

nageela

Shabbos

SEASON 7, EPISODE 19

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Have A

A Kid Friendly Torah Magazine by Nageela West Coast

DVAR TORAH

When it Rains
by Rabbi Dani Locker

There was no rain and stuff wasn't growing. Everyone had done everything they could, including praying, squirting water guns into the sky, and creating that machine from "Cloudy with a Chance of Meatballs." Nothing worked. So they went to the great Abba Chilkiya, who was the grandson of Choni Hama'agel (who was famous for his effective prayers for rain). Not finding him at home, they looked for him in the fields where they eventually found him. What follows are a few very seemingly strange actions which were later explained. The Rabbis greeted Abba Chilkiya, but he didn't answer! A while later, after he gathered some firewood, he put the wood and his tool on one shoulder, but put his cloak over the other shoulder. He kept his shoes off, but put them on to walk through a stream, and he lifted the hem of his robes to walk through some bushes. When he got home, he gave one piece of bread to his older son, but two pieces to his younger boy. He figured out that these sages had probably come to him to ask him to pray for rain, so he and his wife



went up to the roof and prayed. The sky immediately filled with clouds. When he came down, he asked them why they had come and they told him. He said, "Hey look, it's already cloudy. You guys don't need me!" They asked him about his unusual activities so he explained. He hadn't responded to their greetings because he was a paid worker and felt it would be dishonest to interrupt his work even for a moment. He had made sure not to put the wood and tools on his cloak because it was a borrowed cloak. He had borrowed it to wear, but not necessarily to carry burdens. Each of his odd actions were explained in an extremely simple and honest way.

The Talmud does not praise Abba Chilkiya for being a blockbuster brilliant sage. Nowhere does the talmud ask how many followers he had, how popular his classes were or even how great his Torah knowledge. The Talmud is showing us his greatness was in his honesty and his humility. He was super ultra honest. He didn't want them to think his prayers were special. He had

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no agenda other than what God wanted. And this is the type of person to whom God listens to and grants blessings.

Parshas Beshalach is the home base for the idea that God gives us blessings based on our trust in Him and our goodness. In the very falling of the 'mann' - the amazing food that came from the sky, we see this. Not only because the goodest persons (I kinda like how that sounds) didn't have to walk far. Moses tells the people not to leave their leftover 'mann' overnight, rather to trust that God would provide more the next day. This is a challenging request because the people didn't see where tomorrow's food would come from. Some people did leave over a portion for the next day, but it spoiled and got really wormy. [So I guess the joke would be, what's worse than biting into some 'mann' and finding a worm?] The Torah then says the next day each person got a new batch "according to their eating." Malbim explains this means that they got the amount they ate the

God gives blessing in direct proportion to our trust

first day! So the people who trusted God and didn't save any got a full portion in future days. Those who only ate half their portion only got a half portion the next day! What is the measure by which God decides how much to take care of us? How much we trust Him! King David writes "God is your shadow." If you hold up one finger, your shadow holds up the same one finger. If you hold up two, your shadow does the same. God gives us as much blessing as our trust in Him allows. If we build up our trust in God's goodness and greatness will will build up our ability to receive more blessing.

CONTINUED FROM PAGE 1

QUESTION OF THE WEEK

WHO (ORIGINALLY) REFUSED TO LISTEN TO MOSHE BECAUSE MOSHE WAS YOUNGER?

NO CHEATING

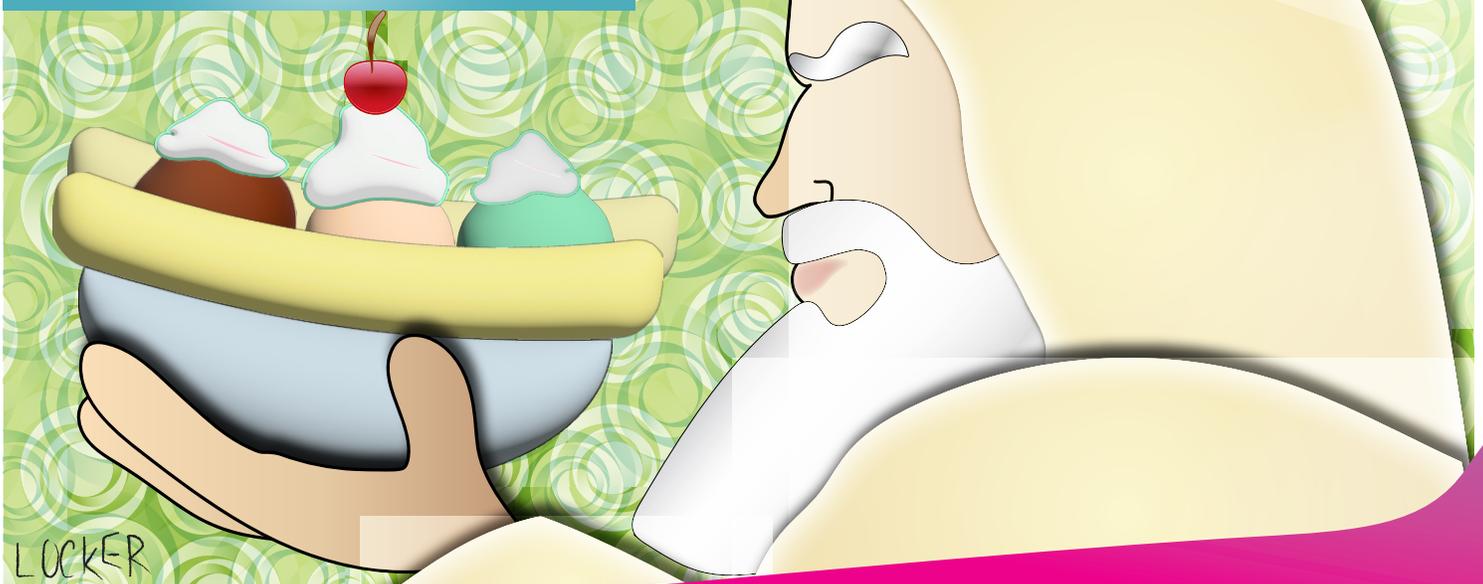
ANSWER ON PAGE 4

PICKLE JEWS

**GALACTICALLY SYNDICATED
COMIC STRIP**

by Dani Locker, 2022

**MOSES MAKES THE
BANANA SPLIT**



STUMP THE RABBI

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

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

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

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.

Hi Rabbi,

#230

Big Mistake

I heard a very disturbing story. It's about one of the ancient leaders of the Jewish people, Yiftach. Did he actually sacrifice his daughter? How is that OK?

Thanks,

Ophelia Orit Primrose Schlemiel

Dear OOPS,

Can I start by affirming that it is not OK to sacrifice people. Unless they really, really deserve it. Actually, no. It's still not OK. Let me go over the details of the story and then explain what may or may not have happened with Yiftach and his daughter.

For hundreds of years after our ancestors first arrived in Israel (after Moses led us out of Egypt and Joshua helped us conquer the land), we had no kings or central government. We had a series of leaders, called judges, who helped create order. The main thing these judges were needed for was disputes between one tribe or another, and going to war with enemy armies, as these judges had the ability to gather forces from more than one tribe. It wasn't until the first king, King Saul that the entire nation was united under one ruler. Yiftach was an unusual leader. He was chosen because of his military skill, not because of his Torah knowledge or moral leadership. In fact it is clear that he was 'poor' in Torah knowledge. Yet they were facing an enemy, and their previous judge had died. A general was needed, so he was chosen. Yiftach (if you're one of those odd people who prefers the badly mispronounced versions of biblical

names, like Jedediah and Ecclesiastes, you may refer to him as Jephthah) had an extremely important battle against the armies of Ammon and he badly needed to win, so he made a deal with God. "If [God] will place the children of Ammon in my hands (meaning, if I win), that whatever will come out of my house [first] to greet me upon my peaceful return will be [a gift] for God and I will bring it as a sacrifice." So this prayer, deal, whatever you want to call it, commits Yiftach to give a sacrifice to God of whichever creature would exit his house first. I guess he must have had a bunch of animals going in and out of his house because otherwise that would be a very weird deal. Guess who came out of his house to greet him?

His daughter.

You probably already guessed that from the question. Hey, I'm just trying to be dramatic here. That part of the story is pretty clear. What happened after that is a little fuzzy. All agree



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DEEP THOUGHTS

CAN INVISIBLE PEOPLE SEE WITH THEIR EYELIDS CLOSED?

that his 'deal' was inappropriate. All also agree that the appropriate thing to do in that situation was **NOT** to sacrifice his daughter. I repeat. If you promise to kill someone, it's OK to break your word. Some say that Yiftach, refusing to speak to the top prophet at the time, Pinchas (Yiftach was a big tough leader so he didn't want to belittle himself by asking), actually went ahead with his plan. If so, it's an extreme tragedy, the wrong decision, and a cautionary tale that teaches us how important it is to think before we make promises, and also to learn humility and ask the opinions of greater people than ourselves. There are opinions who insist that Yiftach did not actually sacrifice his daughter. According to this approach, he 'gave her to God' in a different way. She lived on her own, dedicated to God for the rest of her life. According to either opinion, human sacrifice is **NOT** OK, and people should be very careful to watch what they say and promise. Also, if you think you might have made a mistake and you're not sure how to fix it, go ask someone greater than yourself. They may have a solution you haven't considered.

Have a Nageela Shabbos,

The Rabbi

ANSWER OF THE WEEK

QUESTION ON PAGE 2

OF CREATION

ACCORDING TO THE MIDRASH, MOSHE COMMANDED THE SEA TO SPLIT, AND THE SEA ITSELF INITIALLY REFUSED, BECAUSE HUMANS WERE ONLY CREATED ON THE SIXTH DAY, WHILE THE SEA WAS MADE ON THE THIRD DAY

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HBD

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- BELLE TEITELBAUM
- BRADEN MARTIN
- ADAM ADELSON
- AYALA BEN-SHIMON
- MICHAEL DAHAN
- MAYA BEGA
- RABBI AKIVA NAIMAN

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LOLZ

THE SNOWMAN STARTED TO HAVE A TANTRUM...

BUT THEN IT TURNED INTO MORE OF A MELTDOWN.

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