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בס"ד



PURSUING PEACE

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SHEVET SEENAI

Parshat Korach describes the most famous dispute in the Torah, in which Korach and his congregants challenged the leadership of Moshe.

After Korach, Datan and Aviram deliberately initiated the dispute with Moshe and Aaron, Moshe attempted to make peace with them. He first tried to appease Korach, and when that failed, he turned to Datan and Aviram:

וַיִּשְׁלַח מֹשֶׁה לְקָרָא לְדָתָן וְלָאֲבִירָם בְּנֵי אֱלִיאָב
וַיֹּאמְרוּ לֹא נֵעֲלֶה

And Moshe called for Datan and Aviram the sons of Eliav, and they said, 'we will not come.' (Bamidbar 16:12)

Rashi tells us that Moshe was attempting to calm them with words of peace. The Midrash derives from here that one should never persist in a dispute, rather one should try to make peace. It is significant that the Torah taught this lesson in the context of the dispute between Korach's group and Moshe. This was a dispute in which Korach's group were clearly guilty for initiating the dispute and had conducted themselves in a shameful manner. Nonetheless, Moshe did not hesitate in attempting to appease them.

Moshe's actions in this incident serve as a powerful lesson for handling disputes. In almost all disputes, each protagonist tends to place all the guilt on their rival. Consequently, they both refuse to compromise, insisting that the other side must give in, or apologise. They must learn from

Moshe's conduct in his dispute - he tried to make peace even though he was genuinely free of blame.

Datan and Aviram's response to Moshe's attempts at appeasement demonstrates exactly how one should not conduct themselves in a dispute.

"And they said we will not go up...even if you would put out the eyes of those men, we will not go up!"

The Chofetz Chaim writes that these words demonstrate the extent of the stubbornness of Datan and Aviram in their refusal to even speak to Moshe. He explains that when they told Moshe that they would not speak to him, "even if you put the eyes of those men," they were referring to their own eyes, and that they would rather have their eyes put out than make peace with Moshe.

Why is it so difficult for protagonists of disputes to attempt resolution? One reason is that it is very difficult for a person to recognize that they should assume at least part of the blame for the development of the dispute. Human nature tends to push people to focus on the failings of others and their own strengths. Accordingly, when a person is in the midst of a bitter argument, it is extremely difficult for them to accept any level of accountability for its intensification. During the course of a person's life, it is inevitable that they will come into some form of conflict with other people. When this happens, the person has a vital choice to make: they can validate their own behaviour and stubbornly refuse to admit any failing; or they can swallow their pride, be the 'bigger' person, and initiate resolution. When a person refuses to budge in such incidents, they only succeed in prolonging and increasing the bitterness. However, by emulating Moshe, a person will ensure that the peace will prevail.

ARIELLA IS A MADRICHA AT EDGWARE SVIVA

SHABBAT TIMES

London	In 21:05 Out 22:34	Oxford	In 21:08 Out 22:41	Leeds	In 21:22 Out 23:04
Manchester	In 21:25 Out 23:03	Bristol	In 21:12 Out 22:44	Liverpool	In 21:25 Out 23:06
Cambridge	In 21:05 Out 22:40	Birmingham	In 21:51 Out 22:51	Jerusalem	In 19:13 Out 20:31

Q&A WITH RABBANIT SARAH

Tefillah - part 2!



In a previous article we discussed how gaining a greater understanding of the general concept of tefillah can have a huge impact in the way we relate to it. By taking the time to internalise the opportunity that we have of a direct audience with Hashem, we can hopefully view this experience not as something we do by rote but as an occasion to be cherished. In this column I want to focus on a different angle - not necessarily what we can do to engage with tefillah, but on the lasting impact it can have on us.

There are three main components to our prayers - praise of Hashem, thanksgiving, and requests. When thought about deeply, these elements might prompt us to ask a seemingly obvious question - does Hashem really need our tefillot? Does the Almighty G-d need praise and thanks from mere mortals? Does Hashem really need to be told what we want - He already knows better than we do! But a closer inspection shows that each of these components are not in fact there for Hashem's sake, but rather for ours. Let's explain with a specific focus on the idea of giving thanks.

As Hilary Ziglar, an author and motivational speaker once said:

Gratitude is the healthiest of all human emotions, the more you express gratitude for what you have, the more likely you will have even more to express gratitude for.

Starting off your day by saying thank you to Hashem can revolutionise your mindset for the day ahead. Recently, gratitude journals have become a popular product and there is an ever-increasing recommended practice to begin the day by writing down things which one is thankful for. As Jews, by reciting Birkot Hashachar, we have been doing this for years! The idea of giving

thanks is so important that it is the only one of the brachot of the Amidah that cannot be recited by a shaliach on our behalf. When the Chazan repeats the Amidah, rather than simply reciting Amen, at the bracha of Modim (thanksgiving), the entire congregation recites a special prayer too. As the Abudraham and others point out, somebody else can make requests on our behalf, but nobody can say thank you for us. Perhaps part of the reason is that only by actively giving thanks ourselves will we be appropriately affected by this act.

The first words we say each day are a prayer of thanks - Modeh Ani. I internalised properly; these words have the potential to tremendously impact our own self-worth.

Ironically, rather than expressing our faith we thank Hashem for having faith in us and providing us with another day and another chance. Whilst we may often be critical of ourselves, focusing on our shortcomings rather than our strengths, we are reminded of the huge potential we have which is recognised by none other than Hashem Himself.

Dr Christina Hibbert describes self-worth as, "a deep knowing that I am of value, that I am necessary to this life, and of incomprehensible worth." What a message to internalise in the first few moments after waking up. Let's hope that we are able to live up to this lofty message the rest of the day!

Rabbanit Sarah Kenigsberg is the Rabbanit Shlichah for Bnei Akiva UK. This is Rabbanit Sarah's last article for Shabbat Lashem before she and her family return to Israel in the summer.

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 the meaning of 'Am Yisrael.'

Am Yisrael literally means 'the People of Yisrael', the people who are descended from Yaakov Avinu (who was named Yisrael by an angel). Ultimately, being Am Yisrael means that we are all one family, with everything that entails: the fights and bickering, but also a great love, and the knowledge that ultimately, we are still committed to and responsible for each other.

Based on this, our Sages teach us that

כל ישראל ערבים זה לזה

All of Israel is responsible for one another (Sanhedrin 27b).

What does this mutual responsibility actually entail though?

What is clear from the Torah and throughout the prophecies in Sifrei Nevi'im, is that one of the fundamental requirements of Am Yisrael as a nation is that we care for and support the most vulnerable. At the time the nation received the Torah, this was usually defined as people who didn't have a Jewish bread-winner to look after them - "גֵּר יתוֹם וְאַלְמָנָה", the non-Jew, the orphan and the widow. Today, our society functions differently, but there are still vulnerable and poor people who require additional care and attention.

DISCUSSION POINT 1: Which categories of people are vulnerable in modern society? How good are we as a Jewish community at supporting them?

Sharing a responsibility for everyone in Am Yisrael is not just about the basics like making sure everybody has food to eat. The Torah also makes it clear that when we celebrate our festivals, we must be inclusive of all of Am Yisrael:

You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities (Devarim 16:14).

Celebrating and rejoicing aren't individual activities in Judaism. The Torah wants us to rejoice with those around us and include them in our celebrations. That means not just our families, but also those who have no family themselves.

There are many other examples of Mitzvot that command us to help the most vulnerable members of society. For more, try reading through Devarim chapter 24.

THE WEEK IN PICTURES



Left: Israel Machane Madrichim begin precamp at the London Bayit.

Right: Israel Machane and Machane Yehudi Madrichim meet their Israeli counterparts during their training seminar in Israel!

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

- **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

- Would you like some help with writing your **Shiur for Summer Machane?** Contact the Chinuch Team at chinuch@bauk.org

- Do you have a **parent or grandparent with an interesting life story** who you'd like to interview for our **Moreshet archive?** Contact chinuch@bauk.org for more info!

- **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 (bneiakivauk) to get regular updates with what is going on in the Tnuva.**

ת"ס

Bnei Akiva invites all Bogrot returning from their gap years to join our Lishmah Bet Midrash Programme!

 **What?** Open Bet Midrash followed by a choice of Chaburot, led by educators and peers

 **Where?** 2 Hallswelle Rd

 **When?** Every Tuesday evening 8-10pm

Come and be part of this dynamic Makom Torah!

 **Contact Dania at chinuch@bauk.org for more info!**

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