

## 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. Spaces are filling up fast, so make sure to send your forms in! For more information, contact [yehuda@bauk.org](mailto:yehuda@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! 12<sup>th</sup> July at Powerleague, Mill Hill. To enter a team, or for more information, contact [adam@bauk.org](mailto:adam@bauk.org)
- Every year, Bnei Akiva collectively learns the whole of Tanach in Memory of Marc Weinberg, Mazkir of 5759 and shining example of our ideology. All are welcome to participate. To sign up to learn a section, see the Bnei Akiva Facebook page or for more information, contact [marina@bauk.org](mailto:marina@bauk.org)

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# ושבתה הארץ Shabbat Lashem 'שבת לה' פינחס - Pinchas

## Long Term Effects

Ilana Goodkin

A few weeks ago in Parshat Korach, after the offerings of Korach and his men have been rejected, we are told:

**“The ground that was under them split open. The earth opened its mouth and swallowed them and their households, and all the people who were with Korach.”** (Bamidbar 16: 31-32)

From these pessukim we can safely assume that everything belonging to Korach – including his family – was consumed by the earth as a punishment, never to be seen again.

However, in this week’s parsha, we see a different angle to the story:

**“But the sons of Korach did not die.”** (26: 11)

Rashi explains that the sons of Korach initially joined in their father’s rebellion, but once they did teshuva they were not included in the communal punishment.

Not only are we told that they were saved, but later on when the Levi’im are being counted, the household of Korach is named instead of Yitzar, out of respect to the righteous sons of Korach (26: 52).

Even later on in Tanach, we read how the descendants of Korach’s sons are given the honour of being warriors of King David (Divrei Hayamim 1, 12: 1,6) and singers in the Beit Hamikdash (Divrei Hayamim 1, 6:33-38), in addition to the number of Tehillim composed by the sons of Korach which testify to their survival.

It may seem out of place for the sons of Korach to be mentioned and honoured at these points, so long after the whole Korach fiasco occurred; however, this teaches us an important lesson.

There are times in life where we may need to go against others to follow what we believe is right, and this can be challenging. Although we know we’ve done the right thing, we often think, “was it worth the effort?” – Maybe it wouldn’t really have made a difference if we just followed the crowd. The prolonged recognition granted to the sons of Korach shows us that although we may not immediately reap the rewards of our actions, we can be safe in the knowledge that they have not been overlooked. Who knows what goodness Hashem has in store for us as a result?

Ilana Goodkin is in Shevet Lehava

## Editor’s Corner

Shalom!

We are excited for the Bnei Akiva Salford community seuda shlishit in the Northern Bayit this week!

Our Israel Machane groups kick off their summer of a lifetime on Monday! Their madrichim have spent the week hard at work preparing amazing activities and resources!

We really enjoyed being part of “Israel: Get Connected” – an educational day of Israel engagement for over 1000 students from across the country, run by the UJIA, Israeli Embassy and Jewish Agency.

Shabbat Shalom!

### THIS WEEK’S SHABBAT TIMES

		☾
London	21:02	22:18
Manchester	21:20	22:48
Birmingham	21:10	22:42
Cambridge	21:00	22:32
Leeds	19:55	22:42
Liverpool	21:19	22:56
Jerusalem	19:12	20:29

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

## 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



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Bnei Akiva is proud to be supported by UJIA

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Shabbat Lashem is sponsored by the Rainsbury and Cohen families to celebrate the engagement of Esther and Mitchell. Mazal Tov!





## Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

### Seeing the Spirit, Having the Spirit

There is a famous Jewish joke that says if you ask two Jews a question you will receive three opinions. The plurality of opinions is a central notion in Judaism. We believe in a multifaceted unity, the dignity of difference. We say (Talmud Eruvim 13b), "These and those are the words of the living Gods" – in plural, emphasizing that Hashem relates to each person on a unique and personal basis.

In our *parasha*, Moshe begins to pass on his responsibilities as leader. He appeals to Hashem to appoint a successor, who ultimately turns out to be Yehoshua (Bamidbar 27:15-18):

**"And Moshe spoke to Hashem, saying, 'Let Hashem, the God of the spirits of all creatures, set a man over the congregation' ... And Hashem said to Moshe, 'Take Yehoshua the son of Nun, a man in whom is spirit.'"**

Why does Moshe refer to Hashem as "the God of the spirits"? And why is Yehoshua ultimately the one chosen to lead the people after Moshe?

Rashi comments that Hashem is the God of the spirits of all creatures – in plural – which implies that Moshe asked:

**"Master of the Universe, You know that the inclinations and thoughts of every individual are different. Appoint for them a leader who can tolerate each one and be sensitive to their dispositions."**

Just as peoples' appearances are different, so too are their spirits different. Moshe feared that his successor would lead and educate the people with a uniform approach; relating to each person as though they are the same. The Jewish People cannot be moulded in a standardised approach – "A person can only learn in a place and manner which his heart is desiring" (Talmud Avodah Zara 19a). It was for this reason that Yehoshua specifically was appointed, for "in whom is spirit"; as Rashi explains that Yehoshua "knows to support the spirit of every individual."

Hashem is manifest in the world as the "living Gods" – Who relates to each person uniquely and individually, and incorporates the variety into a oneness that transcends the multiplicity. This is the basis of the blessing taught in the Talmud (Berachot 58a):

**"One who sees the masses of Israel says, 'Blessed are you ... the knower of secrets.'"**

When we encounter such a great mass of people, we become astounded by the diversity of opinions, and praise God that He relates to each and every one personally based on their own disposition, knowledge and background. Moreover, the Talmudic sage Rabbi Chanina son of Rav Ikka recited this blessing upon encountering Rav Papa and Rav Huna son of Rav Yehoshua (Berachot 58b). Why would this *bracha* – which celebrates the way in which Hashem relates to each individual on a personal and unique basis – be recited upon seeing particular individuals? Why is it recited to Rav Papa and Rav Huna son of Rav Yehoshua specifically?

Ramban (Milchamot Hashem 44a) offers a very profound interpretation: There are great people who "encapsulate and unite all thoughts and dispositions", and upon seeing such people it is appropriate to recite the blessing. There are great people who, like God, can be sensitive to the diversity of human opinion and disposition and can relate to peoples' spirits in the unique way appropriate to them. Such was the greatness of Yehoshua, who could "support the spirit of every individual". (Practically, although Tur OC24 codifies this *bracha* upon encountering such a great character, Ramban holds that such a trait is hard to come across and the *bracha* should not be recited.)

Rav Papa and Rav Huna son of Rav Yehoshua were contemporaries in fourth Century Babylon; they were partners in leading the Naresh Yeshiva. While they were beloved companions, they also contrasted one another and debated many matters of Jewish Law. Their approach to arbitrating was unique however, as it sought to unify dissenting views. And so when Rabbi Chanina son of Rav Ikka encountered these two sages – who argued vehemently, but sought to find the place of dissenting views and unify them – he recited the blessing of praise to Hashem, as they too knew to support the spirit of every individual.

Yehoshua wasn't chosen because of he was set firm in his own beliefs – although he most certainly was principled and idealistic. Rather, he was chosen to lead the people because he was a man "in whom is spirit" – he would not try and mould the Jewish people, rather he would relate to each individual uniquely, enabling them to nurture their own knowledge and disposition.

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



### Beitar

Jenny Bishop

When Israelis hear the word "Beitar" they think of one of two things: football and a city near Bethlehem. To secular Israelis, Beitar is the name of a popular football team; to religious Israelis, Beitar is the name of a modern city populated with religious Jews. Across the road from modern Beitar sits the Arab town of Batir, which according to some opinions is the real site of the ancient Beitar.

Ancient Beitar was a city that was destroyed fifty-two years after the destruction of Jerusalem. It was a fortress-city located southwest of Jerusalem and was captured and destroyed by the Roman General Severus after a difficult two and a half years.

The entire Jewish population of Beitar was lost to a brutal Roman massacre. Worse still, Am Yisrael were denied the opportunity to bury their brothers- something that the Kabbalists explain is vital for each neshama. When the Romans finally allowed the remnant of Am Yisrael to bury the dead, they entered the city with great trepidation, anticipating of the horrors they would surely encounter. Upon entering, they saw that there was a great miracle and all the bodies in the city had remained untouched, unharmed and fully whole throughout the years of the Roman's cruel decree. In honour of this miracle, the Beit Din in Yavne saw it appropriate to add in the *bracha* of "hatov vehamativ" into birkat hamazon, which we recite after eating bread. Some suggest that the reason for this drastic response is that it taught Am Yisrael the great lesson: even without a Beit Hamikdash, Hashem still watched over His nation. This lesson has remained with us throughout our galut as we bench after each meal.

Jenny Bishop is in Shevet Eitan and is a Madricha in Salford Bnei Akiva