



Heichal Hakodesh

Inspiration for the week

The weekly parsha

"*Vayehi bayom ha'shemini*". It was the eighth day. The day after the seven days of preparing the Mishkon for its inauguration day. Preparing for the revelation of the Shechinoh - Hashem's Presence. And now the Torah starts "*Vayehi*". Chazal teach that the word "*Vayehi* - And it came to be" denotes a painful occurrence. As indeed on this day amidst the great and awesome happiness of the revelation of the Shechinoh, the two sons of Aharon pass away. A tongue of fire leaps out from the Mishkon and enters their nostrils...

Why did this tragedy have to happen on this day of all days?

The Torah gives one reason.

1. "They offered up a **strange fire** for which they had **not been commanded**."

Chazal give more reasons.

2. They entered the Mishkon whilst being drunk.

3. They never got married.

4. They ruled on a ruling - *Halocho* in the presence of their Rebbe, Moshe Rabeinu.

As is known, "*Eilu ve'eilu divrei Elokim Chayim* - All views are (correct and) words of the Living G-d." So how do these reasons all fit together?

The Mishkon with its revelation of the Shechinoh - Hashem's Presence into **this** world was exactly that; to show and reveal how to connect to and serve Hashem from within our own physical reality. Indeed even through our **fire** of the Yetzer ho'rah - "*Bi'shenei yitzrecho...*"

But Nodov and Aviyhu mistakenly thought otherwise.

1. They thought Hashem was to be found only by disconnecting from physicality and with a **fiery** passion be consumed into spirituality. This was the **strange fire** for which they had **not been commanded**. It is **strange fire** for it is not the reality of **this** world, in which Hashem desired to dwell - "*Dira be'tachtonim*" and in which He **did command** to make His dwelling place.

Then Chazal elaborate.

2. "They entered the Mishkon whilst being drunk." I.e They tried to use wine to escape to spirituality from the reality of their day to day existence, while the revelation in the Mishkon was, on the contrary, to reveal Hashem and spirituality from within the physicality of **this** world.

3. "They never got married", erroneously thinking that this would disturb their spiritual pursuits. We are taught otherwise. "*Ish ve'ishoh zochu shechinoh sheruyoh beineihem* - A man with a woman merit that the Shechinoh rests between them."

4. "They ruled on a ruling - *Halocho* in the presence of their Rebbe, Moshe Rabeinu", not seeking his view and opinion. Chazal teach that true Emunas Chachomim means to totally nullify one's mind before one's Rebbe's teachings that even when "he will say on right that it is left and on left that it is right" one must accept it. "Right" symbolizes spirituality. "Left" symbolizes physicality. The true Tzaddikim teach the simple people that even in their mundane

שמיני תשע"ח



level, in situations which they think is "left" far removed from Hashem, is really "right" close to Hashem.

But if one thinks that one can only really have a connection with Hashem by going far "right" and disconnecting from this world, the Tzaddikim teach that this is "left" and a misconception of what Hashem is all about.

This was the essence of the teachings of Moshe Rabeinu. He was named "*Ish Ho'Elokim*" - Man of G-d. This means that he was able to connect Man and G-d. He showed the Yidden that *Ish* - Man -

Physicality and *Ho'Elokim* - Hashem - Spirituality is all one.

And this was **the ruling** that Nodov and Avihu couldn't accept and so **ruled otherwise in the presence of their Rebbe**. And sadly, as they had desired to go on the path of - "*disconnecting from physicality and with a fiery passion be consumed into spirituality*", they passed away.

This is what Hashem wanted to teach us from the outstart. That the Mishkon with the Revelation of Hashem's presence is to reveal Hashem even from within places which seem to cover up His existence. And that any other way of perceiving Hashem

(as if He can be found only through disconnection from physicality) is unsustainable. And to "burn" this awareness into our consciousness is why their death had to happen, in this way, on this day.

Hashem should help us experience His Presence through all our situations, until the *Geuloh Sheleimoh* when "*Ve'ho'oretz He'iroh Mi'Chevodo* - the Earth will shine with (the light of) His Honour". Bi'meheiroh Be'yomeinu Omein.

(Adapted from Toich Ha'nachal 5761 5765 & 5766)

A story for the Shabbos table



The Rebbe strongly stressed the importance of relating tales of Tzaddikim, for 'When a person repeats stories of Tzaddikim, he merits to come closer to them' (Sefer Hamiddos, Tzaddik, 157). In Sefer Hamiddos, Moshiach, the Rebbe states that recounting stories of Tzaddikim ignites the light of Moshiach and of healing, while dispelling darkness and suffering.

EMUNAS TZADDIKIM

In one of the villages near Zlatopol there lived a Jew who leased the bar and all the inns from the local poritz. He then sub-leased the inns to Jewish innkeepers. The wife of this man was very kindhearted and righteous. Often, when the innkeepers did not have the funds with which to pay her husband, she was overcome with pity for them and she would give them money with which to pay.

One day this woman fell ill with a fatal disease. Her husband summoned several doctors but none of them was able to find a cure.

The Jewish innkeepers were particularly devastated by her grave situation, for they

were well aware that if she were to die, God forbid, no-one would have mercy on them. Therefore, they all resolved to find a cure for her, bringing in the biggest doctors and trying every available remedy. One of these innkeepers was somewhat of a follower of the Rebbe.

From time to time he would travel to Zlatopol to the Rebbe. Now this man approached the husband of the sick woman, urging him to send him with a *Pidyon* to the Rebbe with a request that the Rebbe pray for the woman's recovery. Since the woman was already at death's door, her husband agreed to send the *Pidyon* to Rebbe via this innkeeper.

When the man brought the *Pidyon* to the Rebbe, the Rebbe asked him to bring him one coin called a *Rendel*. The Rebbe took the *Rendel* in his hand and promptly stated that it did not have the correct weight. So the man brought a different *Rendel*, which the Rebbe once again rejected, stating that this one, too, did not have the correct weight. After several attempts at finding a *Rendel* of the correct weight, the man returned to the Rebbe accompanied by a moneychanger bearing numerous *Rendlech* and a scale. Finally the Rebbe found a *Rendel* of the proper weight, after which he told the man, "You may go home now, for the woman is already on the road to recovery!"

The innkeeper was incredulous at these words. He glanced at his watch to note the exact time, then he set off for the village, curious to learn what was happening there. Upon his arrival at the woman's house he was welcomed excitedly by the family, who began relating to him what had transpired in his absence.

As soon as the innkeeper had left the village the woman's situation became so critical that she was on the verge of dying. The

entire household erupted in a cacophony of weeping and wailing. Suddenly, she woke up and requested a sip of water. She then proceeded to tell those present that her soul had left her body. Then it appeared before the Heavenly court, where they weighed her deeds, both good and bad, on a scale. Since the bad deeds weighed more, she was sentenced to die. Just then, a young man appeared (whose features, as she described them, matched those of the Rebbe exactly). He threw one *Rendel* onto the side of good

deeds, and it tipped the scale in her favour. She was permitted to live. The innkeeper asked what time this crisis had occurred, and it turned out to be precisely the moment that the Rebbe was weighing *Rendlech* on the scale. Everyone was amazed to learn of the connection between the Rebbe's *Avoda* and this woman's fate. Now the innkeeper understood why the Rebbe had been so particular about having a coin with the precise weight.

Questions & Answers



Question:

Dear Rosh Yeshiva Shlit"a

I am a father of seven children *Bli Ayin Hora*. I do as the Rosh Yeshiva teaches us regarding disciplining the children and thanks to that I B"H gain much *Nachas* from them.

I have a problem with one of my children. He is about ten years old. Every Shabbos by the table he speaks very loudly and doesn't let anyone else speak. He disturbs the whole calmness of the meal. How ever much I tried speaking to him nicely or even strictly it still didn't help. When it comes to the Shabbos meal it gets out of control and I feel that I lose my temper.

I will be very thankful if the Rosh Yeshiva can guide me what to do about it.

Thanks for all your wonderful *Shiurim*.
Shloime Chayim

Answer:

בעזרת השם יתברך, יום ב' פרשת נח, כ"ח תשרי שנת תשע"ו לפרט קטן

Dear *Shloime Chayim* נ"י

I received your letter...

You should know. The younger you start being *Mechanech* your children that they should behave nicely, with manners, the more *Nachas* you will have from them. The Rebbe says: (*Sefer Hamidos - Bonim 65*) "צריך ללמד את התינוק דרך "אָרץ מְנוּעָוִי" *Derech Eretz* whilst he is still young". A lot of parents make the mistake of thinking that *Chinuch* starts only at a later age when the child is older. On the contrary, *Chinuch* starts from a very young age, because a person is born with bad natures and he has to change them.

The holy Rebbe Reb Elimelech of Lizensk says: (Tzetil Kutton 16) "הָאָדָם לֹא

"נִבְרָא אֶלָּא לְשִׁבֵר הַטְּבַע" A person was only created to break his (bad) natures". He adds that the younger you work on it, the easier it is.

Parents must help their children overcome their bad *Middos*. Chazal teach us: לְדַרְךְ אֶרֶץ קְדֻמָּה לַתּוֹרָה.

When it comes to *Derech Eretz* you should never give in. For example, when the father sees that the child is not listening to his mother, the father has to be strict with him, and teach him that he has to do as he is told, period. If he is disrespectful and argues with a parent, you must discipline him that there is 'no answering back' to a parent, whatsoever.

This is the 'alef beis' of *Chinuch*. A child has to know that a word of a parent is a word! No arguments. No explanations. No questions asked. When he asks: "Why?" The answer is: "Because Tatty or Mammy said so!" No two ways

about it. Praised be the parent that is *Mechanech* his kids while they are still young.

The older a child grows, the less they listen to and obey their parents. The younger they are the more they will listen. Shloime Hamelech says: (Mishlei 13:24.) חוֹשֵׁן שֶׁבָּטוּ שׁוֹנֵא בְּנוֹ וְאִהְבוּ שְׁחָרוּ A parent that loves his children tells them what to do, and one that doesn't say *Mussar* to his child it shows that he hates him".

Chazal tell us: (Medrash Shemos Rabba 1.1.) "When a person is not *Mechanech* his child because he pities him he should know that in the end he will stray off the Jewish path. Like we see by Avrohom Ovinu. He saw that Yishmoel came home with an idol and played with it, he pitied him and didn't tell him anything. In the end he had to expel him from his house so that Yitzchok would not be influenced by his bad ways. The same we see by Eisov. It says: (Bereishis 25:28.) וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו כִּי צִיד בְּפִיו. His father Yitzchok loved him and didn't tell him anything, in the end he became a wicked man."

We see from this that if a person doesn't discipline his children from an early age, he will regret it later on.

I would suggest that you look up the above Medrash, you will see more stories like this, about Avsholom and Adoniyo their father Dovid let them do what they wanted and later on what became of them.

The Medrash concludes that on the other hand, Avrohom Ovinu was *Mechanech* his son Yitzchok and so on Yitzchok was *Mechanech* Yaakov and so they grew up to be great Tsaddikim and their parents gained much *Nachas* from them.

Parents must not be afraid to discipline their children how to behave, a father has to teach his children that when a parent speaks he must not interrupt and when the parent comes in to the room he must stand up for him or her etc. etc.

There are parents that think, 'It doesn't suit me to ask my children to respect me it makes me look like an egoist or an attention seeker etc. But it is not so. Who else should teach your children manners if not you?! Sometimes I speak with Bochorim and I'm surprised to see that they don't begin to have the basics of Kibbud Ov V'aim and Derech Eretz. But it is not their fault. No one taught them anything. They didn't get any discipline at home.

Regarding your son that disturbs at the Shabbos table. Sometimes when a child needs attention and he doesn't get it in a healthy way, he starts looking for it through other means, e.g. by causing trouble at home. Therefore when you see that your child needs more attention as usual, make sure to give to him, before he starts taking it in his own ways. The same is in school. A clever teacher takes all the kids that

are troublemakers and he gives them positions in the classroom, and they become the teacher's helpers. In this way he can save himself a lot of headache. Once you win over a child's heart, he becomes fully on your side.

Obviously, the main solution is Tefilla. One can know all the tactics and tricks about Chinuch but without davening for it, everything is worthless. We need to pray a lot to Hashem that we should merit to have righteous children and they should grow up to become Eliche Yidden.

Mohorosh told a story: Someone once came to the holy Chofetz Chayim for a blessing to have good children. The Chofetz Chayim took out a Tehillim that was swollen from dampness and showed it to Yid and said: "This Tehillim belonged to my mother, may she rest in peace. It is swollen from all the tears that she cried over it to Hashem to give her righteous children. That's how you are *Zoiche* to good children."

Therefore you should pray a lot to Hashem that you should merit to have children that will grow up Eliche Yidden, children that will remain healthy and strong, children that will light up the whole world.

Questions are answered by Rabbi Yoel Roth –
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