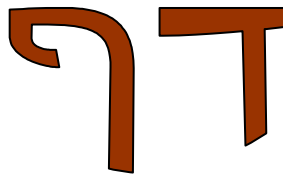


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Paršat Šmini  
22. adar II 5768  
začátek šabatu: 18:10  
konec šabatu: 19:18  
Šabat Para

tfilin 4:37 | východ slunce 5:44 | šma 7:52 | první mincha 12:38 | škia 18:29 | hvězdy 19:02

sledujte 77 on-line na [www.doopravdy.cz/web2](http://www.doopravdy.cz/web2)



## Šmini v číslech

26. paraša v Tóře (z 54) a 3. v knize Vajikra (z 10) obsahuje 6 „paršiot“, 3 otevřené, 3 zavřené skládá se z 91 vět, 1238 slov a 4670 písmen obsahuje 17 micvot, 6 příkazů a 11 zákazů

## Pozor!

V noci ze soboty na neděli začne letní čas a klíčové halachické „zmany“ se posunou o hodinu. Východ slunce bude před sedmou, první čas na minchu před druhou. A příští šabat začne v 19:21 a skončí ve 20:30.

## Zajímavost týdne

Každý ze čtyř speciálních šabatů (ŠEKALIM, ZACHOR, PARA a HACHODEŠ) v sobě ukrývá princip pohledu do minulosti a výhledu na budoucnost. Vždyť i na šabat ZACHOR sice vzpomínáme na dávné zločiny proradného Amaleka, ale současně vnímáme věčný boj s antisemitismem, který skončí až v závěru dní. Judaismus stojí rozkročen mezi minulostí a budoucností. Každý z nás má na sebe pohlížet, jako kdyby právě vyšel z Egypta či zrovna dnes obdržel Tóru. Se vzpomínkami na minulost hledíme vpřed.

Proto v nás sice ještě doznívá purimová kocovina, ale zároveň se už na nás chystá Pesach. Podle tradice se máme měsíc před svátkem věnovat jeho přípravám. Tak tedy, pro začátek, vezme, že letos nás čeká komplikovaný start, kdy Pesach začne hned po šabatu. Půst a hledání chamecu se tedy přesune již na čtvrtek, v pátek budeme pálit chamec, ale jíst ho můžeme ještě i na šabat dopoledne. Tradiční shon bude ohledně LECHEM MIŠNE, protože macesy se ještě jíst nesmí. Někdo to vyřeší MACA AŠIRA, jiný bude spěchat a jíst chamecové chaly do časového limitu. A večer bude třeba zapálit svíčky od hořícího zdroje.

## Alijot v kostce

Kohen: Osmý den zasvěcování Aharona a jeho synů do kněžské služby. Oběti zasvěcení.

Levi: Aharon vykonává kohenskou službu a žehná národu.

Šliši: Nebeský plamen spaluje připravené oběti. Dva Aharonovi synové - Nadav a Avihu - umírají při neoprávněném vstupu do svatyně. Zákaz požívání alkoholu před vstupem do Chrámu.

Revíi: Eleazar a Itamar, Aharovovi synové, pokračují v obětech zasvěcování.

Chamiši: Moše se zlobí na Eleazara a Itamara, Aharon se jich zastává, Moše se omlouvá.

Šiši: Základní pravidla kašrutu. Povolení konzumace přezvýkavých sudokopytníků a šupinatých oploutvených ryb. Výčet zakázaných ptáků. Povolení čtyř druhů kobylek. Předpisy o očištění znečištěného kontaktem se zdechlinou.

Švii: Znečištění a očista nádob a pecí, rituální nečistota zdechlin.

Maftir (z druhého svitku: 4M 19): Příkaz o červené krávi.

Haftara (Jechezkel 36:16-38): Očista Izrael po hříchu modloslužby.

## Vyzkoušejte se

Klíčové pojmy z této paraši jsou začarovány do obrázků.

Vaším úkolem je rozkrýt jednotlivá slova.



## Dvar Torah

VA JISA AHARON ET JADAV...

V Tóře je slovo JADAV (ruce) psáno bez druhého JUD, takže to vypadá spíš jako JADO (ruka). Z toho vyvozují rabíni, že žehnající kněží mají spojit ruce k sobě, aby tvořili jeden celek.

### Rav Sacks: Covenant and Conversation

The second half of Exodus and the first part of Leviticus form a carefully structured narrative. The Israelites are commanded to construct a sanctuary. They carry out the command. This is followed by an account of sacrifices to be offered there. Then, in the first part of today's sedra, the cohanim, the priests, are inducted into office.

What happens next, though, is unexpected: the dietary laws, a list of permitted and forbidden species, animals, fish and birds. What is the logic of these laws? And why are they placed here? What is their connection with the sanctuary?

The late R. Elie Munk offered a fascinating suggestion. As we have mentioned before in these studies, the sanctuary was a human counterpart of the cosmos. Several key words in the biblical account of its construction are also key words in the narrative of creation at the beginning of Genesis. The Talmud (Megillah 10b) says about the completion of the sanctuary, that "On that day there was joy before the Holy One blessed be He as on the day when heaven and earth were created." The universe is the home G-d made for man. The sanctuary was the home human beings made for G-d.

R. Munk reminds us that the first command G-d gave the first human was a dietary law. "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." The dietary laws in Shmini parallel the prohibition given to Adam. As then, so now, a new era in the spiritual history of humankind, preceded by an act of creation, is marked by laws about what one may and may not eat.

Why? As with sex, so with eating: these are the most primal activities, shared with many other forms of life. Without sex there is no continuation of the species. Without food, even the individual cannot survive. These, therefore, have been the focus of radically different cultures. On the one hand there are hedonistic cultures in which food and sex are seen as pleasures and pursued as such. On the other are ascetic cultures - marked by monastic seclusion - in which sex is avoided and eating kept to a minimum. The former emphasize the body, the latter the soul. Judaism, by contrast, sees the human situation in terms of integration and balance. We are body and soul. Hence the Judaic imperative, neither hedonistic nor ascetic, but transformative. We are commanded to sanctify the activities of eating and sex. From this flow the dietary laws and the laws of family purity (*niddah and mikveh*), two key elements of *kedushah*, the life of holiness.

However, we can go further. Genesis is not the only account of creation in Tanakh, the Hebrew Bible. There are several others. One is contained in the last chapters of the Book of Job. It is this that deserves close attention.

Job is the paradigm of the righteous individual who suffers. He loses all he has, for no apparent reason. His companions tell him that he must have sinned. Only this

can reconcile his fate with justice. Job maintains his innocence and demands a hearing in the heavenly tribunal. For some 37 chapters the argument rages, then in chapter 38 G-d addresses Job "out of the whirlwind". G-d offers no answers. Instead, for four chapters, He asks questions of His own, rhetorical questions that have no answer: "Where were you when I laid the earth's foundation? Have you journeyed to the springs of the sea or walked in the recesses of the deep? Does the rain have a father? From whose womb comes the ice?"

G-d shows Job the whole panoply of creation, but it is a very different view of the universe than that set out in Genesis. There the centre of the narrative is the human person. He/she is created last; made in G-d's image; given dominion over all that lives. In Job we see not an anthropocentric, but a *theocentric*, universe. Job is the only person in Tanakh who sees the world, as it were, from G-d's point of view.

Particularly striking is the way these chapters deal with the animal kingdom. What Job sees are not domestic animals, but wild, untameable creatures, magnificent in their strength and beauty, living far from and utterly indifferent to humankind. This is the most radically non-anthropocentric passage in the Hebrew Bible. It tells us that man is not the centre of the universe, nor are we the measure of all things. Some of the most glorious aspects of nature have nothing to do with human needs, and everything to do with the Divine creation of diversity. One of the few Jewish thinkers to state this clearly was Moses Maimonides:

Thus we believe in Creation, and yet need not inquire what purpose is served by each species of existing things, because we assume that G-d created all parts of the universe by His will; some for their own sake, and some for the sake of other beings.

We now understand what is at stake in the prohibition of certain species of animals, birds and fish, many of them predators like the creatures described in Job 38-41. They exist for their own sake, not for the sake of humankind. The vast universe, and earth itself with the myriad species it contains, has an integrity of its own. Yes, after the Flood, G-d gave humans permission to eat meat, but this was a concession, as if to say: Kill if you must, but let it be animals, not other humans, that you kill.

With His covenant with the Israelites, G-d invites humanity to begin a new chapter in history. This is not yet the Garden of Eden, paradise regained. But, with the construction of the sanctuary - a symbolic home for the Divine presence on earth - something new has begun. One sign of this is the fact that the Israelites are not permitted to kill any and every life-form for food. Some species must be protected, given their freedom, granted their integrity, left unsubjected to human devices and desires. The new creation - the sanctuary - marks a new dignity for the old creation - especially its wild, untamed creatures. Not everything in the universe was made for human consumption.