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שמירת  
ד

**Paršat Kedošim**  
28. nisan 5768  
začátek šabatu: 20:04  
konec šabatu: 21:20  
13. den omeru

třilin 4:15 | východ slunce 5:33 | šma 7:53 | první mincha 13:36 | škia 20:24 | hvězdy 21:01



## Kedošim v číslech

30. paraša v Tóře (z 54) a 7. v knize Vajikra (z 10) obsahuje 4 „paršiot“, 3 otevřené, 1 zavřenou skládá se z 64 vět, 868 slov a 3229 písmen obsahuje 51 micvot, 13 příkazů a 38 zákazů

## Rav BenDavid: Dvojí metr

Miluj svého bližního jako sebe sama. Etické poselství judaismu věkům, chtělo by se pateticky říct.

Ano i ne. **Ano**, mluvíme-li bez postraních úmyslů, **ne**, chceme-li tím říct: Miluj svého bližního, nelži, nekraď – to je důležité, jez košer, dodržuj šábés – to po nás nechtějte, to je pod úroveň dvacátého století.

Nejednou slyšíme, jakýže zázrak, když v Tóře, přijaté před více než tři a půl tisíci lety, jsou zapsány tak vysoce morální příkazy. Nesmíme však zapomenout, že Tóra obsahuje dva typy micvot - příkazy regulující mezilidské vztahy a příkazy vymezující vztah člověka k Bohu. Tyto dvě části není možné od sebe oddělit, což nám dokazuje tento týdenní oddíl, kde jsou vedle sebe zapsány oba typy příkazů a společně vytvářejí jednotlivý, nedělitelný celek.

Je psáno: „Nemsti se, miluj svého bližního jako sebe sama, já jsem Bůh.“ Proč se nemstít, proč druhého milovat? Protože já jsem Bůh! Bůh nás všechny stvořil, všichni spoluvytváříme jeden celek. Když si krájím chleba pravou rukou a přitom se říznu do levé, také si potom ještě na oplátku neporežu pravačku. Pochopíme-li, že skutečně všichni tvoříme jeden veliký celek, ne náhodou, ale proto, že nás tak Bůh stvořil, pak budeme schopni opravdu naplnit příkaz o lásce k bližnímu.

## Alijot v kostce

**Kohen:** Morální kodex. Úcta k rodičům. Zákaz modloslužby. Dobročinnost.

**Levi:** Spravedlnost soudu. Starost o druhé a láska k bližnímu.

**Israel:** Zákony o plodech stromů. Zákaz krve. Úcta ke stáří.

**Revi:** Rovnoprávnost cizinců. Poctivost vah a měř.

**Chamiš:** Zákaz lidských obětí. Zapovězení hadačství a čarodějnictví.

**Šiš:** Sexuální omezení.

**Šví:** O zvrácenostech Kenaanců.

**Maftir:** Příkaz rozlišovat mezi čistým a nečistým zvířetem.

**Haftara (Amos 9:7-15):** Výjimečnost židovského národa závisí na plnění Božích příkazů.

## Vyzkoušejte se

Klíčové pojmy z této paraši jsou začarovány do obrázků. Vaším úkolem je rozkrýt jednotlivá slova.



## Dvar Torá

### VEHIKDAŠTEM...

Paršat Kedošim nabízí zajímavou gematrii. Je v ní psáno: VEHIKDAŠTEM VEHJITEM KDOŠIM KI ANI HAŠEM ELOKEJCHEM, což představuje jakýsi pomyslný vrchol celé sidry: „Posvěťte se a buďte svatí, neboť já jsem HAŠEM Váš Bůh.“ Gematria této věty je 2004, stejně jako věty z žalmů, která naznačuje způsob případného naplnění výše uvedeného příkazu: NECOR LEŠONCHA MERA USFATECHA MIDABER MIRMA, „Chraň svůj jazyk od zlého a nehovoř podle.“

## Rav Sacks: Covenant and Conversation

In his commentary to the command with which our sedra begins - 'You shall be holy, for I, the Lord your G-d, am holy' - Nahmanides makes a famous observation: The meaning is as follows: the Torah has warned us against immorality and forbidden foods, but it permits sexual relations between man and wife, and the eating of certain kinds of meat and wine. Since this is so, a person could think that it is permitted to be passionately addicted to intercourse with his wife, or many wives, and be 'among those who guzzle wine or glut themselves on meat' (Proverbs 23:20) and speak freely of all profanities, since this is not explicitly forbidden. The result is that he will become a scoundrel within the permissible realm of Torah [naval bi-reshut ha-Torah]. Therefore, after listing the specific conduct that is forbidden, the Torah continues with a general command that we practise moderation even in matters which are permitted.

Nahmanides goes on to explain that this is a general feature of Jewish law: detailed examples followed by a general command. Thus in the case of ethics the Torah explicitly forbids certain kinds of conduct, such as theft, robbery, and overcharging in business. But it also contains general rules such as, 'You shall do that which is right and good' (Deut. 6: 18) - which include and going 'beyond the strict requirements of the law' and a willingness, for the sake of equity, to forego the full extent of one's legal rights.

Maimonides arrives at a similar idea, though from a different source: For Lord will establish you as His holy people, as He swore to you, if you keep the commandments of the Lord your G-d, and walk in His ways. (Deut. 28: 9)

From this, he inferred that we are commanded to develop certain traits of character - to be gracious, merciful, and holy, as G-d is gracious, merciful and holy. As his son, Rabbi Abraham, explained in one of his responsa, Maimonides holds that in addition to prescribing or forbidding specific actions, Judaism requires us to develop certain virtues - what Alexis de Tocqueville called 'habits of the heart'. The Torah is concerned not only with behaviour but also with character; not just with what we do but also the kind of person we become.

The point is fundamental. To put it technically, Maimonides and Nahmanides oppose halakhic reductivism and positivism. The first, reductivism, is the idea that halakhah [Jewish law] is all there is to Judaism: the belief that if we have obeyed every law in the Shulhan Arukh, we have done all that is required of us. There is nothing else. Judaism is a set of laws, a code of conduct, a choreography of behaviour and no more.

The second idea, halakhic positivism, is that Jewish law is a self-contained, self-sufficient system with no underlying logic other than obedience to the word of G-

d. It has no further purposes, no ultimate aim, no rationale - at least none that can be known to us.

Maimonides and Nahmanides believed otherwise. They held that there are matters of great religious significance which lie beyond the scope of precise legislation. They cannot be spelled out in terms of exact, exhaustive rules, because life does not obey exact, exhaustive rules.

You can keep all the laws of kashrut, implies Nahmanides, and still be a glutton. You can drink only kosher wine and still be a drunkard. You can be faithful to the laws of marriage and still be a sensualist. He calls such a person a naval bi-reshut ha-Torah, meaning, one who is coarse, crude, self-indulgent but who justifies his conduct by claiming, perhaps sincerely, that he is a strict observer of the law. Likewise, Maimonides was concerned to refute the idea that you could be an observant Jew and at the same time arrogant, insensitive, tactless, prone to anger or pride. Both believed that such people profoundly fail to understand the nature of Judaism.

The law itself points to something beyond the law. Nahmanides located this in the command, 'You shall be holy'. Maimonides found it in the phrase, 'and walk in His ways'. Both, however, were convinced that there is a dimension of the moral and spiritual life that cannot be specified in the form of precise legislation. It has to do with self-restraint, moderation, gentleness, sensitivity, and the thousand other forms of emotional literacy which you cannot learn from a book of rules, but only from experience and example.

The Talmud says (Berakhot 62a) that Rabbi Akiva followed R. Joshua wherever he went, to see how he behaved. The Talmud (Makkot 22b) speaks of the 'foolish' Jews of Babylon who 'stand in the presence of a Torah scroll but not in the presence of a great human being'. A great sage is a living Torah scroll. There are textbooks and there are textpeople. We learn rules from books. But we learn virtue by finding virtuous people and seeing how they behave.

Law is not the whole of Judaism. That is why the Torah contains not only law but also narrative, and why the rabbinic literature includes not only halakhah but also aggadah: stories, speculations, and ethical reflections.

To be conscious of the presence of G-d is to become a different sort of person from one who believes that the physical world is all there is, that there is no authority beyond mere power, and that there is no meaning to existence. There are people who are successful, clever or powerful - but there are also people who are holy, and you can tell it by their demeanour, their way of relating to people. They seem to point to something beyond. That, says Nahmanides, is the challenge in those simple words at the beginning of Kedoshim: 'Be holy'. Holiness is not just what we do but also the kind of person we become.