

HAVE A NAGEELA SHAVUOS

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

.....
SEASON 9, EPISODE 27
.....

PARSHAS BAMIDBAR
+SHAVUOS 5785

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.



Torat Scene-A-Eye

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

DVAR TORAH

KEEP BABELING

.....

You might be familiar with the names of the months according to the Jewish calendar. You might even know that today we stand in the month of Sivan. Would it surprise you if I told you that they aren't actually Jewish month names? According to an anonymous tip within the White House, these month names didn't appear until 800 years or so after the Torah was given. Your first clue to this cover up is that month names don't appear anywhere in the Torah. When is Yom Kippur? In the seventh month. Passover? The first month. The months are numbered, but not named. So where did these Jewish month names (Nissan, Iyar, Sivan, etc.) come from, and why do we use them if they're not in the Torah?

Actually, the first place we see these names being used is in the Megillah of Esther, written near the end of the 70 year Babylonian exile. The Jews left Israel, spent time under Babylonian and Persian rule, then came back with a bunch of souvenirs, including Hamantaschen and Babylonian month names. So why did we keep these names? Why have they been incorporated into Jewish life and literature?

The Ramban explains that the original month numbers count from when our nation left Egypt. That's why

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

.....

**Music is just
wiggly air**



JOIN US!

.....

**We are now planning for the
25-26 school year.
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please reach out to us!**



**camp Nageela West is gonna make some
illi-NOISE**

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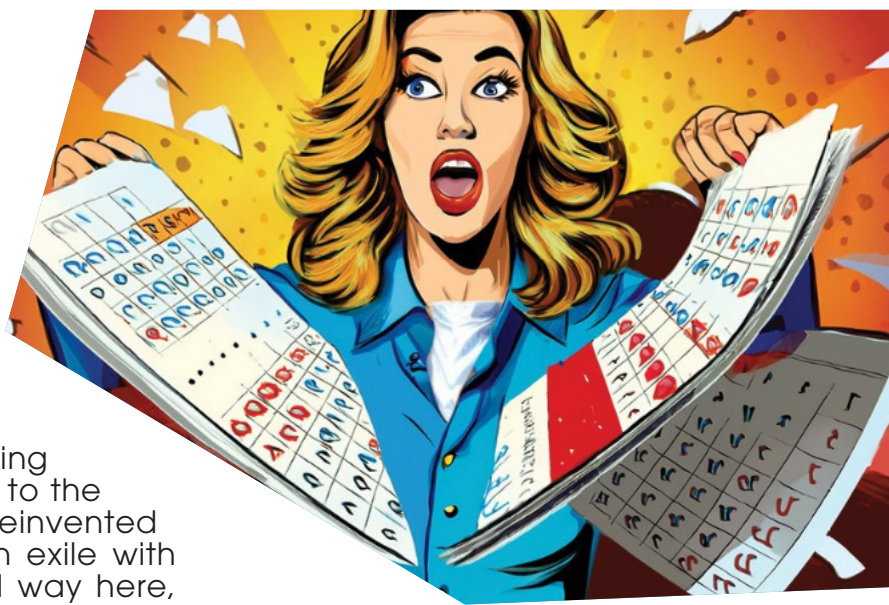
DVAR TORAH

CONTINUED

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Passover is in the first month. Using the numbers represented us as a product of the incredible, nation-building experiences of the exodus. Changing to the Babylonian months shows us as a reinvented people, returning from the Babylonian exile with renewed identity. By going the Babel way here, we're saying, "We're no longer simply that nation whom God redeemed from Egypt. We're the nation whom God redeemed from Babylonia!"

In many respects, the Jewish return to the land of Israel after Babylonian exile was a disappointment. First of all, less than half the Jews actually came back, so, low points for attendance. Then, prophecy was basically done, meaning we did not have the same direct connection to God that existed during the first temple. Talk about direct connection to God... the second Temple didn't even have the Holy Ark! That's right, the main item around which the whole beis hamikdash was based, the golden box Indiana Jones so desperately searched for, was hidden away and was never found during the second temple era. So it was kind of like Iron Man without his glowy heart thingy (OK, the ark is actually compared to the brain, not the heart, but we were also missing the urim v'tumim, which was literally worn on the heart of the Kohein...).

Yet despite having less spiritual access, less divine inspiration and fewer daily miracles, we are happy to identify ourselves as the Babylonian returnees, rather proudly noting the things we'd gained. What were those things? We came back from our Babylonian road trip with a renewed commitment to Torah, for one thing. After the phenomenomenomenomental miracles of the Purimy kind, the Jewish nation (as mentioned in the Megillah) rose up and accepted, rather re-accepted Torah upon themselves, and took it way more seriously than they did the first time. Big win! The second temple era was mostly free of some of the worst problems that existed before.



There was no serious problem with worshipping idols (I don't mean that worshipping idols wasn't a problem. I mean Jews weren't doing a lot of it), people were more faithful in their relationships, and violent crimes were down. Torah study was up, and kindness had reached a tremendous high. So even as our people were less directly connected to God, we had kind of balanced that out with fewer huge problems. Lower risk, lower reward.



But mainly, I think we kept the identity of NOW, because it was the identity of NOW. Have you ever heard people saying things like, "Everything was better in the olden days," or "Kids these days are the worst!" Those statements aren't wise or helpful. Sure there are unique challenges of this generation, and of course there were certain things that used to be better. Yet, each generation has its own unique beauty and opportunities. A lesson we can learn from our Babylonian month names is that just because something is new doesn't make it worse, and it's a wise move to embrace our unique generation, with all its benefits and drawbacks.



23

DAYS TILL NAGEELA WEST GIRLS SESSION



50

DAYS TILL NAGEELA WEST BOYS SESSION



WE'RE EXCITED TO ANNOUNCE A FUN NEW PODCAST!

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QUESTIONS?
Contact Rabbi Locker at 917-613-1037 or Locker@ncsy.org

Snacks + drinks provided

Jewnior NCSY



Question of the Week

.....
Deserts are pretty dry places. Why did the Jewish people need boats while wandering?



LOLZ

.....
What is the most fattening kind of cheese?

Swiss cheese of course...It's made from hole milk!



FOOD FOR THOUGHT

Have a great answer?
Send it in to
dlocker@nageelawest.org

In the story of Ruth, Boaz approached an unnamed relative to ask him to marry Ruth. The relative refused, saying he was afraid it would ruin his future generations, because as a Moabite, he felt it was forbidden to marry Ruth.

Why is that necessary? If he thought it was forbidden for him to marry Ruth, why didn't he just say, "I can't because it's forbidden?" Why bring in future generations?

Torat Scene-A-Eye Explained

This representation of Parshas Bamidbar deals with the encampment of the Jewish people in the Desert.

We've included a few key elements. The flags for each tribe, the manna, and the streams of water that flowed throughout the camp, fed by the spring of Miriam. In the background you can see the Mishkan, and I think those birds are supposed to be quail, which 'visited' a couple of times during this desert journey.



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

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

THE LAND BE CHILLIN A BRAND NEW STUMP THE RABBI, MADE IN THE USA #281

Hi Rabbi,

What's the deal with shemita? We believe in living in the land of Israel. Why would we then make it super difficult to survive by not farming for a whole year, and sometimes more?

Thanks,
Shimmy Tah

Dear Shimmy,

Thanks for your awesome question! I'm tempted to give you an easy answer, but... JK I'm totally not tempted to ever give easy answers. Let's go deep!

The easy answer that doesn't really help so much, but is still kinda true is that there can be benefit to giving your land a rest every once in a while. It has been scientifically proven that resting farmland (it's called fallowing) helps rejuvenate the land and replenish nutrients like phosphorus and potassium. Think about it. If you work every single day, even though you sleep at night, you get drained. That's why we have weekends and vacations. Soil needs more than just water and sunlight to grow plants. It takes all kinds of good nutrients, and it takes time to replenish. It's a good answer, but it's not a complete answer, because that can't be the main reason. First of all, you don't necessarily need 1 year out of every seven. Also, what if a farmer prefers a different kind of fallowing, like skipping half a year every 3, or more likely, rotating so that only half his field is fallow at any one time (so he still has food to eat). There are also rules of Shmita, like not harvesting the stuff that already grew, that doesn't help fallowing. So here are two more understandings of this holy mitzvah.

One of the important lessons of Shmita is the understanding that nothing truly belongs to you. Imagine a wealthy landowner with thousands of acres of land. He's got hundreds of employees, large granaries and his own cereal brand. It can't be easy for him to remember that all his blessings come from God. This might come across in how willing he is to be generous with HIS money, or in how honest he is in trying to earn HIS money. For one entire year out of seven he must



totally abandon his land. That's a really solid reminder that he isn't really in control.

Here's another beautiful idea I came across:

Shemita applies once every seven years, and then after the seventh cycle is done, we celebrate the 50th year- it's called Yovel or Jubilee- just the same way as Shmita. That means there are two full years of no planting and no harvesting, which essentially means 3 years without an agricultural income. That can be rough. The Torah roleplays: "And if you shall ask, what will we eat in the third year..." One interpretation is that the whole purpose is so that a person WILL ask, "What will we eat?" A wealthy person can never truly understand what it means to be hungry. Now imagine this wealthy farm owner has no income for three years, he might actually, for the first time in his life, ask "What will we eat." This will totally change his attitude toward charity, the poor, and life in general. A person who has experienced hunger (without a fad diet), or at least the fear of hunger, has a totally different perspective on life.

So Shmita has the benefit of giving us perspective on God being in charge, helps us feel sympathy toward the poor, and can even benefit our farmland. The Torah takes Shmita very seriously, mentioning that there's a direct relationship between the Shmitas we keep and our exile. That's real.

The moral of the story: Be a leader by being a fallower.

Have a Nageela Shabbos,

The Rabbi



Mazel Tov to LA Jewnior NCSYer Naveh Raiter who recently celebrated his Bar Mitzvah



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.

Fon- cu- sion

The Hebrew word for tribe is Shevet, which can also mean staff (like the stick kind- as in, "What's brown and sticky?").

Another Hebrew word for staff is Match. Which also means... tribe.

If the tribal leadership had a staff meeting, was it called a Match Shevet, Shevet Match (Tribal staff get together)?

Perhaps a bed post would be called a Mitah Match, and one made of beef would be a meaty Mitah match...



QUESTION ON PAGE 2

Answer of the Week

The Jewish people in the desert were sustained by a miraculous water source, Miriam's spring.

According to the Midrash, this was actually a large river that flowed between the different tribes. Travelers needed boats to visit people in other parts of the encampment. I wonder if the gondoliers sang opera.

HEY FOLKS.
DO YOU EVER SKIP THE DVAR TORAH BECAUSE THERE'S JUST TOO MUCH WORDS?
WE'RE EXPERIMENTING WITH A VISUAL TORAH BLAST. IT'S GOT DVAR TORAH CONTENT BUT IT'S SUPER EASY TO READ.
PLEASE LMK HOW IT GOES

VISUAL TORAH BLAST

SHAVUOS • 2025

GO

YITRO = HOLY GUY



YITRO HAS A PARSHA NAMED AFTER HIM

Yitro was Moses' Father-in-Law and he was an awesome, holy, righteous man!

WAS HANGING WITH THE JEWS UNTIL

Moses sent Yitro away before Mount Sinai. He wasn't allowed to be at the giving of the Torah.

YITRO WAS SENT AWAY



WHY COULDN'T HE STAY?

IT BUILDS CHARACTER

HE DIDN'T GO THROUGH THE SLAVERY

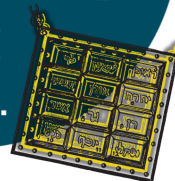
Ya' had to go through the pain to get the reward of the Torah. It doesn't come for free!

MAKES SENSE

IF YOU'RE BOTHERED BY THE EREV RAV, DON'T BE. THEY WERE ABLE TO WATCH FROM A DISTANCE, BUT WEREN'T A PART OF IT

They didn't work as slaves in Egypt. They were free to study and teach Torah. Facts. Boom. Mic Drop.

OOOO... SO WHAT ABOUT THE WHOLE. TRIBE. OF. LEVI.



OH, PICK UP THAT MIC

BEEE LIKE LEVI!!!

THE TRIBE OF LEVI WORKED HARD. NOT LAYING BRICKS, BUT LAYING THE FOUNDATION OF JEWISH CONTINUITY.

That's the way to approach Torah. If we're willing to push ourselves for true understanding, we will have really earned it!



PARSHAL PARSHA

*a brief summary of the weekly
Torah parshon*

THE MEGILLA OF RUTH

A HEROIC WOMAN JOINS A NATION
AND EVERYTHING CHANGES

.....

On the holiday of Shavuot, the Book, or Megillah of Ruth is read. This is a section of Kesuvim- the Holy Writings and the time period is during the early days of the Jews in the Land of Israel. This is after Joshua brought the Jewish people into Israel, but before the period of the Kings (as we'll see, King David, one of the earliest Kings is Ruth's great- grandson).

There are a number of reasons given for reading this particular book on Shavuot:

- It's about accepting the Torah. Not a national acceptance of the Torah, but Ruth is the example of a personal acceptance of the Torah.
- It takes place at the time of the harvest.
- Shavuot is linked with King David, who passed away on this day. Ruth is essentially King David's origin story (or part of it at least)

.....

- A wealthy man named Elimelech brings his family to Moab in order to avoid a hunger in the land of Israel
- While there, his two sons, Machlon and Kilyon marry local girls, and both die
- Elimelech dies as well, leaving his widow Naomi together with her daughters- in- law, named Ruth and Orpah
- The hunger in Israel had ended, so Naomi decides to return. She says goodbye to Ruth and Orpah
- Orpah goes home but Ruth is tenacious. She refuses to leave her Mother- in- law, and commits herself to become Jewish and follow Naomi no matter what
- The dialogue between Ruth and Naomi have become part of how the Talmud sets the standards for future conversions
- They return to Bethlehem (literally, house of bread) during the harvest season. They are penniless (but since people there probably used shekels, I guess even the rich people were technically penniless) and Ruth supports them by gathering leftovers in the fields of the wealthy
- Ruth discovers the field of Boaz, who is a relative of Elimelech and is extremely



generous
with them

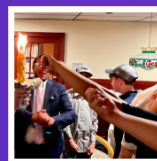
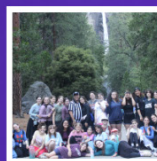
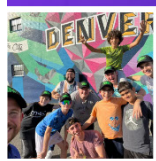
- Boaz, impressed with Ruth, and having heard of her kindness to Naomi tells her to stay with his staff and that it's not necessary for her to go anywhere else
- Naomi sees this as a sign and convinces Ruth to ask Boaz to marry her, as a close living relative to her deceased husband
- Ruth, knowing Boaz would be sleeping in the fields that night to work with the harvest, sneaks into his room and asks Boaz to step in for his deceased relative
- Boaz agrees, but tells her he must first obtain permission from a closer relative
- Boaz purchases one of Elimelech's fields in the presence of this close relative, symbolically taking responsibility for Ruth's future as well
- Ruth and Boaz have a child named Oved, who is a great source of comfort to Naomi, who had lost her own children
- Oved's son is Jesse (Yishai) and his son is David

PARSHAS BAMIDBAR

YOU CAN COUNT ON ME, LIKE 1,2,3

.....

We have a big census, using all of our senses, and half shekels, not cents(sus)
Men from age 20 until 60 are counted
The leaders of the tribes, also called Nessi'im or princes, are listed
The grand total of the census is 603,550, but this excludes the tribe of Levi who are counted separately
The Torah outlines the exact formation each tribe was supposed to travel in, with 3 tribes in each direction, and the Levites near the center
Levi is divided into three families, each with a specific job
Gershon's family carries all the curtains, coverings, carpets and caffeinated beverages
Kehas (that's the family of Moses and Aaron) is responsible for carrying the holiest objects, such as the ark, the altars and the menorah
Merari's family carried the hardware; all the boards, poles and beams
In previous years, the first born sons were the ones responsible for the temple service. Now a ceremony is made where the tribe of Levi replaces the first borns. There's a lot of waving



WHAT DOES NAGEELA DO? *

Johnny was very nervous to attend camp for the first time. After just one summer (and a lot of year-round involvement), he and his 3 sisters all switched into yeshiva!

Ethan lived in a town without a thriving Jewish community. After a couple of summers in camp, his family moved to a new city so he and his siblings could attend a Jewish school!

Laura did not grow up believing she was Jewish. Her grandparents had converted to a different religion, and neither she nor any of her four siblings had so much as seen a menorah! She now has spent a summer in Israel, and davens daily.

Mark and Michelle grew up as proud Jews, but lived in an out-of-the-way area. After 3 summers of Nageela, they committed to attend Yeshivos, and their family has moved to a community where that has become a reality!

*true stories. Names have been changed.

THESE ARE JUST A FEW STORIES OF DOZENS AND DOZENS LIKE THESE.

WHY SHOULD I GIVE TO NAGEELA WEST?

- As a small, low budget organization, your donation REALLY makes a difference.
- It's helping our local West Coast kids. Your friends and neighbors.
- An immersive summer experience is one of the most effective ways to guarantee engaged Jewish adults.
- On Shavuot, your Torah success for the year is determined. Pledging to help with someone else's Torah learning will certainly be a huge merit for you to have a successful year of Torah!
- If you enjoy Nageela Shabbos or any of our Podcasts or YouTube series, you benefit from Nageela, too!

JUNE 4-8
WHAT CAN I DO?

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PICKLE JEWS



HAVE A FUN IDEA FOR OUR NEXT PICKLE JEWS COMIC, LOLZ OR DEEP THOUGHTS?

Please share it with us!
dlocker@nageelawest.org

This space was left blank on purpose. Really. There's a good reason there's nothing here. It has absolutely, positively nothing to do with filling up empty space and that I have nothing better to put here.

Happy Birthdays!

Rivky Wyne
Ari Polonsky
Rey Branton
Jason Gloth
Eliyahu Minkowich
Andrew Adler
Ilan Cohen
Oren Stern

Adina Bukshpun
Micah Schneider
Yehonatan Eitan
Veeta Kamin
Salomon Tibi
Tal Facher
Eliana Shlasinger
Tiffani Minkowsky



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Camp Nageela West
starts soon!

June 25 for the girls!

July 20 for the boys!



Nageela Shabbos is a weekly publication of Nageela West Coast, Joyfully Jewish Experiences.



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