

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

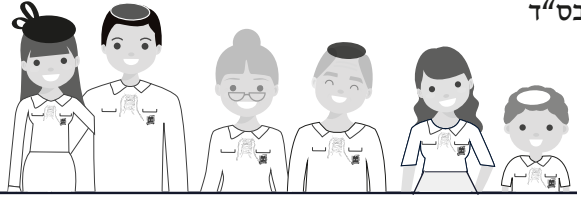
PARASHAT SHELACH LEKHA  
28<sup>TH</sup> SIVAN 5783  
16<sup>TH</sup> & 17<sup>TH</sup> JUNE 2023  
VOLUME 33 ISSUE 29



בס"ד

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK



## SPIRITUAL BREAD

JOEL UCKO  
SHEVET MORASHA

In my family the highlight of every week is my Mum's homemade hot challah, fresh out of the oven on a Friday. Can anything in life really beat it? However, the beauty of challah is not just its chemistry or skill, but the underlying *mitzva*. During the baking process, a small amount of dough is lifted and declared as 'challah'. It is this spiritual element that elevates the bread from a simple loaf to a meaningful act of fulfilling a *mitzva*. It says in this week *parasha*:

דָּבַר אֱלֹהֵינוּ יִשְׂרָאֵל וְאָמַרְתָּ אֵלֶיךָ בְּבֹאֲכֶם אֶל-הָאָרֶץ  
אֲשֶׁר אֲנִי מְבִיא אֲתֶיכֶם שָׁמָּה: וְהָיָה בְּאֲכֹלְכֶם מִלֶּחֶם  
הָאָרֶץ תְּרִימוּ תְרוּמָה לַיהוָה: רְאשִׁית עֲרֹסְתֵיכֶם חֵלֶה  
תְּרִימוּ תְרוּמָה כְּתְרוּמַת גֶּרֶן בֵּן תְּרִימוּ אֹתָהּ:

When you arrive in the land to which I am bringing you, and it shall be when you eat from the bread of the land, you shall set aside a gift... From the first portion of your dough you shall give unto the Lord a portion for a gift throughout your generations." (*Bemidbar* 15:18-21)

The *mitzva* of *hafrashat challah* originates from *parashat Shelach Lekha*, following the story of the spies' transgression, which resulted in the Bnei Yisrael wandering in the desert for 40 years. It further originates from the time of the *kohanim* in the Beit Hamikdash who would take this separated *challah* to provide for their families as they carried out their duties. (It should be noted that *Mishna Shabbat* 2:6 connects the *mitzva* of *Hafrashat Challah* to women, although this is discussed and debated in great depth.)

Rav Soleveitchik *zt"l* appears somewhat puzzled by the placement of this *mitzva*. Why not include it in *parashat Korach* prior to the laws of *teruma* (offering) and *ma'aser* (tithing) being given? One answer he gives is that *teruma* and *ma'aser* are specific to produce grown in the land of Israel, whereas *hafrashat challah* applies regardless of where the wheat is grown. However, there is a deeper meaning in the placement of this *mitzva*. The punishment of the spies for lacking faith in the people's ability to conquer and settle the land highlights a significant lesson: when people have *emuna* and *bitachon*, their efforts in overcoming challenges are blessed. It emphasises the significance of optimism, perseverance, and resilience in difficult situations. The *mitzva* of *hafrashat challah* symbolises God's involvement in one's material success. It highlights the importance of acknowledging God's presence even in the smallest aspects of life, like a ball of dough. This act of awareness elevates our connection to the divine and our appreciation of God's presence in the world.

Personally, each week I am inspired by the number of Challah bakes that I witness taking place via social media. *Hafrashat challah* has the power to aid one's *refuah*, one's need for livelihood, and one's need for stability. According to Rav Rimon, the lesson of *hafrashat challah* serves as a reminder that all our achievements, even when we feel powerful and successful, come from Hashem. *Hafrashat challah* provides us with the ability to have *emuna* and *bitachon* through all our experiences we have in life. It provides us with the opportunity to create a physical link to our spiritual connection with Hashem, to enable us to receive blessings in all we ask for from Hashem.

**JOEL IS IN SHEVET MORASHA AND WAS T.O. ON BET  
BASE MACHANE 5782**

London	In 21:06 Out 22:27	Leeds	In 21:27 Out 23:07	Birmingham	In 21:20 Out 22:52
Manchester	In 21:27 Out 23:05	Nottingham	In 21:20 Out 22:55	Liverpool	In 21:30 Out 23:08
Thaxted	In 21:08 Out 22:38	Brighton	In 21:04 Out 22:29	Bristol	In 21:17 Out 22:45
Cambridge	In 21:10 Out 22:41	Oxford	In 21:14 Out 22:42	Jerusalem	In 19:11 Out 20:29

# POST-MODERNISM IN THE EYES OF RAV KOOK

## PART 2: THE SCORNFUL PERSON



Last week we learned that according to David Hamelech there are three types of people who aren't tzaddikim. But, whilst we are told that the wicked (Rasha) and the sinner (Chatah) will be judged before Hashem, regarding

the scornful (letz) nothing is described. The answer seems to be simple, but with a bit of a twist.

While the wicked and the sinner are judged in the next world, the scornful is not, as has already received his 'reward'; he has lost everything in this world already. In his eyes, nothing has significance, nothing is important, so there is no moral ability to judge him. In some ways, the scornful person is a mystery. How can there be someone who truly believes or feels that nothing at all matters? In our world of beliefs, things have a meaning and a purpose, as Hashem is the one planning and running the world. If even one thing has meaning, then anything that is connected to it has meaning, and so everything has meaning.

Rabeinu Sa'adia Gaon (RaSa"G), in his book Emunot Ve'Deot describes 13 different theories how the world was created; there is the Torah's belief and 12 more. The penultimate theory is based on the notion that our senses can't be trusted. Meaning, if I see something with my eyes, it doesn't mean that the object is indeed there – rather, it could be that my mind is tricking me. We can say the same thing about our other senses too. The final theory he calls the theory of the "stubborn ones". He describes that not only do they not ascribe any value to senses or thoughts, but they do not believe in objective truth or falsehood either. There is no meaning to anything.

How can we deal with this group? According to RaSa"G, there is only one solution: we should hit

them very hard or starve them until they admit that their senses are real. Slowly they will be brought back to a level of accepting the most basic part of life's formation. RaSa"G goes on to say that if even that doesn't help, then nothing will help these people, and we should give up on them. This is a very harsh stand, and very disturbing when we think of it. It means that there is a deadlock on the ability to think, and where the ability to think is blocked – there lies the scornful person. We can say that, at least according to RaSa"G, the post-modernist is someone whom it is impossible include in our social world. Our ability to live is based on facts, on true and false, on senses and thoughts. Someone who thinks that none of those really have any meaning is

someone lacking the most basic attributes needed to live in this life.

**"OUR ABILITY TO LIVE IS BASED ON FACTS, ON TRUE AND FALSE, ON SENSES AND THOUGHTS. SOMEONE WHO THINKS THAT NONE OF THOSE REALLY HAVE ANY MEANING IS SOMEONE LACKING THE MOST BASIC ATTRIBUTES NEEDED TO LIVE IN THIS LIFE."**

Thus their life is so miserable that there is no need to judge them in the next world. This person has no future, and taking care of this issue is out of our hands. Our "weapons" are logic, facts, thoughts, truth and life experience, but none of them mean anything to the post-modern individual. We see today how the post-modern theory has taken over so much of our society. If we view it to

be something so problematic, and still there is nothing we can do about it, as we don't have the right arsenal with which to address the issue.

If so, this is to be left to Hashem to deal with. Postmodernity can be dealt with only by Hashem, and it means that this phenomenon of great significance is even more of a mystery to us. In the next few weeks, we will explore some different ways to understand what this means to us, and how it should influence our hashkafa.

**RAV AVICHAH GOODMAN IS IN SHEVET NETZACH AND IS THE RAV SHALIACH OF BNEI AKIVA. TO CONTACT THE RAV, EMAIL [RAV@BAUK.ORG](mailto:RAV@BAUK.ORG).**

# THIS MONTH IN PICTURES



Clockwise from left: The Hanhalla meeting with HE Ambassador Tzipi Hotovely at the Israeli embassy; R' Doron Podlashuk giving a shiur to bogrot at Lishmah; Rav Avichai speaking at Bnei Akiva, Mizrachi and BES' Yom Yerushalayim event, and Vaad with special guest, former Rav Shalich Rav Joel.

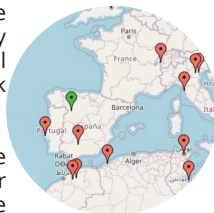


## TORAH FROM AROUND THE WORLD ISAAC CANPANTON | NAHALA 1<sup>ST</sup> TAMMUZ



I have been instructed by the Mazkir to stop flying around all over the place, creating a huge carbon footprint for the Tnuva. In fact, we have a deal with Print Releaf, whereby once we print enough pages, they plant a tree in Ireland. We've planted 66% of a tree! Anyway, with this in mind I've booked a 23-day cruise across the Atlantic, departing Buenos Aires and docking at Barcelona. See you next month!

Rabbi Yitzchak ben Ya'akov Canpanton was one of the greatest sages of Christian Spain in the years before the expulsion. We know that he died in 1463 in Peñafiel, Spain, but it's unclear when he was born; numerous traditions from those who lived at the end of the 15th century record his age at death as 103! He managed to make a significant name for himself, with contemporary sources calling him 'The Gaon of Castille'. His only surviving work is a short booklet entitled *Darkhei HaTalmud*, or 'Ways of the Talmud', in which he combined methodology and pedagogy with a dictionary of the technical legal terms found in the Talmud – the first work to present these ideas in this way.



Now, I have a bone to pick with Graetz (the historian), who has some harsh words for this man of renown. In the context of the general decline of Spanish Jewry at the time, he writes that Canpanton 'produced nothing beyond a work which exhibited neither genius nor learning,' and that he 'passed, in his day, for the Gaon of Castile.' Let us consider, for a moment, the situation: the Spanish Jews are subject to multiple pogroms, scholarship is dwindling and the forced conversion of Jews is slowly being implemented – the last thing the Rabbinic leadership is focussing on is producing a work of stunning eru-

dition that will be accessible to a grand total of 2% of the Jewish people! Instead, by composing this work (and setting up a yeshiva in Zamora teaching in this way) he ensured that the tradition of legal study of Talmud was continued and passed onto his students. This included Yitzchak Aboab II, of the distinguished Aboab family, who taught Ya'akov Beirav, who attempted a restoration of the Sanhedrin in Tzefat in 1538.

Canpanton opened up *Darkhei HaTalmud* with a few words about the mindset required to studying the words of Chazal. He stresses the importance of approaching everything said in the course of Talmudic debate from the basic assumption that it was said with intelligence, not haphazardly or thoughtlessly. If you fail to understand a position, it is incumbent upon you to resolve your lack of scholarship. However, the purpose of thorough inquiry and intellectual pursuit is to establish whether the opinion stated constitutes 'words of [sound] reason, healthy and strong' or 'bland, unseasoned, weak words'. Thus when one encounters a position of the sages, one is obliged to seek reason for it and assume it is logical – yet ultimately, it is valid to criticise those positions which do not stand up to scrutiny.

# WHAT'S GOING ON?

- **Manchester SBM** continues this **Monday 19<sup>th</sup> June** at the **Manchester Bayit!**

- If you have **exams coming up**, join other chavirim studying at **Revision B'bayit**, with helpful bogrim on-hand to assist! Plus some Torah and refreshments.

- **London SBM** concludes on **Thursday 22<sup>nd</sup> June** at **Kinloss**, with guest speaker **Rabbi Sam Millunchik!** Make sure to sign up so we can order enough food.

- **Summer Machane** applications are still open! Visit **bauk.org/camps** to sign up.

- To give any **comments** or **suggestions** to Bnei Akiva, please visit **bauk.org/feedback**.

- To keep up-to-date with all our latest events and announcements, make sure you're following us on **Facebook** and **Instagram!**

**FOR MORE INFORMATION ABOUT ANY OF THESE EVENTS, PLEASE CONTACT BEN AT [CHINUCH@BAUK.ORG](mailto:CHINUCH@BAUK.ORG)**



The poster features a circular logo at the top center with the text "BNEI AKIVA UNITED KINGDOM" and a menorah icon. Below the logo, the text "SUMMER MACHANE APPLICATIONS OPEN" is written in large, bold, white letters. The background is a gradient of colors: blue on the left, green on the right, and purple/pink at the bottom. There are six icons representing different camps, each with a brief description below it:

- Machane Arj**: Our fantastic day camp running in London, a week of crafts, trips and games.
- Alaph Shoshana**: Your first summer residential! Express yourself in a fun and creative atmosphere.
- Alaph Chalutz**: Awesome tochniot and ruach, enjoy epic outdoor adventures and bond with new friends.
- Beit Sava Machane**: The adventure camp, packed with awesome activities and trips. Build memories to last.
- Beit Chalutz**: Enjoy your favourite ruach and Madrichim. With tochniot set in a Scottish Castle.
- Olmed Machane**: A summer you will never forget filled with adventure and independence on Machlaka.

At the bottom, a white rounded rectangle contains the website address: [www.bauk.org/camps](http://www.bauk.org/camps)

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