

PORTION	DATE	HEB DATE	TORAH	NEVIIM	KETUVIM
Nasso	6 June 2020	14 Sivan 5780	Num. 4:21-7:89	Judg. 13:2-25	Luke 1:11-20

We continue the *sotah* procedures, first by laying out the foundations to answer all the questions raised in ADB 20200606. The Glory (*Shechinah*) dwelled in the *Mishkhan* (Tabernacle), and the first *Beit HaMikdash* (First Temple) after that. But when they acted despicably, even though it was after the Shechinah had come down into this world and His Glory rested in it for many years, Hashem removed His Shechinah and went back to His place in the Heavenly heights.

Thus, we see that, if not for the consequence of the sin, the dwelling place of the Living Elohim is in the lower realms. Hashem is then close to the lower waters and to the earth, and He thereby wipes away the tear of the weeping waters, and the shame of the earth is removed, and the waters are glad and the earth rejoices which had been cursed by Hashem. When Hashem's Shechinah dwells in the world, its time is a time of love and closeness between Hashem and the earth. But if sins bring about their consequences, then it returns to the way it was beforehand as it did after the sin of Adam. Thereby, the Throne rises to the heavens, and the grief-stricken waters and earth grieve over this, over the sound of His having placed waters upon the earth, leaving them separated from His Shechinah.

The advanced state of spiritual development and refinement of the Yisraelites when they stood at Mount Sinai, by reflecting and repentance during their journey from Mitzrayim to the arrival at Mount Sinai, was also suitable for Hashem to have His Shechinah dwell upon the earth and the world was fit to be full of knowledge. And Hashem would have dwelled in the lower realms as well as the upper realms, and this world would have been spiritually elevated, for the spiritual elevation and descent of all entities depend upon their closeness to Hashem. Thus, they would have been liberated from the Angel of Death and from the *yetzer hara* (evil inclination). But through the sin of the Golden Calf, the ugly reality went back to the way it was, and the Satan reared his head. From that point on, the advanced state of spiritual development of the Yisraelites were effective only for a restricted area, within their camps, and in a limited sense, but the world as a whole was made desolate on the day of judgment of the Golden Calf. This will not be the case on the Day of Redemption when the Messiah returns and the entire element of bad will be eradicated as it states (Zech. 13:2), "And the spirit of impurity I will remove from the land." For at that time, the earth will be called "the land of the living," as He will eliminate death forever (Isa. 25:8).

Understanding the foundation, Or HaChaim now explains the *sotah* procedures. Hashem commands that when a man suspects his wife of adultery, he is to bring her to the place where Hashem resides where the curse of the land does not include in the aftermath of Adam's sin. Also, the waters in the Tabernacle, shed no tear over the fact that they are not above the firmament as they are close to Hashem even though they are down on this earth. Hashem commands that the priest to take from those *kadosh* waters, for they are called *kadosh* because of their closeness to Hashem. It is for this reason that the earth that is taken in the Tabernacle within the immediate area of the Tabernacle as they are readily on hand closer to the Shechinah, and they feel the Shechinah dwelling within them.

Or HaChaim explains the deeper meaning of the laws that govern the placing of the water and earth into the vessel. Hashem instructed that the priest shall first put the water into the vessel, and the earth on top of it, because this is the order in which they exist in the world, with the earth above the waters that lie within its depths. Now, R' Shimon says that the priest can put earth first and then the water for the *sotah*. The sages disagree with R' Shimon who says that if the priest put the earth first, he has done nothing, and the water which is disqualified as this is not how the world was created.

An argument is made by R' Shimon that there are earth under the seas, or rivers, or the lakes. The sages explain that there is a part of the water in this world where the water is on the bottom and the earth is above it, such as in wells and springs. There is another part where the water is next to the earth, as in the seas and the rivers, where the water and shore stand side by side, but there is no such thing as earth being beneath the water where the waters are found in their natural source. Although the beds of the seas and rivers lie beneath their waters, they are not considered "earth," which consists of distinctive small granules, but merely the "ground" or "seabed" on which the waters rest. The seabed is called יָם (*yam*; sea) in Yeshayah (Isaiah) 11:9. There is such a thing in this world as water being above the water, such as manmade lakes. For this reason, R' Shimon said that it is enough for the waters to be sanctified in a vessel of the Beit HaMidash, and that is what stimulates and enables the waters to have the feeling of antagonism toward the adulterous woman that is required for the procedure.

Or HaChaim explains the purpose of erasing the scroll into the waters. Hashem also instructed that the priest to write the Torah passage of the *sotah*, with the Names of Hashem that appear in it, and the entire inscription is erased into that mixture of water and earth. The reason for this is to grant them (water and earth) the power to do what they want to do to the woman.

Or HaChaim explains why the *minchah* (grain) offering of a *sotah* is from barley, and why it is called a *minchah* of remembrance. Hashem instructed the priest to offer a *minchah* offering of barley, because it is reminiscent of the inferior *minchah* offering that Qayin brought at the beginning of the world (Gen. 4:3), and that came about through the sin of Adam and Chava. Their sin downgraded all of creation and enabled the existence of inferior produce, which Qayin then brought as his offering to Hashem. Thus, it is a reminder of the sin of Adam and Chava, which caused weeping to the waters and a curse to the ground, for as a result of that sin Hashem removed His Shechinah from this earth.

To put it all together, when the waters enter the innards of the woman, with the erased Name of Hashem within it, then if the woman is defiled, that Name, by ways of the *minchah* offering that is a reminder of sin, recalls the earlier sin of Adam and Chava. This, then, is the difference between the *omer* offering and the *sotah* offering. Although the *omer* offering is made of barley, there is no Name of Hashem present that is reminded of Dam's sin. Here, though, the Name of Hashem is reminded of that sin, and it grants the waters and earth lethal powers.

The waters sense that recollection of sin, and with that they become bitter, for they remember their sorrow and their weeping over having been relegated to the earth, which is distant from Hashem because of that sin. Although, the Gemara states that a bitter substance was placed into the waters, the Torah did not state this explicitly, so as to hint that the waters also become bitter (i.e., angry) on their own. Now, Hashem had wiped away the tear of these particular waters by having placed them in the Tabernacle, and now, the defiled woman brings about their bitterness (v. 24). They cut her innards and take revenge upon her, because this woman causes their weeping, and by the power of the Name that is placed within them, they exact their revenge from her.

Why did we discuss the wayward wife for a whole week? In literal sense, it is said (Heb. 13:4-5), "Let marriage be respected by all, and the bed be undefiled. But Elohim shall judge those who whore, and adulterers. Let your way of life be without the love of money, and be satisfied with what you have. For He Himself has said, 'I shall never leave you nor forsake you,'"