

זכור אתיום השבת לקדשו.
ששת ימים תעבד ועשית כל-מלאכתך,
יוום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BECHUKOTAI

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בס"ד



TO KNOW G-D BEN ROTHSTEIN SHEVET AVICHAI

Bechukotai contains the first iteration of the infamous consequences for the Jewish people should they abrogate covenant, these verses known collectively as the to-chacha, or rebuke. As the Torah narrates the deteriorating state of the Jewish people, it uses the idiom

ואם תלכו עמי קרי

And if you walk with me [in] happenstance

This noun, keri, is obscure in this passage, and the meaning of this idiom is not entirely clear. The Torah continues and says that, should we continue to walk in keri, then **והלכתי אף אני עמכם בקרי**; G-d will respond in kind, and so-to-speak, 'walk with you in happenstance.' What does this phrase mean?

Perhaps it is to be understood in terms of infusing our lives with G-d-consciousness. The way in which we live our lives should be, as committed Jews, a theocentric one, and not one in which we artificially split between our 'religious' life and our 'secular' one. To the degree to which we are conscious of G-d, G-d is conscious of us. Hence the anecdote in which the Kotzker Rebbe is asked, 'where is G-d,' to which he replies, 'wherever you let him in.'

The antithesis of this religiously-informed life is existentialism, where all events and indeed reality itself, are fundamentally meaningless. About Amalek, who refuse to accept the providential nature of the Jewish people, we are told that **'קרה בדרך'** (same root as keri), they 'happened upon you on the way;' this existentialist perspective undercuts the very foundation of theistic life.

It is worth noting that the letters קרי are shared between this root of keri, happenstance, and that of kar, meaning cold. Contemporary language can be used to illustrate this idea well. Do we live in a responsive world in which interaction with the Almighty is possible, or do we live in a 'cold,' unresponsive world, where nothing can be attributed meaning? The Torah is thus warning us away from engaging with Him in a happenstance way, lest He reciprocate. But what does it mean to treat G-d as happenstance?

The Rambam opens the first part of his magnum opus, the Mishneh Torah, with the halacha **'ידע שיש שם'** **'מוציא ראשון'**; 'to know that there is prima causa.'

Many people (mis)understand the Rambam's words as referring solely to the pursuit of intellectual knowledge, deductive proofs of G-d's existence, without any further development. However, as Erich Fromm points out in *The Art of Loving*, there are two types of knowledge: the first is simply intellectual knowledge, through which one individual learns more about another. This knowledge however is ultimately unfulfilling. The second is knowledge through the subsequent 'act of love, transcending thought... the daring plunge into the experience of union.'

When we are commanded to know G-d, this is knowledge in the most intimate sense, brought about by experience of G-d in one's life. To treat our experience as bereft of meaning, to consider reality devoid of its Creator is to treat G-d Himself as happenstance. Through G-d's creations and deeds, we come to know G-d - in both senses - and thereby come to love Him.

BEN WILL BE THE CHINUCH WORKER FOR 5783

SHABBAT TIMES

London	In 20:47 Out 22:13	Oxford	In 20:50 Out 22:20	Leeds	In 21:02 Out 22:40
Manchester	In 21:06 Out 22:40	Bristol	In 20:53 Out 22:23	Liverpool	In 21:05 Out 22:42
Cambridge	In 20:46 Out 22:18	Birmingham	In 20:56 Out 22:29	Jerusalem	In 19:01 Out 20:19

WHAT DO YOU LIKE ABOUT LISHMAH?

Every Tuesday evening, Bogrot and Sixth-Form girls meet at the London Bayit to learn Torah at the Lishmah Bet Midrash Programme. Our Shabbat Lashem Correspondant caught up with participants Abi Levy (Shevet Orot), Tova Liebert (Shevet Morasha), Shoshana Rothstein (Shevet Avichai), and Rosa Pearlman (Shevet Orot), to hear their take on the programme.

Why do you go to Lishmah?

Tova: I go to Lishmah for 2 main fundamental reasons - firstly I absolutely love being part of a women's open bet midrash that takes Talmud Torah for women very seriously and provides a very high level learning experience, but additionally I believe everyone that goes also plays a performative role in ensuring the growth and normalisation of regular high level female Torah study.

Abi: I go to Lishmah as it's an amazing learning programme where I have the opportunity to both learn and teach Torah, and see my friends as well!

Rosa: I have always enjoyed learning Torah, and when I came back from sem I wanted to find places to learn as a young woman. I heard that Lishmah has both time for chavruta learning and shiur which is exactly what I was looking for. Even though my chavruta is over video call, I much prefer being in a Beit Midrash setting as it is a great chance to be surrounded by other people in an environment of Torah.

Shoshana: I go to Lishmah to learn in a warm and friendly Bet Midrash environment that is filled with other women learning Torah and where I am given the opportunity to learn from other women and teach other women Torah

What are you currently learning in Lishmah?

Abi: I am learning Gemara Masechet Succah.

Shoshana: I'm learning Masechet Chagiga with my amazing chavruta, Dania!

Tova: I am learning Masechet Avodah Zara and go to the Succah Chabura!

Why is a programme like Lishmah important?

Abi: I think a program like Lishmah is so important as there aren't so many programmes for women where both high school and post high school madrichot/bogrot can learn together, and it's so nice to be able to do that. The style is also amazing as for the chabura that I'm in, we will take turns to lead it each week, which is amazing for developing my own skills.

Shoshana: A programme like Lishmah is so important to provide women with the opportunity to come together and learn in an intellectual and exciting way, building skills and being inspired by what they are learning. It's also important to have programmes like Lishmah which encourage women to carve time regularly out of their schedules for learning, which promotes the importance of women learning Torah.

What have you gained from coming to Lishmah?

Rosa: A skill that I have developed from Lishmah is leading shiur. During my year in Nishmat I was taught that it is important to not only learn Torah, but also pass it on, so I am glad for the chance to do so.

Abi: I've definitely gained textual and Gemara skills since coming to Lishmah, I've also learnt how to prepare and teach a daf of Gemara to a chabura. And of course I've learnt that learning Torah should always be lishmah!!!



For more information about Lishmah, contact Dania at chinuch@bauk.org

SNAPSHOT FROM THE CHOVERET

The Choveret is the educational handbook that Bnei Akiva UK madrichim use to create their activities and discussions in Sviva each week. This week, it looks at Yerushalayim.

You may have heard Jerusalem described by Jewish texts in some unusual terms: “the centre of the world,” “the point at which the world was created from,” “the cornerstone of the world.” Presumably our sages were not talking literally when they said those things, so what was it they were trying to convey to us?

The origin of the word “Yerushalayim” is actually extremely interesting and can help us understand what exactly the city means to us. The first time it is mentioned in the Torah, Noach’s son, “king of Shalem,” (Malki Tzedek – also known as Shem) comes out to greet Avraham with bread and wine.

The second time we see Jerusalem is at the sacrifice of Yitzchak, where Avraham gives the place his own name:



So Avraham called the place “Yirah” – fear, awe and appreciation of Hashem. By contrast Shem called the place “Shalem” – completeness. These were then combined together to make – Yerushalayim!!

A Jewish commentary called the Meshech Chachmah explains how this naming process makes such beautiful sense. Avraham’s life was all about G-d-consciousness and making other people aware of and in awe of the presence of Hashem. So he came across Jerusalem and named it after that. Shem witnessed the destruction of the entire world around him because people were violent and evil towards each other. So he devoted his life to kindness, social unity and completeness. He calls the place “completeness” after that. Both Avraham and Shem are able to see their life-ideal and ultimate dream in Yerushalayim.

This explains why our sages call Jerusalem the cornerstone of the world. A cornerstone laying ceremony is the first point in the building of a building that someone’s dreams begins to become a reality. Yerushalayim was where both Avraham and Shem envisaged their dreams becoming a reality.

YOM YERUSHALAYIM WORDSEARCH

R	Y	H	R	I	T	M	D	Y	H	A	H	M	Y
B	A	S	S	M	I	H	A	V	I	A	A	B	E
E	V	Y	L	I	H	E	V	A	H	R	U	A	R
T	R	Y	M	D	A	A	I	S	H	R	A	A	U
H	A	I	E	Y	S	Y	D	H	A	M	S	H	S
A	H	Y	R	I	H	L	H	A	R	H	A	K	H
M	A	L	B	E	E	H	A	L	H	H	C	L	A
I	M	R	B	T	M	A	M	E	A	H	H	A	L
K	M	M	O	T	B	M	E	M	B	L	H	U	A
D	A	K	A	O	H	I	L	L	A	A	R	V	Y
A	C	A	V	O	R	H	E	H	Y	L	T	R	I
S	R	A	A	A	Y	A	C	A	I	A	B	E	M
H	I	A	E	B	H	O	H	U	T	H	A	A	I
E	A	M	A	B	H	H	E	A	S	M	R	T	O

Hashem
Yerushalayim
Rova
David Hamelech
Avraham
Kotel
Har Habayit
Yirah
Shalem
Bet Hamikdash

WHAT'S GOING ON?

- Lishmah is now open to **all Bogrot and Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA

- Calling all male Bogrim! Join **Rav Joel** for a **Va'ad** on Tuesday evenings at 10:15!

- **London Student Bet Midrash** is taking place weekly on **Thursday evenings** for high school and university students. For more info about London or Birmingham SBM email chinuch@bauk.org

- Don't miss our **Tikkun Leil Shavuot** Programmes taking place in both **London** and **Manchester!**

- Keep an eye out for **exciting Bnei Akiva updates** for all ages!

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiaktivauk)** to get regular updates with what is going on in the Tnuva.

- Visit **bauk.org/feedback** for contact details for all Mazkirut members and to leave any general feedback!

BNEI AKIVA UNITED KINGDOM

55

ירושלים בלב

Yerushalayim BA

Running to Jerusalem

Save The Date

כ"ח אייר

29\05

Come join us for an adventure walk around the 'old city' starting in Broughton park at 3:30pm, finishing at the Bayit for a celebratory BBQ at 5pm

BNEI AKIVA

BNEI AKIVA UK INVITES ALL CHAVERIM TO...

TIKKUN LEIL 5782

8:30PM - 3:00AM
@ THE LONDON BAYIT

Rabbi Daniel Rowe

Rabbi Raphael Zarum

Joanne Greenaway

טוב להודות לה

YOM YERUSHALAYIM

MUSICAL SHACHARIT

With Lights Breakfast

@ THE BAYIT
SUNDAY 29TH MAY
8:45AM

FOR DETAILS RAV ARI:
07784043318

TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT DANIA AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)