

# K1. Me and Myself

## What is 'self-esteem'?

The opinion we have of ourselves

## What happens when our self-esteem is good?

When we have healthy self-esteem, we tend to feel positive about ourselves and about life in general. It makes us better able to deal with life's ups and downs.

## What happens when our self-esteem is bad?

When our self-esteem is low, we tend to see ourselves and our life in a more negative and critical light. We also feel less able to take on the challenges that life throws at us.

*(Adapted from NHS website)*



Q: Do you think self esteem can either be 'good' or 'bad'? How do you think one can go about noticing whether one's self-esteem is healthy?

## Why is having a healthy self-esteem important?

1)

לֹא־תִקֵּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמְּךָ וְאֶהְבֵּת לְרֵעֶךָ  
כְּמוֹד אָנִי ה' (ויקרא י"ט:י"ח)

*You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself. I am the LORD. (Vayikra 19:18)*

2)

הוא היה אומר, אם אין אני לי, מי לי. וכשאני לעצמי, מה אני. ואם לא עכשיו, אימתי (משנה אבות א':י"ד)

*He [Rabbi Hillel] used to say: If I am not for me, who will be for me? And when I am for myself alone, what am I? And if not now, then when? (Pirkei Avot 1:14)*

3)

*"If I am I because you are you, and you are you because I am I, then I am not I and you are not you. But if I am I because I am I and you are you because you are you, then I am I and you are you."*

*Rav Menachem Mendel of Kotzk (Kotzker Rebbe)*

Q: What do you think it means to love your neighbour 'as yourself'?



Mental Health = A state of well-being in which an individual realises his or her own abilities; can cope with the normal stresses of life; can work productively and is able to make a contribution to his or her community. In this positive sense, this is the foundation of individual well-being and effective functioning of a community (World Health Organisation 2011)

Q: Is this different to the way you've previously viewed mental health? Which of the above sources do you think this concept fits in with?

**How do people achieve healthy self-esteem?**

- ☒ Recognise what you're good at
- ☒ Build positive relationships
- ☒ Be kind to yourself
- ☒ Learn to be assertive
- ☒ Start saying "no"
- ☒ Give yourself a challenge

(Adapted from the NHS website)

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חֵבֵר, וְהָיִי דוֹן אֶת כָּל הָאָדָם לְכַף זְכוּת:

Joshua ben Perahiah used to say: appoint for yourself a teacher and acquire for yourself a friend and judge everyone favourably

(Pirkei Avot 1:6)

הוּא הָיָה אוֹמֵר, לֹא עֲלִידָה הַמְּלֹאכָה לְגִמּוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְבַטֵּל מְמוֹנָה. אִם לָמַדְתָּ תוֹרָה הַרְבֵּה, נוֹתְנִים לְךָ שְׂכָר הַרְבֵּה.

He [Rabbi Tarfon] used to say: It is not your duty to finish the work, but neither are you at liberty to neglect it; If you have studied much Torah, you shall be given much reward.

(Pirkei Avot 2:16)

דֹּאגָה בְּלִב־אִישׁ יִשְׁחָנָה וְדָבָר טוֹב יִשְׁמַחָנָה  
If there is anxiety in a man's mind let him quash it,  
And turn it into joy with a good word.  
(Proverbs 12:25)

Q: How do you think being Jewish affects your ability to achieve a healthy self-esteem? Which of the NHS guidelines do you think these pesukim support?

**How do I develop a healthy self-esteem without becoming arrogant?**

1. It was said of Reb Simcha Bunem of Pershyscha that he carried two slips of paper, one in each pocket. On one he wrote: בשבילי נברא העולם "for my sake the world was created." On the other he wrote: "I am but dust and ashes." Reb Simcha would take out each slip of paper as necessary, as a reminder to himself.

2.

אָמַר רַב חִיָּיא בַר אֲשִׁי אָמַר רַב תְּלַמִּיד חָכָם צָרִיד שְׂיָהָא בּוּ אֶחָד מִשְׂמוּנָה בְּשִׁמְיָנִית  
Rav Chiya bar Ashi says that Rav says: a Torah scholar must have one-eighth of one-eighth of arrogance  
(Sotah 5a)



Madrichim Chomer  
WINTER MACHANE 5782

Gimmel: Jewish identity - עברי אנכי -

K1: Me and myself

## Subheading

General Text

**DISCUSSION POINT – Lower case for actual question, or point.**

עברית (מקור)

*Translation (Source)*

### Summary of KX.

1. Point 1
2. Point 2
3. Point 3
4. Point 4

## **K2. Me, my family and friends**

### **Objectives for Chanichim**

1. To understand the influence one's family and friends have on a person
2. To think about how much of their identity is shaped by their family and their friends
3. To explore way of investing in family members and friends

### **Me and my family**

#### **1) A person's family plays a significant role in influencing one's identity.**

From a young age we are shaped by the emotions, beliefs and cultural ideals that are manifested by those who raise us.

The concept of heritage is also immensely important in Judaism.

Not only are we impacted by our current family, but also by a strong *Mesorah* of ancestors who contribute to the way we are raised today.



**2) חבורה ומשפחה קָדָה הן דומים לְכַפֵּת אֲבָנִים, אֶת נוֹטֵל מִמֶּנָּה אֶבֶן אַחַת וְכוּלָה מִתְרוֹעֶעֶת, אֶת נוֹתֵן עָלֶיהָ אֶבֶן אַחַת וְכוּלָה עוֹמֶדֶת**

(בראשית רבה ק"ז)

*A society and a family are like a pile of stones. If you remove one stone, the pile will collapse. If you add a stone to it, it will stand. (Bereishit Rabbah 100:7)*

#### **3) How much of our outlook on life is influenced by our family?**

In the Shema (Devarim 6:7), when talking about the Mitzvot, it says וְשִׁנַּנְתֶּם לְבַבְךָ, *and you shall teach them to your children.* We see here an indication of the importance of parents educating their children.

**Q:** What do you think 'teaching' includes? Does this extend to influencing hashkafa (religious outlook) as well as just information?



**Q:** How much does your family influence who you are?

**Q:** How much *should* your family influence who you are?

**Q:** Does this vary with age?

#### **4) Families in Tanach**

📖 Yaakov and Esav were clearly very different people, even before they were born. However, Rav Shimshon Rafael Hirsch argues that raising each of them in exactly the same way was in fact what caused many of their problems. This reveals the immense influence someone's family has over what sort of person they ultimately become, both from a genetic and environmental perspective.

📖 The 12 Shevatim were also a varied group of people. In fact, many of them made quite significant mistakes. There is room to say that the family they grew up in did influence who they were as people, yet the different choices they made show that individuality transcends one's circumstantial upbringing.

#### **5) Honouring one's parents**

This mitzvah is explicitly stated in the Torah (Devarim 5:16). Like with many mitzvot bein adam lechavero, it can sometimes be difficult to remember that honouring one's parents is an obligation, not just a suggestion. Some people's circumstances make this harder for them than other people. However, it is something that we should all work on to the best of our abilities.

## Me and my friends

### The value of friendship:

1)

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לְךָ  
רֵב, וְקַנְה לְךָ חֵבֵר, וְהוּי דָן אֶת כָּל  
הָאָדָם לְכַף זְכוּת

(פרקי אבות א,ו)

*Yehoshua ben Perachia says, "Make for yourself a mentor, **acquire for yourself a friend** and judge every person as meritorious."*

(Pirkei Avot 1:6)

2) Rabbeinu Yona says that a person needs three things from a friend:

- 📖 Words of Torah
- 📖 Help with keeping Mitzvot
- 📖 Good advice

As well as looking for a friend who can provide these things, it is important to **be** a friend who can give in these areas as well. Perhaps this is what the mishnah in Pirkei Avot means when it says to **acquire** a friend. In order to obtain a friend, we need to **invest** in them.

We can see from here that putting time and effort into establishing and maintaining friendships is a Jewish Value.

3) Investing in friendships is also a great way to invest in oneself. Studies have shown that valuing friendships is associated with better health outcomes and happiness levels!

<https://doi.org/10.3389/fpsyg.2020.570839>

We saw in K1 that investing in oneself allows one to better help other people. We now see this idea in reverse: By investing in other people, we also benefit greatly.



Q: Can you think of ways to 'invest' in a friend? Which is better to prioritise- making new friendships or maintaining old ones?

### The risks of friendship:

4) נִתַּי הָאַרְבֵּלִי אוֹמֵר, הִרְחַק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע, וְאַל תִּתְיַאֵשׁ  
כִּמּוֹן הַפְּרָעָנוֹת

*Nittai the Arbelite used to say: keep a distance from an evil neighbor, **do not become befriend the wicked**, and do not abandon faith in [divine] retribution.*

(Pirkei Avot 1:7)

This Mishnah appears straight after the previous Mishnah about acquiring a friend. This juxtaposition should act as a warning that obtaining friends without thought into their characters or the influence they may have on you can have serious consequences.

Q: Do you have a process for establishing friendships? What would you do if you realised that a friend or group of friends were negatively affecting you?

*A true friend is not one who is always carping, critical, and captious. But equally true that a real friend is not one who would never appraise you of your own mistakes, who will hide from you things that are apparent to others but you might not be aware of.*

– Rabbi Norman Lamm, the silence of Jacob December 2 1961

## Ideas of how to invest in family and friends

Using what you've learned so far, as well as your own knowledge, see what ideas you can come up with of how to invest in your relationships with your family members and your friends:

### Ideas for you:

Family	Friends

### Ideas for your Chanichim:

Family	Friends

## Concrete Concepts:

1. Our family do and should have a significant role in our education and in shaping who we become.
2. It's important to think for oneself and not blame one's mistakes on one's upbringing by default.
3. Investing in the right friends is a Jewish value
4. It's important to consider whether friendships are positive or negative in the effects they have on us.



**Madrichim Chomer**  
**WINTER MACHANE 5782**

**Gimmel: My Jewish identity - עברי אנכי -**

**K2: Me, my family and my friends**





## **K3. Me and my community**

### **Objectives for Chanichim**

1. To explore some of the values pertaining to being part of a Jewish Community
2. To reflect on the affect a community has on an individual's identity
3. To look at ways one can invest in their community

So far, the Chomer has discussed the **formation of identity** in the context of a collection of quite personal relationships: with **oneself**, one's **family** and one's **friends**. Now we'll zoom out and explore the concept of identity as part of a larger group of people. All Jewish communities are different, with their own **nuanced strengths and issues**. However, the following values are universal building blocks towards a community that functions in a way that helps everyone to thrive. It's also important to remember that wherever in the world a Jewish person lives, they are still part of the global Jewish Community, **Am Yisrael**.

#### **Shmirat Halashon**

A common misconception about the value of not saying Lashon Hara is that it's just a set of nice guidelines that we don't really need to take that seriously. This could not be further from the truth! There are **31 mitzvot in the Torah that pertain to not speaking badly about other people**.

Not only, is this a serious halachic issue, just like keeping Shabbat, Kosher etc, but every time we stop ourselves from saying Lashon Hara, we prevent someone from experiencing large amounts of potential anguish – sounds worthwhile to me!

The Chofetz Chaim discusses the fact that the reason we are still in exile is that our generation is still speaking Lashon Hara- powerful stuff.

**Q:** Do you think 14–15-year-olds care about not saying Lashon Hara? How can we encourage Chanichim of this age to work on their shmirat halashon in a way that relates to them?

#### **Dan L'Kaf Zechut**

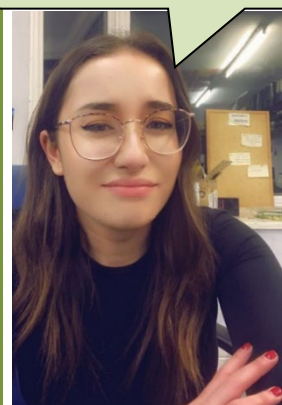
Within any community that lives by a set of values, there is a risk of creating an atmosphere that people feel is judgemental. It is important to remember that if this does happen, it is an unfortunate side effect and is **not** a Jewish value. It is also something that we all have the power to improve!

The Rambam (Sefer Hamitzvot 177), says that one has a halachic obligation to judge others favourably.

The Lubavitcher Rebbe added to this, saying that one should speak only of the positive attributes of other Jewish people. Is this really possible?

How many times have you seen an individual's reputation become ruined based on one bad thing they have done? With the emergence of cancel culture, it is clear that human beings have the cognitive ability to extrapolate one bad aspect of a person to their entire impression of them. Therefore, it must also be possible to judge someone entirely based on one good thing that we know about them. Why don't you try this next time you catch yourself judging someone harshly?

I'm not judging you



**Q:** Do you think that young people are put off being part of Jewish communities where people struggle with being dan l'caf zechut? How can you as Madrichim stop this from happening?

We're doing Chessed!



There is a Gemara in Masechet Sotah (14a) that describes acts of Chessed as ways to emulate Hashem. The idea is that in order to connect with Hashem, we have to try and emulate his characteristics as much as possible (See first Chapter of Derech Hashem). This is called Imitatio Dei for those of you who like posh latin words.

### Chesed

- It says in Pirkei Avot (1:2) that the world stands on 3 things: Torah, Avodah and **Gemilut Chassadim- Acts of kindness**
- Rebbetzin Esther Jungreis Zt"l explains that true chesed does not involve giving from a limited pot. Rather, the more one treats other people with kindness, the more they have to give. How cool is that?

וְגַר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרָיִם:

*You shall not wrong a stranger or oppress them, for you were strangers in the land of Egypt.*

כֹּל־אֶלְמָנָה וְיָתוֹם לֹא תַעֲנוּן:

*You shall not ill-treat any widow or orphan.*

(Shemot 22:20-21)

- We can see that it is a Torah value to look out for the vulnerable members of our community. At the time that the Torah was given, this was a particularly progressive concept.
- There are many reasons why someone could be seen as 'vulnerable' in a Jewish community today. One of these is being different in any way. Our decision as members of a community to treat people with kindness can establish whether someone is made to feel like they are vulnerable at all

**Q:** Do you think experiencing unkindness acts as a helpful catalyst to generate kind people? Can you think of examples of Chesed that might not feel so enjoyable?

### Chinuch/Hadracha

A vital part of investing in your community is through education. Think about how much your formal and informal education impacted you when you were growing up. Your Chanichim are nearly old enough to be Madrichim themselves in Sviva. Your job is to instil within them a sense of responsibility and commitment to the informal education of the next generation.

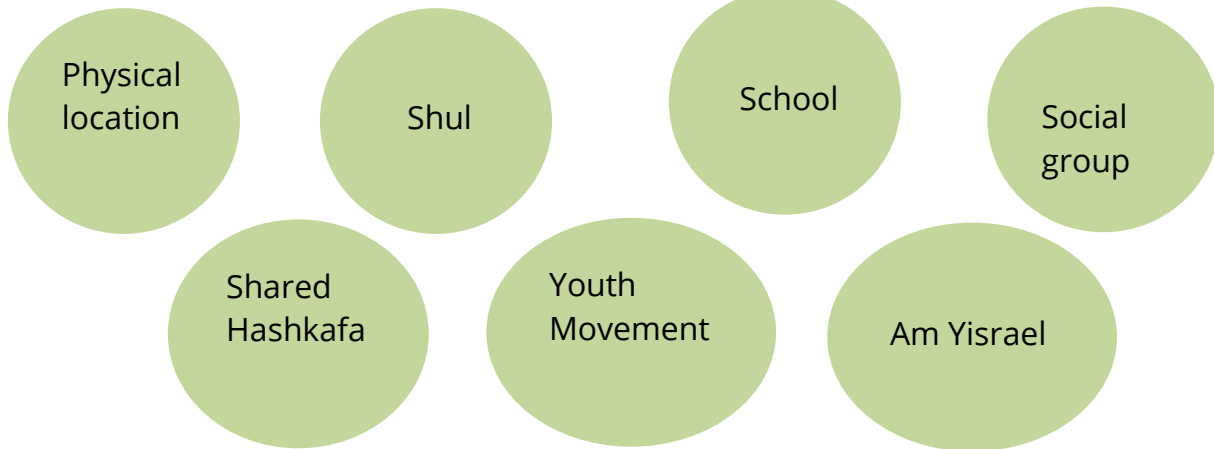
It says in Pirkei Avot (4:1):

בֶּן זֹמָא אוֹמֵר, אִיזְהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם

*Ben Zoma says, who is wise? Someone who learns from everyone*

A community that has education as an inherent value is a sustainable one. This is something that everyone should have a stake in: just because your Chanichim are young, that doesn't mean they can't get involved in communal Chinuch. Also remember that you are likely to learn a lot from them if you listen to what they say!

## What counts as a community?



Q: Which of these do you view as your community?

ותניא כל עיר שאין בה עשרה דברים הללו אין תלמיד חכם רשאי לדור בתוכה בית דין מכין ועונשין וקופה של צדקה נגבית בשנים ומתחלקת בשלשה ובית הכנסת ובית המרחץ וביהכ"ס רופא ואומן ולבלר (וטבח) ומלמד תינוקות משום ר' עקיבא אמרו אף מיני פירא מפני שמיני פירא מאירין את העינים

*And it is taught in a baraita: A Torah scholar is not permitted to reside in any city that does not have these ten things: A court that has the authority to flog and punish transgressors; and a **charity fund** for which monies are collected by two people and distributed by three, as required by halakha. This leads to a requirement for another three people in the city. And **a synagogue**; and a bathhouse; and a public bathroom; a **doctor**; and a bloodletter; and a **scribe** [velavlar] to write sacred scrolls and necessary documents; and a ritual slaughterer; and a **teacher of young children**. With these additional requirements there are a minimum of 120 men who must be residents of the city. They said in the name of Rabbi Akiva: The city must also have varieties of fruit, because varieties of fruit illuminate the eyes.*

(Masechet Sanhedrin 17b)

This Gemara outlines some requirements of a Jewish community. Are these similar to what we would expect a Jewish community to consist of today?

## Am Yisrael - an International Community

We spend a lot of time refining our own personal hashkafa, sometimes at the expense of valuing our place as part of Am Yisrael. Judaism is both a religion, an ethnicity, and a 'people'. This means that any Jew has a unique connection with any other, regardless of their differences.

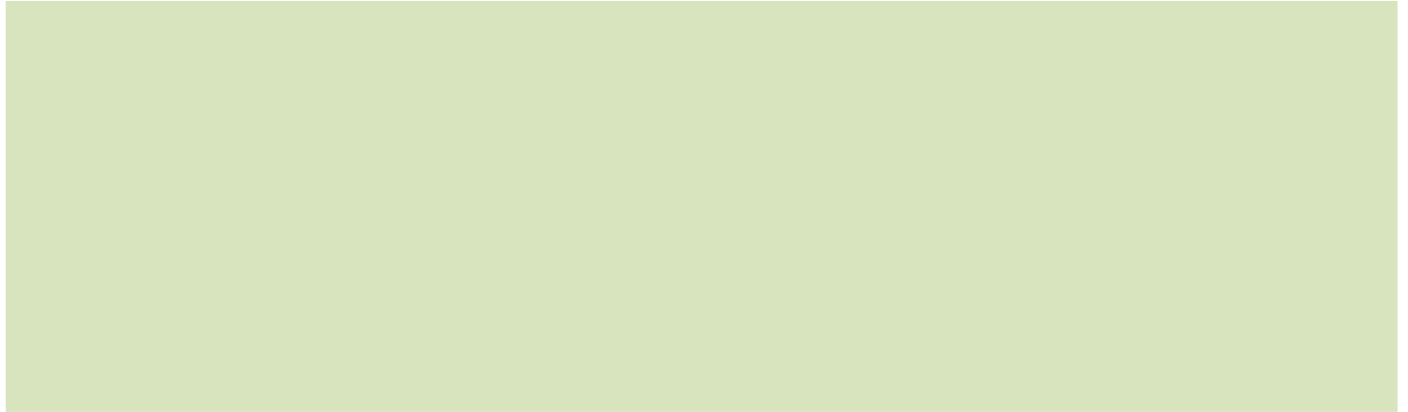
The Ritva writes in his commentary on a Gemara in Rosh Hashanah (29a) that

כל ישראל ערבין זה לזה

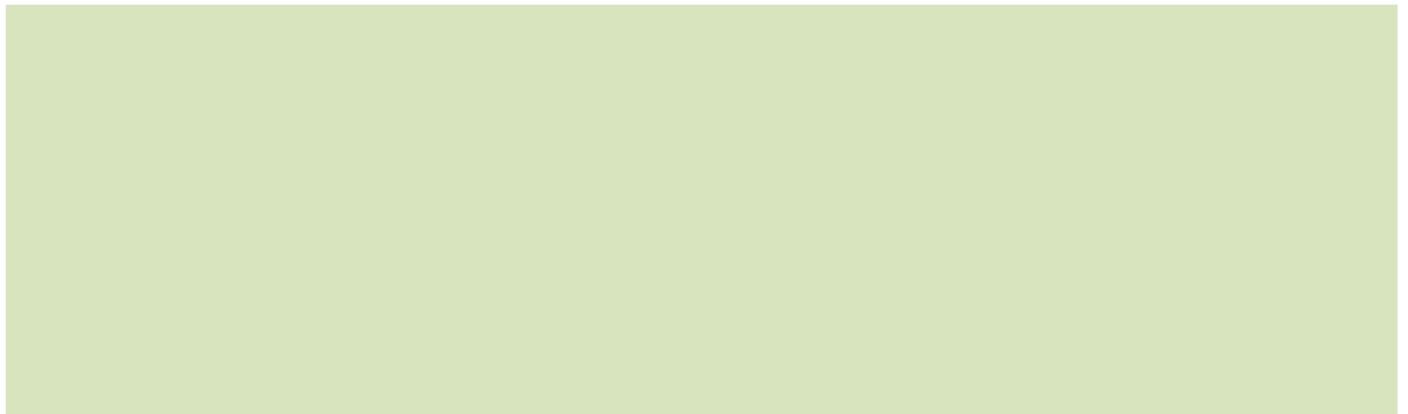
*All Jews are responsible for each other*

The idea is that as Jewish people, we're not all individual blobs bouncing around the world. We have a responsibility to look after each other and to set up communal structures where people can be the best they can possibly be.

## How can we invest in our community?



## How can we invest in Am Yisrael?



## Concrete Concepts

1. A Jewish community with positive values acts as a catalyst to develop positive Jewish identities
2. Shmirat Halashon, Dan l'caf Zechut, Chesed and Chinuch are some of the important values that help a Jewish Community to function healthily
3. We are all members of Am Yisrael, which comes with a lot of responsibility

## K4. Me and my Country

### Objectives:

1. To learn about the significance of Eretz Yisrael and Medinat Yisrael to the Jewish people
2. To evaluate how Religious Zionism fits into our identity
3. To consider what practical Religious Zionism means for a Jewish person living in the UK

### The Significance of Eretz Yisrael to the Jewish People

Rav Kook writes in the beginning of Orot:

*"Eretz Yisrael is not a peripheral matter, an external acquisition of the nation; it is not merely a means toward the goal of the general coalescing of the nation, nor of strengthening its material existence, nor even its spiritual existence. Eretz Yisrael is an independent unit, bound with a living attachment with the nation, bound with inner Segulot (uniqueness) with the nation's existence."*

ארץ ישראל איננה דבר חיצוני, קנין חיצוני לאומה רק בתור אמצעי למטרה של ההתאגדות הכללית והחזקת קיומה החמרי או אפילו הרוחני. ארץ ישראל היא חטיבה עצמונית פנימיות קשורה בקשר חיים עם האומה, חבוקה בסגולות עם מציאותה.

For Rav Kook, Eretz Yisrael was a fundamental foundation for the Jewish people, and it was the vehicle by which Am Yisrael's "inner Segulot" could manifest and illuminate the world, and serve as an "or l'goyim." (More about this in K5)

וְהִקְמֹתִי אֶת-בְּרִיתִי בֵּינִי וּבֵינְךָ, וּבֵין זַרְעֶךָ אַחֲרָיִךָ לְדֹרֹתָם לְבְרִית עוֹלָם, לִהְיוֹת לְךָ לְאֱלֹקִים, וּלְזַרְעֶךָ אַחֲרָיִךָ: וְנָתַתִּי לְךָ וּלְזַרְעֶךָ אַחֲרָיִךָ אֶת אֶרֶץ כְּנָעַן, אֶת כָּל-אֶרֶץ כְּנָעַן, לְאֶחְזֹת עוֹלָם, וְהָיִיתִי לָהֶם לְאֱלֹקִים:

*I will establish My covenant between Me and you and between your offspring after you, throughout their generations, as an everlasting covenant, to be Hashem to you and to your offspring after you. And I will give to you and your offspring after you the land of your sojourns – the whole of the land of Canaan – as an everlasting possession; and I shall be Hashem to them. (Bereshit 17:7-8)*

Rashi, quoting Bereshit Rabbah, explains why the phrase "shall be Hashem to them" is repeated in these two pesukim:

"and [in the Land] I shall be "Hashem". But one who dwells outside the Land [of Israel] is like one who has no Hashem." (Rashi to Bereshit 17:8)

Rashi and Ramban hold that mitzvot performed in Chutz La'Aretz only have a *BeDiavad* status. The Ramban says: You are only obligated to perform specific Mitzvot that can be performed outside of Israel in order that when you come to Israel you will know what to do and the Mitzvot won't be new to you... (Vayikra 18:25)

Rav Kook explains that it is great to love the Land for its physical factors, although this is not as good as loving it for its spiritual factors, as the Gemara was perhaps implying.

ובאשר חבת הארץ מחולקת היא לפי מעלת האנשים והכרתם, כי יש שמחבב ארץ הקודש בשביל סגולותיה היקרות, וצמא מאד לרצות אבניה ולחונן עפרה (תהלים קב, טו) כדי לקיים המצות התלויות בארץ, ובשביל התכלית העליונה הנמצאת בה לכלל ישראל ולכלל העולם במעלתם הרוחנית.

ויש מי שמחבב ארץ הקידש וישתדל בישובה ובדירתה, בשביל שמכיר בה התכלית של המנוחה החומרית לכלל ישראל, שהוא גם כן דבר טוב ונשגב, ובכל זה לא בא עד המעלה הראשונה למי שמכיר יסוד התכלית העליונה שבחבת הארץ.

*Regarding loving the Land, we can divide it into two reasons based on a person's spiritual level and awareness. There are those who love the Holy Land for its beloved and special [spiritual] qualities, and they yearn greatly "to take pleasure in her stones and love her dust" (Tehillim 102:15), in order to fulfil the mitzvot which can only be done in the Land, and for its lofty value which we find within it for the Jewish People and the entire world on a spiritual level.*

*There are also those who love the Holy Land and try to settle it and live there because they recognise its value as a physical safe-haven for the Jewish People, and this reason is also good and exalted, even though it doesn't reach the same level as the first because it does not take into account its special spiritual qualities as a reason to love the Land.*

*(Ein Aya, Brachot 6:40)*

Let's also have a look at our very own constitution:

**From the Bnei Akiva Constitution:**

A2 Bnei Akiva espouses the ideology of Torah va'Avodah, as a means of unifying Am Yisrael, Eretz Yisrael, and Torat Yisrael.

A3 Torah va'Avodah reflects the desire to be actively involved in the rebuilding of Medinat Yisrael, bringing Torat Yisrael into fruition.

A4 Bnei Akiva's educational framework shall encompass its three fundamental principles, namely: Am, Eretz, and Torat Yisrael.



Here's another cool one:

אמרו חכמים: "ישיבת ארץ ישראל שקולה כנגד כל המצוות שבתורה"

*The sages say, Dwelling in the land of Israel is like all of the Mitzvot in the Torah*  
(תוספתא ע"ז ד, ג; ספרי ראה נג)

Eretz Yisrael is a fundamental part of Bnei Akiva's ideology, yet sometimes we take this for granted. It is worth pausing for a moment to consider the powerful reasons behind the Hashkafa of Religious Zionism

Q: Do you think your understanding of the significance of Eretz Yisrael to the Jewish people is deep enough to communicate this message to your Chanichim?

Q: We've not had Eretz Yisrael properly for 2000 years. Why do we actually need it now?

## The Significance of Medinat Yisrael to the Jewish People

Now that we've established the importance of Eretz Yisrael, you might question the need for it to be Jewish-run. Why specifically is it so important to have a Jewish State in the land of Israel?

*"Jews have lived in almost every country under the sun. In four thousand years, only in Israel have they been a free, self-governing people. Only in Israel are they able, if they so choose, to construct an agriculture, a medical system, an economic infrastructure in the spirit of Torah and its concern for freedom, justice and the sanctity of life. Only in Israel can Jews speak the Hebrew of the Bible as the language of everyday speech. Only there can they live Jewish time within a calendar structured according to the rhythms of the Jewish year. Only in Israel can Jews live Judaism in anything other than an edited edition. In Israel, and only there, Jews can walk where the prophets walked, climb the mountains Abraham climbed, lift their eyes to the hills that David saw, and continue the story their ancestors began." ~Rabbi Lord Jonathan Sacks Zt"l*

*"Without a land and state, Judaism is a shadow of itself. In exile, God might still live in the hearts of Jews but not in the public square, in the justice of the courts, the morality of the economy and the humanitarianism of everyday life."~ibid*

### The Law of Return

When the State of Israel was established, one of the laws that was created alongside it was the automatic acceptance of anyone Jewish (later amended to include anyone with 1 Jewish Grandparent) as an Oleh/ah. This is an example of the State of Israel facilitating the return of Am Yisrael to the Jewish ancestral homeland-wow!

וְצָרִיכָה אֶרֶץ יִשְׂרָאֵל לְהִיטָב בְּנוֹיָהּ וְכָל יִשְׂרָאֵל יוֹשְׁבִים עָלֶיהָ מְסֻדְרִים בְּכָל סְדְרֵיהֶם, מְקֻדָּשׁ וּמְלֻכּוֹת, כְּהִנָּה וּנְבוֹאָה, שׁוֹפְטִים וְשׁוֹטְרִים וְכָל תַּכְסִּיסֵיהֶם, אִזּוּ חֵיהָ הִיא תּוֹרָה שְׁבַעַל פֶּה בְּכָל זֵי תַפְאֲרָתָהּ

(אורות התורה א:ג)

*"It is needed for Eretz Yisrael to be built and for all of [Am] Yisrael living in it, with every organization in order and running smoothly: Mikdash and Kingship, Priesthood and Prophecy, [Halachic] Judges and Police. Then the Oral [experiential] Torah lives in all its splendour and glory." (Orot haTorah 1:3)*

It has been pointed out that the existence of the state makes possible the fulfilment of two great aims of Torah: the Ingathering of the Exiles and the building of a just society. The achievement of these ends will require all the dedication and ingenuity that all Jews everywhere are capable of, and we hope that their accomplishment may initiate the Messianic era. Yet it is imperative to recognize the basic truth that the religious significance of the State of Israel is not limited to its being the instrument for the attainment of religious ends or even to its being a stage in the process of redemption as we pray for it to be.

**The epic of Israel reborn spells out the renewal of the crown of our God not only for us but for others as well!**

Two tasks face us now. One applies to Jews everywhere. It is to cultivate the understanding that true faith requires the mobilization of all our intellectual, spiritual and physical resources for the security and the upbuilding of the state and the people of Israel. To let down our guard, to underestimate our enemies or to overlook the immense obstacles — economic, social, political and military — which beset us is not only dangerous folly but it is above all a betrayal of our witness. The crown of G-d has been entrusted to us for safekeeping and we dare not foist the job on anybody else, even the Almighty Himself! The shape of Israeli society for generations to come is being determined now. It must and it can be permeated with Torah, not starry-eyed otherworldly faith but the kind of unswerving trust in the God of Israel which opens our eyes to see and to bear witness to His awesome deeds.

(Rabbi Nachum L. Rabinovitch Source: Tradition: A Journal of Orthodox Jewish Thought)

## What does being a Religious Zionist living in the UK practically mean?

### Can Religious Zionism be part of my identity if I don't make Aliyah?

Adopting the words 'Religious Zionist' as part of your identity can feel like a commitment to making Aliyah. This perception can feel quite daunting for people. Let's explore whether being a Religious Zionist is conditional upon making Aliyah, and whether there is more to this ideology than 'just' living in Israel.

*The Rambam considers the settlement of our Holy Land an essential foundation [of our faith]. His statement teaches that the existence of the entire holy nation is bound to the settlement of the land to such a degree that the entire nation would dissolve if the Jewish People would cease to exist in Eretz Yisrael, G-d forbid... Eretz Yisrael is the heart of the Jewish nation and its life-giving force.*

*Now, given that the Rambam values settling the land so much that he considers it the soul of the Jewish nation, how can any intelligent person entertain the thought that according to him there is no mitzvah nowadays to settle the land and that it is even forbidden to do so? The fourth rule that the Rambam sets down in Sefer HaMitzvot is: Commandments which encompass the entire Torah are not to be counted. Now, settling in Eretz Yisrael is an extremely precious mitzvah. It is the sum total of all other mitzvot, and it encompasses the entire Torah... Our nation's entire existence depends on it. Therefore it is not included in the enumeration of the mitzvot, for only particular mitzvot are counted, and this mitzvah is a general one.*

*(HaRav Yisachar Shlomo Teichtal, Eim HaBanim Semeicha)*

Making Aliyah is an intrinsic Jewish value, according to many opinions. However, if you don't yet live in Israel and haven't decided if you want to yet, there are plenty of ways that you can and should express your religious Zionism.

The first piece of advice I would give is to make Israel an integral part of your life. The obvious way to maintain that connection is to visit, as often as you can. This will remind you what you love about Israel, how it makes you feel and enable you to store up those experiences which will tide you over whilst you are away. Unfortunately travel opportunities are not as common at the moment but thankfully in today's technologically advanced world we can still "stay in touch" with Eretz Yisrael. You can choose to visit its sites virtually or join online learning programs with leading Israeli institutions, sit opposite the Kotel cam in your lunch break or "hang out" with your friends and family that are there – do whatever you can to maintain that connection and help retain your familiarity with the land.

My next piece of advice would be to watch what narrative you use when discussing Eretz Yisrael. We are all very good at making jokes about the culture, talking about how different it is there and how no one knows how to queue. But how often do we talk in a positive way? Whilst these types of conversations may be easier to have than to actually discuss and get to grips with deeper feelings and emotions that we may have (I can almost hear the gasp that I even suggested this). Talking about Eretz Yisrael in an upbeat way will have a massive impact on your mindset towards it. Unfortunately, we are not short of sources for anti Israel conversations so if you have a positive relationship with it, let's focus on that!

(Rabbanit Sarah Kenigsberg)



Here are some general concepts to remember when approaching the sugya of Eretz Yisrael, wherever you happen to live:

- 1) When things come from Eretz Yisrael or remind us of Eretz Yisrael we should be excited.
- 2) When we arrive in Israel, we should be excited.
- 3) Eating the fruits of Eretz Yisrael.
- 4) Not speaking negatively of Eretz Yisrael
- 5) Donating money to Eretz Yisrael

Did you know it's a mitzvah to walk 4 amot in Israel?



Q: Do you think that someone can be a Religious Zionist and not make Aliyah?

Q: What reservations do you think your Chanichim might have to committing themselves to be Religious Zionists?

## Israel and antisemitism

Zionism = The belief that the Jewish people have the right to self-determination in their national homeland, Israel.

When people try to claim that this right does not exist, it can have a profound impact on one's identity. This is because antizionism is antisemitism, a form of racism.

Don't believe me? The following is one of the examples given in the IHRA definition of antisemitism:

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.

*The November 1947 United Nations vote to bring Israel into existence was a momentous reversal of imperialism. It gave back to the Jewish people the home taken from them by empire after empire. Israel was the only non-artificial creation in the Middle East after the collapse of the Ottoman Empire. The rest – among them Jordan, Syria, Iraq, Libya, Saudi Arabia and Yemen – were artificial creations that hadn't been states before, which is why most of them still exist in a condition of ethnic, religious and tribal strife. Only Israel had previously existed as a nation state.*

*That's the unbreakable connection between Israel and the Jewish people. The connection between Israel and Judaism is equally ancient and fundamental. It is more than just as Robert Frost said, "Home is the place where, when you have to go there, they have to take you in." Read the Hebrew Bible and you'll see immediately that it isn't about the salvation of the soul. It's about creating in the holy land a society based on the biblical ideas of justice, welfare, the sanctity of life – and caring for the stranger "because you know what it feels like to be a stranger."*

-Rabbi Sacks

## Israel and Jewish identity

*Fourth, the Beloved knocks in the heart of the youth which is assimilated and perplexed. The period of hester panim in the 1940's brought confusion among the Jewish masses and especially Jewish youth. Assimilation increased, and the urge to flee from Judaism and the Jewish people reached its apex. Fear, despair, and ignorance caused many to forsake the Jewish community and "climb aboard the ship," to flee to Tarshish from the presence of the Lord (Jonah 1:3), just as Jonah sought to flee G-d's presence. A seemingly unstoppable tidal wave stood over us and threatened to destroy us. Suddenly, the Beloved began to beckon to the hearts of the perplexed, and His beckoning, the establishment of the State of Israel, at least slowed the process of flight. Many who were once alienated are now bound to the Jewish State with ties of pride in its mighty accomplishments. Many American Jews who were partially assimilated find themselves beset by hidden fear and concern for any crisis that the State of Israel is at the time passing through, and they pray for its well-being and welfare even though they are far from being totally committed to it. Even Jews who are hostile to the State of Israel must defend themselves from the strange charge of dual-loyalty and proclaim daily and declare that they have no stake in the Holy Land. It is good for a Jew when he cannot ignore his Jewishness and is obliged to perpetually answer the questions "Who are you?" and "What is your occupation?" (Jonah 1:8), even when extraordinary fear grips him and he does not have the strength or fortitude to answer with true pride, "I am a Jew, and I fear the Lord, the G-d of heaven" (Jonah 1:9). The unrelenting question of, "Who are you?" ties him to the Jewish people.*

*The very mention of the name Israel is a reminder to the fleeing Jew that he cannot escape from the community of Israel in whose midst he has been enmeshed from birth. Everywhere we turn we hear the name "Israel." When we listen to a radio station, when we open a paper, when we participate in a debate on current events, we encounter the question of Israel; it is always a topic of public concern.*

(Rav Joseph B Soloveitchik, Kol Dodi Dofek, the six knocks)

## Concrete Concepts:

1. Eretz Yisrael and Medinat Yisrael are intrinsic to the Jewish people and their serving of Hashem
2. Making Aliyah is a huge part of Religious Zionism but there are other actions that one can take as well as this
3. When antisemitism manifests as antizionism it can have an impact on our Jewish identity and mental health

## K5. Me and the world

### Objectives:

1. To learn about the responsibilities Jewish people have to the rest of the world
2. To reflect on the interactions Jewish people have with non-Jews
3. To consider what initiatives one should take in order to contribute towards making the world a better place



Now that we've explored our obligations to ourselves, our families, our friends, the rest of Am Yisrael and Eretz Yisrael, it's time to look at things even more broadly. Being a human being and an inhabitant of the world is not something to be taken lightly. There are nearly 8 billion individuals living on the planet and Hashem has chosen you to be one of them! Jewish people make up about 0.2% of the world's population, yet we are expected to make a big impact. With many people worldwide still living in poverty and/or without their basic human rights being met, it is important to realise that privilege comes with responsibility.

Let's look at some key Jewish values that are often misinterpreted, and explore what they mean in an Orthodox context:

### Tzelem Elokim

In Bereishit, Hashem describes the creation of human beings as 'in the image of G-d'. This means that every human being, whatever their background has an element to them that is inherently holy-wowwww. Think about that the next time your brain jumps to a negative assumption about someone. Before you decide that someone is 'rude' or 'unintelligent' or 'unattractive', STOP and think to yourself, 'Is this really the way to see someone who was made in Hashem's image?'

**Q:** How do you think you can use the concept of Tzelem Elokim to educate your Chanichim about racism?

### Or Lagoyim

Here are some pasukim from Yishayahu where the concept of being a 'light unto the nations' is mentioned:

1) (42:6)

אני ה' קראתיך בצדק ואחזק בידך ואצרך ואסתנה לברית עם לאור גוים:

*I the LORD, in My grace, have summoned you, And I have grasped you by the hand. I created you, and appointed you. A covenant people, a light of nations*

2) (49:6)

ויאמר נקל מהיותך לי עבד להקים את שבטי יעקב (ונצירי) [ונצורני] ישראל להשיב ונתתיך לאור גוים להיות שועתי עד קצה הארץ: {ס}

*For He has said: "It is too little that you should be My servant In that I raise up the tribes of Jacob. And restore the survivors of Israel: I will also make you a light of nations, That My salvation may reach the ends of the earth."*

3) (60:3)

והלכו גוים לאורה ומלכים לננה זרחך:

*And nations shall walk by your light, Kings, by your shining radiance.*

**Q:** Based on these pasukim, what do you understand 'Or Lagoyim' to mean?

## Tikkun Olam

The expression Tikkun Olam is first used in the Mishnah in the phrase 'mip'nei tikkun ha-olam' ("for the sake of *tikkun* of the world") to indicate that a practice should be followed not because it is required by Biblical law, but because it helps avoid social chaos.

Tikkun Olam means 'repairing the world' and expresses the Jewish desire to improve the world. This refers to the way we treat other people, creating a just society, improving health and helping people to reach their potential. It also refers to a duty to take care of the environment.

One example of this is the Shemitta year. It says in Shemot:

וְשֵׁשׁ שָׁנִים תַּזְרַע אֶת-אֲרָצְךָ וְאִסַּפְתָּ אֶת-תְּבוּאָתָהּ:

*Six years you shall sow your land and gather in its yield;*

וְהִשְׁבִּיעַתָּ תְּשֻׁמְטָנָהּ וְנִטְשָׁתָהּ וְאָכְלוּ אֲבִיבֵי עֲמֶךָ וְיִתְרֹם תֹּאכַל חַיֵּית הַשָּׂדֶה כִּן-תַּעֲשֶׂה לְכַרְמֶךָ לְזִיתָךְ:

*but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves.*

This is an example of allowing the natural ingredients in the soil to be replenished in order to invest in its quality for future years.



The concept of **stewardship** is not just one of those RS GCSE words we all learn. It means that Hashem has given us a responsibility to look after all of His creations. An example of this is in Bereishit:

וַיִּקַּח ה' אֱלֹקִים אֶת-הָאָדָם וַיְנַחֵהוּ בְּגֵן-  
עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ:

*The LORD G-d took the man and placed him in the garden of Eden, to till it and take care of it.*

(Bereishit 2:15)

It also says in Sefer Tehillim (24:1),

לַדָּוִד מְזֻמָּר לַה' הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ  
וַיֹּשְׁבֵי בָּהּ:

*The earth is the LORD's and all that it holds,  
the world and its inhabitants.*

It seems clear that as human beings we have a very poignant privilege. Hashem has given us His world and trusted us with the responsibility of look after it. The question is, how do we go about being stewards of the world?

A large part of being a human being is preserving and protecting the world that hashem gave us. However, another element is developing its potential further.

**Q:** Can you think of examples of pursuits that fit into each of these categories?

## Tzar Ba'alei Chaim

The prohibition of causing suffering to living animals is indicative of how we're supposed to have compassion for animals. This Pasuk in Shemot (23:5) introduces us to this concept:

כִּי־תִרְאֶה הַמֹּר שֶׁנֶּאֱדָר רֶגֶל תַּחַת מִשְׂאוֹ וְחִדַּלְתָּ מֵעֲזֹב לוֹ עֲזֹב תֵּעָזֵב עִמּוֹ: {ס}

*When you see the donkey of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him*

What's particularly interesting is that the obligation to relieve an animal of suffering is brought up in the context of an animal belonging to one's enemy. If we even have to treat this animal with kindness, how much more so all other animals!

The Gemara in Bava Metzia (32a) uses sources including this one as evidence for saying:

מדברי שניהם נלמד צער בעלי חיים דאורייתא

*From the statements of both of these tanna'im it can be learned that the requirement to prevent suffering to animals is by Torah law.*

The Sefer HaChinuch (Mitzvah 452) explains that causing pain to an animal is the root of the Torah prohibition of 'Ever min Hachai' (taking a limb from a living animal). The implication seems to be that one who acts towards animals with cruelty is essentially training themselves to become a cruel person

**Q:** What practical scenarios do you think the issue of Tzar Ba'alei Chaim may come up in? Do you think this Mitzvah has any implications regarding what one can eat?

## Vegetarianism

The topics of vegetarianism (and Veganism) and Judaism is a complex one. If you are interested in developing your knowledge of the topic further, please consult some of the resources referenced in the Senior Tzevet Handbook. For now, here are some summary points:

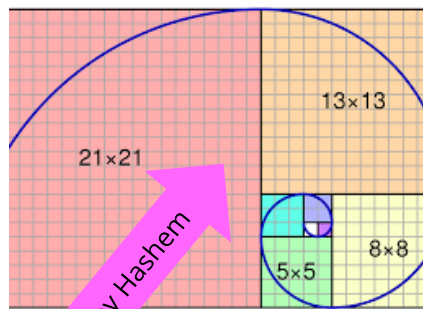
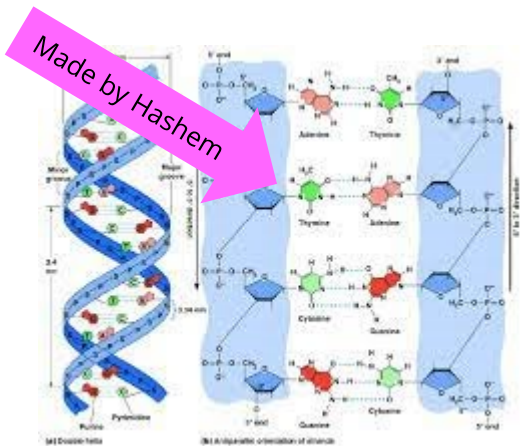
- Adam and Chava were originally vegetarian
- After the Mabul, Noach and his descendants were given permission to eat meat, in order to make a clear distinction between them and animals
- In Parashat Re'eh (12:21), permission is given to the Jewish people to eat meat, followed by some strict conditions such as not eating blood, and covering the blood of any shechted animals
- Permission to eat meat is juxtaposed with the prediction that human beings will have a desire to eat meat
- It's unclear in the text whether eating meat is L'chatchila or Bedieved
- Most people agree that when Moshiach comes, animal Korbanot will be reinstated (even Rav Kook!)
- The actual amount of meat a non-Kohen would have to eat is minimal
- Jewish people have a concept of stewardship. It is now known that the meat industry has a negative affect on the environment so perhaps Jewish people have a responsibility to cut down on their meat consumption?

**Torah Umadda (get hyped)**

"Torah, faith, religious learning on one side and Madda, science, worldly knowledge on the other, together offer us a more over-arching and truer vision than either one set alone. Each set gives one view of the Creator as well as of His creation, and the other a different perspective that may not agree at all with the first ... Each alone is true, but only partially true; both together present the possibility of a larger truth." ~Rabbi Norman Lamm, Torah Umadda

The idea of Torah Umadda is that studying the way the world works is a vital component to building a relationship with Hashem.

There is synthesis in logic and understanding of the 2 realms in the sense that ideas in the Torah can be explained by science and ideas in science that can be explained by Torah and G-d.



**Q:** What examples can you think of that elevate 'mundane' things to a more spiritual level? Ho do you think one can go about living a 'Torah Umadda' lifestyle?

**Concrete Concepts-**

1. Seeing all human beings as valuable is a Torah imperative
2. Jewish people have an extra responsibility to be a moral example to the rest of the world
3. Jewish people have a responsibility to look after all of Hashem's creations
4. Torah Umadda describes an outlook on the world where learning about science and worldly matters is a method of understanding more about Hashem

## K6. ME AND HASHEM

### Objectives

1. To learn about different methods of developing a relationship with Hashem
2. To evaluate how investing in the relationships discussed in K1-5 improves one's ability to serve Hashem
3. To explore investing in Hashem as a foundation for working on the relationships discussed in K1-5

It famously says in the Shema,

וְאַהֲבַת אֱת ה' אֱלֹקֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

*You shall love the LORD your G-d with all your heart and with all your soul and with all your might. (Devarim 6:5)*

This idea of having an emotional relationship with Hashem is one that is developed later on in the Torah where it says

אַחֲרֵי ה' אֱלֹקֶיכֶם תֵּלְכוּ וְאִתּוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאִתּוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּ:

*Follow none but the LORD your G-d, and revere none but Him; observe His commandments alone, and heed only His orders; worship none but Him, and hold fast to Him. (Devarim 13:5)*

We can see that the concept of having a relationship with Hashem is very central to a Jewish way of life and is also something that needs to be approached from multiple angles and using a variety of methods. Let's look at some important methods through which we can develop a relationship with Hashem.

**Q:** What ways of building a connection with Hashem can you think of?

### 1) Tefillah

The Gemara in Masechet Taanit (6a) refers to Tefillah as the 'service of the heart'. Prayer is one of the primary ways in which we can work on the way that we connect with Hashem on a frequent level.

The word Tefilla comes from the Hebrew word, **להתפלל** meaning *to pray*. The root, **פלל** also appears in the Torah with various meanings including **בפללים**, *exercising judgement* (Shemot 21:22) and **פולתי**, *thought* (Bereishit 48:11).

According to the Rambam (Mishneh Torah Hilchot Tefillah 1:2), there are 3 aspects to Tefillah:

1. Praising Hashem
2. Asking for things
3. Thanking Hashem

Often we forget that the purpose of Tefillah is not just to ask Hashem for things. It is also to build up a relationship with Hashem, to fulfil an obligation, to reflect on where we are at spiritually and to express gratitude for what we already have.



## WINTER MACHANE 5782

Gimmel: Jewish identity - עברי אנכי

K6: Me and Hashem

**Q:** What is your biggest motivation for davening? Does this change depending on your personal circumstances

The Gemara (Brachot 26b) discusses the origin of tefilla. Two different suggestions about where prayer comes from are given:

Rabbi Yosei B'Rabbi Chanina (relationship)	Rabbi Yehoshua Ben Levi (Obligation)
Tefilla was instituted by the Avot <ul style="list-style-type: none"> <li>• Avraham - Shacharit (עמידה - standing)</li> <li>• Yitzchak - Mincha (שיחה - conversation)</li> <li>• Yaakov - Maariv (פגיעה - encounter)</li> </ul>	Tefilla was instituted based on the daily <i>Korbanot</i> (offerings)

This opens up a debate about the main purpose of Tefillah. Do we daven because we have an obligation to do so, or because of the value of developing a relationship with Hashem?

### 2) Learning Torah

In Pirkei Avot (5:21) it says the following:

הוא היה אומר, בן חמש שנים למוקרא, בן עשר למושנה, בן שלש עשרה למוצות, בן חמש עשרה לתלמוד

*He used to say: At five years of age the study of Scripture; At ten the study of Mishnah; At thirteen subject to the commandments; At fifteen the study of Talmud...*

We see here how the question is not whether someone should learn Torah or not but **when** is the best time to start doing so. The juxtaposition of Torah learning with doing mitzvot also highlights learning as a necessary foundation for the performance of mitzvot, and therefore, fulfilling the will of Hashem.

**Q:** How often do you schedule learning Torah into your timetable? What do you think counts as 'learning Torah'?

### 3) Commitment and consistency

The following story is from the introduction to the Ein Yaakov:

A group of Rabbis are contemplating what is the most important pasuk in Torah

Ben zoma says: ...(Devarim 6:4):

שמע ישראל ה' אלקינו ה' אחד

"Hear, O Israel, the Lord our God is one."

Ben Nance says:...Vayikra 19:18:

ואהבת לרעך כמוך

"Love your neighbor as yourself."

Shimon ben Pazi says:...(Shemot 29:39):

אתה תקרב האחד תעשה בבקר ואת הכבש השני תעשה בין הערבים

"You shall offer the first lamb in the morning, and the second lamb shall be offered in the evening."

R. Ploni stood on his feet and said, "The halacha is according to Ben Pazzi,"



How is it that a passuk about the Korban Tamid, the daily offering, can be considered more important than the rudimentary pesukim mentioned? The answer is that this passuk represents the value of **consistency**, of **committing** to a Torah lifestyle and therefore to serving Hashem. This is one of the most important values that you can instill in your Chanichim.

*Words have their own dynamic. The concepts of "commitment" and "obligation" are relatively new, and they arouse associations of coercion, of something that is not part of ourselves but rather is forced upon us. In our traditional sources, the term that is used instead of "mechuyavut" (obligation) is "ne'emanut" (loyalty, trustworthiness, faithfulness). We say in our prayers, "You are faithful to revive the dead" - God is obligated, as it were, to revive the dead. Moreover, Rashi interprets the phrase, "I am Hashem" ([Shemot 6:2](#)), as meaning, "I am faithful to give reward." The Tetragrammaton refers to God's keeping faith with His creatures.*

~Rav Yehuda Amital Zt"l in his article, 'Commitment vs. "Connecting" - The Current Crisis of our Youth'

#### **4) Relationship with Hashem as a foundation for investing in other relationships**

You may have noticed that throughout the Chomer, we've been constantly linking each Kvutza to the ones that came before it, revealing the symbiotic nature of the investments we make in ourselves and everyone around us. We've also explored our identities as individuals who exist simultaneously in all these different contexts.

Now it's time to zoom both in **and** out as we view the paradoxical nature of investing in Hashem as both the start and end point of all these other investments. (Really, it's not quite a paradox, just cyclical in nature but admit it that sounded really cool).

Can you think of ways that a relationship with Hashem will help one to enhance your ability to invest in:

- 1) The environment
- 2) Humanity
- 3) Israel
- 4) The Jewish Community
- 5) Your friends
- 6) Your Family
- 7) Yourself

At this point, your Chanichim should be able to answer all these questions based on the information and ideas that you've taught them in all the previous Kvutzot. Seeing as whilst you're reading this, Machane itself has not started yet (hopefully), you can bear this concept in mind throughout Kvutza; **don't view each K as a stand-alone lesson. Rather see them as vital components of an overall multi-faceted message. Every time we invest in each one of the contexts that we find ourselves in, we build our identity as a Jewish person, and enhance our contributions to every other context as well (read that again).**



## WINTER MACHANE 5782

**Gimmel:** Jewish identity - עברי אנכי

K6: Me and Hashem

### Conclusion

Kol hakavod! You've made it to the end of the Gimmel Winter Chomer! You have an amazing opportunity to help your Chanichim explore their identities as they navigate through the many different contexts and environments that they find themselves in, at a critical time in their lives. An important concept to end on is that each of these contexts do not exist in a vacuum. Every one of us is simultaneously an individual, a family member, a friend, a member of the Jewish People, a human being and an Eved Hashem. Being aware of this is a unique privilege and is part of the Jewish experience. B'ezrat Hashem, by the end of this winter your Chanichim will be able to proudly say, with a deepened and complex understanding, 'Ivri Anochi'!

### K6 Concrete Concepts:

1. It's important to have an emotional and cognitive relationship with Hashem
2. There are many ways to work on one's relationship with Hashem
3. Connecting with Hashem is both a foundation for and a result of investing in the people and environment around us