

nageela

Shabbos

SEASON 7, EPISODE 13

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A Kid Friendly Torah Magazine by Nageela West Coast

DVAR TORAH

What came first, the chicken or the deep fried potato latke? My actual question is what comes first, havdalah or Chanukah candles?

Here's the scenario that comes up once a year. It's Saturday evening and Shabbos has technically ended. Havdalah has to be done, officially saying goodbye to Shabbos, and Chanukah candles also have to be lit. Both should be done as soon as possible, so which goes first? On one hand, havdalah is said much more frequently, which based on normative Jewish practice should give it the first position. On the other hand the opinion of (and this is the Shulchan Aruch- the code of Jewish law, among others), delaying havdalah allows us to keep Shabbos a bit longer. We don't want to say goodbye to Shabbos, so according to this opinion, we light Chanukah candles first before we move on



I Like Your Aftershab

by Rabbi Dani Locker

to havdalah. Rabbi Avraham Pam points out that there's an obvious problem with this opinion. Let's talk this out. We want to extend Shabbos, right? Yeah... So we will delay havdalah, right? OK... So instead we are going to... Ummm... light Chanukah candles. Which we wouldn't do on Shabbos. Ahhh... I think I see where you're going with this. By lighting Chanukah candles we aren't extending Shabbos. We're ending it the same way, by lighting a candle. We're even lighting more candles than we would for havdalah (depending on which night of Chanukah it is, I suppose). So what is the point of delaying havdalah? That's a good question. I'm stumped.

Let's explain. Even though Shabbos has ended with the lighting of Chanukah candles (or, more appropriately, with the saying of Atah Chonantanu or Baruch Hamavdil), the kabbalists write that a bit of the Shabbos holiness remains with us until our official goodbye. As long as we haven't picked up our cup of

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QUESTION OF THE WEEK

ASIDE FROM THE BLESSINGS RECITED WHEN LIGHTING THE CHANUKAH CANDLES, WHICH OTHER BLESSING HAS ITS HISTORIC ROOTS IN AN EVENT THAT OCCURED DURING THE MONTH OF KISLEV?

NO CHEATING
ANSWER ON PAGE 4

the non- alcoholic beverage otherwise known as grape juice (or whatever appropriate drink you use) and recited Havdallah, Shabbos is still with us, at least partially. Call it the afterimage of Shabbos, like the impression left in the couch after you get up, or the lingering scent of frying long after your latkes are devoured; something remains.

We Keep Shabbos Going As Long As We Possibly Can

We love Chanukah. The excitement of the holiday is contagious, and we all appreciate the miracles and the lessons we learn (obvious-presents-for that). Yet we should remember that we have Shabbos every week, and Shabbos is awesome! Our attitude to Shabbos is so excited that we're willing to mess around with the appropriate order of things just to kinda sorta keep a little hint of after-Shabbos with us a few minutes more. Cool, huh? You smell good, is that your after-Shab?

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MAZEL TOV TO JR NCSY GRAND COUNCIL MEMBER **ARIEL GONIK**

WHO RECENTLY CELEBRATED HIS BAR MITZVAH!

WE'D LIKE TO WISH AN AWESOMETASTIC

MAZEL TOV TO NAGEELA WEST CAMPER **TALIA ZARGARI**

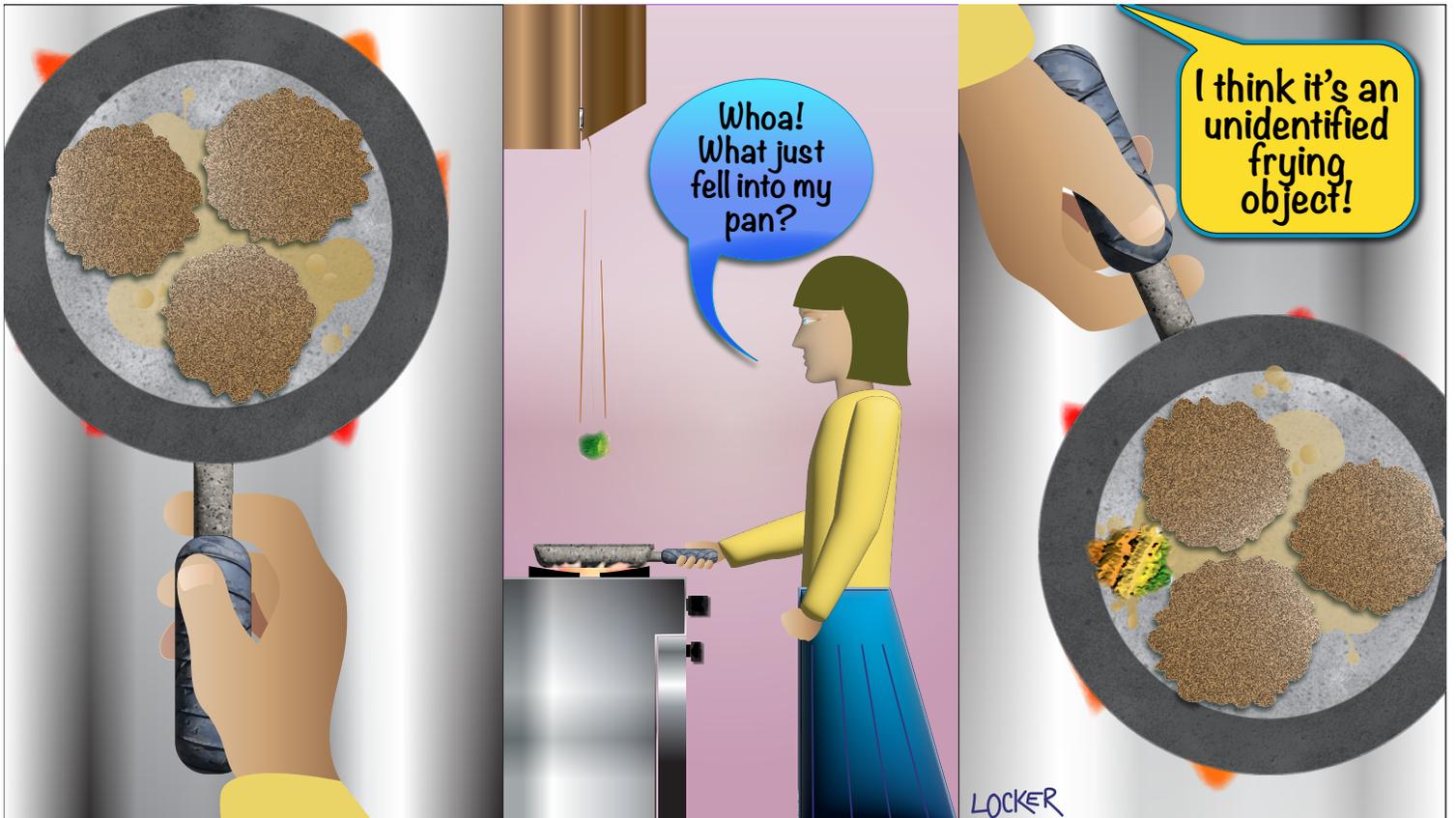
WHO RECENTLY CELEBRATED HER BAT MITZVAH!

CONTINUED FROM PAGE 1

PICKLE JEWS

GALACTICALLY SYNDICATED COMIC STRIP

by Dani Locker, 2022





QUICK FIX

PHARAOH'S DREAMS FORESHADOWED SOME PRETTY HARSH EVENTS. YEARS OF FAMINE (ACTUALLY, I THINK COWS SWALLOWING OTHER COWS WHOLE IS MORE FRIGHTENING THAN THE ACTUAL EVENT IT PREDICTED) SO DEVASTATING THAT NOBODY WOULD EVEN REMEMBER THE GOOD YEARS. IN DESCRIBING HIS DREAMS TO JOSEPH, PHARAOH DESCRIBED THE FIRST GROUP OF COWS AS ROBUST AND BEAUTIFUL. THEY HAD PLENTY OF MEAT ON THEIR BONES, THEY HAD JUST GOTTEN MATCHING MANI-PEDIS (DON'T ASK HOW THAT WORKS WITH HOOVES, MY HEAD HURTS ALREADY) AND THEY WERE GRAZING 'IN THE MARSHLAND.' THE MIDRASH NOTICES THAT THE WORD FOR MARSHLAND IS "בֶּאֱחוּ - BA'ACHU." IT'S THE SAME WORD AS 'IN BROTHERHOOD.' THESE COWS WERE FAT AND HEALTHY. SO THEY WERE GETTING ALONG IN BROTHERHOOD. IN FACT, THEY WERE FILLED WITH BRUDDERLY LOVE. THERE WAS NO BEEF BETWEEN THEM.

IT'S EASY TO BE KIND, PATIENT AND LOVING WHEN TIMES ARE GOOD, AND WHEN THINGS ARE GOING OUR WAY. IT'S A LITTLE HARDER WHEN WE'RE HANGRY, OR WHEN THINGS HAVE GOTTEN DIFFICULT. SOMETHING TO REMEMBER IF WE'RE STRESSED OUT, TO STILL ACT LIKE WE SHOULD. WE CAN ALSO GIVE OUR FRIENDS A LITTLE BIT OF PATIENCE AND UNDERSTANDING WHEN THEY ARE GOING THROUGH A DIFFICULT TIME. EVEN IF THEY'RE ACTING JERKY.

Chanukah PHOTO CHALLENGE

Can you find:

- Chapstick
- Scissors
- A remote
- 2 Mini Donuts
- 3 Dreidels
- 5 Crayons
- 4 Dice
- A golf ball
- The floor
- Key Ring

100%

WHO DID THE PENGUINS INVITE OVER FOR CHANUKAH?

THE ICEBERGS

THINK YOU CAN DO BETTER? YOU'RE PROBABLY RIGHT. SEND YOUR JOKES IN TO DLCKER@NAGEELAWEST.ORG

184

DAYS UNTIL
CNW GIRLS
2023

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DAYS UNTIL
CNW BOYS
2023



an expanded topical discussion

THE 24 BOOKS OF TaNaCh (please see Stump for more info)

Hebrew Name	English Name	Author	Time Period (approximate) (Jewish Calendar)
Bereishis	Genesis	Moses	1-2100
Shemos	Exodus	Moses	2100-2450
Vayikra	Leviticus	Moses	40 years in the desert
Bamidbar	Numbers	Moses	
Devarim	Deuteronomy	Moses*	
Yehoshua	Joshua	Joshua	Early years in Israel, pre- Temple (around 2500-2900)
Shoftim	Judges	Samuel	
Shmuel	Samuel	Samuel	
Melachim	Kings	Jeremiah	First Temple Era
Yirmiyahu**	Jeremiah	Jeremiah	At Temple Destruction (around 3300)
Yechezkel	Ezekiel	Great Assembly	First Temple Era (2900-3300)
Yeshayahu	Isaiah	Chizkiyahu	
Trei Asar***	Twelve Prophets	Great Assembly	
Rus	Ruth	Samuel	Times of Judges (2750)
Tehillim	Psalms	David + ****	Pre- Temple (2900)
Iyov	Job	Moses	Various Opinions*****
Mishlei	Proverbs	Solomon	First Temple Era (2950)
Koheles	Ecclesiastes	Solomon	
Shir Hashirim	Song of Songs	Solomon	
Eichah	Lamentations	Jeremiah	Post Temple 1 Destruction (3338)
Daniel	Daniel	Great Assembly	Babylonian Exile
Esther	Esther	Great Assembly	Babylonian Exile
Ezra	Ezra	Ezra	Early 2nd Temple (3400)
Divrei Hayamim	Chronicles	Ezra/ Nechemia	Early 2nd Temple

*According to one opinion in the Talmud, Joshua wrote the final 8 verses. Likewise, Elazar and/ or Pinchas wrote the final part of Joshua's book; Gad and Natan finished Shmuel.

**Chronologically, Jeremiah should be placed later. Talmud Bava Basra 14b places it here due to other considerations.

***These are 12 smaller books: Hoshea, Yoel, Amos, Ovadiah, Yonah, Micha, Nachum, Chavakuk, Tzefania, Chaggai, Zecharia, Malachi.

****The Talmud lists 10 contributing authors whose work David added: Adam, Malkitzedek, Avraham, Moshe, Haiman, Yedusun, Assaf and the three sons of Korach. Other lists include Solomon and Eisan.

***** Various opinions place Iyov as living during the life of Isaac, Jacob, Moses, the Judges,

Achashveirosh or possibly never

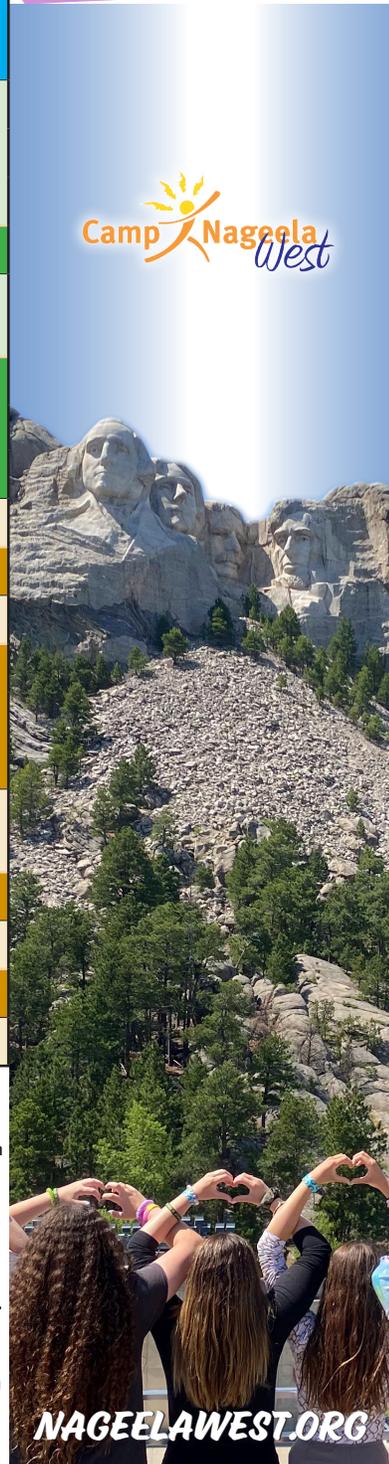
Please note: This list is largely based on the aforementioned Bava Basra. There are other lists and ways to organize Tanach, but for simplicity's sake, I've stuck largely to one source.

ANSWER OF THE WEEK

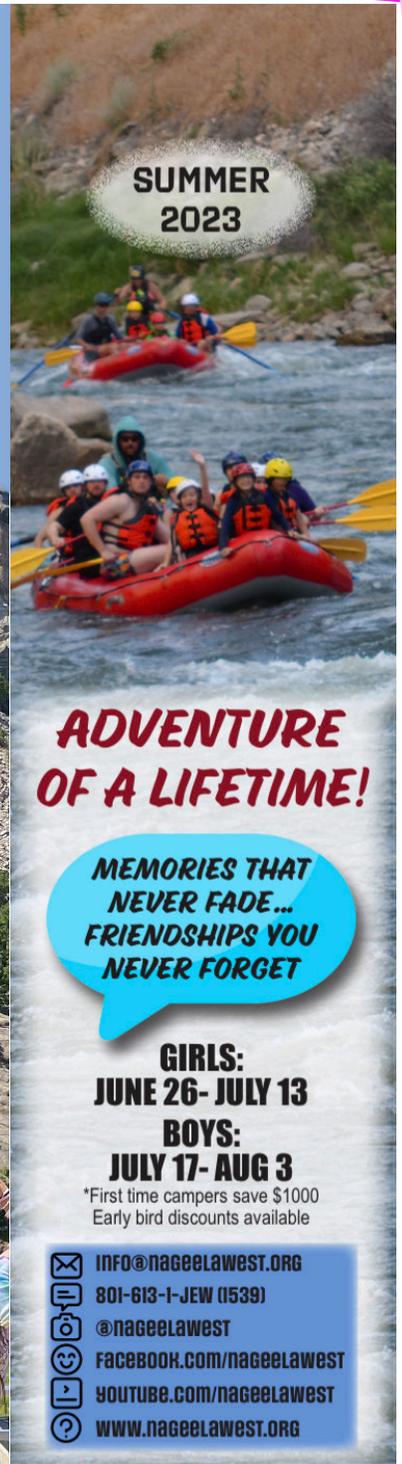
QUESTION ON PAGE 2

YOU MAY KNOW THAT THE RAINBOW FIRST APPEARED AFTER NOAH'S FLOOD. YOU MIGHT NOT KNOW THAT NOAH EXITED THE ARK ON THE 28TH OF CHESHVAN. BY THE TIME HE GOT THROUGH SECURITY AND BAGGAGE CLAIM, IT WAS KISLEV.

ZOCHER HARBIS - THE BLESSING UPON SEEING A RAINBOW.



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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 ,

#225

BIBLICAL DIVISION

How many books are there in the written Torah? Are there different sections, and if there are, what's the difference between those sections?

Thanks
Tanner Nachas

Dear Tan Nach,

Fasten your seatbelt, there's a lot to talk about here. The written Torah can be divided into three main parts (24 books in total). The Torah, which is the text of that big scroll they read from in the synagogue consists of five books. Then come the Nevi'im or The Prophets. They contain 8 books. The final section is Kesuvim, The Writings, consisting of 11 books. What is the difference between these sections? Let's leave the Torah out of this for a moment (we'll come back to it) and just discuss the difference between the 2nd and 3rd categories.

I used to think that it was all chronological. After all, the book of Joshua begins IMMEDIATELY after the death of Moses. It's chronologically right after the Torah. The book of Esther, which is in Kesuvim takes place after the destruction of the first temple, hundreds of years after most of the prophetic books were written. But honestly, this answer doesn't work. The book of Ruth is in Kesuvim, but it's timeline is WAY earlier than most of the Neviim (it takes place during the events of the book of Judges, before Samuel or King David, and about 500 years before Jeremiah). On the other hand, some of the writings in Kesuvim were written by Kings David and Solomon, who both lived in the earlier portion of the prophetic era. Long before the destruction [if you want a clearer timeline, please take a look at the Tree Stump section of this week's Nageela Shabbos]. So pure chronology is out.

Then I thought that the neviim were more historic sagas while Kesuvim were poetic or instructional. That doesn't hold up to basic scrutiny either. The prophetic books of Ezekiel and Obadiah (just to name a couple) have little to no historic information.. Yet the Kesuvim entries of Esther and Chronicles give very detailed historic accounts. Some writers have suggested some kind of random hybrid type of approach, where most of them were chronological, but a few of them were added randomly. All I can say to these approaches is "Harumph."

The truth is that very few early sources give a clear answer to this question. The earliest answer I'm aware of was written both by the Radak, who lived in the France during the 12th century and by Maimonides who lived around the same time (OK, that's pretty early). They write that there are multiple levels of prophecy. The highest level- the greatest clarity of God's communication- is called nevuah, or proph-



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DEEP THOUGHTS

IF YOU GOT YOUR TONGUE STUCK IN A MOUSE-TRAP, YOU'D PROBABLY PRONOUNCE IT 'MOUTH TRAP' WHICH IS EXACTLY WHAT IT WOULD BE.

ecy. The books in the category of Nevi'im were written with this highest form of prophecy. There's a lower level of revelation called Ruach Hakodesh, divine inspiration. I won't go into the details of what exactly is different about the two, but nevuah is considered to be greater- holier. According to these opinions, books in the section of neviim are the ones that were given with the ultimate level of prophecy, whereas the books in Kesuvim are of the lower level of revelation. Sometimes the authors in kesuvim happened to also be prophets. But the specific details written in these books aren't prophecy. Kind of like a musician who is a member of a world class philharmonic orchestra. That doesn't mean that every piece of music they produce is a classical masterpiece.

Another approach, proposed by Don Isaac Abarvanel and by Rabbi Chaim Soloveitchik, insists that there's no difference in the level of prophecy between the neviim and the kesuvim. The difference is in the purpose of the prophecy. The word NAVI means to speak. Entries into the set of Neviim

include only prophecies where God instructed the prophets to verbally speak their prophecies to the Jewish people. They were given as practical instruction meant for their time, and though they were eventually written down, their main purpose was their first oral transmission. Kesuvim, however, means writings, because these prophecies were meant initially to be written down, not to be spoken. The books of Esther and Ruth, Psalms and Proverbs were meant to be recorded to be used for history, but did not all necessarily have a specific purpose for the generation in which they were written.

What about Torah? What separates it from the rest of Tanach? It's a matter of importance. The prophecy of Moses (AKA, the Torah) is the ultimate prophecy. Why does that matter? Simple. If ever a prophet would show up claiming that the prophecy of Moses is incorrect, or is no longer binding or relevant, we know not to listen to this prophet. God separated the prophecy of Moses from all other prophets to make sure we know that the things written in the Torah can absolutely never be changed, challenged or reformed.

Have a Nageela Shabbos,

The Rabbi

HBD

We'd like to wish a happy birthday to:

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