



SHABBAT LASHEM

תנועת בני עקיבא
BNEI AKIVA UK

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PARASHAT NOACH / ISSUE 02

AKIVA GLUCK | BOGER DVAR TORAH

I consider Parshat Noach to be one of the most fascinating parshiot throughout the Torah. From Noach building the ark, to surviving in the ark with his family for 40 days and 40 nights while the world is being destroyed, not to mention 2 of every animal in the world joining him in the episode. Straight after the flood the following verses appear:

“And Hashem said, This is the Sign of the Covenant that I give between me and you and everything around that is with you, to generations for ever; I have set my rainbow in the cloud and it shall be a sign of the covenant between myself and the Earth and when I place a cloud over the earth and the bow will be seen in the cloud remember my covenant between me and you and every living being among all the flesh and water and I shall never again become a flood to destroy all the flesh”(Genesis 9:12-15).

This is declaring that God will never destroy the world again with a flood and the sign of that covenant which he showed Noach was the sign of showing the rainbow. The question is why would God choose a rainbow as his contract to show he will never destroy the world again? Rabbi Shlomo Riskin of Efrat explains that a rainbow after a storm in the sky is an inverted bow. In the times of medieval warfare people would fight with bows and arrows. When one side of the fight would want to make peace with another they would put up a inverted bow and chant “ enough we want peace we aren’t using the bow we are inverting the bow” Rav Riskin continues onto to say that the same thing is happening in the sky with God. God is saying that God will not be going into a war with the creation and God is inverting his bow. However Rav Riskin concludes that a rainbow is only a half a circle. God is fulfilling half the bargain by saying that God will not be destroying the world but doesn’t mean that humanity wont be destroyed or violence amongst one another.

In this we can learn the lesson of the famous saying by Rabbi Akiva “you shall love your fellow neighbor like your self” we are all one nation and we should strive together and to bring peace amongst our selves and the world we live in.

Akiva is in Shevet

OH CAPTAIN! MY CAPTAIN!



RAV AHARON HERSKOVITZ | RAV SHALIACH

The comparisons between Noah and Avraham are well known, due to various midrashim and statements of our sages that connect the two, as well as the fact that their stories are told in two consecutive weeks with many textual parallels. Somewhat less discussed is the connection between Noah and Moshe, both of whom feature prominently in a teivah/ark, and are told by Hashem of an imminent mass destruction (all of humanity for Noah; the nation of Israel for Moshe). What do these parallels come to teach us?

In various midrashim, our Sages also expand upon this connection. One midrash (Bereishit Rabbah 36:3) points out the different transition that Noah and Moshe went through:

אמר רבי ברכיה, חביב משה מנח. נח משנקרא "איש צדיק" נקרא "איש אדמה", אבל משה משנקרא "איש מצרי", נקרא "איש האלקים"

Rabbi Berachya said: Moshe is more favoured than Noah. Noah [though at the beginning] is referred to as "a righteous

man" is [later] called "a man of the earth", while Moshe [though at the beginning] is referred to as "an Egyptian man", is [later] called "a man of God".

In other words, Noah starts out well, having worked hard to be able to be referred to as a righteous person. This is contrasted with Moshe's beginnings, when he runs away from Bnei Yisrael's suffering and is (mis)identified as an Egyptian.

However, the continuation of their stories are quite different: while Noah's spiritual level becomes diminished, turning him into a man of the earth, one who profanes himself and ends up drunk in his tent, Moshe strives to come closer to God and Bnei Yisrael and eventually is described as "a man of God".

When trying to understand the different paths that Noah and Moshe take in their spiritual development, I think that another midrash is illuminating (Devarim Rabbah 11:3):

"...Noach said to Moshe "I am greater than

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you, for I was saved from the generation of the flood.” Moshe responded “I am greater than you, for you saved yourself but were unable to save your generation, while I saved myself and **saved my generation** when it was decreed that they be destroyed after the sin of the golden calf...What is this similar to? To two boats that were at sea with two different captains. One captain saved himself but not his boat, while the other saved both himself and his boat. To whom is praise given? Is it not to the one that saved himself and his boat?”

Moshe’s greatness relative to Noach is defined based on his ability to worry not only about himself, to save not only himself and his family, but to ensure the survival of his entire generation.

We have been blessed to meet many parents,

bogrim, madrichim and chanichim since coming to the UK. **We have heard many great ideas about plans that would give Bnei Akiva renewed strength, vigor and vision.** During stormy times, it is not easy to be a captain. Even saving yourself and those in your immediate vicinity (as Noach did) is no easy feat, and is something to be admired and applauded. However, I hope that we can all internalise the message of Moshe Rabbeinu, to be a captain not only for those in our immediate vicinity, ensuring that our children, younger siblings and close friends are saved, but also to remember all passengers in the boat. Moshe Rabbeinu sets a high standard of communal responsibility for us, but I hope that we can rise to the challenge: **עלה נעלה...כי יכול נוכל לה.**

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. For Parashat Noach it discusses the story of the Tower of Bavel and the pros/cons of a unified and homogenous human culture/society. As part of the Choveret the following paragraph is included:

“The Tower was built to ensure that the emerging society would remain united. At another point in history, it would have been a noble and legitimate endeavour. However, at this early stage of human development, it was detrimental to the growth of civilization. Humanity is called upon to fill the Earth (Bereishit 1:28), not only so that Earth should be inhabited,

but also to enable humanity to develop. **A closed, homogeneous environment is not conducive to the advancement of humankind. A monolithic human experience stifles man’s development.** Multiple cultural experiences are required to nurture the growth of variant ideas. Different cultures must be developed, each with distinctive perspectives. Cross-pollination of these perspectives and ideas will help humanity move forward.”

Question: Do you agree with the argument put forward in the paragraph above?

Question: Which do you think should be a priority: striving for a unified human culture/society or a diverse human culture/society?

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SVIVOT NEWS!

There are 18 Svivot (groups) around the country educating and empowering over 700 chanichim each week. This week we hear from our Salford and Bushey Svivot.

Salford Bnei Akiva

Roshim: Daniel Davis and Anoushka Goldman

Our first week back in our amazing Bayit was packed full of great Peulot ranging from a blindfolded string guided journey through the Tanach in Atid to an epic obstacle course in Hachana Bet and not forgetting some shark infested custard in Zeraim.

We had an amazing mifkad with our whole Sviva singing Yad Achim and Hatikva together for the first time this year and we hope it was the first of many to come.

Bushey Bnei Akiva

Rosh: Sam Jayes

The first week at Bnei Akiva in our Bushey sviva was full of great energy as all our chanichim were excited for BA to be back!

As the new Rosh I'm now learning how to take a step back, assess what's going on with each year group and really support the madrichim to deliver first-rate fun and educational programming. This past week, despite having a few bumps throughout the afternoon, the new madrichim did extremely well and I'm really looking forward to see what they'll accomplish over the year.

Thanks to Daniel, Anoushka and Sam for their updates from their Svivot. Our Roshim do some amazing work - please remember to show your support!

EVENTS TO LOOK OUT FOR:

Full details of all our events are available on our Facebook page, or call the Bayit on 020 8209 1319 to speak to one of the team.

Shabbat Hachshara is on the 20th and 21st of October at the London Bayit. The Shabbat is an opportunity to learn all about our fantastic Torani and Kivun gap year programmes. We will be joined by Rav Ari Faust (previous Rav Shaliach)! Transport will be provided from Manchester.

Contact joe@bauk.org to sign up.

Israel Machane Reunions are on the 10th and 11th of November. To find out more contact joe@bauk.org.

Shabbat Bogrim is the 3rd and 4th of November. Stay tuned for more updates. For more information contact hannah@bauk.org.

Campus visit from the Rav Shaliach and Rabbanit Shlichah will be starting soon! Contact rav@bauk.org to arrange a visit.

Our Advanced Hadracha series is starting soon! The program is for all madrichim and is designed to provide the skills to really excel at Hadracha. In coordination with UJIA, LSJS and Bnei Akiva UK. Sign up here: bit.ly/ba-hadracha