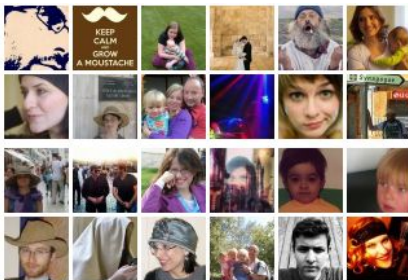




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Vajece 5774



בס"ד

6. kislef 5774
9. listopad 2013



svíčky: 16:12
havdala: 17:18

Mišejakir: 5:57
Nec: 7:06

Sof Zman Šema: 9:25
Sof Zman Tfila: 10:12
Mincha Gdola: 12:09
Škiat hachama: 16:26
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Šekalim 22
Mišna Avoda Zara 4:2
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Bekicr

Když Jákov utíkal před svým bratrem Esavem, okradl ho, podle midraše, synovec Elifaz o veškerý majetek. Jákov pak čtrnáct let pilně studoval Tóru v učebně Šema a Evera, než se definitivně vydal k Lavanovi. Lavan ho tisíckrát podvedl. Ráchel vyměnil za Leu, veškeré dohody otočil proti Jákovovi, ale ten, i v těžkých podmínkách, v nepřátelském prostředí plném nedůvěry a opovržení, zůstal věrný způsobům, které ho naučil otec Jicchak a dědeček Avraham. Navzdory vědomí, že příští setkání s bratrem ho může stát holý život, živil poctivě své čtyři ženy a dvanáct dětí.

Nikdo by se nemohl divit, kdyby Jákov podlehl. Mohl by se kurátor tehdejší sociálky divit, kdyby zjistil, že Jákov žije v rozvrácené domácnosti, že nechal děti na pospas Lavanovu okolí. Nemohl. Ale Jákov svůj boj vyhrál. Kde k tomu všemu vzal sílu? U Šema a Evera, během těch čtrnácti let na ješivě. Během čtrnácti let, kdy byl ponořen do studia Tóry a modliteb, obklopený čistotou a svatostí.

Jákovova cesta je dodnes skvělým příkladem. Schopnost počítat zlomky z dětí slušné lidi neudělá. Chcete mít židovské vnuky? Učte své děti alef-bet a dopřejte jim kvalitní židovské vzdělání.

Marie Terezie na nás ušila boudu. Zavedla povinnou školní docházku a svěřila děti svých poddaných do rukou vyvolené elity - učitelů. A rodiče zlenivěli, možná i rezignovali. Pět dní v týdnu na mnoho hodin odkládají své děti do budov s nápisem *škola* a doufají, že se jim děti vrátí domu šťastné, vzdělané a vychované. A raději strkají hlavu do písku před skutečností, že mnoho věcí se ve školách dělá prostě proto, že se "to tak dělá", že se děti učí mnoho zbytečností prostě proto, že "to tak má být". "To snad nemyslíš vážně?!" slýchal Jákov od tchána Lavana. Často.

Pro děti

Prohlédněte si titulní obrázek Dafu... Na obrázku vidíte staršího muže, čtyři ženy a dvanáct chlapců. Celou velkou Jákovovu rodinu. Jákov je onen starší pán. Pod ním jsou jeho čtyři manželky a jejich dvanáct synů. To byli ve své době jediní Židé na světě. Jákov měl ve svém životě velmi mnoho starostí. Často to vypadalo, že se proti němu všichni spikli. Od narození jeho bratr Esav, později tchán Lavan. Chamor a Šchem. Jedenáct synů, kteří prodali Josefa. Ale přes všechny obtíže Jákov vždy našel sílu pokračovat, nikdy se nevzdal. To je umění, které bychom se měli od něj naučit. Až se vám bude zdát, že je vše špatně, vzpomeňte si na praotce Jáкова a zatněte zuby. :)

Minjanoviny

- Vítáme mezi námi Meira Cvi Hirše a Alizu Ester.

Musagim čili pojmy

Máte pocit, že se se svými znalostmi judaismu pohybujete v začarovaném kruhu? Že narážíte na stále stejné informace a chcete vědět víc. Učíte své děti na Roš hašana o jablku, medu a šofaru a nevíte, jak dál. Od toho jsou Musagim rav Šmuela Katze.

Mezi učenci panuje poměrně značná obliba podivných zkratek. Někdy si opravdu člověk musí polámat hlavu, aby je rozkódoval. Víte co je to:

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Rav Sacks: Light in Dark Times

What is it that made Jacob – not Abraham or Isaac or Moses – the true father of the Jewish people? We are the “congregation of Jacob,” “the children of Israel.” Jacob/Israel is the man whose name we bear. Yet Jacob did not begin the Jewish journey; Abraham did. Jacob faced no trial like that of Isaac at the binding. He did not lead the people out of Egypt or bring them the Torah. To be sure, all his children stayed within the faith, unlike Abraham or Isaac. But that simply pushes the question back one level. Why did he succeed where Abraham and Isaac failed?

It seems that the answer lies in this week’s parsha and the next. Jacob was the man whose greatest visions came to him when he was alone at night, far from home, fleeing from one danger to the next. In this week’s parsha, escaping from Esau, he stops and rests for the night with only stones to lie on and has an epiphany:

He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it ... When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.” He was afraid and said, “How awesome is this place! This is none other than the house of God;

this is the gate of heaven.” (Gen. 28: 12-17)

In next week’s parsha, fleeing from Laban and terrified at the prospect of meeting Esau again, he wrestles alone at night with an unnamed stranger.

Then the man said, “Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome” ... So Jacob called the place Peniel, saying, “It is because I saw God face to face, and yet my life was spared.” (Gen. 32: 29-31)

These are the decisive spiritual encounters of Jacob’s life, yet they happen in liminal space (the space between that is neither starting point nor destination), at a time when Jacob was at risk in both directions, where he came from and where he was going to. Yet it was at these points of maximal vulnerability that he encountered God and found the courage to continue despite all the hazards of the journey.

That is the strength Jacob bequeathed the Jewish people. What is remarkable is not merely that this one tiny people survived tragedies that would have spelled the end of any other people: the destruction of two temples, the Babylonian and Roman conquests, the expulsions, persecutions and pogroms of the Middle Ages, the rise of antisemitism in nineteenth century Europe and the Holocaust. After each cataclysm, it renewed itself, scaling new heights of achievement.

During the Babylonian exile it deepened its engagement with the Torah. After the Roman destruction of Jerusalem it produced the great literary monuments of the Oral Torah: Midrash, Mishnah and Gemara. During the Middle Ages it produced masterpieces of law and Torah commentary, poetry and philosophy. A mere three years after the Holocaust it proclaimed the state of Israel, the Jewish return to history after the darkest night of exile.

When I became Chief Rabbi I had to undergo a medical examination. The doctor put me on a treadmill, walking at a very brisk pace. “What are you testing?” I asked him. “How fast I can go, or how long?” “Neither,” he replied. “What I am testing is how long it takes, when you come off the treadmill, for your pulse to return to normal.” That is when I discovered that health is measured by the power of recovery. That is true for everyone, but doubly so for leaders and for the Jewish people, a nation of leaders (that, I believe, is what the phrase “a kingdom of priests” means).

Leaders suffer crises. That is a given of leadership. When Harold Macmillan, prime minister of Britain between 1957 and 1963, was asked what was the most difficult aspect of his time in office, he replied, “Events, dear boy, events.” Bad things happen, and when they do, the leader must take the strain so that others can sleep easily in their beds.

Leadership, especially in matters of the spirit, is deeply stressful. Four figures in Tanakh – Moses, Elijah, Jeremiah and Jonah – actually pray to die rather than continue. Nor was this true only in the distant past. Abraham Lincoln suffered deep bouts of depression. So did Churchill, who called it his “black dog.” Gandhi and Martin Luther King both attempted suicide in adolescence and experienced depressive illness in adult life. The same was true of many great creative artists, among them Michelangelo, Beethoven and Van Gogh.

Is it greatness that leads to moments of despair, or moments of despair that lead to greatness? Is it that those who lead internalize the stresses and tensions of their time? Or is it that those who are used to stress in their emotional lives find release in leading exceptional lives? There is no convincing answer to this in the literature thus far. But Jacob was a more emotionally volatile individual than either Abraham, who was often serene even in the face of great trials, or Isaac who

was more than usually withdrawn. Jacob feared; Jacob loved; Jacob spent more of his time in exile than the other patriarchs. But Jacob endured and persisted. Of all the figures in Genesis, he is the great survivor.

The ability to survive and to recover is part of what it takes to be a leader. It is the willingness to live a life of risks that makes such individuals different from others. So said Theodor Roosevelt in one of the greatest speeches ever made on the subject:

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat. (Theodor Roosevelt, Speech at the Sorbonne, April 23, 1910)

Jacob endured the rivalry of Esau, the resentment of Laban, the tension between his wives and children, the early death of his beloved Rachel and the loss, for twenty-two years, of his favourite son Joseph. He said to Pharaoh, “Few and hard have been the years of my life” (Gen. 47: 9). Yet on the way he “encountered” angels, and whether they were wrestling with him or climbing the ladder to heaven they lit the night with the aura of transcendence.

To try, to fall, to fear, and yet to keep going: that is what it takes to be a leader. That was Jacob, the man who at the lowest ebbs of his life had his greatest visions of heaven.

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