



Shabbat Shalom from Torah MiTzion

Torah MiTzion of St. Louis — torahmitzion.org/StLouis



The Progression of Kedusha in Sefer Vayikra

Arik Speaker, Director of the Lilmod program and head of the European desk at Torah MiTzion

We are drawing close to the completion of Sefer Vayikra, the book of Kedusha – Holiness— and the third of the five books of the Torah, the true heart of the Divine words and commandments to the nation.

Looking at the macro view, trying to identify the process, or more accurately, the progress of the book of Kedusha I think we can identify the following: the Torah moves from the **holy work or worship**, to a **holiness of people** continuing with the **holiness of time** and finally the **holiness of place**.

The first parshot, **Vayikra**, **Tzav**, and **Shmini**, speak about the holy worship, Avodat Hakodesh, centered on the Temple. All that is related to the 'Korbanot' and the ancillary details (wine, flour, salt) — who, when, where, are found here.

After that we have the second type of Kedusha — the personal Kedusha, centered on the body and the actions of individuals. Parshot **Tazria** and **Metzora** address *tuma* and *tahara* – purity and impurity, the first step allowing one to achieve Kedusha. These are the 'don'ts'.

Then we learn of the 'does' in parshat **Kedoshim**, an entire parsha that speaks about nothing other than what we need to do in order to achieve holiness. And after that we continue with the first half of parshat **Emor**, dealing with the Kohanim – the holiest individuals of the Nation.

You may have noticed that I conveniently skipped a parsha – parshat **Acharei Mot**, which is placed between Metzora and Kedoshim. In my defense I have to say – it's not me, rather it is the Torah itself. Parshat Acharei Mot is clearly anachronistic. This parsha "should" be placed immediately after Shmini since it relates the story about the deaths of Nadav and Avihu. However in light of our analysis, we could argue the following: Acharei Mot is actually the chain that combines holiness of work and of individual. After we read about the holy service of the Temple in the last few parshiot - a service that seems disconnected from the degree of holiness of the individual - we see in this parsha that in order to achieve its highest form - the Temple service of the High Priest on Yom Kippur, we also require the holiness of the individual.

After completing these two types of holiness - of individual and of worship (concepts that were quite common in many other ancient societies) Sefer Vayikra begins to surprise us. Two further types of holiness introduced, both that were

seldom considered in those other societies.

The second half of parshat **Emor** allows us to discover that time itself can be holy, can have certain qualities that other days and times do not. Doing the exact same action on Shabbat and on Sunday can have a profoundly different meaning. Eating the same on the 14th and on the 15th of Nissan makes a world of difference. Naturally, the same goes for all Holy-days.

Going from the seventh day (Shabbat), to seven consecutive days (Pesach), to 7 weeks (Shavuot) to the seventh month (Tishrei) and then of course in parshat Behar the seventh year (Shmita) and seven times seven years (Yovel) we can enjoy the full potential of all these special times.

But now the Torah reveals its special surprise. A concept that is not present in any other society. Land can also be holy. Land which is normally seen as the most physical element, can also independently have qualities, needs and holiness, as we see in parshat **Behar** and even more so in parshat **Bechukotai** at the end of the terrible disasters that could, G-d forbid, happen to the nation. Shmita is not only there for us to rest, to learn, to open our fields to the poor. Shmita is needed for the sake of the Land itself. The Shmita is called 'Shabbat Ha'aretz' as the second pasuk says: "*The Land shall observe a Sabbath*", and in Bechukotai, if we will be expelled from the Land: "*Then the Land will be appeased for its sabbaticals during all the years of its desolation, while you are in the land of your foes*".

It is now that Sefer Vayikra has completed its deep and rich description of true and total holiness.

Just after Yom Ha'atzmaut, celebrating the fact that Hashem reversed the process in this last pasuk, we need to remember that although the Land does serve us in our search for Kedusha, it also can work in the reverse direction. It has its own intrinsic Kedusha, and we are here to bring it to achieve its full potential.

We hear a constant quarrel regarding to whom the Land of Israel belongs. In a certain way it belongs to no one other than to Hashem. We belong to the Land.

May we continue to witness the re-uniting of the land with the nation that both longs for it and belongs to it.

Mishnat Pinchas & Sarah

5 minutes after the start of Shabbat kiddush
Young Israel Beit Midrash

Mishmar Learning

Thursday nights
Young Israel 8:30-9:30 PM

Israeli Baking with Roni

6-7 grade this Sunday
4:00—5:30 PM
Roni for details: 825-9836

Shabbat Meals with the Bnot Sherut

Call Debby Schuman to arrange: 727-3123

Lag B'Omer Celebration

Sunday May 18
@ Bais Abraham
5:00 PM Kids Activities 6:00
PM BBQ | Music | Bonfire
Advance reservations by
Monday, May 12:
\$6 each (4 years old+)
\$9 at the door
721-3030
office@baisabe.com

Bnei Akiva

Meetings this
Shabbat
6:25—7:35 PM
@ Young Israel



Chevraya Bet Seudah Shlshit and Havdalah
this Shabbat, May 10
After Bnei Akiva @YI

Seudah Shlshit for Chanichim and Madrichim
6:00 - 7:30 PM
May 17 @ Young Israel

Closing Event: Brunch for Families
June 8, 10 AM—12 PM
@ Bais Abraham

Shabbat Times

	JLM	STL
Begin	7:06	7:43
End	8:07	8:47





Last week's location: Hazerim Air Force Museum, Beer Sheva

The purpose of the Air-Force Museum, located at the military air base of Hazerim near the city of Beer Sheva, is to restore and preserve the military air history of Israel.

Approximately 150 aircraft that served the Israeli Air Force, including those retired from service and others that were captured by Israel are on exhibit. Some of these planes, such as Ezer Weizman's legendary "Spitfire" and the "Yellow Harvard" are maintained and flown periodically. You can also find modern aircraft manufactured by Boeing, as well as the prototype of the shelved Israeli 'Lavi' and the once popular French Phantom.

The museum was founded in 1985 and opened to the public in 1991. It was the dream and initiative of one man who is still identified with the museum, Yaakov Turner. Turner, a former Air Force officer, had the idea to establish a museum when he was appointed as commander of the Hazerim Air Base in 1977. From then on, he began collecting old aircraft retired from service that were scattered all over the country. Although Turner, former chief of the Israeli police and former mayor of Be'er Sheva, will be celebrating his 80th birthday next year, he remains entirely vested in the

museum. He lives most of the week in Beersheba while his family resides in Ramat Gan.

After the invention of the airplane, Eliezer Ben Yehuda coined the word "aviron", which is both similar to the French word *avion*, and the Hebrew word for air — *avir*. But for reasons not completely clear, Chaim Nachman Bialik strongly objected to this term and suggested the word *matos*, which is based on the word for flight. After the creation of the state both the Air Force and El-Al favored the use of Bialik's word, and thus the term 'aviron' is rarely used nowadays.

Yishar Koach to
Yossi Orenstein,
the first to have
provided
the correct answer.



**Where was this photo
taken?**

**Please send answers to
arik@torahmitzion.org**

The answer, further information about this location as well as the name of the first person to recognize this site will be published in next week's edition.

Mazal tov to Rav Boaz and Hefsti Genut, the first Torah MiTzion shlichim to St. Louis (2003–2006), on the bar mitzvah of their son, Gilad!

Torah MiTzion was established in 1995 with the goal of strengthening Jewish communities around the globe and infusing them with the love for Torah, the Jewish People and the State of Israel. Over the past nineteen years Torah MiTzion's shlichim have inspired and enriched their host communities through a wide range of formal and informal educational programs.

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