

WHAT'S GOING ON?

- **Winter Machane** applications are open! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- Winter Machane **Tafkid** applications are now open! To apply head to bauk.org/camps.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at 7.45pm for a great opportunity to hear amazing speakers, eat great food and learn with friends or Madrichim! This Thursday 24th October we will hear from Rav Tavory, with the alternative option of joining the Koren Talmud Talks. Please feel free to email Chana at chinuch@bauk.org for more details or if you have any questions.

- The Masa **Yeshiva/Sem Fair 2019** will take place in Manchester this Monday 28th October and in London on 29th October. To register head to join.masaisrael.org/yeshivafair2019.

- Bogrim are invited to a **Student Bet Midrash Shabbaton** on 1st-3rd November, in the beautiful English countryside. Torah, singing, discussions and social for two night sin a 4* hotel for only £30 (£25 early-bird if booked before Simchat Torah)! Register at www.studentbetmidrash.co.uk.

- Sign up for our **Mega Siyum in memory of Marc Weinberg** now! For more information

contact Chana at chinuch@bauk.org

- Good luck to everyone on the **Shevet Orot Shabbaton** this week!

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community! For information on our **'80for80'** campaign and to set up a standing order head to bauk.org/bachad.

- Sign up now for **Mas Chaver** for 5780! To apply head to bauk.org/mas-chaver.

- 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 Tnua.

- The Hanhalla report of **Veida 5779** is now available to view along with the current constitution at bauk.org/veida.

- Visit bauk.org/feedback for contact details for all Mazkirut members and to leave any general feedback!

FOOD FOR THOUGHT

1. Why is it not good for man to be alone? (See **Rashi on 2:18**)

2. What is the meaning behind Hevel's name? (See **Bechor Shor on 4:2**)

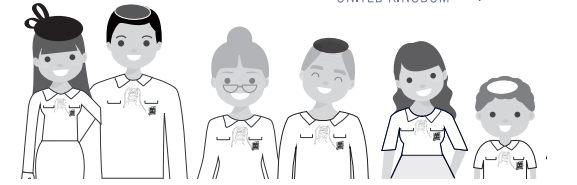
SHABBAT SHALOM!!!

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

27TH TISHREI 5780
25TH & 26TH OCTOBER 2019
VOLUME 30 ISSUE 6



THE POWER OF EACH INDIVIDUAL ZAC ABRAHAMS SHEVET TZION

The tragic episode of mankind's second generation unfolds in Bereishit 4:10 after Kayin killed Hevel. G-D asked Kayin: "What have you done? The sound of your brother's bloods, cry out to Me from the ground!" Rashi and Onkelos comment on the plural form of the word 'dam' (blood) used in this Pasuk. They teach that the specific language used in the pasuk was referring to the fact that Kayin not only killed his brother, but he also killed all the future descendants that would have likely come from him.

Every individual in the world descends from Adam. Chazal teach us a convincing lesson - that man was created as an individual, and that one who saves a single life is as if he saved the entire world. When Kayin killed Hevel, it wasn't only a matter of killing a single individual. The 'loss of life' he caused - when estimated into the future, amounted to the loss of billions of individuals!

I think the following incident from a beraita in Gemara Berachot 28b is very fitting here: "When Rav Yochanan ben Zakkai was on his death bed, his students came in to visit him. When he saw them, he began to cry. The disciples asked him, 'why are you crying?' Rav Yochanan ben Zakkai responded, 'If I were being taken before an earthly king who is here today and tomorrow in the grave, whose anger is not a permanent anger and who if he imprisons me it will not be a permanent imprisonment, and I might be able to appease him with words or bribe him with money - would I not nevertheless cry in fear? Now I am being taken before the King of Kings,

the Holy One Blessed is He who is eternal. If He is angry with me, it will be an eternal anger and if He imprisons me, it will be an eternal imprisonment. If He kills me, it will be an eternal death. I cannot appease Him or bribe Him. Not only that, but I have two paths before me - one leading to Gan Eden and one leading to Gehinnom and I do not know on which path they are taking me. Should I not cry?"

The Ba'alei Mussar ask two questions on this Gemara. First - did Rav Yochanan ben Zakkai have any doubt about whether he was headed for Gan Eden or Gehinnom? More to the point, he was initially sitting on his death bed and apparently not showing any emotion. It is only "when he saw his students approaching" that he began to cry.

Rav Elya Lopian explains that if Rav Yochanan ben Zakkai only had to worry about himself, he would have been confident that he was destined for the World to Come and for residence in Gan Eden. But when he saw his students he thought to himself, "Did I treat each student properly? Was I perhaps too harsh with one student and too lenient with another?" Rav Yochanan ben Zakkai said to himself, "if I wasn't good enough with even one of my students, it will impact on not only him but his children and the generations to follow."

I believe this is a powerful message to take home. When Rav Yochanan ben Zakkai saw all his students come to visit him and he cried and was frightened, it was because he realised "the voice of the bloods of your brother are crying out to Me". One error regarding a single individual can have a negative impact on all future generations, and so too one positive influence can have an unbelievably positive force for good on all future generations!

Shabbat Shalom!

ZAC IS CO-ROSH AT KINLOSS SVIVA.

London	In: 17:32 Out: 18:37	Oxford	In: 17:33 Out: 18:41	Leeds	In: 17:29 Out: 18:40
Manchester	In: 17:33 Out: 18:43	Bristol	In: 17:39 Out: 18:47	Liverpool	In: 17:36 Out: 18:46
Cambridge	In: 17:26 Out: 18:35	Birmingham	In: 17:34 Out: 18:43	Jerusalem	In: 17:21 Out: 18:33



WINTER MACHANE 5780

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A TASTE FROM THE ARCHIVES: BEREISHIT 5760

DVAR TORAH BY RAV MEIR NEHORAI

In Parashat Bereishit we read about the first murder in the history of the world: Kain kills his brother. After the murder, Kain attempts to deny that the murder ever took place. When God turns to Kain and asks him, "where is Hevel your brother?", he answers: "Am I my brother's keeper?" Kain was unaware of God's omniscience and of the fact that He knows everything that takes place. Kain attempts to ignore the facts and to deny them. God says to Kain: "The sound of your brother's blood is crying out to Me." The sinner is unable to deny the sin; the murderer cannot ignore the murder.

The Midrash brings a parable that explains the dialogue between God and Kain: It is comparable to one who entered a garden and was picking and eating mulberries. The owner of the garden ran after him and said, "What's that in your hands?". "There's nothing in my hands," he retorted. The owner replied, "Aren't your hands dirty?" The murderer has soiled hands. It is impossible to deny reality. The absence of the murder victim has an actual effect on reality and creation. The act of murder consumes the land and the world. The moral breach cries out from the depths of the earth.

According to this explanation, a connection between the sin and the punishment can be found. Kain is forced to take an oath not to live in one fixed place. God took away from him the right to be part of the society-building and development of the world. Kain, who damaged society, is unable to be a part of it. Similarly, we read in the book of Bamidbar about the punishment of a murderer:

"You shall not pollute the land in which you live, for blood pollutes the land, and the land can have no expiation for blood that

is shed except by the blood of him who shed it." (Bamidbar 35:33)

Every act of murder damages the world and society. Therefore, it is our duty to remove the freedom of the murderer. It is our duty to deny him the opportunity of being a partner in the world. Kain's punishment for murder is partially replicated in the punishment of one guilty of manslaughter. He who commits manslaughter, who must therefore flee to one of the Cities of Refuge, is also separated from the society in which he lived because of the shedding of blood. Kain, who killed intentionally, took an oath which endured all his life, but the unintentional murderer is permitted to rejoin society after the

death of the Kohen Gadol. The Torah, in its punishment for manslaughter is striving to create a balance between the seriousness of bloodshed, an issue of great severity even if accidental, and the potential good that

the sinner may contribute to the world. This is expressed through the required stay in a City of Refuge, where he would be spending a meaningful period of time improving his character traits and personality. Only the time spent in the City of Refuge enables him to return to the society of which he was a part, prior to his sin.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 6 ISSUE 1, 9TH OCTOBER 1999.

AS PART OF OUR BA80 CELEBRATIONS WE ARE DIGITISING OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG

MEET THE NIVCHARIM

GIDON SCHWARTZ | SHEVET NE'EMAN



I feel I have always been one of the people representing Bnei Akiva, whether that is from going to sviva in Edgware United (much better than Yeshurun) or so far spending over 40 weeks of my life on machane. I spent two years studying at Yeshivat Hakotel on Hachsharat Torani. After spending last year as a Nivchar Hanhalla, I felt that it was a tafkid that I could not say I had finished after just one year. So once again, I am a Nivchar Hanhalla for 5780 whilst studying Medical Genetics at Queen Mary University in London.

Last year I worked with Eli Maman, Chinuch Worker in trying to produce more and more publications to help our ideology reach more people and try to bring Torah

VOICES FROM ISRAEL

ABI LADERMAN | SHEVET MORASHA



Hi everyone, I'm Abi and I have just begun my year in Israel on Bnei Akiva's Torani programme studying at Midreshet Harova. Growing up in Bnei Akiva, I constantly heard stories from my madrichim about their time on Hachshara and so I could not wait for my own turn. As soon as we arrived in Israel, Torani met us at the airport and we travelled to the North for our opening Shabbaton. We had a brilliant weekend meeting everyone in the group and learning about all the different world Bnei Akiva Hachshara programmes here in Israel with us. It was really comforting to know that despite being in a new country away from our regular lives, that Bnei Akiva UK and World Bnei Akiva are still here looking out for us. Our

and learning into more of a focus, and I hope to continue this in the coming year (watch this space). I also would like to help Bogrim to feel a part in of the tnua all year round and not feel that Bnei Akiva is what they give their holidays to but have little involvement with during termtime, both for Bogrim based in London or in any campuses around the country. I want to use my experience from taking Israel Machane this summer to ensure madrichim are best prepared and it runs smoothly from an ideological perspective as well as logistical. Finally, Bnei Akiva has many people who feel passionate about the ideology but I would like to try and encourage as much ideological discussion as possible on different platforms so the tnua and its members can develop in every way.

first Shabbat ended with an amazing tiyul and we were then dropped off in the old city ready to begin our year at seminary. The last seven weeks in Harova have been incredible with inspiring classes and teachers. One of the main highlights of the past few weeks have been the incredible Selichot services in Harova leading up to a truly inspirational Yom Kippur. The Bogrot who came back to Harova especially for the Yom Kippur services can attest to the strength and passion behind the communal davening in the midrasha. I am really enjoying my time at Harova and on Torani so far and I cannot wait to see what the rest of the year brings!

ABI IS A PARTICIPANT ON HACHSHARAT TORANI 5780. TO LEARN MORE ABOUT OUR GAP YEAR PROGRAMMES CONTACT ELI MAMAN AT ISRAEL@BAUK.ORG.