



January 26th
Boys Mini Shabbaton

January 30th
Pico Jewish Individualized Learning
CCLA

Feb. 28th -Las Vegas Purim Event
March 2nd - YOLO Shabbaton
March 25th - Gravady All nighter!

SEASON 2 EPISODE 18

January 20th, 2018

Candle Lighting:

Las Vegas 4:36
Lake Tahoe 4:47
San Diego 4:51
Los Angeles 4:53
Phoenix 5:29

have a Nageela Shabbos

Parshas
Bo

5778

A Kid Friendly Weekly Publication of Nageela West Coast Joyfully Jewish Experiences

Borrows and Arrows

by Rabbi Dani Locker

“Hey Akhenaten, may I please borrow your gold plated tennis racquet?”

It would be cool if that sentence was ever said aloud. It has a nice ring to it. And I like tennis. But the truth is, ancient Egypt was probably more of an NFL kind of place (Nile Football League). There's another reason why that sentence never happened (OK, there are a LOT of reasons). The Jews did not borrow stuff from the Egyptians.

Let's start at the beginning. After 210 years, the Egyptian exile was nearing the end. Moshe had already announced the coming of the tenth plague, and the Jews were busy preparing for the first Passover by tying lambs to their bedposts and covering their kitchens in aluminum foil. Moshe commands the people to “borrow” gold and silver items

from the Egyptians.

Has anyone ever asked you to borrow a tissue. My answer is always, “NO! But you can have one.” I mean, seriously, I don't want my tissue back (unless it happens to be my gold plated tissue). This seems like the same problem. What's with borrowing if they obviously weren't going to return the Egyptians property?

The great Rabbeinu Yonah, who I never met, because he lived a very, very long time ago (about 800 years) tells us that we completely mistranslated the wording of the Torah. Oops. They didn't borrow. There are two very similar Hebrew words. One means to borrow, and the other means to ask or request. Rabbeinu Yonah explains that the Jews asked the Egyptians to give them stuff. They felt obligated to say yes, because after all, they did owe us for

generations of slave labor. It's impossible, he says, that the Jews could have lied to them and claimed they were just borrowing if they had no intention of returning it. Instead, it must be that they asked for the things, for keeps.

Honestly, if I was a Jew living in Egypt during the time of the exodus, I wouldn't feel all that bad about “borrowing” valuables from the Egyptian. How much money is 100 years or so of slavery for half a million people worth? The equivalent of hundreds of billions of dollars today! If I have to bend the truth to get myself that money, what's the big deal?

You've heard of Robin Hood, right? Is he a good guy or a bad guy? Without a doubt he's cast by books, movies and TV as a major hero, stealing from the rich and giving to the poor. Hooray! We love to see the underdog succeed. And for some reason, we love archers. The truth is, from a Torah perspective, Robin Hood may have

Continued on back page

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Stump The Rabbi

Sickond Thoughts



Hi Rabbi,

A friend of mine got into an accident, and is in the hospital. Some friends want to go over and visit, but I'm a little nervous about going to a hospital. I've never been in a hospital before. I guess I was when I was born, but haven't been since. Maybe he won't want guests. Also, hospitals kind of give me the creeps. What should I do?

Thanks,

Carolyn Ickle

Dear Clynickle,

I'm sorry to hear about your friend's injuries. I hope and pray that he has a speedy and complete recovery! Caring for someone who is ill is one of the oldest tricks in the book. Oh, and I mean OLDEST, and THE BOOK. What on Earth am I talking about? At the very beginning of the Jewish people, well before Egypt or receiving the Torah, we learned about this mitzvah.

Avraham, who is usually considered the first Jew (for more discussion on whether he was, see the Nageela Shabbos publication Season One, Episode 11, accessible via the archives at nageelawest.org), had some pretty painful surgery, and the Torah tells us that God, Himself, visited Avraham! How's that for an important guest! I wonder if He brought chocolate and flowers from the hospital gift shop. According to the Talmud, this is how we know that we humans are supposed to visit and care for people who are sick. We are supposed to look at the way God acts, and try to be like Him to the best of our ability. This, of course, does not only apply to people in the hospital. Avraham wasn't in the hospital. The idea is to help out anyone who is ill.

Although the story with Avraham is about being visited, it does not stop there. There are all kinds of things we can do to help patients, and all of them are included in this great mitzvah. Here are a few examples of how to do this mitzvah in the best possible way:

BOYS & GIRLS 2-8TH GRADE

YOLO 4
SHABBATON

MARCH 2ND - 3RD, 2018

LAS VEGAS

NAGEELALV.ORG

1. Visit as often as the patient wants. Some patients enjoy privacy and don't want a parade of people stomping into their rooms. If that's the case, then respect their privacy, and don't bug them too much. If the doctor says they've got to rest, or if they'd prefer to be left alone, then barging in and waking them up because, "It's a mitzvah to visit" is kinda silly. However, being sick is lonely, and my experience is that almost all people who are stuck in bed, at the hospital or can't leave their homes are extremely happy to have visitors. The visitor's (that's you) job is to keep your eyes and ears open and make sure that you're being more of a help than a hindrance.

2. Cheer them up! The Talmud says that visiting a sick person actually takes away a small part of the sickness. Certainly, cheering them up is a good idea, and laughter (at least according to Reader's Digest) is the best medicine. Reading to them from "Nageela Shabbos" is a great idea! If it'll make them happy, read to them, change the channel for them, or use ridiculous snapchat filters to make them smile. Oh, if the patient doesn't like you very much, probably better to skip the visit altogether.

3. Pray for them. Sincere prayers are really important for the recovery of someone who is ill. You can recite psalms, or you can use your own words in English, French or Klingon. If you're with the patient, you don't need to pray for them by name because it's pretty obvious who you mean. If you're praying somewhere else (like at a synagogue or at home), it's best to use the patient's Jewish name, and their mother's Jewish name. If you don't know the Jewish names, you can just use the names they use. Like this: "Please heal Bartholomew the son of Marge, together with all the other ill people." Most synagogues have lists of people who are included in

public prayers, so you can always ask a Rabbi to add their name to a list. Actually, since you're reading this, you can totally email me (after Shabbat) and I'll be happy to add any names you want to my list.

4. Do actual, helpful things. Help bring meals, clean the room, play music, buy medicine... offer to be helpful.

5. Send them a note. If you can't visit, or if you can't visit as often as you'd like, then at least let them know you're thinking of them.

As far as your own discomfort around hospitals, that's pretty normal. Lots of people are a little uncomfortable. But unless you have a really serious case of anxiety and it will cause you real pain, it's worth thinking about your friend, and living through a little bit of your own discomfort to help out a friend.

Please forward me your friend's name so I can add my own prayers, and...

Have - a- Nageela Shabbat,

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

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

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been well meaning, but his decisions and actions are not OK. It's not cool to steal from someone to give charity. It's not fine to cheat on your test because the teacher is mean, to take your friend's snack because "he owes me, anyway" or to lie to get money for charity.

We just have one job. Our job is to make our best choices in life, and the ultimate way to make the proper choices is by following the guidance of the Torah. Our job isn't to figure out excuses for doing what we want to do. God would not have commanded us to lie outright to the Egyptians about returning their possessions. That's not how life works according to the Torah.

Whether you like golden sports equipment or shooting arrows at foresters, make sure to remember to make appropriate choices based on what's right, not based on what we want.

VERY PUNNY

Why did the Egyptian cross the river in a motor boat?

It was too Phar to Roh!

Ouch. Have a better pun?
Send it in to dlocker@nageelawest.org

to Nageela family members celebrating their birthdays this week!

Hinda Gross
Nava Freeman

Mazal Tov to OZ Hirsh who celebrated his Bar Mitzvah this past week. Great job on the Torah reading!

Happy
Birthday!

ALL NIGHTER

@ GRAVADY

8 HOURS
OF
EXTREME
FUN!

MARCH 25TH
10:30P-
MARCH 26TH
7:30A

SPRING BREAK!

FOR AGE 12 AND UP!

Mitzvah Minute

Not Eating Bugs in Veggies & more

a short weekly column introducing one of Judaism's 613 commandments

Source:

All the crawling things that swarm on the Earth, you shall not eat (Book of Vayikra- chapter 11 verse 42).

Details:

- This is just one of six mitzvot in the Torah forbidding eating insects.
- There's one specific mitzvah forbidding flying creatures, and one forbidding water creatures.
- This applies to insects inside of fruits and vegetables, in water, or just plain (yuck!)
- If a particular food item often has bug infestations, they must be checked or washed appropriately before eating.
- This mitzvah only applies to things you can see with the naked eye. There is no problem

with microscopic bugs

- Though, like most mitzvot, it's only an obligation for Jews, there is a Midrash which indicates that it is better for a gentile to avoid eating bugs (plus, bugs are gross).

Lessons:

- We try to hold our bodies and our minds to a higher standard, by eating only appropriate things.
- Just because something is small doesn't mean it's not significant. Even a small insect can render an entire meal unkosher.
- Think and look before you eat.