Nageela
Shabbos
HAVE A

VAYECHI 5783
JANUARY 5TH, 2022

SEASON 7, EPISODE 15

A Kid Friendly Torah Magazine by Nageela West Coast

DVAR TORAH

Are all Jews righteous? Some people might want to answer this by quoting the Mishna that states, "All Jews have a portion to the world to come, as the verse [in Isaiah] says, "Your nation are all righteous people."" The Mishna seems to be telling us (or maybe Isaiah is telling us directly) that all Jews are righteous. However, the next part of the Mishna tells us all the people who are excluded from this. People who do terrible things like chewing with their mouth open, doing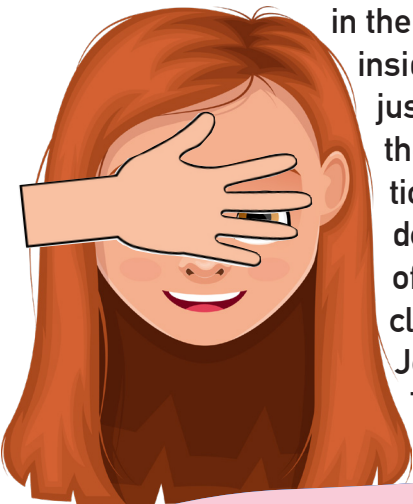 victory cele-   brations after touchdowns, or getting in the elevator before the people inside get off. Even though I just made up that list, and the ones the Mishna mentions are more serious (like denying the authenticity of the Torah), the Mishna clearly accepts that NOT all Jews are actually righteous. The Mishna's first statement then is a

Almost Perrffecct
by Rabbi Dani Locker

generalization. "All Jews, BASICALLY are good." When was the last time 100% of Jews were righteous? I imagine that for a time, Abraham and Sarah were the only Jews, in which case 100% of Jews were awesome. But we can even go a bit farther down. The truth is that not all Abraham's children were particularly good people. We know that Ishmael was virtually challenged (I mean that being virtuous was challenging for him), and we don't know much about Abraham's other children, but they are gone anyway. Isaac carried on the legacy of goodness. Not all of Isaac's children rocked. Esau was a pretty big, hairy disappointment. But Jacob's sons… sure they had some rough spots, but as Jacob passed away, he recognized that they were all tzadikim. All righteous, good people. He exclaimed, "Baruch shem, kevod malchuso l'olam va'ed- Blessed is the name of the glory of His kingdom for all eternity."

The Rabbis in the Talmud were unsure what to do with this information. Jacob said something beautiful. Maybe we should use that phrase as

DEEP THOUGHTS

IT IS IMPOSSIBLE TO DIG HALF A HOLE

an important part of our prayers. On the other hand, Moses didn't teach us those words. They're not mentioned anywhere in the Torah. That makes it seem somehow inappropriate to use… So they decided we should say those words quietly, and indeed that's what we do. But why? What's wrong with quoting Jacob? We have lots of things in our prayers that were not written by Moses. For example, many of our prayers come from chapters of Psalms written by King David, so why would we be concerned with Baruch Shem?

Rabbi Moshe Feinstein suggests that our problem is not the authorship. Barach Shem is a special prayer that Jacob said because at that moment, he was confident that 100% of his children were good people. However, there has never again been a time in history when ALL the Jewish people were good. We can't say Baruch Shem as part of our prayer service except on Yom Kippur, when we assume everyone is righteous.

> **AT THAT MOMENT, 100% OF HIS CHILDREN WERE AWESOME**

So why do we say it quietly? Because when we're focusing inward, it's easy to be distracted, thinking about everyone else. The lesson is that when we are trying to grow as people we should not be concerned with anyone else or how righteous they are. That doesn't mean we should not care about other people's goodness. We should care a lot. At the right time. However, when we are declaring, during shema, our strong belief in God, quietly on our own, we are personal bubble. So even everyone in the world everyone in your bubble in a though not is awesome, can be.

HBD

ILAN LIEBERMAN
NADAV WEISS
DANIELLA COHEN
SHMUEL JACOBS
JOSEPH GARREL
SAMUEL GARREL
JENNA MAGID
MADI SPEIDEL

READ OVER 250 EPISODES IN OUR ARCHIVES BY SCANNING THE CODE BELOW

LOLZ

I USED TO ONLY LISTEN TO CLASSICAL MUSIC.

NOW I TRY TO THINK OUTSIDE THE BACHS.

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

Nageela west
JOYFULLY JEWISH EXPERIENCES