

## שמות יום א

Parashat Shemot, Day 1

Shemot 3a – Three sexual violations that push the Shechina away.

Sometimes the Zohar brings out a strong piece to give us a bit of mussar, reproof, in order to help us receive Hashem's chesed. The following section is one of them, and is a perfect opener for the weeks of Shovavim.

תלתא אינון דדחין שכינתא מעלמא,

- **There are three who push the Shechina, the Divine Presence, away from the world,**

וגרמין, דדיוריה דקודשא בריהו לא תוי בעלמא,

- **and they cause that the dwelling of The Holy One Blessed Is He is not in the world, Hashem's light is not manifest,**

ובני נשא צווחין ולא אשפתמע קליהון.

- **and people scream, but their voice is not heard.** Hashem always hears everything, even thoughts, and certainly when a person actually screams to Hashem. But when people turn away from Hashem and do things that, so to speak, push His presence away from the world, Hashem then makes Himself as if He does not hear, measure for measure. We should merit to do Hashem's will and have our prayers answered.

ואלין אינון:

- **And these are those people:**

מאן דשכיב בנדה,

- The first is **someone who lies with a nidah, a menstruating woman,**

בגין דלית מסאבו תקיף בעלמא בר מסאבו דנדה.

- because there is no stronger tumah (impurity) in the world than the tumah of the nidah.

מִסְאָבוּ דְנִדָּה קִשְׁיָא מְכַל מִסְאָבוּ דְעָלְמָא,

- **The tumah of nidah is more severe than all tumah of the world**, because it was the first, and thus root, consequence that came out of Adam and Chava's sin. Therefore, it had all of the power of the nachash's (snake's) negative energy inside of it.

אִסְתַּאב אִיהוּ,

- and according to the Torah, **he** who lies with her becomes **tamei** for 7 days,

וְכָל דְמִתְקַרְבִּין בְּהִדְיָה יִסְתַּאבוּן עִמֵּיהּ,

- **and all who get close to him and touch him become tamei with him**,

בְּכָל אֶתְרָא דְאִזְלִין אֶתְדַּחֲיָא שְׂכִינְתָא מִן קַמֵּיהּ.

- **and every place they go, the Shechina is pushed away from before them.**

## ----- NEW PARAGRAPH -----

וְלֹא עוֹד,

- **And not only that,**

אַלְא דְגָרִים מְרַעִין בִּישׁוּן עַל גְּרָמִיהּ,

- **but he, the man who has relations with the nidah, causes bad ailments for himself,**

וְעַל הַהוּא יִרְעָא דִּי לִיד,

- **and on that seed that is born**, if G-d forbid the woman becomes pregnant from such relations, the child born will suffer from ailments,

דְּכִיּוֹן דִּיקְרַב בְּרֵשׁ לְגִבֵּי נִדָּה,

- because once a person comes close to a nidah,

הָהוּא מְסַאָּבוּ דְלִיג עָלוּי,

- that tumah jumps upon him,

וַיִּשְׁתָּאָר בְּכָל שְׂיִפֵּינ דִּילֵיהּ,

- and it remains in all of his limbs,

וַרְעָא דִּיּוֹלִיד בְּהָהוּא שְׁעָתָא,

- and the seed that is born in that time that the nidah conceives,

מִשְׁכִּין עָלוּי רוּחַ מְסַאָּבוּ.

- draws upon him a ruach of tumah.

וְכָל יוֹמוֹי יִהְיֶה בְּמְסַאָּבוּ,

- And all of his days will be in tumah,

דְּהָא בְּנִינָא וַיִּסּוּדָא דִּילֵיהּ אִיהוּ בְּמְסַאָּבוּ רַב וְתַקִּיף

- because his building and his foundation is great and strong

מִכָּל מְסַאָּבָא דְעָלְמָא,

- from all the tumah of the world, from the surrounding and inner light impurity,

דְּמִיד דְּקָרִיב בְּרֵשׁ לְגִבֵּי נִדָּה,

- because as soon as a person gets close to, has relations with, a nidah,

הָהוּא מְסַאָּבוּ דְלִיג עָלוּי,

- that tumah jumps upon him,

דְּכָתִיב, (ויקרא ט"ו)

- As it is written (Vayikra 15:24):

וּתְהִי נִדְתָּהּ עָלָיו.

- **“...and her menstruation will be upon him...”**

The Zohar is also hinting that simply through touching a nidah, a certain degree of impurity is transmitted.

----- NEW PARAGRAPH -----

מֵאֵן דְּשָׁכִיב בְּבֵת אֵל נִכְר,

- The second person who pushes the Shechina from the world is **one who lies with a daughter of a foreign god**, a non-Jewish woman,

דְּאָעִיל בְּרִית קוּדֶשׁ וְאֵת קַיְמָא בְּרִישׁוֹ אַחְרָא,

- **that he brings the holy brit and the sign of endurance**, our special relationship with Hashem, **into another domain**, into the hands of the Other Side,

דְּכָתִיב, (מלאכי ב')

- **as it is written** (Malachi 2:11):

וּבְעַל בֵּת אֵל נִכְר.

- **“...and he had relations with a daughter of a foreign god.”**

וּתְנַיְנָנוּ, לֵית קִנְיָא קָמִי קְדִישָׁא בְּרִידָּהּ הוּא,

- **And we learned that there is no vengeance before the Holy One Blessed Be He**

בְּרִ קִנְיָא דְּבְרִית קְדִישָׁא,

- **except for the vengeance of the holy brit**, meaning that Hashem avenges even the smallest things, but violating the brit stirs up His greatest vengeance,

דְּאִיהוּ קַיְמָא דְּשָׁמָא קְדִישָׁא,

- **because it**, the brit, **is the endurance of the Holy Name**,

וְרָזָא דְמַהֲיָמְנוּתָא.

- **and the secret of emunah.** The sefira of Yesod, the brit, draws the Ohr Ain Sof (Infinite Light) into Hashem's Name, His divine attributes, and then connects them with Malchut, thus unifying existence. One who does not guard the brit makes a separation and causes Hashem's light to depart from the Name and the world.

מָה כָּתוּב (במדבר כ"ה)

- **It is written** (B'midbar 25:1 and 25:3):

וַיִּחַל הָעָם לְזָנוֹת אֶל בָּנוֹת מוֹאָב

- **“And the people began to be promiscuous with the daughters of Moav...”**

מִיַּד וַיִּחַר אַף ה' בְּיִשְׂרָאֵל.

- **Immediately “the anger of Hashem was kindled with Yisrael.”**

----- NEW PARAGRAPH -----

רִישֵׁי עַמָּא דְדָדְעוּ וְלֹא מַחוּ בִידְיָהוּ,

- **The heads of the people who know and do not reprove,**

אֶתְעַנְשׁוּ בְּקֹדֶם־תָּא,

- **they are punished first,**

דְּכָתוּב, (במדבר כ"ה)

- **as it is written** (B'midbar 25:1):

קַח אֶת כָּל רִאשֵׁי הָעָם וְהוֹקַע אוֹתָם לְהַ' נֶגֶד הַשֶּׁמֶשׁ.

- **Hashem tells Moshe: “Take all of the heads (leaders) of the people and hang them up to Hashem opposite the sun.”**

רבי אבא אָמַר,

- **Rebbi Abba said,**

מָאִי נִגְדַּד הַשֶּׁמֶשׁ.

- **What does it mean “opposite the sun”?**

נִגְדַּד הַבְּרִית דְּאֶקְרִי לְשֶׁמֶשׁ,

- **Opposite the covenant which is called ‘shemesh’, sun.**

This means measure for measure. Since they did not reprove others for not guarding the brit, it is as if they also failed to guard the brit. There is a story about a great tzaddik who in his old age had problems with that part of his body because he did not reprove people for not guarding the brit, even though he was perfectly pure in guarding his during his entire life.

וְעַלֶּיהָ אֶתְמַר (תהלים פ"ד)

- **And on it, it says (Tehilim 84:12):**

כִּי שֶׁמֶשׁ וּמִגֵּן ה' אֱלֹהִים.

- **“Because Hashem Elokim is a sun and a shield...”**

לְשֶׁמֶשׁ וּמִגֵּן דָּא בְּרִית קְדִישָׁא.

- **“A sun and a shield” is the holy brit.**

מַה שֶּׁמֶשׁ זֶרַח וְאֶנְהִיר עַל עֲלָמָא,

- **Just like the sun shines and lights up the world,**

אֹפֶן הֵכִי בְּרִית קְדִישָׁא זֶרַח וְאֶנְהִיר גּוּפָא דְּבַר נָשׁ.

- **so too the holy brit shines and lights up the body of a person.** It gives him spiritual energy and connection, and enlivens and empowers his body to live on a miraculous level, transcending nature.

מִגֵּן: מֵה מִגֵּן אִיהוּ לְאַגָּןָא עֲלֵיהּ דְּבֵר נָשׁ,

- **“A shield”**: Just like a shield is to protect a person,

אוּף הֵכִי בְרִית קֳדִישָׁא מִגֵּן עֲלֵיהּ דְּבֵר נָשׁ,

- so too, the holy brit is a shield upon a person,

וּמֵאן דְּנִטִיר לֵיהּ,

- and one who guards it,

לִית נִזְקָא בְּעֵלְמָא, דְּיִכִיל לְמִקְרַב בְּהֵדִיָּה

- there is no damage in the world that is able to get close to him,

וְדָא הוּא נִגְדַּד הַשְּׁמַיִם.

- and this is the meaning of **“opposite the sun”**, that Hashem will determine their punishment or reward based on hanging them up and assessing them, to see how pure they were in guarding the brit and in reproving others.

----- NEW PARAGRAPH -----

רִישֵׁי עַמָּא, יִתְפָּסוּן בְּכָל דְּרָא וְדָרָא בְּחוּבָא דָּא,

- The leaders of the nation get grabbed in every generation because of this sin,

אִי יִדְעוּן וְלֹא מְקַנְאִין לֵיהּ.

- if they know and are not vengeful for it.

בְּגִין דְּחוּבָא דָּא עֲלֵיהּוּ,

- Because this obligation rests upon them,

לְקַנְאָה לֵיהּ לְקוּדְשָׁא בְרִיךְ הוּא בְּהַאי בְרִית,

- to be vengeful for The Holy One Blessed Is He with His brit,

מֵאֵן דְּאָעִיל קְדוּשָׁה דְּאֵ בְּרִשׁוּתָא אַחְרָא,

- and **one who brings this kedusha into another domain**, having relations with an non-Jewish woman, which causes great damage above, because through the act, the powers of kedusha are sent into the Other Side,

עֲלֵיהּ כְּתִיב (שמות כ')

- **about him it is written** (Shemot 20:3,5):

לֹא יִהְיֶה לְךָ אֱלֹהִים אַחֲרַיִם עַל פָּנָי.

- **“There should not be to you Elokim acherim (other gods) on my face (before me).”**

לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹהֶיךָ אֵל קָנָא

- **“Do not bow down to them and do not serve them because I, Hashem, Elokecha (your G-d), are a vengeful El.”**

וְכֹלֵא קְנָאָה חֵדָּא.

- **And it is all one vengeance.** The vengeance for idolatry and for the brit are the same thing.

וְעַל דָּא אֵתְדַחֲיָא שְׂכִינְתָא מִקְמִיהּ.

- **And because of this the Shechina is pushed away before him.** By putting his brit, which includes his entire body and energy, into the Other Side, he automatically pushed away the revelation of Hashem's light through the Shechina.

מֵאֵן דְּמִשְׁקַר בְּבְרִית קְדִישָׁא דְּחֵתִים בְּבִשְׂרִיהּ דְּבַר נָשׁ,

- The third person who causes the Shechina to be pushed away from the world is **a person who falsifies the holy brit that is sealed in a person's flesh**, referring to the wasting of seed, G-d forbid,



כְּאִילוּ מְשַׁקֵּר בְּשֵׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא,

- which is **as if he falsifies the name of The Holy One Blessed Is He**. The seed, being the inner energy in which the spiritual light of neshamot is clothed, should be placed inside of the vessel of the woman, the man's Jewish wife. If not, the light has no vessel and goes to the Other Side.

מֵאֵן דְּמְשַׁקֵּר חוֹתְמָא דְּמַלְכָּא, מְשַׁקֵּר בֵּיהּ בְּמַלְכָּא,

- **One who falsifies the seal of King**, the brit, which makes the connection between everything, **falsifies the King**,

לִית לֵיהּ חוּלְקָא בְּאַלְהָא דְיִשְׂרָאֵל,

- and **he does not have a portion in the G-d of Yisrael**,

אִי לָא בְּחִילָא דְתִיּוּבָתָא תְּדִיר.

- **if not for the power of continuous teshuvah**. Some versions of the Zohar have the word יְתִיר, extra teshuvah. Either way, in order to restore Malchut (the Shechina), which he damaged, he has to put extra effort into drawing from Bina, the upper teshuvah of love of Hashem.

In conclusion, a person who guards himself from these three activities – contact with a nidah, relations with a non-Jewish woman, and wasting seed, merits to draw down and shine forth Hashem's light from the right, left, and middle, and seals the world with truth of Hashem, the presence of the Shechina as manifest in the qualities of Hashem's love, judgment, and beauty - Chesed, Gevurah and Tiferet.