

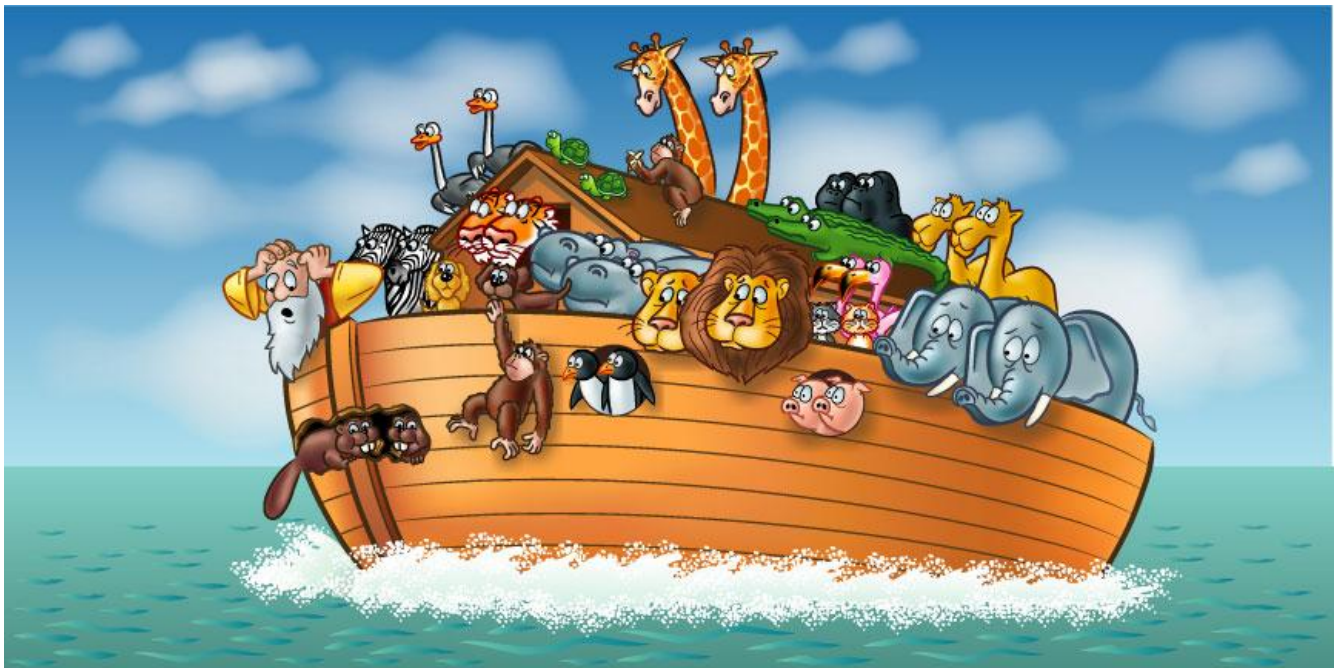
# Hadracha Choveret



תנועת בני עקיבא  
BNEI AKIVA  
UNITED KINGDOM

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

## The Noachide Laws



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Noach

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Dear Roshim, Sganim and Madrichim,

Shalom and welcome to this week's Choveret! I hope that you enjoyed last week's and that you found it helpful in planning your meetings. Please feel free to give me a call or email to tell me your feedback – I'm very happy to hear your thoughts!

This week's Choveret is about the Noachide Laws. For most people, this is probably something they've vaguely heard of, but don't know much about. What's really exciting about being a Madrich, is that you have the opportunity to educate. What's even more exciting is that you have the opportunity to educate about topics that Chanichim have probably never learned about before.....such as this one. This may also be an opportunity for you to learn something also, which is a big 'Brucie Bonus'!

Wishing you lots of Hatzlacha,

Bevirkat Chaverim l'Torah v'Avodah

Eve Minsky

Ovedet Chinuch 5773 ([Chinuch@bauk.org](mailto:Chinuch@bauk.org))

## Aims:

- To know and understand the seven Noahide laws
- To recognise that this is seen as a Universal Moral Code
- To consider how we can make the world 'Noahide'

Now before we get started properly, take a look at the suggested schedule for your Shabbat Afternoon meetings. You don't have to use this in your Sviva, it is of course your choice, but you may find it useful to adapt this kind of format. Have a look.....

Gathering Time (waiting for people)	10 minutes
Peulah Time	35-40 minutes
Transition Time (use sheet provided)	5 Minutes
Extra Time (Use ideas provided for what to do here)	40 minutes
Mifkad	15 minutes

*“There are universals of human behaviour: we call them the Noahide laws.”*

Chief Rabbi Lord Sacks

When King Shlomo built the first Bet Hamikdash (Temple), it wasn't perceived as a great and momentous occasion for the Jewish people only, but a significant event for the whole world. Shlomo prayed for all the nations of the world that they should be able to come and pray at the Bet Hamikdash:

“Hear You in heaven Your dwelling place, and do according to all that the gentile calls to You for; that all the peoples of the earth know Your name, to fear you, as do your people Israel, and that they may know that Your name is called upon this house which I have built”

That's all well and good that the Beit Hamikdash should be a place for non-Jews, but do we expect anything from them? If they are to pray at our temple, then there must be some conditions, as is the way with all rights and privileges.



The answer is.....Yes! The entire world descends from Noach, and therefore, the minimum requirement expected of non-Jews is the seven Noahide laws, the Sheva Mitzvot Bnei Noach. They are as follows:

1. Do not murder
2. Do not steal
3. Do not worship false gods
4. Do not be sexually immoral
5. Do not eat a limb removed from a live animal
6. Do not curse G-d
7. Set up courts and bring offenders to justice.

Sanhedrin 59a



OK, so now we know what the laws are.....but where did they come from? I shall tell you! At the end of Bereishit, Hashem becomes very disappointed at mankind and their actions. He therefore decides to destroy the whole world and start again with Noach and his family. Noach built himself and then animals an ark (resist temptation to sing the song...you can do it). After over a year spent in the ark, Noach and

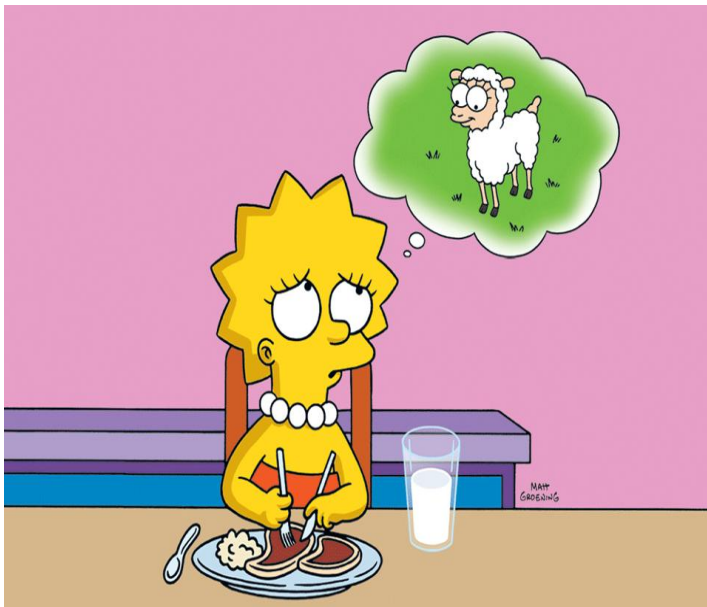
gang are instructed to disembark and to rejoin the world once more. Noach is feeling very grateful having been saved from the flood, he disembarks, builds an altar and offers a sacrifice to Hashem. After this, Hashem agree to never destroy all of humanity again. Hashem then turns to Noach and his family, and blesses them:

“Any creature that lives shall be your food, for I have given you all of them without restraint, as freely as the plants. But nevertheless, do not eat the flesh of a creature while it is still alive. Moreover, I will require of you an accounting of your blood that is your soul, from every beast I will require an accounting; and from humanity, even from a man’s own brother, will i require an accounting of the soul of the person. A person who sheds the blood of another, shall have his

own blood shed by other people, for the man was made in G-d's image. As for you, be fruitful and multiply, swarm the earth and multiple on it."

Bereishit 9:1-9

At the moment that Noah disembarks the ark, the world is essentially recreated. He allows a new world to be created, once that ensures the same mistakes won't be made again, and that history won't be repeated.



Whilst in the Garden of Eden, man was forbidden from eating any living flesh but after the flood we see that meat was permitted. People aren't always capable of living up to Hashem's ideals. By Noah's generation, humanity had declined since the creation:

"And G-d saw the earth, and behold it was corrupt; for all flesh had corrupted their way upon the earth"

Bereishit 6:12

People had sunk so low that they would even eat a limb torn from a living animal. As a concession to people's weakness, permission to eat meat was then given: "Every moving thing that lives shall be food for you..." Berieshit 9:3.

**Q:** So why don't we just keep the 7 Noahide laws? Why do we need 613 Mitzvot?

**A:** The same way that the 39 Melachot (prohibitions) of Shabbat have subcategories, so do the seven Noahide laws. In fact, there are 66 specific sub-mitzvot. For non-Jews, observance of the Noahide laws is what is expected of them. However for us as Jewish People,

Hashem expects different things from us. We have 613 Mitzvot to guide us how to serve Hashem, whereas the non Jews are guided by seven. It's not a question of one being better than another, but rather having different roles in the world.

OK, so we've understood what the Noahide laws are about and why they're important...but where do we go from here? Quite a tricky one that, luckily for us the Rambam writes....:

*“Moshe Rabbeinu commanded from the mouth of Hashem to convince all the inhabitants of the world to observe the commandments given to the Children of Noah.”*

Hilchot Melachim 8:10

Whether people would identify themselves as Bnei Noach is not as important as people being aware of the principles and living their life by them. We should think carefully about our role as Jewish people in educating the rest of the world and making decisions according to Torah values. In Judaism, we do not believe in encouraging people to convert to being Jewish. However, we are still responsible for encouraging people to keep these mitzvot in order that the moral foundations that world was built upon are kept.

We are the chosen nation, but we weren't chosen to worry and comment about the state of the world. Rather we were chosen to act and make a difference!

## Peula Ideas

In this section of the choveret, I've provided you with some ideas of how you can get the message of the Choveret across. You should use this as a guide and as a springboard for your own ideas. These ideas alone are not a guarantee for a successful Peula. Please also consider adapting idea according to the age group, the number of chanichim you have, and the space you are using etc.

- Deal or No Deal with Noahide laws
- Noahide law balloon debate – get them to argue about which is the most fundamental/important one. (try and avoid ending up with the “you’re all winners/all the mitzvot are equally important....you could get some good discussion going!
- If I were in charge of the world I would.....(a bit like the shopping game, but instead of items, each person has to think of a law and remember all the laws that have already been said by the group)
- Write down laws on a piece of paper. Get chanichim to state which ones should be kept by Jews and/or which should be kept by everyone.



Machane is coming!! Forms are now out...so get your forms in, and get your chanichim to send theirs in too!



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