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Q1: What modes of impurity necessitate expulsion from the camp? Do they share any unifying principle?

Q2: Why does the account of dedication by the chieftains need to come after (and adjacent to) the enrollment of the tribes for military service?

Q3: The sotah ritual is the only trial by ordeal in the Torah--what is special about adultery, that allows this departure from the norms of justice? What does the ritual accomplish?

Q4: Imagine yourself in the positions of husband, wife, priest, and alleged seducer in the sotah situation. What motivates you? How do you relate to the force of the divine law?

Q5: In a world where an unhappy husband can obtain a unilateral divorce, what purpose does this ritual of ordeal serve?

Q6: The engine of this ritual is the husband's jealousy. Is jealousy ever a righteous trait? What is God doing when God is jealous?

Q7: So, were you imagining that the woman in this ordeal is pregnant? Now are you?

Q8: How does the ordeal change when you eliminate its magical effects? Is it a defensible reading practice to assume it doesn't work the way the text is claiming?

Q9: What is the point of being a nazir? What motivates the nazir to choose a period of ascetic self-denial?

Q10: Can an asceticism without sexual restrictions really be known as "ascetic self-denial"?

Q11: The Talmud (Taanit 11a) records a dispute as to whether the nazir should be known as a sinner or a holy man. What does it mean to take on elective restrictions in a system so laden with compulsory restriction?

Q12: What are the spiritual consequences of losing autonomy over one's hair?

Q13: Why does the ascetic need to have socially recognizable external markers?