

## **Rabbi Aharon Ziegler - Parashat Naso 5781 - 2021**

The connection between the parsha and the haftara seems very obvious; both discuss the subject of the Nazir. Although the nezirut of Shimshon was not the standard nezirut, which our parsha is talking about, because Shimshon was a nazir from birth, he did not voluntarily accept his nezirut but rather, HaShem imposed it upon him. Furthermore, he was permitted to defile himself to a MET (dead body), whereas as the nazir of our parsha is prohibited in doing so. But, nevertheless, there is a connection.

I would like to speak to you about another connection, namely, the parsha , and Yom Tov Shavuot. the Yom Tov of Matan Torah.

Both the pasha and the Mishna in Sotah (20a) discuss teaching Torah to women.

Ben Azzai holds, a man is obligated to teach his daughter Torah.

R' Eliezer holds- Whoever teaches his daughter Torah (is as though) he teaches her "tiflut". (Translated as either "emptiness", "obscenity", or "immorality".)

The ruling of Rabbi Eliezer is the primary source for those who believe that women are excluded from Torah study.

A Sotah, who was guilty, these waters had a devastating physical effect upon her. If she was innocent, the waters had a very positive and therapeutic effect on her. It would cure her of any ailment she had, and would even give her the ability to conceive a child, if she was unable to do so until now.

Concerning a Sotah who was guilty, the Mishna states that the waters would not affect her immediately, if she had some merits. These merits would suspend the ill effects of the waters. Some merits suspended the effect for one year, another for two years, while still another for three years.

The rationale of the dispute between Ben Azzai and R' Eliezer is as follows.

Concerning this, Ben Azzai holds, that teaching the girls Torah is advantageous. The merits of studying Torah could be considered a life saving factor in a woman's life, and therefore, not only is it permitted, but even a Mitzvah to engage in, just as teaching her to swim or to wear a seat- belt.

R' Eliezer holds, that Torah should not be used for such a purpose. Torah study should not be used for personal advantageous, but only for the pure sake of Torah Lishma, without any ulterior motives. Ben Azzai responds, that Torah study is encouraged for all circumstances, be it Lishma or Sheh-lo Lishma, as long as one studies, it is good.

Let us resolve to further our study of Torah these days following the Yom Tov of Matan Torah.

**Shabbat Shalom**

**Rabbi Aharon Ziegler —YERUSHALAYIM**

## QUESTIONS ON PARASHAT NASO

1-What common denominator is there between- parashat Naso, Tehillim 119, and Gemara Bava Batra??

2-In 5:8 we read- "If the man has no relatives to whom the debt can be returned"- Which Jew can have no relatives?

3-Why should a Nazir have to bring a "sin offering"? What sin did he commit?

4- Can a woman become a Nazir? If yes, what is the source for that?

5- Women of the Bible had their hair covered. Can you find the source for that in our parasha?????

DON'T TRUST EVERYTHING YOU SEE. EVEN SALT LOOKS LIKE RAGUS.. (unscramble the word)