

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 7th November we will hear from Rabbi Dr Ido Pachter. Please feel free to email Chana at chinuch@bauk.org for more details or if you have any questions.

- **Student Bet Midrash** is thrilled to launch our brand new **Women's Jewish Educator Programme - ללמוד וללמד**. We are looking for highly-skilled female leaders aged 18-21 to be trained as educators within the Jewish community. For more information or an application form please contact hreuben@theus.org.uk.

- Sign up for our **Mega Siyum in memory of Marc Weinberg** now! Part 1 of the Siyum aims to complete Tanach by Winter Machane. All welcome to join at bitly.com/megasiyum. For more information contact Chana at chinuch@bauk.org.

- **Applications for Hachshara** are now open! Apply at worldbneiakiva.org/application before 1st December 2019.

- Good luck to all of the Bogrim currently on

the **Student Bet Midrash Shabbaton** in Honiley Court!

- **Mazal Tov** to Kivun 5778 alumnus **Yoni Harris** on his IDF swearing-in ceremony at the Kotel!!!

- To get involved with your local sviva please contact Zoe at svivot@bauk.org.

- **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 did the fish survive the flood? (See **Radak on 7:22**)

2. Why is the prohibition against eating a live animal only given after the flood? (See **Chizkuni on 9:4**)

SHABBAT SHALOM!!!

WINTER MACHANE 5780

Join us this Winter for a special celebration!
Celebrate Chanukah with Bnei Akiva and enjoy our final BA80 Birthday Party!

Date: **23rd-30th December 2019**

Price: £449

Sign up today!

02082091319 - bauk.org/camps - camps@bauk.org

#LIGHTUPYOURWINTER

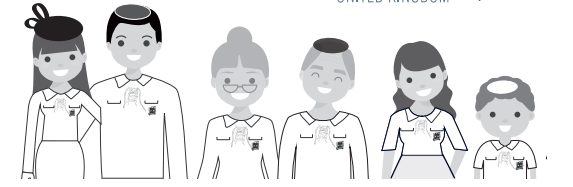
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זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כל מלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

4TH CHESHVAN 5780
1ST & 2ND NOVEMBER 2019
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LESS THAN PERFECT JOEL LEIGHTON SHEVET TZION

Parashat Noach continues on from the end of Bereishit, where God bemoans the behaviour of humanity. This doesn't imply that God made a mistake, rather he gave man an opportunity, and man failed. However, there is one man, Noach, who is described as 'איש צדיק תמים הוה', 'בדורתו', righteous among his generation. Rashi explains that this can mean two things: either that if Noach was a tzaddik in his generation of terrible people, even more so he would be in a better generation or perhaps that being a tzaddik in his generation, where everyone else was so bad, just made him look superior, and he would be insignificant in the generation of Avraham. So how much of a tzaddik was Noach?

God describes Noach 'perfect', which is pretty high praise, but although he didn't do anything bad - he follows God's commandments perfectly, he never actually does anything good or beyond exactly what God commands. He isolates himself to protect his family from the wickedness of his generation, but that means he has no influence on the wicked people to encourage them to repent. For example, God commands Noach to build the ark because he has made it clear that he is going to destroy man, which Noach accepts. Therefore, Noach builds the ark and fulfills God's commandment. However, there was one thing he didn't do. He never prayed to God on behalf of the people. He never appealed for their forgiveness, which would have been going the extra mile. The Zohar says that after

Noach left the ark after the flood, he asked God why it was necessary to destroy the world, and God replied: 'Now you say this?! Why did you not say this when I told you that I saw that you were righteous among your generation, or afterward when I said that I will bring a flood upon the people, or afterward when I said to build an ark? I constantly delayed and I said, 'When is Noach going to ask for compassion for the world?'

This also answers the question of why God decided to destroy the world with a flood, and why it took Noach 120 years to build this ark. God could easily have wiped out the entire world with a mere thought, but he constantly delayed, waiting for Noach, as the tzaddik of his generation, to step up and try to take responsibility for his society, just as Avraham did for Sodom and Moshe for the Bnei Yisrael after the golden calf. Neither Avraham nor Moshe would have entered the ark until God would have promised not to destroy the world.

The Chassidim say that on a cold night, there are two ways to become warm: either you can put on a coat to warm yourself, or you can light a fire to warm many people. Noach put on a coat, and although he was a good man, he was not a leader.

We however, need to light a fire. It's not enough to be good, we need to encourage others to be good as well. We need to stand up for what is right, especially in these days when there is so much antiemitism and hate.

Shabbat Shalom!

JOEL WAS A MADRICH ON BET CHALUTZI MACHANE

London	In: 16:19 Out: 17:25	Oxford	In: 16:19 Out: 17:29	Leeds	In: 16:15 Out: 17:27
Manchester	In: 16:19 Out: 17:30	Bristol	In: 16:26 Out: 17:35	Liverpool	In: 16:22 Out: 17:33
Cambridge	In: 16:13 Out: 17:23	Birmingham	In: 16:20 Out: 17:30	Jerusalem	In: 16:14 Out: 17:27

A TASTE FROM THE ARCHIVES: NOACH 5756

MATTHEW FISHER | SHEVET HATZVI

Parashat Noach isn't just about the story of the flood. In fact, as Professor Yeshayahu Leibowitz ז"ל pointed out, the parasha is split exactly in half. The first 77 pesukim deal with Dor Hamabul (generation of the flood) and the other 76 pesukim relate to Dor Haflaga (generation of dispersion, that is, after the flood). At first glance there seems to be little difference between the respective natures of these two generations. Both were dedicated to evil and destruction as the psht reveals: Before the flood "the earth was corrupt before Hashem, and the earth was full of violence" (Bereishit 5:11). Immediately following the flood is the episode of Noach's drunkenness and incest.

It seems that the story of Dor Haflaga follows the pattern of the story of Dor Hamabul – an evil society which is punished by the dispersion and confusion of languages. To fill in the background, the generation after the flood decided to build a city and a tower within it "whose top would reach to heaven" (Bereishit 11:4). As a result, Hashem spread everyone around the world and divided their single language into many different ones. But was this a punishment in the way that we previously thought?

Professor Leibowitz suggests that rather than a punishment, the decree was in fact a "Tikun Gadol LeTovat HaEnoshut", "a great fixing of the world for the good of humanity." The dispersion and separation of languages was far more meaningful than a simple punishment. It is the difference between hitting a child for running out into the road and moving him to play in the garden instead of the street.

So, what had the Dor Haflaga done that needed 'Tikkun' rather than punishment?

"Sefat echad udvarim achadim" – "one language and one mode of expression" (Bereshit 11:1). The generation had chosen to rid themselves of all variation and individuality from society and their aim had become to have a centralised, uniform system similar to what we would today call a totalitarian state. There would be no room for conflicts or differences of opinion or ideas, no deviation from what was accepted and dictated. In the words of Professor Leibowitz, "this artificial conformity would lead to a sterility of thought and values."

The Tower of Babel was the central symbol of this twisted and unhealthy society. It represented the fact that society was focused and concentrated on itself. It was a symbol of unity and uniformity. The Tikkun ensured that such stifling conformity could never happen again and it guaranteed the healthy opposition on which society thrives.

While it is important for individuals and groups to hold strong beliefs, it is essential that the world embraces diversity of opinions, so that no-one is forced into only one outlook or set of values.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 2 ISSUE 2, 28TH OCTOBER 1995. MATTHEW NOW LIVES IN RA'ANANA.

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

IT IS ESSENTIAL THAT THE WORLD EMBRACES DIVERSITY OF OPINIONS, SO THAT NO-ONE IS FORCED INTO ONLY ONE OUTLOOK OR SET OF VALUES.

MEET THE ROSH NIVCHERET

RACHEL COOKLIN | SHEVET AVICHAH



Hi, I'm Rachel, I am currently studying History at UCL and am a Nivcheret Hanhalla for 5780. I (relatively) haven't been involved in the movement for so long, my first Bnei

Akiva machane being Israel Machane 5775. However, since then have been incredibly involved, as a chanicha, madricha, and Rosh Sviva. When I first became a madricha it was to give back to a movement that in a short time had given me so much, but it has now gone beyond this feeling of indebtedness that I once felt. The ideology of Bnei Akiva is now part of who I am and what I stand for. Over my year as a Nivcheret I will strive to continue the work of those hanhallot before me, continuously aiming to involve a connected and inspired tnu'a. I am incredibly passionate about communication. It is something that seems so simple, yet has such a significant impact. A movement with clear

communication between its constituent parts enables the development of a movement that many different people are proud to be a part of, and be associated with. I hope that in 5780, Bnei Akiva can be even more effective in cultivating two-way relationships that foster positive and productive arenas for feedback. I care about making sure everyone feels appreciated and that they have a voice in shaping their movement; that regardless of school, university, or if you take a gap year (BA or not) you feel valued by Bnei Akiva. A huge strength of the movement is the diversity of our membership, and that we are all united through our belief in Modern-Orthodoxy and Religious Zionism. My hope is that many different people are continuously proud of this ideology and empowered to call themselves a BA-nik. I would really love to hear from as many different people as possible and work to ensure you feel represented within Bnei Akiva, please get in touch, I can't wait to hear from you!

VOICES FROM ISRAEL

YOSEF BESSO-COWAN | SHEVET MORASHA



My name is Yosef and I'm at Yeshivat Hakotel and part of Torani 5780. The first month of Yeshiva has been an amazing experience. Both the Yeshiva and Torani schedules have ensured

that we are always getting the most out of our time. The period of Ellul in Yeshiva is very uplifting and a great way to start the year with special events throughout the month in the lead up to Rosh Hashana and Yom Kippur. They were the climax of my Yeshiva experience thus far because of the inspiring services filled with ruach, enhanced by the location of Yeshivat Hakotel, overlooking Har Habayit, which made the davening even more meaningful. I feel very privileged to have the Torani events which complement the Yeshiva schedule. I particularly enjoyed the opening

seminar which gave us the opportunity to meet the participants from all the other institutions, learn about the interesting history of the area and got to know Rav Ari and the Madrichim. Although we are only a month into the year, there have already been several Torani events including shiurim from Rav Ari in Yeshiva, a Shevet Morasha breakfast and a Tiyul to the North of Israel where we learnt about the history of the area and enjoyed amazing views over the Kinneret. I am looking forward to the upcoming Torani Eilat Tiyul over the Succot break as well as the start of the next term of Yeshiva! Shabbat shalom!

YOSEF IS A PARTICIPANT ON HACHSHARAT TORANI 5780. TO LEARN MORE ABOUT OUR GAP YEAR PROGRAMMES CONTACT ELI MAMAN AT ISRAEL@BAUK.ORG. TO APPLY HEAD TO WORLDDBNEIAKIVA.ORG/APPLICATION.