

KOLLEL AGUDATH ACHIM

Rosh Kollel

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רחוב דסקין 5

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My father in law is currently recuperating at home. Please daven for Aharon ben Yita to have a complete recovery..

Moshe Teller

This D'Var Torah is dedicated to the memory of my dear beloved mother, Yitte Bat Shlomo, A'H. She was taken from us on the 7th day of Sivan, Issru Chag, (which was the second day of Shavu'ot in Chutz LaAretz). TE'HEI NAFSHA TZRURA BITZROR HA'CHAIM.

In Honor of the Yom Tov Shavuot a short thought.

Shavuot is much more than enjoying cheesecake, flowers and greenery. It's an awesome realization that we, בני ישראל, received a tangible gift, the treasure of life from הקב"ה, the creator and master of the universe. The Torah gives us the roadmap for how we should lead our lives and how we are to connect to the creator of the world. It bonds us like a Chasan & Kallah on the wedding night with the epitome of happiness. To fully appreciate this gift, we must prepare ourselves with the highest mode of קדושה. We must combine the cheesecake, flowers & greenery with the acceptance of the Torah and our willingness to connect to the Creator. Only then will חג שבועות will be a meaningful and uplifting experience.

May we merit to accept the Torah this Shavuos as they accepted the Torah at Har Sinai.

Parashat Naso 2023

פרשת נשא 5783

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 from Yerushalayim
Rabbi Aharon and Libby Ziegler

לבנת הספיר

THE
Great News!
Rabbi Ziegler is publishing a new sefer entitled
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