

## Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Summer Machane is coming! 29th July – 12th August. Brochures and applications are now out. For more information, contact [yehuda@bauk.org](mailto:yehuda@bauk.org).
- We are excited to be bringing the unique Bnei Akiva atmosphere to communities in the coming Shabbatot, holding an uplifting seuda shlishit and learning with our bogrim. Mill Hill shul on 27<sup>th</sup> June. To find out more, contact [rav@bauk.org](mailto:rav@bauk.org)
- Applications for key roles in svivot for 5776 are open online! To be part of the lifeblood of Bnei Akiva across the country, visit [www.bauk.org](http://www.bauk.org)
- The Bnei Akiva 5-A-Side Football Tournament is nearly here! 5<sup>th</sup> July at Powerleague, Mill Hill. To enter a team, or for more information, contact [adam@bauk.org](mailto:adam@bauk.org)



תנועת בני עקיבא  
BNEI AKIVA UK

**SMILING FOR SUMMER MACHANE!**

**29TH JULY - 12TH AUGUST**


**BROCHURES OUT NOW!!**

**CONTACT [YEHUDA@BAUK.ORG](mailto:yehuda@bauk.org) FOR MORE INFO**

Connect with Bnei Akiva, and download our app, at [www.bauk.org](http://www.bauk.org)

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תנועת בני עקיבא  
BNEI AKIVA UK

# ושבתה הארץ Shabbat Lashem 'שבת לה' קרח - Korach

## The Source of our Strength

Amy Landes

Parashat Korach deals with the tragedy of the Spies who evaluated the intelligence they gathered on their scouting mission to Eretz Canaan based on their own military power, and neglected to consider G-d's extraordinary protection. Despite witnessing Exodus from Egypt, the giving of the Torah at Mount Sinai and miraculous defeats of their enemies, Bnei Israel are still unable to accept that their might is essentially defined by the covenant they have with G-d. Just as the nation requires healing from this tragedy, Korach and his followers come and challenge the power structure which is established by G-d.

Korach says that all of the Jewish people are holy, and that Moshe and Aharon have no right to raise themselves over the rest of the people. Korach took advantage of the disruption among the Jewish people in order to take Moshe's power for himself. What he failed to understand was that Moshe's position of power came from G-d, not from his personal ambition. His rebellion was against G-d, which was futile. Korach was not secure with his place within the Jewish people and he felt that he deserved a higher position; this forced him to challenge G-d.

In Bamidbar Rabbah 16:12, the Midrash asks how the Spies who were sent into Israel were supposed to determine the strength of the people there. By merely observing people and not engaging them in battle, how is one to know whether they are strong or weak? It states in the Midrash that "if the people dwell in camps, they are strong and secure in the power. If they dwell in fortresses, they are weak and their hearts are soft." This seems to be the opposite of what we would commonly think. But the Midrash suggests that in the end, true strength is found in people who are unafraid of the world around them. Strength comes from our ability to be open to the world despite its dangers, rather than close ourselves off because of its potential threats. The message of the Midrash is that confidence and security is born out of a deep sense of faith, faith both in ourselves and in G-d. Korach's mistake was not his ambition. His mistake was not opening up to the larger needs of the nation in which he lived, a nation that was struggling to learn how to live in relationship with G-d.

Amy Landes is in Shevet Naaleh and was a Madricha on Gimmel Summer Machane 5774

**Celebrating a simcha? A special birthday coming up? Include Bnei Akiva in your celebration by sponsoring Shabbat Lashem! For details email [shabbat@bauk.org](mailto:shabbat@bauk.org)**

## Editor's Corner

Shalom!

Our 25 bogrim currently on the Aliyah Pilot Trip are enjoying Shabbat in Jerusalem, having been all over the country visiting neighbourhoods, having individualised internships in their professional fields and visiting inspirational people and organisations!

We are looking forward to our uplifting seuda shlishit with the community in Borehamwood & Elstree shul this Shabbat at 9pm. All are welcome!

Shabbat Shalom!

### THIS WEEK'S SHABBAT TIMES

		
London	21:07	22:28
Manchester	21:26	23:00
Birmingham	21:15	22:54
Cambridge	21:05	22:43
Leeds	20:00	22:54
Liverpool	21:25	23:09
Jerusalem	19:12	20:30

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to [shabbat@bauk.org](mailto:shabbat@bauk.org)





## Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

### Imagining Peace

“Imagine there’s no countries. It isn’t hard to do. Nothing to kill or die for. And no religion too. Imagine all the people living life in peace.”

In September 1971, John Lennon released one of the most successful singles of his career. “Imagine” is a moving, hopeful ballad which professes a vision of unity, and encourages listeners that peace is within reach.

The peace described by Lennon is founded upon the “complete elimination of modern social order: geopolitical borders, organized religion, and economic class” (Rolling Stone Magazine). Indeed, we sometimes sense that it is our differences that get in the way of peace and unity, and that if we were only to shed the borders that divide us then “the world would live as one”.

*Shalom* – peace – is undoubtedly the key value that Judaism strives for: It is the ultimate request we make to Hashem in Tefilla, the pinnacle of the biblical priestly blessing and the blessing which parents give to their children each Shabbat eve. What is the Jewish understanding of peace? Ironically, there is dispute amongst the commentators regarding the nature of peace; as if to say that if we don’t argue about peace, we may as well not argue about anything! It seems we are sometimes more concerned about arguing than about getting along. A Beit Midrash – Jewish study hall – is characterized by the fierce disputes between its scholars, the pages of the Talmud filled with disagreement. Does argument and diversity interrupt peace and unity?

In our *parasha* we read of Korach’s rebellion (Bamidbar 16-17). This has been coined as the ultimate argument (Pirkei Avot 5:17):

**“All disagreement which is – *l’shem shamayim* – for the sake of heaven, is destined to remain. And all disagreement which is not *l’shem shamayim* is not destined to remain. What is the example of disagreement *l’shem shamayim*? That of Hillel and Shamai. What is the example of disagreement not *l’shem shamayim*? That of Korach and his assembly.”**

Why is a disagreement *l’shem shamayim* “destined to remain”? Surely we would expect that those who disagree genuinely and respectfully would hope to achieve a resolution to their conflict? Also why does the Mishnah, when describing a disagreement *l’shem shamayim*, cite both sides of the argument – Hillel and Shamai – yet when it describes one which is not, only focuses on one – Korach and his assembly instead of Korach versus Moshe?

The Mishnah is teaching that it is not argument that is divisive, nor is it diversity that interrupts unity or difference of opinion that subverts peace. On the contrary – it is argument and difference that allow for there to be unity and peace. According to Jewish Mysticism (Zohar):

**“That which is holy begins with separation and ends with unity. That which is unholy begins with unity and ends with separation.”**

Our world is one that includes diversity and variety. The challenge and goal of life is to see the oneness in the many. Just like a body includes many different parts, all functioning in their own unique way towards ultimately fulfilling the body’s will, all individual creations are part of the greater oneness of G-d, and play a role in revealing His Will. We are different but not divided. Unified but not uniform. Rav Kook writes (Orot Hakodesh vol. 2 pg. 403):

**“There are those who claim that ... Divine Unity glosses over uniqueness and individuality, it turns multiplicity into uniformity and diminishes the vigour of life. Actually, this notion comes from ignorance. Divinity transcends both unity and diversity ... It is a unity that gives birth to diversity. Divinity is unity that takes expression in diversity.”**

We want for there to be difference of opinion, diversity and argument; because only through this can the multidimensional nature of G-d’s Unity be revealed. Such is the argument of Hillel and Shamai, revealing the greater whole from two vantage points. We desire that such an argument remains – “both these and those are the words of the Living God” (Eruvin 13b).

Argument which seeks to gloss over diversity, and overcome otherness is invalid. Such was the intention of Korach and his assembly, to annul diversity (Bamidbar 16:3). It only takes one person to create an argument that is not *l’shem shamayim*.

Rabbi Lord Jonathan Sacks says, “Unity in heaven makes diversity on earth”. I would add that uniformity on earth makes disunity in heaven.

Rav Ari Faust is in Shevet Yechiam, and is Shaliach for Bnei Akiva and the Jewish Agency for Israel

## Machane Cadur Regel

A WEEK OF FUN FOR FOOTY FANS  
YEARS 3-5

We are delighted to be teaming up with the amazing Super SoccerStars for Machane Cadur Regel!

Super Soccerstars is a fantastic organisation which aims to teach football skills through building teamwork and self-confidence in young children.

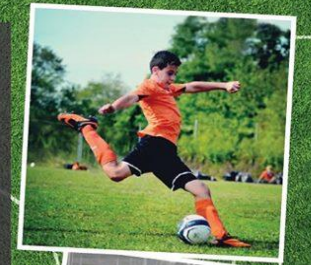
You’ll spend an amazing week with an organisation which is widely respected and even has celebrities sending their children to their clubs! You’ll be taught a wide range of football and team skills from professional coaches, as well as being taken care of by Bnei Akiva Madrichim! You have the chance to win medals, and maybe even be chosen as Bnei Akiva’s Junior Footballer of the Year!

If you love football, and want to be a part of Bnei Akiva Machane, then this is the place for you! Have the chance to be the next star in Jewish football with fantastic coaches!

Date: 3rd-7th August 2015

Venue: Mill Hill Powerleague

Price: £125



## All the Land that You See

Looking at and learning about every corner of our Land

### Peki’in

Ben Lee

The village of Peki’in, situated in the heart of the northern region of the Galil, is today inhabited primarily by members of Israel’s Druze population. However, Peki’in is steeped in Jewish history, with documented evidence of a continuous Jewish presence in the town dating back to the period of the second Beit Hamikdash. It was in a cave in Peki’in that Rabbi Shimon Bar Yochai, often referred to as the Rashbi, famously hid from the Romans for twelve years with his son, Rabbi Elazar, during the Bar Kochba rebellion of the second century, surviving only on of spring water and the fruit of a miraculous carob tree. According to certain traditions, it was during this time that the Rashbi began composing the original work of Jewish Kaballah, the Zohar.

For many subsequent centuries, Jewish, Arab and Druze communities lived peacefully besides one and other in Peki’in, with the Jewish population adopting the Arabic language whilst simultaneously retaining their religious practices. Nevertheless, the town’s Jewish community has dwindled significantly in the last century and since riots in 2007, only one Jewish woman, Margalit Zinati - part of a family who have lived in Peki’in since the time of Rabbi Shimon Bar Yochai - remains in Peki’in, where she is the guardian of the nineteenth century synagogue located in the centre of this historic village.

Ben Lee is in Shevet Lehava and was a Madrich on Bet Base Machane 5774