

# HAVE A NAGEELA SHABBOS

**KID FRIENDLY TORAH MAGAZINE**  
**A PROJECT OF NAGEELA WEST COAST,**  
**JOYFULLY JEWISH EXPERIENCES**

.....  
**SEASON 9, EPISODE 19**  
 .....

**PARSHAS VAYAKHEL**  
**+PARAH 5785**



## Torat Scene-A-Eye

*This features an AI generated picture that has numerous hints to the weekly parsha. This week's is about Parshas Parah*

Disclaimer: These AI generated images are NOT meant to portray actual people or events from the Torah. They are simply hints to get you thinking.

# DVAR TORAH

## THE ROOT OF EVIL BEE...

.....  
 "Don't throw that beehive into the fire!", is what I wish I would have said.

The year: Sometime around 2002

The location: A summer camp in upstate New York

The setting: An overnight camping trip, sleeping around a campfire.

It was a small group of 10-15 campers and a handful of staff members sleeping fitfully in sleeping bags near our dwindling fire. But not everyone was asleep. A designated staff member stayed up to ensure safety and keep the fire going, and a couple of kids too excited to sleep, chatting, and helping to feed the flames.

That is until sometime past 1am, when Tom finds

### CONTINUED ▼

*You can sponsor a week of Nageela Shabbos in honor of a special occasion or in memory of a loved one. Help us reach more Jewish kids with interesting Torah content!*



## Deep Thoughts

.....  
**Why aren't they called bakies instead of cookies?**



## JOIN US!

.....  
*We have programs for Middle School kids from all over the West Coast. Please contact us for details!*



camp Nageela West is gonna make some

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# DVAR TORAH

## CONTINUED

.....

a rather large tree root that he thinks will be perfect. Unfortunately, Tom doesn't realize that his root has hitchhikers in the form of an entire beehive. I can almost envision the root falling in slow motion in the fire as hundreds of frenzied bees swarm angrily out in a cloud of yellow and black fury. I can't actually envision it, because I was sleeping a few feet away. Not for long.

The multitude of stings suffered by everyone on that camping trip is something I won't soon forget, nor will, likely, any of the other participants. But one scene sticks in my mind:

One of our staff members is an extremely tall, broad and tough fellow (physically tough-he's a very caring guy). As the rest of us were running screaming through the forest toward civilization... err, I mean, calmly and efficiently making our way toward the infirmary in an organized fashion, he stood tall- very tall in the smokey clearing, literally beating his chest and bellowing, "Come on bees! What you got? Come on and get me, bees!"

He was only stung about 4 times, relatively few for that evening.

Why am I telling you this story? No idea. Oh yeah. It reminded me of something I read.

Cheshbon was a great city, ruled by the mighty Sichon, and as our ancestors, the Jewish refugees from Egypt, traveled toward Israel, Cheshbon stood in their way. The fortifications of this city were formidable. I guess that makes them fortmidable. The reputation of Cheshbon was that even if the city would have been filled with mosquitoes, they would have been able to repel an enemy army. That's what reminded me of the beestump story. How did the Jewish people conquer this ancient Fort Knox? Through hubris. Sichon was so confident in his own military skill that he left his crazy



fortifications to meet the Jewish people on the battlefield.

What.

Was.

He.

Thinking?

Sichon could not envision a possibility of losing. He was so overconfident that it cost him everything. He did something remarkably unintelligent because he was full of his own power and acted incautiously. So many of us are guilty of similar shortcomings. We believe in our own power and forget who is really in charge. We rely on our skills, our intelligence and our resources, but that is a mistake.

One of the lessons learned in Parshas Vayakhel is about the importance of Shabbos. Or Shabbat. Or Sabbath. See it doesn't matter, because it's not about us. We spend our lives accomplishing things, and those things often lead us to an inflated sense of importance. If there's anything we learned from the last election cycle, inflation is bad. It might even be the root of all evil. Shabbos reminds us that it's not about us, at all. Pride can be the root of our downfall, or as we experienced on the camping trip, roots can be the downfall of our pride.



# 95

DAYS TILL NAGEELA WEST GIRLS SESSION



# 120

DAYS TILL NAGEELA WEST BOYS SESSION

# PARSHAL PARSHA

*a brief summary of the weekly  
Torah parshon*

## PARSHAS VAYAKHEL- PARAH

ENOUGH TALK, LET'S GET TO  
WORK!

- Moses gathers the entire Jewish nation. Imagine how many peanut butter and jelly sandwiches all those moms must have packed.
- Two master builders, Betzalel and Ahaliav are appoint to oversee the construction of the Mishkan and all its furniture.
- People start bringing donations.
- People continue bringing donations.
- They have to be told to stop.
- While we're on that topic, I am totally not going to ask you to stop. We're collecting donations. No purple wool, though. Too itchy.
- The Mishkan gets built. Lots of boards, hooks, sockets, curtains and rings. Divine glamping.

### Section 2: Parah

- After we read the regular Torah portion, we read the episode of the red cow.
- When Jews become spiritually impure, they get cookin! The ashes of a completely red cow are used to sprinkle on the person, making him ashy, and holy again.



ANSWER ON PAGE 4

## Question of the Week

Which item found in the Mishkan was made exclusively from donations by women?



## Mazel Tov!

Heartfelt Mazel tov to Nageela West Head Counselor Suri Tauber upon her engagement!!

## Torat Scene-A-Eye Explained

*We read from a second Torah scroll for this week's maftir, and it's the first chapter of Parshas Chukas. It's mostly about a red cow (I know, there shouldn't be horns) and rules of getting impure and pure. One can become impure by entering a tent with a corpse, or by coming into contact with a dead rodent, like a bat. Part of the process of purification involves burning the cow to ash (hence the smoke), using part of a tall cedar tree, a short grass, and a red string. And laundering one's clothes.*



NA-NA-NA-NA-NA-  
NA-NA-NAGEELA



How much do you love  
being Jewish?



# STUMP THE RABBI

StumptheRabbi is a forum where kids can ask ANY Jewish question.

Have a question? Please send it in to [stump@nageelawest.org](mailto:stump@nageelawest.org)

(Most) questions here are real. Names and some wording have been changed.

## CHOWDER FRUIT

A BRAND NEW STUMP THE RABBI, MADE IN THE USA

Hi Rabbi,

This is something that really troubles me. The Jewish people have many enemies- we always have. How are we supposed to feel about them? Should we feel any sympathy toward them when they suffer, or are we supposed to rejoice in their downfall? I guess Haman gets booed each year, but is there no room for feeling for them?

Thanks,

M. P. Thetic

Dear M. P. Thetic,

I was ice skating, and some guy kept cutting in front of me nearly causing me to fall a bunch of times. Then, on one of his cuts, he lost his footing, fell, and slid halfway across the rink. That's what I call a schaudenfreudian slip.

You've hit upon a really tricky topic, because it's emotional for people. As I just hinted to in my chilly joke, there's a word for feeling good about your enemy's fall; schadenfreude. Let's look at it piece by piece.

Clearly, Judaism does not condone or promote revenge. So if someone hurts you or is your enemy, we don't hurt them back. In fact, there's even a unique commandment to help out your enemy load his pickup truck (the Torah might use the word "donkey" but you get the idea). And this is referring even to someone who you have a really good, legitimate reason to hate. Yet there is a concept of justice, and God does repay wicked deeds in kind. So how should we feel when that happens?

When Hamas terrorists get defeated by our IDF heroes, do we cheer? What about civilians who support a terrorist regime? I'm not here to give final determination on every question, but let me bring up a few ideas we find in Talmudic literature.

Let's rewind a bit to the turning point in the Purim story. Come on, we just finished Purim, what is the turning point? I think it's the moment, after Haman suggests an over-the-top glory parade for himself, that King



Achashveirosh commands him to provide the glory, in every detail, to Mordechai. True, Haman's decree still stands, as does his lofty position, but from this moment, nothing goes right for the hapless heathen.

When Haman finally locates Mordechai, the latter refuses to comply without a bath and a haircut. Remember, he's been in mourning, wearing ashes and rags. No problem, right? We'll just go to one of the many spas in the capital city. But Esther's on it. She shuts down every bathhouse and barbershop in town. Eventually, in humiliation, Haman has no choice. Not willing to risk the king's wrath, he personally bathes and trims Mordechai.

"Alrighty. Up on that horse, Jew!" Haman mutters. "I would love to, but I'm just too weak after all that fasting. Do you happen to have a human sized step-ladder?"

Haman begrudgingly kneels and allows Mordechai to climb on his back. On the way up, Mordechai kicks Haman!

My schaudenfreude has now fully kicked in (pun intended). Yes!

Haman decides to have a philosophical debate on the matter (he can't exactly kick him back without risking King Achashveirosh):

"Doesn't your scripture say, 'When your enemy falls, don't rejoice?'"

I'm impressed by Haman's biblical knowledge. Dude must have spent a lot of time in hotel rooms. Mordechai answers:

"That's talking about Jews (meaning enemies who are Jewish), but for you, it's written, 'And you shall stomp upon their high places.'"

So I guess if your feeling is that we should be sensitive to, and kind to our enemies, then you're not alone. You agree with Haman. It is important to note, that even if you are completely at war with other Jews, then we are commanded to be sympathetic at their downfall.

Now there is something of another perspective, from the commentator Chizkuni. After the plague of hail, Moses exits the city to pray to God. There's a difference of opinions why Moses felt a need to leave Egypt's capital city to pray. One, well known approach has to do with the large amount of idol worship within the city. Chizkuni suggests another possibility. Moses was aware that the hail's devastation would be much worse out in the fields, and he wanted to see the extent in order to properly pray. This would indicate that perhaps there was some level of sympathy toward the Egyptians' suffering. However, it's unlikely the Chizkuni is attempting to disagree with the Talmud's approach we mentioned earlier. I suggest that the Egyptian



**Note & Disclaimer:** We call this 'Stump The Rabbi' for fun, but that's not really the point. The goal is to learn something important in an interesting way. The answers here should not be taken as halachic decisions. You should always ask a competent Rabbi personally.

# STUMP THE RABBI

## CONTINUED

.....

farmers were largely Pharaoh sympathizers, who hadn't actively taken part in the oppression. They are complicit in the evil and therefore they deserve the punishment, yet perhaps there's some level of sympathy we can feel.

Sisera's mother is another example. I won't go into the whole story now, but she is certainly a sympathizer and enabler of evil, yet we care about her tears for her assassinated, evil son.

Some readers may be questioning this whole discussion because you're familiar with the concept that the angels were not permitted to sing praise to God as the Egyptians were drowning, because, as God states, "My handiwork is drowning in the sea." Clearly, God is pained at the loss of human life, and the angels, who need to remain objective, therefore may not sing at this time. Don't forget though, who WAS permitted to sing praises to God. That's right, these guys. Us. The Heebroos. Not just permitted- our 'Song of the Sea' remains one the highest manifestations of human prophecy and divine connection that has ever been achieved! SO it was a GREAT thing for us to rejoice, because we were the DIRECT RECIPIENTS of the goodness brought about by the Egyptians' downfall. It isn't schaudenfreude when you're actively being rescued by the enemy's mishap. Oh, and BTW, even for the angels, it's objectively GOOD that the Egyptians drowned, they just shouldn't celebrate it.

So let's sum it all up neatly:

When you are the direct victim of an aggressor, it's the right thing to be happy when they fail (think Mordechai and Song of the Sea).

When you are not the victim, you should not be too gleeful when bad guys fall (the angels could not sing). When those who sympathize with evil (but don't do it themselves) suffer, we should have an itty bitty, teeny weensy, smidgeon of empathy for them.

If (and I hope this would never happen) an evildoer or enemy is a Jew, then we should do our best not to feel joy in their struggles, and even do our best to help them out.

I know this has been a longer- than- usual Stump the Rabbi. If you read the whole thing, I empathize with you! You win a prize- I'll write you a song in C!

Have a Nageela Shabbos,

*The Rabbi*



## LOLZ

.....

What do British Sea monsters eat?

Fish and Ships



## Wrong Answers Only

.....

We asked the following question to some of our groups:

"What would you have added to upgrade the Mishkan?"

- WiFi
- Coffee Machine
- Charriot parking
- Pool
- Wheels
- Designer Shoes
- Disco Ball
- Pickles
- Trampoline

# COMING RIGHT UP

HERE ARE SOME THINGS  
WE HAVE GOING ON THIS  
WEEK IN UTAH AND IN  
LA.

PARK CITY  
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monday ↑

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# PAINT & PIZZA



**MARCH 28  
6:30 PM**

LOS ANGELES JEWNIOR NCSY



# HOW TO TURN FRIDAY NIGHT INTO SHABBAT



## A STEP BY STEP GUIDE

If there is a woman in the house, she should light the candles. If there is not, then the candles may be lit by a man.

1. Light the Candles first
2. Draw your hands toward your face
3. Say the blessing:

Baruch atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel shabbat.

Blessed are You, Lord our God, Ruler of the Universe, who has sanctified us with commandments, and commanded us to light Shabbat candles.



It is a beautiful custom for parents to bless their children during Shabbat dinner, placing their right hand on the child's head and saying:

May G-d make you like  
(for boys) Efraim and Menashe  
(for girls) Sara, Rebecca, Rachel and Leah  
May G-d bless you and watch over you.  
May G-d shine his light upon you and favor you.  
May G-d turn His face toward you and grant you peace.

יְשִׁימךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.  
יְשִׁימךָ אֱלֹהִים כְּרִבְקָה, רַחֵל וְלֵאָה.  
בְּרַכְךָ אֲדֹנָי וְיִשְׁמְרֶךָ. יָאֵר אֲדֹנָי פְּנֵי אֱלֵיךָ וְיַחַנְךָ. יִשְׂאֵר אֲדֹנָי פְּנֵי אֱלֵיךָ וְיִשֶּׁם לְךָ שְׁלוֹם



Kiddush is said while holding a cup of grape juice, and is a reminder of why we are keeping Shabbat; G-d created the universe in 6 days and stopped on the 7th.

Va-ye-hee erev, va-ye-hee voker. Yom Ha-shishi.  
Va-ye-chulu hasha-mayim vi-ha-aretz vi-kole tzi-va-am.  
Va-yichal Elohim ba-yom hashe-vi'i milach-to asher asa.  
Va-yish-bose ba-yome hashe-vi'i mi-kole milach-to asher asa.  
Va-ye-varech Elohim es yom hashe-vi'i va-yi-kadesh oso. Kee voe shavas mi-kole milach-toe asher bara Elohim la-a-sole.

Savri maranan ve-rabanan ve-rabosai: Baruch ata Adonoy, Eloheinu melech ha-olam, borei peri ha-gafen.  
(Others respond: "Amen")

Baruch ata Adonoy, Elo-heinu melech ha-Olam, asher kidish-anu bi-mitz-vosav vi-ratza vanu, vi-Shabbos kod-sho bi-ahava uv-ratzon hin-chi-lanu, zikaron lima-aseh vi-raishis. Ki hu yom ti-chila li-mikra-ay kodesh, zay-cher li-tzi-as mitz-rayim. Ki vanu vachar-ta vi-osanu kidash-ta mikol ha-amim. Vi-shabbos kod-shicha bi-ahava uv-ratzon hinchal-tanu. Baruch ata Adonoy, mi-kadesh ha-shabbos. ("Amen")

יְהִי עֶרֶב וְיִהִי בֹקֵר

יום הששי. יכלו השמים והארץ וכל צבאם ויכל אלהים ביום השביעי מלאכתו אשר עשה. וישבת ביום השביעי מכל מלאכתו אשר עשה ויברך אלהים את יום השביעי ויקדש אותו. כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות

סברי מרגו ורבנו ורבתי

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן ברוך אתה ה' אלהינו מלך העולם. אשר קדשנו במצותיו ורצה בנו. וישבת קדשו באהבה וברצון הנחילנו. וזכרון למעשה בראשית. כי הוא יום תחלה למקראי קדש וזכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים וישבת קדשך באהבה וברצון הנחלתנו ברוך אתה ה' מקדש השבת



Hold up two whole loaves or bread rolls and say:  
Baruch Atah Adonai Eloheinu Melech haolam, hamotzee lechem min ha'aretz

ברוך אתה ה' אלוהינו מלך העולם המוציא לחם מן הארץ

## How to turn Friday night into Shabbat



Clean Your Room!  
Make sure your house looks awesome for Shabbat!



Take a shower.  
Brush your hair.



Dress extra special!  
Wear your nicest clothes, even though you're not going out!



Light Candles!  
Make sure you do it before sunset.



Hold a cup of grape juice and make the blessings of Kiddush



Have a meal with your whole family! Try to get everyone involved.



Stay tech free!  
Keep phones off and in a different room.

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## DID JEW KNOW?

.....

The Choshen was one of the coolest tech items you could imagine. It was made of twelve stones, each engraved with the name of one of Jacob's twelve sons and it was proudly worn on the chest of the Kohein Gadol- the Chief Kohein. Where's the tech? When the leaders of the Jewish people were unsure about a decision, say whether to go to war or not, they would ask the question, and specific letters in the stones would light up. Once they were decoded, they gave the answer to the question! Interesting fact, they would NOT provide answers to halacha questions such as, "Is this chicken kosher?" or "How many hours should I wait between eating pickles and other pickles?"



QUESTION ON PAGE 2

### Answer of the Week

.....

The Kiyor- washbasin was made of copper, but not just any copper. Women donated their copper mirrors they had used to keep morale up in Egypt.

### Happy Birthdays!

Sofia Leos  
Aviv Kohen  
Tal Kohen  
Jacob Lev  
Phoenix Todd  
Judah Hafter  
Hailey Mischel

Mrs. Locker  
Jacob Zalk  
Darby Kankoski  
Meir Margyles  
Kyle Harris  
Ledon Gabay  
Sammy Lefkowitz  
Tehila Simchon

Nicole Green  
Russell Sussman  
Margot Swibel  
Chanel Azouz  
Jacob Hayes  
Elad Cohen  
Aaron Kleiman



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