

Parshas
Vayeitzei
5779

November 16th,
2018

Candle Lighting:

Las Vegas 4:14
San Diego 4:28
N.Lake Tahoe 4:26
Los Angeles 4:30
Tarzana 4:31
Scottsdale 5:06

have a Nageela Shabbos

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

Season 3
Episode 9

In honor and appreciation of Rabbi Aaron Dov and Devora Friedman for their generosity and support of Nageela West. Mazal tov on the marriage of their son Yitzchok Dovid to Sara Hirsch. May they continue to have much nachas and happiness.

Green Sheep Rock!

by Rabbi Dani Locker

Have you ever had a delayed reaction? Like you bang your shin, and don't feel it right away, and a few seconds later, you're on the floor begging for an ambulance? Or maybe someone acted toward you in a hurtful manner, and it didn't bother you at first, but the next day, after stewing for a while, you get more upset.

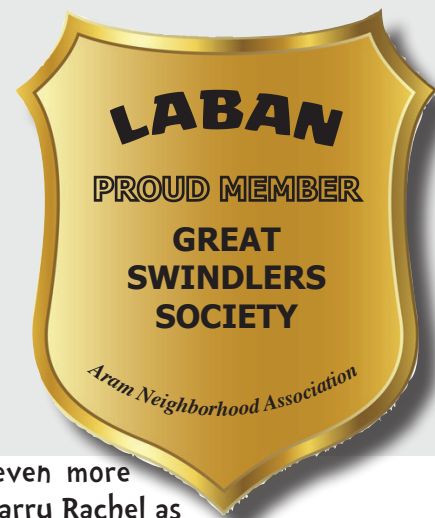
Jacob got angry and argued with his father-in-law, Laban. Twenty years later. Why the delayed reaction?

Let's back up and give some background:

Our great granddaddy Jacob traveled to Laban's town to find the right person to marry. He found Rachel, Laban's daughter, and offered to work seven years to earn Rachel. IKR? Sounds a little different than modern dating techniques, but, hey, that's how they did it back then. Then came the tricks. Not magic tricks, or cereal Trix, but beguiling, bamboozling, cheating, conniving, deceiving, defrauding, and just plain nasty lying.

First, Laban switched brides on Jacob. WHAT? Yeah. The bride wears a veil, right? He gave Jacob the wrong woman to marry. Then he scammed him into

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working seven more years to marry Rachel as his second wife. He continued cheating him by changing his pay dozens of times!

“Hey, Jacob, I'll pay you with all the green sheep that are born. OK.? Then when a bunch of green sheep are born, Laban comes back. "We agreed that I'd pay you the purple sheep, right? Sorry, there weren't any purple sheep born!"

Yet Jacob never got angry. He never complained or fought with Laban. He diligently did his job and accepted the losses from his SIL (Scammer In Law).

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Finally, after twenty years working for Laban, Jacob and his family (which was pretty large by that time) picked up and left. They booked tickets and were waiting at the gate for their plane to take off (I may have taken some artistic license with the precise details). The gate agent had just called their row, when Laban showed up with airport security, claiming, that Jacob had stolen from him! Even now, Jacob didn't lose it. He calmly allowed Laban to search all his carryons and his kids' backpacks.

Laban finished the search, not finding a single piece of misplaced lego or an odd sock that belonged to him. **NOW. JACOB. GOT. ANGRY.** The Torah quotes a long diatribe, Jacob finally expressing his frustration of the 20 years of dishonesty and abuse he'd suffered at Laban's hands.

Why now? After all that time remaining calm, which is pretty amazing. After not losing his cool even as Laban delayed his flight, why did he finally get angry now?

There's a difference between acting dishonestly toward me, and accusing me of acting dishonestly. Jacob could go his whole life being cheated and not get angry, because that was Laban's choice, not his own. Laban would have to live with his own decisions. Even after Laban accused Jacob of stealing, he didn't get upset until everyone's bags were searched. Who knows, maybe someone had accidentally taken something (in reality, someone had, and Rachel was hiding something in her airplane pillow, but that's a topic for a different day). Once the search was complete and it was clear that the accusation was unfounded, now Jacob got angry. Accusing falsely is crossing a new line.

People do this kind of thing all the time. We project, which means, we assume other people act like we do and feel what we feel. Jacob was telling Laban, steal from me and cheat me, if you want. Swindle and sweet talk me if you can. **DO NOT PROJECT YOUR OWN FLAWS ONTO ME.**

And that, my friends, is a lesson for us. First of all, board early so that your stuff can't be searched by angry relatives. But the real lesson is to understand how different people are, and not to fall into the Laban trap of projecting our own problems onto other people. Sure everyone's got things they need to improve, but don't assume you know exactly what they are.

And always choose the green sheep.

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PICKLE JEWS

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What have you heard
about this Laban guy?

Didn't he act nice at
first?

How do ewe think he
fooled Jacob?

He doesn't sound very
nice!

Well, thanks for
shearing!

I herd he really fleeced
Jacob!

He was a wolf in
sheep's clothing

Pulled the wool over his
eyes

He's the black sheep of
his family.





Awesometastic birthday wishes
to Nageela family members
celebrating their birthdays:

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

Bury Flavored

Hi Rabbi,

We found some old Yarmulkas in the attic. They're all rumpled and dusty. What can I do with them? I know they're holy items. Do they need to be burned, or buried or something?

Thanks,
Natasha and Misha K. Dousha

Dear Tash & Mish K. Dousha,

A lot of people get confused about this, so let me explain. Just like with most things, there are different levels and categories of special items. Three things fall into the category of *tashmishei kedushah* (try to say THAT ten times fast), which basically means 'holy artifacts.' This category includes Torah scrolls, Mezuzahs and Tefillin. These things are holy and need to be treated with incredible respect. We never bring them into a bathroom (unless they're double wrapped), and if they're no longer usable, we bury them in a Jewish cemetery. As a child, I attended a funeral for Torah scrolls that were destroyed in a fire. We take it very seriously.

Other things that are used to perform mitzvot should be respected, but are not on the same level. These are usually called *tashmishei mitzvah* or 'mitzvah useful items.' This would include a shofar, a tallit or tzitzit, lulav and etrog, and oil or candle nubs left over from Chanukah. These items don't need to be buried, but should be thrown away respectfully, by wrapping them before putting them in the garbage or recycling.

A yarmulka doesn't technically fit into that category. It's just clothing used for respect and has no intrinsic holiness. I recommend that if you want to throw the kippot away, you wrap them first. You can also find out if a local synagogue wants them. You'd be surprised at how many they go through!

Here's a poem to help remember:

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Roses are red, pickles are green,
For Torah scrolls and tefillin,
These are holy items, tashmish kedushah,
They get buried, along with a Mezuzah

Things like a Lulav or tzitzit,
Shouldn't be stepped on with your feet,
Disrespected or flushed down,
Or used to beat up a clown

These things were used for a mitzvah
Just like a shofar, or a kippah,
They don't need to be buried, OK
But can be wrapped and thrown away

Have-A Nageela Shabbat,

the Rabbi

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