

Eikev 5782
August 19th 2022

HAVE-A NAGEELA SHABBOS

SEASON 6 EPISODE 39

a kid friendly publication of Nageela West Coast Joyfully Jewish Experiences



The Fast Way up the Mountain

by Rabbi Dani Locker

I can't believe I'm saying this. If you are visiting someone who won't eat pickles, it's OK to skip your daily pickle intake, too.

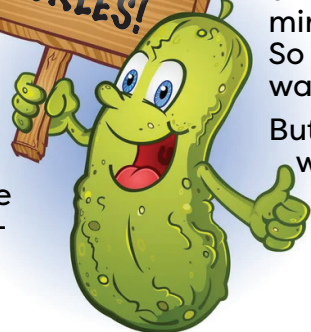
Yes. That's right. Even I admit that pickles may be omitted if it makes someone uncomfortable. "But what kind of monster would refuse to eat pickles?" you might ask. A wise question. A wise question indeed. We must learn to judge people favorably. If someone doesn't eat pickles, they are either allergic, or they had a traumatic childhood experience involving a barrel of pickles, a ferret and corn tortillas.

We learn this from our great leader Moses. In this week's Torah portion, Moses describes his three round trips up to the spiritual realms of heaven and he men-

tions that he did not eat pickles or drink pickle juice for 40 days. He also didn't eat or drink anything else. That could have been on the advice of his nutritionist, but according to the commentaries, it was in respect for the locals (the angels) who don't eat or drink. When in Idaho, eat potatoes. When in Rome, eat Romaine lettuce. When in Hot Coffee, Mississippi (yes, it's a real place), don't go for the cold brew. If you visit Burnt Corn, Alabama, you should overdo your bad jokes.

I don't know what the average daily diet of Moses was (or how he managed to transport pickles in the desert) but I'm pretty sure no human being could possibly survive that long with no food or water. I tried it once for 40 minutes and it was really hard. So how did it happen? Clearly it was a miracle.

But wait. If it was a miracle, why does Moses tell the Jewish



Candle lighting

- Honolulu 6:40
- Scottsdale 6:50
- Henderson 7:07
- Las Vegas 7:08
- San Diego 7:10
- Irvine 7:14
- Los Angeles 7:17
- Reno 7:31
- Oakland 7:38
- Park City 7:59

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continued on next page

people about it like it's some big sacrifice? It's not all that impressive if God miraculously sustained him. But if you think about it, knowing that God doesn't do miracles for no reason, it seems that Moses put in the effort, the trouble and the pain to not eat or drink at all, because he felt it was the appropriate, ethical thing to do. Only after he made that decision and put in that effort, God answered with the miraculous, invisible IV drip that lasted for the entire 40 days (and then another 40 days and then another 40 days).

Moses is teaching us a couple of lessons. First of all, try to be a part of the community- if everyone is doing something (I don't mean if they're

If it was a miracle, why does Moses talk about it like it's some big sacrifice?

doing something wrong- that's a totally different thing) and you're in their

place, we should do our best to blend in (even if it means not eating pickles). The Talmud has many examples of things we do because it's the custom of the community. The second lesson is that acting properly toward others isn't just something we do when it's convenient. Moses was willing to seriously trouble himself- months of discomfort and hunger- just in order to act in an appropriate ethical way.

Ask yourself: "How far am I willing to go to make someone else feel more comfortable?"

continued from page 1

QUESTION OF THE WEEK

Did the Jews in the desert wear shoes?

Can you prove it from a verse in this week's parsha?

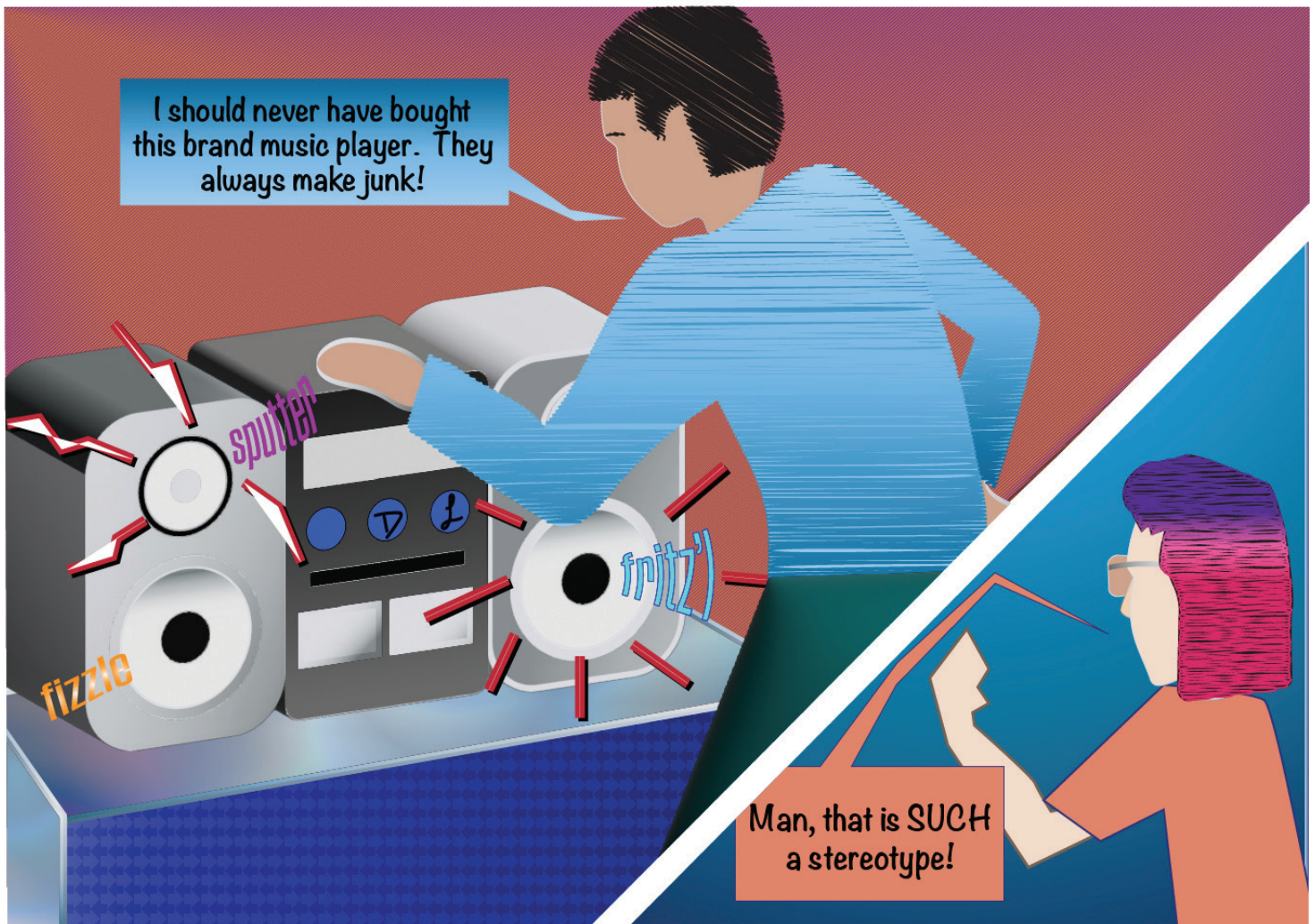
NO CHEATING

answer on page 4

PICKLE JEWS

GALACTICALLY SYNDICATED COMIC STRIP

by Dani Locker, 2022



Stump the Rabbi is a forum where kids can ask ANY Jewish question.

Have a question? Please send it in to stump@nageelawest.org

Questions here are real. Names and some wording have been changed.

Note: 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.

Stump the Rabbi



#210 Man of Steal

Hi Rabbi,

There are some rules in the Torah that are only for Jews and other Jews. I think. Right? So, I know the Torah says not to steal, but is it the same for a Jew to steal from someone who isn't Jewish? Let's say a business, or the government?

Thanks,
Getzel Akum

Dear Getzel,

Let me start with the short answer: Stealing is not allowed, no matter who the victim is, even if they annoy you or eat pineapple pizza or support the totally wrong sports team.

Now I'll try to break down your question into two parts. You are correct that there are certain things that only apply between fellow Jews. For example, the commandment to 'love your fellow as you love yourself' is only when the other person is in the 'fellow' category- a distinction limited to fellow members of our extended Jewish family (there are even some Jews who are excluded from that category based on their actions). Yet when it comes to stealing, the Talmud is quite clear that it's forbidden to steal from gentiles. Then it goes a step further.

The Talmud states (Tosefta, BK Chapter 10) that stealing from someone who isn't Jewish is more serious than stealing from a fellow Jew. Whoa. I'll repeat that in case you weren't listening. Stealing from someone who isn't Jewish is more serious than stealing from a fellow Jew. Why? Because it will end up disgracing God's name, which is a very serious offense called 'Chilul Hashem.' Basically, chilul Hashem is when a Jew does something that makes people think, "Oh, the Jews aren't such great people," or "If I was a god and I bought a nation and they acted like that, I'd probably ask for a refund." This idea of chilul Hashem applies whenever a Jew does something inappropriate in a public way. Interestingly, in many ways, doing something wrong where fellow Jews can see it is a stronger violation of chilul Hashem. Yet when it comes to stealing, the Talmud tells us (as we just mentioned) that stealing from someone who's not Jewish is a more serious violation. Why?

What type of stereo do you use?
Me? I try to stay away from



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stereotype.

In case you haven't noticed, there are people in the world who will use stereotypes or generalizations to put down entire groups of people. In case you still haven't noticed (are you living under a rock?) using generalizations to put down Jewish people is one of the most common. For (at least) hundreds of years, anti semites and racists have accused Jews of being greedy and money hungry. They have also made the logical assumption that greedy and money hungry people are willing to cheat and

steal. Unfortunately, there isn't much we can do to stop people from being unreasonably hateful. Yet we can make sure not to make it worse. If a Jew sees another Jew steal, it is a negative experience, but they probably won't think, "All Jews are corrupt." Yet if a gentile sees a Jew steal, they may automatically think, "This whole group is a bunch of two-timing, underhanded, swindling, unscrupulous, double-crossing, fraudulent, deceitful bunch." We wouldn't want that.

Have a Nageela Shabbos,

the Rabbi

ASK MORE QUESTIONS AT STUMP@NAGEELAWEST.ORG

DO YOU KNOW A JEWISH MIDDLE SCHOOLER ANYWHERE ON THE WEST COAST? PLEASE CONTACT US!

ANSWER OF THE WEEK

The question is on page 2. Hey, be patient. Try to figure it out without looking right away.

Heyy, yeah, you!

Deuteronomy 8:4 mentions the Jews' feet not swelling despite walking for much of 40 years. However, 29:4 specifies that their sandals didn't wear out, so clearly they did have some sort of footwear. Sifsei Chochomim suggests that the Jews who left Egypt had sandals, but the new generation born in the desert did not have shoes.

FREE B'NEI MITZVAH



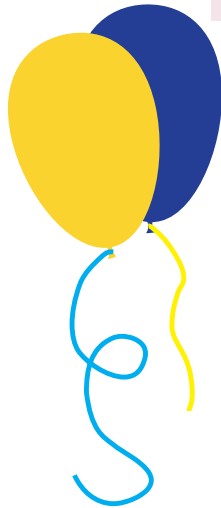
SAYING "UMMM" IS BASICALLY THE HUMAN VERSION OF BUFFERING.

A guy online tried selling me some speakers with no volume control.

It was such a good offer, I couldn't turn it down!

OUCH! GROAN!
Why do bad jokes happen to good people? Find a better joke. Send it to dlocker@nageelawest.org

HAPPY BIRTHDAY!



Elie Piriyeva
Jayson Stewart
Shylee Braner
Sidney Ghenassia
Chaya Leiter
Gaylie Kaplowitz
Rabbi Nachum Meth



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