefer in order to prop up another sefer. His main source is the gemara (Megilla 26b) that one may move over a bima to a place where its presence will prevent tuma (impurity) from entering a beit kneset. One can learn the Magen Avraham in a limiting manner, allowing use of a holy object only if it is not clear why one is bringing it over. However, the context and language of the Chayei Adam (31:48) and Mishna Berura (154:31) indicate that they understand the Magen Avraham in an inclusive manner that applies to our case and agree with him. Nor do they mention that it is permissible only when no other alternative is available. In other words, if the use is not in and of itself degrading to the sefer and the fact that it is being used at all is to aid in a mitzva-oriented activity, it is permitted.

If one does the folding carefully, one can all but eliminate the question. There is a machloket among poskim whether the margins of sefarim are holy. Although the margins of a sefer Torah are holy (see Magen Avraham 334:24), the Masat Binyamin (100) says that this applies only to holy parchments, which have a halachic requirement of a margin, not to printed materials. Even according to those who argue, the margins may only have the sanctity of a tashmish kedusha (something which serves a holy object, namely the book's words) (Tzedaka U' mishpat 16:29 in the name of B'nei Yona). If that is the case, then it is logical that serving the holy text, by helping one find the place, is an appropriate use of the margin. Thus, even the Taz should allow folding the margin alone. (It should not make a difference if by doing so, some of the text is covered.)

The remaining question is whether the bending of the page, which leaves a mark, is considered a bizayon (disgrace) for the sefer. Everyone agrees that a sefer should be cherished and preserved. For many, that means that one should be very careful that it not be creased or overly worn. Others feel that a worn looking gemara is a used looking gemara, and that is beautiful, not disgraceful. The fact is that there are many talmidei chachamim who fold the pages of their sefarim and many who do not, and we have no authority or interest to create new prohibitions that do not emerge clearly from classical sources. That being said, our orientation is that as long as bookmarks exist, they are preferable to folding the pages.

Ed. note: Not that the Vebbe Rebbe needs my agreement, but I would like to echo the final sentence's sentiment. Independent of prohibitions, a sefer - even well-worn and often-used - should manifest our efforts at according it the high degree of respect it deserves. Folding pages or their corners, putting open s'farim face-down to hold a place, putting other things on top of them, throwing them... (some of the above are the subject of prohibitions), all show a lack of respect.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] **Candle by Day** by Rabbi Shraga Silverstein

Some of the difficulty involved in getting oneself to feel the presence of G-d in society stems from the prevailing image of G-d in a Biblical setting - a setting of shepherd's tents or of exotic kingdoms, a setting not at all similar to that of our present-day society. We must be aware of this misconception and prevent it from disturbing our view of G-d.

[3] **CHIZUK and IDUD**

(for Olim & not-yet-Olim respectively)

To some, the choice of "Halo khivnei khushiym" - "To Me, O people of Israel, you are just like Ethiopians - declares Hashem" (Amos 9:7) as haftara for this week's parasha reflects Chazal's desire to frame a stark contrast to the parasha's striking call to each and every Jew: "Be holy!" (Rav Yaakovson in Chazon Hamikra).

To Rav Yosef Dov Soloveitchik zt"l however, the choice of this week's haftara reflects quite the opposite - a much-needed message of hope and promise to the people of Israel. No matter how bitter and dark the days of Galut may be, Galut is only temporary.

The idea of Galut as punishment - the Land of Israel 'spewing out' those who pollute it - appears first in this week's portion. That Eretz Israel by its very nature will not tolerate certain types of sin is explained by Rashi (Vayikra 18:28): "This may be compared to the case of a prince (i.e. a person of a sensitive physical nature) to whom one gives something disgusting to eat which he cannot retain in his stomach but vomits it out. Thus too, Eretz Israel is unable to retain sinners on its soil." Thus, over and above punishment - Galut is actually the natural consequence of sin in Eretz Israel.

That is why, explains the Rav, "Halo khivnei khushiym", with its message of hope and promise that Galut is only temporary, was chosen as the haftara. It reminds us that the Land of Israel itself will be faithful to all Jews who struggle through the lengthy night of Galut to retain their identity as Jews and their loyalty to Eretz Israel. Thus the haftara concludes: "In that day I will set up again the fallen sukka of David... I will restore My people Israel... And I will plant them upon their soil, nevermore to be uprooted from the soil I have given them - says the Lord your God."

Rabbi Shalom Kurz, Beit Shemesh

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah

[4] **MicroUlpan**

Screen (movie, overhead projector, etc.)

= **MIRKA**, not MASACH

מִרְקָע

[5] **A Touch of Wisdom, A Touch of Wit**

When R' Eisel Charif was the rav of Slonim, there was a very rich man in the town who was a miser. He never gave any money for charity and turned away any poor man that came to his door.

On the day before the Pesach, R' Eisel went out to the market and saw the miser standing by the fire where he had burned all his bread. He was busy emptying out his pockets into the fire, in case there were any crumbs left in the linings.

"You're wasting your time," R' Eisel told him. "There is no reason for you to have to empty your pockets."

"Why?" said the miser.

"Because," said R' Eisel, "the law states that the only chametz we have to get rid of is that which belongs to a Jew, and you're only a Jew up to your pockets."

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder

[6] **Parsha Points to Ponder** -for K'DOSHIM:

1) Rashi comments that the opening words of the Parsha, K'doshim T'hiyu, were taught at Hak-hel, when the entire nation gathered together. Why was this setting necessary for this teaching?

2) Why does the Torah say that "Ish", "man", must fear his parents (19:3)?

3) Why does the Torah use the word, "Amitecha" (your friend), regarding the mitzva to rebuke one who is doing something wrong (19:17)?

Last week's Parsha Points to Ponder (for Pesach)

(1) The Hagaddah states that "had G-d not redeemed our forefathers from Egypt, we, our children, and our grandchildren would still be enslaved to Pharaoh in Egypt". How can we make this statement knowing that over the course of time we would surely have become free like other persecuted and enslaved nations in world history?

Our slavery in Egypt was not simply a physical one. It was a spiritual persecution as well. In fact, the prophet Yechezkel, over 800 years later, at the destruction of the Beit HaMikdash, blamed the negative influence of the Egyptians for the sins of the Jews in his time (Yechezkel 23:8, 19-20). Therefore, had G-d not redeemed us, we would have most probably become free physically while remaining spiritually enslaved to the morals and ideals of the Egyptian people.

(2) In the paragraph describing that our forefathers were idol worshippers, the Hagada quotes a verse from Yehoshua which states, "Your fathers lived beyond the river, Terach, the father of Avraham..." Why is Terach called AV, a term usually used to connote someone who contributed to the spiritual character of our nation?

Rav Moshe Eisenmann suggests that Terach did contribute something positive to the character of our nation. We are a people who are very devoted to our G-d. We often trace our willingness to sacrifice our lives for G-d to Avraham who was willing to sacrifice his son for G-d. Maybe this wasn't Avraham's self-made approach to serving G-d, but it was in his genes. Terach gave Avraham to be killed by Nimrod when Avraham rejected the divine powers of their idols. This high level of devotion to a higher being which Terach displaced might have been the forerunner for Akeidas Yitzchak and for the extreme devotion to G-d found among Jews. Thus, Terach can be called AV.

3) There are statements in Chazal (see Beraishit Rabbah 2:5 and 44:20) which list the exiles the Jewish people were to experience in world history. They are Babylonia, Persia, Greece and Rome. Why isn't the Egyptian exile counted among our exiles?

Commentaries explain that the Jewish people did not actually become a nation until the giving of the Torah at Sinai. Thus, the Egyptian exile was actually the MA'ASEI AVOT SIMAN L'BANIM (that which happened to our ancestors set patterns for their descendants - us) for the future exiles which we would

experience as a nation. Thus, our ability to withstand that experience and merit salvation made it a part of the Jewish character to survive the ensuing exiles.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman of Beit Shemesh ppp@israelcenter.co.il • Answers will appear in the next issue of TT

[7] **Pirkei Avot**

The first mishna of Avot tells us about the first major links in the chain of Tradition. Of course the role Moshe Rabeinu played in the transmission of Torah is absolutely essential for the integrity of the Chain. So are the roles of Yehoshua, the Z'keinim, the prophets, and the Anshei Kneset HaG'dola. But so too, is every single link in that Chain through history, including today

[8] **G'matriya Match**

ISH IMO V'AVIV T'RA'U...

Although the wording of the pasuk is ISH, man, we are taught that both male and female are commanded to revere their parents. A nice g'matriya support for that idea is the phrase (ignoring proper pisuk) that describes the creation of the first person - BARA OTO ZACHAR U'N'KEIVA. Both phrases have the same g'matriya - 1000.

V'HIKDASHEM V'HYI'TEM K'DOSHEM KI ANI HASHEM ELOKEICHEM:

One of the "summary" p'sukim that convey the theme of the sedra - Be Holy! G'matriya of the pasuk is 2403. In searching Tanach for a G'matriya Twin, we find a pasuk in T'hilim (34:14) which gives a specific way to achieve holiness - watch what you say. NETZOR L'SHONCHA MEIRA US'FATECHA MIDABEIR MIRMA.

[9] **Torah from Nature**

Woodpecker - common name for members of the Picidae, a large family of climbing birds found in most parts of the world... sharp, chisel like bills for pecking holes in tree trunks, long, barbed, extensible tongues with which they impale their insect prey... spiny tail feathers act as a prop in climbing, resting, and drilling. Usually the male has a red or orange patch on its head and barred and spotted black or brown plumage with light underparts... Among the more than 200 species are the downy woodpecker, the larger hairy woodpecker, red-crested pileated woodpecker, or logcock, red-headed (popularized by Woody) and 3-toed woodpeckers, and the California woodpecker, which makes small holes in trees for storing acorns... The flickers, the only brown-backed woodpeckers, some- times capture insects on the ground... red-shafted flicker. The sapsuckers (including the famous yellow-bellied sapsucker) may damage or kill trees by girdling them with small holes through which they eat some of the cambium and drink sap; they also feed on ants and wild fruit... The woodpecker family also includes the Old World wryneck, which does not peck wood... In addition to drilling into trees, pecking is also a means of communication to signal possession of territory to their rivals, and a method of echo-locating grubs under the bark of the tree...

Of special interest is the ivory-billed wood- pecker, common name for the largest of the North American woodpeckers, Believed to be extinct ...shiny blue-black in color with extensive white markings on its wings and neck, this bird is distinguished by its pure white bill and by a prominent top crest, red in the male and black in the female... up to 2 ft. long (60cm.) with a 3 ft. wingspan...The ivory- bill woodpecker was rediscovered last week...

It is very rare and endangered... but obviously not (yet) extinct. The rediscovery of the ivory-billed woodpecker (in the Big Woods of Arkansas) after 60 years of no reliable sightings, has been compared by ornithologists to finding the dodo or Elvis. (Almost so, but not quite.)

The finding has brought about a renewed enthusiasm in preserving the 550,000 acres of bayous, bottom- land forests and oxbow lakes... "It's a very wild and beautiful place"...

[10] **Divrei Menachem**

The previous parsha opens with a warning to Aharon HaKohen, the holiest of people, not to approach the holiest of places, the Sanctuary, at will. And our parsha Kedoshim begins by telling the entire congregation of Israel to be [continuously] in a state of holiness. What can these two commands teach us about the relationship between the Kedusha of Place and the Kedusha of Man?

Rabbi Julius Baker suggests that Kedusha is a matter of degree predicated not on the place in which one finds oneself but on the degree of preparation that goes into the religious act. Thus, it is not the Kohen Gadol's entry into the Kodesh HaKodashim, per se, that makes him "Kadosh". For every Jew, it is the devotion to the Mitzva (Kavana) that ultimately defines the level of Kedusha attained in its performance.

The rabbis tell us that every Mitzva between Man and G-d needs Hachana (preparation), as it is written: "Prepare to meet your G-d, O Israel" (Amos 4:12). So even the Kohen Gadol will not enter Kodesh HaKodashim without preparation that includes proving his holiness in his daily dealings with people.

Paradoxically, when we perform a good deed for someone else, we are not expected to utter any words of Hachana. For when we give charity, we do not keep the recipient waiting. Nevertheless, it is precisely the rush to help others that eventually takes us into the holiest of places.

Shabbat Shalom, Menachem Persoff

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

Lower Levels of Impurity - Tum'at Midras

If a Zav ("Any man who will have a discharge - abnormal seminal emissions - from his flesh...", Vayikra 15:2,3, 13-15), Zava (a woman who had abnormal Nida-like bleeding after the conclusion of her normal menstrual period, Vayikra 15:25), Nida, or Yoledet sat on a chair, rode on a saddle, or lay on a couch, these accoutrements became susceptible to a particular type of "seven-day" impurity called in the Gemara and Midrashic literature, Tum'at Midras (lit. "place of pressure or

treading impurity"). The sages explain that the Torah cited the chair, couch and saddle merely as examples; the concept of Midras- impurity includes any article which can serve as a support for the human body. Similar to other Temei'im (Jews who are ritually impure), the "bearers" of Tum'at Midras, could neither enter the Mikdash compound nor could they eat Kodashim. Tum'at Midras was a form of impurity unique to the Zav, Zava, Nida and Yoledet. While the Written Word only addresses these ordinances to the Zav, the Sages teach us that Hilchot Midras applied equally to the Zava, Nida, and Yoledet as well. The Torah says, "Any bed upon which the Zav reclines is rendered impure and any vessel upon which he will sit shall be rendered impure. A person who will touch his bed shall immerse his garments and immerse himself in the water and he remains impure until the evening. (The Torah says "his bed"; therefore a man does not render anything impure by Tum'at Midras which is not his personal property. Hil. Keilim 24:7) And one who sits upon a vessel, upon which the Zav shall sit, shall immerse his garments and immerse himself, and he remains impure until evening. And one who touches the flesh of the Zav shall immerse his garments and himself in the water and he shall remain impure until the evening. If the Zav will spit upon a pure person, he (the person spat upon) shall immerse his garments and immerse himself in the water and he shall be impure until the evening. The saddle upon which the Zav will ride upon shall become impure. And whoever touches anything that will be beneath him shall become impure until evening; and whoever carries them shall immerse his garments and himself and be impure until the evening. Whomever the Zav touches without rinsing his hands in water shall immerse his garments and immerse himself in water and remain impure until the evening. Earthenware pottery that the Zav will touch shall be broken; and any wooden utensil shall be washed in water..." (Vayikra 15:4-12). If a Zav & co. (who are "fathers of impurity") moved a Tahor (one ritually pure), the Tahor became defiled. In other forms of Tum'a, the Tahor was ritually contaminated only if he moved a "father of impurity" - a primary source of impurity (e.g. a dead dog, a dead Sheretz - one of the 8 unclean "creeping things" enumerated in Vayikra 11:29-38, etc.). The Rambam summarizes, "...if a pure man moved the Zav (even without touching him), he is ritually contaminated in the same way he would be if he had actually carried the Zav. If the Zav moved a Tahor - even without physical contact (e.g. in a wheelbarrow) - whether a person, vessels or even earthenware, he has contaminated them. Being moved by a Zav is equivalent to being touched by him." (Hil. Metam'ei Mishkav Umoshav 8: 2).

Though Tum'at Midras may be defined as the degree of impurity which is conveyed to a chair, bed, couch, saddle etc. when the Zav & co. stands on, sits, lies, rides on, or leans against, it only takes effect if the object was specifically manufactured for and is usually used for that particular purpose. If an object was not originally made for that specific purpose - for sitting, lying on, etc. - it would not be contaminated if the Zav sat on it. The Gemara comments, "I might think if the Zav overturned a Se'ah - a barrel which can hold a Se'ah's measure - and sat on it... the barrel would become impure. Consequently it is written, 'And anything upon which he sits (shall be impure)'. This teaches us that only articles actually fashioned for that purpose become impure. Otherwise we can say to him - to the Zav - "Get up so we can do our business" (Shabbat 59a). An excellent example of the importance of "special intent" in Halacha, the susceptibility of every article or utensil to impurity is therefore judged by its primary function and the original intention of the manufacturer.

Also an object specifically made to support the body in motion (e.g. a diving board) as opposed to the body at rest (e.g. chair) is not susceptible to impurity. Midras- impurity could be spread even without direct contact with the object. If a Zav caused pressure to be put upon such an object even if he did not physically touch it, he rendered the article impure. "If he sat on a bed and there were four cloaks under the four legs of the bed, they (all) become impure..." (Zavim 3: 7). "If there were ten cloaks, one above the other, and he sat on the topmost one, all are rendered impure" (Zavim 4:5). The Rambam writes, "...even if there were 100 cloaks or mattresses, they would be all rendered impure. Even if between the sleeping or sitting Zav and the bed... which was specifically made for sleeping... there were positioned heavy stones which weighed vastly more than he did, those objects (e.g. the bed under the stones etc.) would be rendered impure" (Hil. Metam'ei Mishkav Umoshav 6:5, Note Keilim 1:3).

Vessels of stone, earthenware, or utensils which have their origin from creatures of the sea, birds or are firmly attached to the ground are not susceptible to Midras- impurity. Vessels made of earthenware are not susceptible to Midras-impurity but if a Zav put his finger inside their airspace or touched their interior, he contaminated them. (We have accepted the logic of Ra'avad's critique on Rambam. Rambam in Hilchot Metam'ei Mishkav Umoshav 8:4 rules that, "If the Zav put his hand or foot within the airspace of an earthenware vessel and did not touch the (interior) side and did not cause it to move, it is still pure." The basis of their disagreement is based on divergent interpretations of deliberations found on Shabbat 82b.) Normally an earthenware vessel can be contaminated only if the source of impurity touches the interior of the vessel or enters its airspace. (A Sheretz suspended by a string inside the vessel but not touching the sides would still contaminate.) The ritually defiled accouterments of the Zav, Zava, Nida, and Yoledet are impure for seven days. But interestingly enough, there is no specific Biblical sanction for the rabbinical ruling that the chair, bed, couch or saddle upon which they sat are actually impure for seven days. However, since the Torah does say that a ritually pure person who touched their accouterments is rendered impure for one day, based on other precedents, the Sages were able to logically conclude that the accouterments indeed acquired a seven-day impurity. A person or object that has a one-day impurity can not contaminate people or vessels; he/it can only render impure food and liquids. <to be continued>

Catriel's book in progress: The Temple of Jerusalem, A Pilgrims Prospective; A Guided Tour through the Temple and the Divine Service

Towards Better Davening and Torah Reading

First let's start with a Pesach report. Two of the most-often repeated topics in this column are the correct pronunciation of G-d's name ALEF- LAMED-VAV-HEI, with a PATACH under the HEI. That PATACH is exactly like the one under the CHET in the word TAPU'ACH (apple). The PATACH is sounded first, then the HEI. The word is not ELOHA. It is e-LO-ahhh or e-LOwahhh. Not ELOHA. There, it appeared again in this column. The report: people don't get it. They seem to refuse to believe it, or something. Anyone who reads this column and says e-LO-ak rather than ELOHA is hereby recruited to gently, politely, softly tell other people of your acquaintance so that more and more people will pronounce G-d's name correctly.

And then there is the AMEN CHATUFA, the premature, early, you-said-it-too-soon AMEN. No matter how long a chazan

drags out (stretches) the ending of a bracha, even if it feels like an invitation to say AMEN as he finishes the bracha, resist, hold back, wait. Your AMEN is a mitzva only when it FOLLOWS a bracha, not cuts into the bracha's ending. Again, people don't seem to get the point. Maybe they don't read this column. Maybe they think the points are too nit-picky to make the effort to change their habits. So, you who read this column, are hereby recruited (again) to help with the BASH campaign (break anti-halachic shul habits). Don't yell at anyone, be gentle, constructive, instructive, soft, polite in your reminders that AMEN should be said after the bracha ends. This avoids, tell others, the absurd- sounding, HAM'VAREICH ET AMO YISRA'EL BASHAMEIN.

While we are talking about "bad" habits, how do you feel about the common song for HINENI MUCHAN UMZUMAN for S'firat HaOmer?

K'MO SHEKATUV BATORAH, as it is written in the Torah, Hineni Muchan Umzuman. Guess what? That's not written in the Torah. We have to rework the melody so that it comes out straight.

Anyway, let's move on to some other issues, using Parshat K'doshim as a source of the reviews.

ELOHEI MASEICHA, molten gods. Under the ALEF would be a CHATAF-SEGOL (five dots). When the conjunctive VAV is prefixed to the word, the result is a TZEIREI under the VAV and no vowel under the ALEF. The ALEF becomes virtually not there and the word is VEI-LO-HEI. Not V'ELOHEI.

Vayikra 19:15, ... nor honor the person of the mighty... LO TEH-DAR P'NEI GADOL. The HEI of TEH-DAR has a SH'VA NACH under it, so the HEI is sounded, just as it would be (should be) at the end of a word when there is a MAPIK (dot) in it. TEHHH-DAR. Avoid TE-DAR. There are other words that have a HEI in the middle, and the HEI has no vowel under it. In that case, the HEI is silent, as if it were not there. The tribal leader of Menashe, as mentioned at the beginning of Parshat Bamidbar, is GAMLIEL b. P'DA-TZUR. There is a HEI after the DALET, but the HEI is unvoiced, so the name is not P'DAH-TZUR.

In 19:34 is the command to love a Ger. v'a-hav- TA LO, and you shall love him... Care must be taken to accent the TA syllable, and not say v'a- HAV-ta LO, even though the accent might have receded to the next-to-the-last syllable by the "rule" of NASOG ACHOR. There is no NASOG ACHOR in this situation and the word v'a-HA-tahas a different meaning, and you loved (him). That's not what the pasuk says.

19:36 - MO-Z'NEI, SH'VA NA under the AYIN.



Shabbat candles are reminder to keep the Shabbat, which is attached to Reverence for parents and to Reverence for the Mikdash.

B'samim is for Havdala, not from Shabbat to Chol but between kosher and non-kosher animals and between us and other nations - mentioned at the end of the sedra.

Mickey Mouse in his famous role as the Sorcerer's Apprentice, represents the prohibitions of divination, omens, and other

"black arts".

The heart in the Torah is a pictogram for Love thy fellow being a great Torah rule.

Lifesaver is for the mitzva not to stand by idly while someone is in danger.

Grapes and wheat refer to many agricultural mitzvot in the sedra - PE'AH, LEKET, and others.

Thief is various prohibitions related to theft.

The camel with the monkey-head is a reminder of the prohibition of cross breeding of animals.

Scales of justice knocked over are for the prohibitions related to perverting justice.

The scale is weighing a 1 kilo weight, but reads less than one. Either the weight is off or the scale is. Whichever, that would be ASUR, to use false weights and measures or even to possess them.

Razor blade for the prohibition of shaving with one.

The first three trees with fruit stand for ORLA, then fourth year being special (the asterisk), the fruit is KADOSH. 5th year's fruit is to eat.

At the top of the ParshaPix is an interesting way to present the name of the month of Iyar. ALEF-YUD stands for Eretz Yisrael and represents Yom HaAtzmaut - 5th of Iyar, this year pulled back to Thursday, the 3rd of Iyar. The YUD-REISH stands for Jerusalem - Yom Yerushalayim is the 28th of Iyar.

This leaves a hard-to-see photo of an actor. If you can see who it is, then he becomes a visual TTriddle.

TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

Last issue's (PESACH) TTriddles:

- [1] Off-beat reason YK is Yom K'Purim
- [2] Sharp contrast of the sedra's avoda and the day's
- [3] The sedra & the original Shabbat HaGadol
- [4] Mr. Jeremy Fisher failed his O levels
- [5] Slogan common to sedra & Motza"Sh
- [6] Two promises in one pasuk come in handy about 13-14 hours after we read them
- [7] Pair of common factors of Shabbat & Motza"Sh
- [8] one element from the Parsha Pix

And the envelope, please...

[1] There is a famous play on words for Yom HaKipurim, meaning a day like Purim. Aside from the serious explanation of the comparison between YK and Purim, we have one of TTriddle-quality. Both involved casting of lots. The sedra (Acharei) tells of the GORALOT for the two goats, and, of course, the Megila (Esther, that is) tells of [L] Haman casting

lots to choose a day for his plan.

[2] Most of the TTriddles here involve the sedra and therefore Yom Kippur, on the one hand, and Pesach, on the other. The special part of the Avoda of the Kohein Gadol on Yom Kippur was his entrance into Kodshei Kodashim, the Holy of Holies. This is described as his going in completely alone, no one else was there when he went in... In contrast, the Korban Pesach, which is the Avoda of the day, that is, Erev Pesach (on which we read Acharei), was commanded to be all the congregation of Israel. KP was brought with a crowd; YK was done by the Kohen Gadol all by himself.

[3] The original Shabbat HaGadol was on the 10th of the month (Nissan), when the people were commanded to take a lamb or goat into their homes. The sedra refers to the 10th of the month (Tishreai), Yom Kippur.

[4] Mr. Jeremy Fisher is a frog of Beatrix Potter (1866-1943) stories. Failing his O levels might indicate that he is a DUMB TZ'FARDEI'A.

[5] Slogan, for lack of a better word, that is common to Yom Kippur (sedra) and the Seder (Motza"Sh, this year) is L'SHANA HABA B'YERUSHALAYIM HA'B'NUYA

[6] Mal'achi 3:11, from the haftara of Shabbat HaGadol, states: "...and he shall not destroy the fruits of your ground; nor shall your vine cast her fruit in the field before the time..." This came in handy at the Seder, so that we would have KARPAS, MAROR, and WINE for the Four Cups.

[7] This referred to the pair of goats that were part of Avodat Yom Kippur, as stated in the sedra that was read on Shabbat Erev Pesach. That night, there could also have been a pair of goats - Korban Pesach and the CHAD GADYA at the end of the hagada.

[8] The little heart above the bigger heart, and the bigger heart above the small heart, represented the famous words from the end of the haftara for Shabbat HaGadol: V'HEISHIV LEV AVOT AL BANIM V'LRV BANIM AL AVOTAM...

This week's TTriddles:

[1] The plane, boss, the plane!

[2] parent-child, child-parent mitzvot with two doubles in common

[3] Dining on Tuesday is problematic

[4] Bon appetit & Shishak came

[5] Square each of the first 7 primes...

[6] Fear before and after

[7] plus one visual TTriddle from the Parsha Pix

The Handy Torah Tidbits Guide to Early Shabbat

It's that time of year again (even a little past). This TT Pull-Out contains practical information and explanations about various aspects of "taking Shabbat early".

In many communities, people "take Shabbat early" during the summer months when nightfall is relatively late and they would prefer to eat their Friday night meal at a more civilized hour, and to have a bit more after-supper time to learn Torah, go over the sedra, read (things that are permitted to read on Shabbat), go for a walk, play with the children, etc. There are some halachic points to clarify about the topic of "taking Shabbat early".

BACKGROUND The first mishna in chapter 4 of Brachot contains a dispute between the Tana Kama (the first unnamed opinion in a Mishna-dispute) and R' Yehuda as to when the deadline for Mincha is. The T"K says that one may daven Mincha until sunset. R' Yehuda says that one may daven Mincha only until Plag Mincha. [PLAG is 1¼ "halachic" hours before sunset. A halachic hour is a twelfth part of the day, calculated from sunrise to sunset. (There is another way of reckoning the day - namely, dawn to stars out; we will stick to the sunrise-to-sunset day.)] By extension, the Talmud teaches that the deadline for Mincha for each opinion is also the earliest time for Maariv, and some other nighttime mitzvot. In other words, the T"K says that the day ends and night begins at sunset (or stars-out) and R' Yehuda say PLAG begins evening, even though the sun is still shining. The Gemara presents us with an atypical resolution of this dispute - D'AVAD K'MAR AVAD, U'D'AVADK'MAR AVAD - he who acts according to the one opinion, acts correctly, and he who acts according to the other opinion, acts correctly. It's ALMOST take-your-pick.

Halachically, none of the nighttime mitzvot may be performed before Plag Mincha. Consequently, one may not "take Shabbat" before PLAG MINCHA. One may not light Shabbat candles (or Chanuka candles) before PLAG, nor say Kabbalat Shabbat & Maariv, nor make Kiddush. But one MAY light candles, take Shabbat, daven Maariv, make Kiddush and begin the first Shabbat Seuda after PLAG.

SHMA Davening Maariv and reciting the "nighttime Sh'ma" have been conveniently and meaningfully combined by our Sages, but each of those two mitzvot has its own rules of timing. Although one may daven Maariv from PLAG (according to R' Yehuda), most authorities say that one does not fulfill his obligation to say the nighttime Sh'ma if it is said before sunset. (Stars-out is the proper beginning-time for Shma.) Therefore, those who daven early (after Plag but before sunset) will say the Sh'ma and its brachot as part of Maariv, but they must repeat the Sh'ma (all three parshiyot) after stars-out. In other words, when one davens Maariv before dark (after Plag, of course), he says the full Sh'ma twice; once, with its brachot, as part of the davening, and a second time to fulfill the mitzva of reciting Sh'ma at night.

Some object to taking Shabbat early because Sh'ma in its Maariv setting is not said at its proper time. Although one will repeat it later, this is not ideal. Furthermore, it becomes too easy to forget to repeat the Sh'ma after dark.

On the other hand - not that this is a reason for davening early - when Sh'ma is repeated for the sake of the mitzva (and not just something said as part of the davening), one has the opportunity to focus on it "for the sake of the mitzva" more than we tend to do when it is part of davening. Again, this is not to suggest that this is a preferred procedure; what is preferred is that when saying the Sh'ma in Maariv, after dark, one still be able to focus on the mitzva, even though it is also "just part of the davening".

This pull-out and announcements at the end of "early minyan" are your reminders to say the Shma (and count the Omer) at the proper time. Try to remind each other in your family and at your Shabbat table, so that no one will forget these important mitzvot. Taking Shabbat early can be a positive experience, but not if it results in neglect of a Torah mitzva or two.

Another Problem Since davening Mincha after Plag is fine according to T"K but NOT according to R' Yehuda, and davening Maariv before sunset is okay according to R' Yehuda

but not according to T"K, it is not proper to daven both Mincha & Maariv between Plag and sunset - neither opinion is followed in that case.

Therefore, it is best to schedule an early minyan to begin Mincha about 15 minutes before PLAG. This way, Mincha can be said before PLAG followed by Kabbalat Shabbat and Maariv, after PLAG. This would be consistent with R' Yehuda's opinion. To begin an "early Friday" mincha after Plag is problematic, to say the least, and makes "taking Shabbat early" less than ideal.

CANDLES Women must be reminded to light after PLAG, never before. Women should daven Mincha on their own (this is preferable year-round), light after PLAG, then go to shul (if they do) for Kabbalat Shabbat. This can be a problematic situation for some families.

KIDDUSH Shuls that schedule their early minyan's Mincha after PLAG, not only enter into the contradictory situation mentioned above ("satisfying" neither the T"K nor R' Yehuda), but also can run into another problem (depending upon timing). Once it gets "close" to dark, one should not begin a meal (nor say Kiddush) before saying Shma. In other words, if one has not made Kiddush by sunset (maybe even 5-10 minutes before that), then he must (should?) wait until dark, say the Sh'ma, and THEN make Kiddush (thereby really defeating the purpose of "taking Shabbat early"). The idea is to say Kiddush well enough before sunset so that one does not even enter the time-range of Sh'ma. If people are "sloppy" about this issue, they make taking Shabbat early less ideal. This is another point of objection by those who speak unfavorably about the whole idea of early Shabbat.

A minyan that starts Mincha a half hour before Jerusalem candle lighting time will get people home for a "problem-free" Kiddush, if the people don't linger too much after shul. (They still have the Mincha-Maariv after Plag problem.)

Technically, if one begins his meal "with halachic permission", he need not stop for Sh'ma or the Omer (they can be said/counted after the meal). However, it is strongly recommended that when the proper time arrives, families should interrupt their meals for Sh'ma and the Omer. This helps prevent forgetting later on, and also has a positive educational value for family and guests.

Another point to keep in mind... When people say Kiddush and begin their first Shabbat meal before dark, it is important that the meal - and the eating of some challah - should continue after nightfall.

More Problems Some object to splitting a community by having two minyanim on Friday night. Others point out potential problems if a whole community takes Shabbat early and some individual members don't, specifically, lighting candles and doing other "melachot" after the community accepted Shabbat. Ask your Rav.

Early Shabbat should be an enhancement of Shabbat and a fulfillment of Tos'fot Shabbat - but without being careless about Shma, davening, and/or the counting of the Omer.

This handy pull-out will hopefully make things easier for you. Bring it to your Shabbat table and use it for the Sh'ma and then for counting the Omer (during Omer season, that is). Remain sitting for the Sh'ma; stand for counting the Omer.

POINT in FAVOR The Aruch HaShulchan (R'

Yechiel Michel HaLevi Epstein z"l) introduces another factor into the equation which adds another positive spin to taking Shabbat early. He points out that we daven Maariv corresponding to the HECTEIR CHALAVIM V'EIVARIM, the slow burning of fats and certain parts of the day's korbanot on the Mizbei'ach all night. That's why we may daven Maariv all night long. But on Friday, the burning had to be done before Shabbat, i.e. earlier than the rest of the week. By davening Maariv earlier on Friday evening, we nicely match the corresponding service of the Beit HaMikdash. (It's not a perfect match because we're beginning Shabbat at that point, and the Hecteir Chalavim v'Eivarim was specifically before Shabbat. Also, to be consistent, we'd have to daven Maariv early on Friday throughout the year, which we don't. But it's a nice point anyway.)

Taking Shabbat early can enhance one's Oneg Shabbat, as mentioned earlier, by allowing for dinner to be at a more "civilized" hour, and being able to have young children join the rest of the family at the table. It can be an enhancement of Shalom Bayit for various reasons. But it should not involve compromising the standards of davening and other halachic matters.

It is recommended that people go over this Guide to Early Shabbat at the Friday night table on the first "early Shabbat" of the season, so that everyone hears what's involved and can discuss some of the issues.

Israel Summer Time (a.k.a. Daylight Savings Time) went into effect this year a couple of weeks before Pesach. Since it is not common for shuls to begin "Early Shabbat" before Pesach, nor to continue after Rosh HaShana, this chart will reflect that range. These times are correct for Jerusalem. (Adjust slightly for your locale.)

FRIDAY TIMES for Jerusalem

The chart on the next page covers the period from after Pesach until Rosh HaShana.

Here is the key to understanding the different times in the chart:

PLAG: Mincha before this time, if at all possible. Candle lighting, etc. MUST be after this time. (It's a good idea to "pad" this time with 1-2 minutes on either side.)

REG: Regular candle lighting time (Jerusalem). This is 40 min. before the sunset, calculated for an elevation of 825m.

NST: Near Sh'ma Time. Kiddush should (preferably) be said before this time. This time is 30 minutes after regular candle lighting time, which is 10 minutes before the later sunset time and 5 minutes or so before the earlier sunset (calculated as if Jerusalem were at sea level).

SHMA: Recommended to say Shma at this time or soon after. (Then count the Omer.) 25 minutes after the later sunset. (This is earlier than Shabbat-out time, but usable for Stars-Out for Sh'ma.)

P - Chapter of Pirkei Avot for that Shabbat.

Friday	PLAG	REG	NST	SHMA	P	ליל שבת
May 6	5:58	6:48	7:18	7:53	1	קדשים
May 13	6:02	6:53	7:23	7:58	2	אמר
May 20	6:06	6:57	7:27	8:02	3	בהר
May 27	6:10	7:02	7:32	8:07	4	בזקתי
June 3	6:13	7:06	7:36	8:11	5	במדבר
June 10	6:16	7:09	7:39	8:14	6	נשא
June 17	6:18	7:12	7:42	8:17	1	בהעלותך
June 11	6:20	7:13	7:43	8:18	2	שלוז
June 18	6:20	7:14	7:44	8:19	3	קרז
June 25	6:20	7:13	7:43	8:18	4	זקת
July 2	6:18	7:11	7:41	8:16	5	בלק
July 9	6:16	7:08	7:38	8:13	6	פנחס
July 16	6:12	7:03	7:33	8:08	1	מטות
July 16	6:08	6:57	7:27	8:02	2	מסעי
July 23	6:03	6:51	7:21	7:56		דברים
July 30	5:56	6:43	7:13	7:48	3	ואתחנן
Aug 6	5:50	6:35	7:05	7:40	4	עקב
Aug 13	5:42	6:27	6:57	7:32	5	ראה
Aug 20	5:35	6:18	6:48	7:23	6	שפטים
Aug 27	5:27	6:08	6:38	7:13	1 2	כי תשא
Sep 3	5:19	5:59	6:29	7:04	3 4	כי תבוא
Sep 10	5:12	5:50	6:20	6:55	5 6	נחבים

...SH'MOR MITZVOTAI VECHYEI, keep My mitzvot and live. G-d says: you keep My 248, and I'll keep your 248.

(When davening with a minyan, the chazan's repeating aloud HASHEM ELOKEICHEM EMET brings the word-total to 248 and therefore we do not add KEIL MELECH NE'EMAN to the beginning of the Sh'ma, which might be considered an interruption between the bracha for Sh'ma and the Sh'ma - but maybe not.)

Women are technically exempt from the requirement of reciting Sh'ma, but they may (and should?) voluntarily say this important three-parsha recitation.

After SH'MA, remember to count the OMER

Note: The hard copy of Torah Tidbits contains the full text of Shma and Sfirat Haomer for Friday nights and Kiddush for Friday night.

Sfirat HaOmer: For Friday nights between Pesach and Shavuot, remember to count the Omer after saying the Sh'ma. Sh'ma should go first because it is TADIR (more frequent) and because it is a D'ORAITA (fulfillment of a Torah mitzva), whereas Counting the Omer is less frequent and it's status as D'ORAITA or D'RABANAN in our time (without the Beit HaMikdash and the Omer & Two Loaves offerings) is disputed.

Count the Omer with KAVANA, standing...BEFORE the bracha, know the count, (Count even if you are no longer saying a bracha)

Kriat Shma: When the proper time arrives (see chart on previous page), say the Sh'ma (next page) with KAVANA to fulfill the mitzva of KRI'AT SHMA BIZMANA (Sh'ma at its proper time). Also, have KAVANA to restate your belief in G-d and His Unity, to accept upon yourself the "Yoke of Heaven" and the "Yoke of Mitzvot" (second passage). For the last pasuk (of the third passage), have KAVANA to remember Y'tzi'at Mitzrayim (the Exodus) "all the days of your life".

The saying of SHMA is a mitzva from the Torah and we should seize the first opportunity after dark to say it, even if we are in the middle of our Shabbat meal. Since it is not now being said in the davening, [1] there is no need to say EMET at the end, since in the context of davening, EMET is the first word of the bracha that follows the SH'MA, which we attach to the end of Sh'ma; and [2] we can (should?) say L'SHEM MITVAT KRIAT SHMA B'IZMANA (for the sake of saying Sh'ma on time) before we begin.

Re KEIL MELECH NE'EMAN before the Sh'ma. several sources indicate that this three-word intro to Sh'ma is to "round out" the number of words in the full Sh'ma to 248. (This includes BARUCH SHEIM... but not EMET). 248 is the traditional number of parts in the body. "He who says the 248 words of the Sh'ma the way they are supposed to be said, HaShem will preserve his 248 parts, as it says in Mishlei (4:4),