

Parsha Plug: Parshat Shemini

Vayikra 10:1-11	ויקרא י:א-יא
<p>1 And Aharon's sons, Nadav and Avihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them. 2 And fire went forth from before the Lord and consumed them, and they died before the Lord. 3 Then Moshe said to Aharon, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified'". And Aharon was silent. 4 And Moshe summoned Mishael and Eltzafan, the sons of Aharon's uncle Uzziel, and said to them, "Draw near; carry your kinsmen from within the Sanctuary, to the outside of the camp". 5 So they approached and carried them with their tunics to the outside of the camp, as Moshe had spoken. 6 And Moshe said to Aharon and to Elazar and to Itamar, his sons, "Do not leave your heads unshorn, and do not rend your garments, so that you shall not die, and lest He be angry with the entire community, but your brothers, the entire house of Israel, shall bewail the conflagration that the Lord has burned. 7 And do not go out of the entrance of the Tent of Meeting, lest you die, because the Lord's anointing oil is upon you." And they did according to Moshe's order. 8 And the Lord spoke to Aharon, saying, 9 "Do not drink wine that will lead to intoxication, neither you nor your sons with you, when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations, 10 to distinguish between holy and profane and between unclean and clean, 11 and to instruct the children of Israel regarding all the statutes which the Lord has spoken to them through Moshe".</p>	<p>(א) ויקחו בני־אֶהֱרֹן נֹדֶב וְאַבִּיהוּא אִישׁ מִחֲתָתוֹ וַיִּתְּנוּ בָהֶן אֵשׁ וַיִּשְׂמוּ עָלֶיהָ קִטְרֹת וַיִּקְרְיבוּ לִפְנֵי יְקֹנֵק אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם: (ב) וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְקֹנֵק וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְקֹנֵק: (ג) וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן הֲוֵא אֲשֶׁר־דִּבֶּר יְקֹנֵקוֹ לֵאמֹר בְּקִרְבֵי אֶקְדֹּשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכְבֵּד וַיִּזְם אֶהֱרֹן: (ד) וַיִּקְרָא מֹשֶׁה אֶל־מִישַׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֻזִּיאֵל בֶּן־דָּד אֶהֱרֹן וַיֹּאמֶר אֲלֵיהֶם קְרִבוּ שָׂאוּ אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ לַמַּחֲנֶה: (ה) וַיִּקְרְבוּ וַיִּשָּׂאֵם בְּכַתְּנֵתָם אֶל־מַחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: (ו) וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן וְלֹא־לְעֹזֵר וְלֹא־יִתְמָרוּ בְּנֵי הָרִאשִׁיכֶם אֶל־תִּפְרְעוּ וּבְגָדֵיכֶם לֹא־תִפְרְמוּ וְלֹא תִמָּתוּ וְעַל כָּל־הָעֵדָה יִקְצֹף וְאַחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִכְפוּ אֶת־הַשּׁוֹרֶפֶה אֲשֶׁר שָׂרַף יְקֹנֵק: (ז) וּמִפְּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶן־תָּמָתוּ כִּי־שִׂמֹן מִשְׁחַת יְקֹנֵק עַלֵיכֶם וַיַּעֲשׂוּ כַּדָּבָר מֹשֶׁה: (ח) וַיְדַבֵּר יְקֹנֵק אֶל־אֶהֱרֹן לֵאמֹר: (ט) יֵינוּ וּשְׂכָר אֶל־תִּשְׂתּוּ אִתָּהּ וּבְנֵיךְ אִתָּךְ בְּבֹאֵכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תִמָּתוּ וְזָקַת עוֹלָם לְדֹרֹתֵיכֶם: (י) וְלֹתֵבֵדִיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֵל וּבֵין הַטָּמֵא וּבֵין הַטְּהוֹר: (יא) וְלִהְיוֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְקֹנֵק אֲלֵיהֶם בְּיַד־מֹשֶׁה:</p>

Rashi on Vayikra 10:2	רש"י על ויקרא י:ב
<p>And fire went forth:...Rabbi Yishmael says: [Nadav and Avihu] died because] they had entered the sanctuary after drinking wine. The proof is that after their death, [the Torah] admonished the survivors that they may not enter the sanctuary after having drunk wine...</p>	<p>ותצא אש:...רבי ישמעאל אומר שתויי יין נכנסו למקדש, תדע שאחר מיתתן הזהיר הנותרים שלא יכנסו שתויי יין למקדש...</p>

Vayikra Rabbah 12:2	ויקרא רבה (וילנא) יב:ב
<p>Rav Shmuel bar Nachman said [of the verse "through them that</p>	<p>א"ר שמואל בר נחמן זה הדבור נאמר</p>

<p>are close to Me I will be sanctified]: This statement was addressed to Moshe at Sinai, but its application was not known to him until the occurrence happened, when Moshe said to Aharon: “My brother, at Sinai, I was told that I would sanctify this House, and through a great man would I sanctify it. I thought that either through me or through you would this House be sanctified, but now I see that your two sons are greater than you or I”.</p>	<p>למשה בסיני ולא נודע לו עד שבא מעשה לידו אמר משה לאהרן אחי בסיני נאמר לי שאני עתיד לקדש את הבית הזה ובאדם גדול אני מקדשו והייתי סבור שמא או בי או בכך הבית הזה מתקדש ועכשיו ב' בניך גדולים ממני וממך.</p>
--	---

Seforno on Vayikra 10:1	ספורנו על ויקרא י:א
<p>And the sons of Aharon took: Each of them his pan. They were under the impression that just as the incense came after the daily offering whereby the Shechinah manifested itself, as it says “It shall be a continual burnt offering throughout your generations at the door of the Tent of Meeting before the Lord where I will meet with you” (Shemot 29:42), so it would be proper to burn new incense now that the Divine Glory had been revealed to all the people and the fire had descended. Therefore they offered it.</p> <p>Before the Lord: On the inner altar of which the Torah says, “You shall not offer a strange incense upon it” (Shemot 30:9). Now even if it was the proper thing to do had they but been commanded to do so, nevertheless they sinned by doing it now.</p> <p>Which He had not commanded them: Because as our Sages say, “They decided the law in the presence of Moshe their teacher” (Eruvin 63a).</p>	<p>ויקחו בני אהרן. איש מהתתו. חשבו שכמו שאחר התמיד, אשר בו תשרה שכינה, כאמרו עולת תמיד לדורותיכם פתח אהל מועד לפני ה', אשר אועד לכם שמה (שמות כט, מב) תבא הקטרת, כך היה ראוי להקטיר קטרת חדשה עתה על הגלות כבוד ה' אל כל העם ועל ירידת האש ולכן הקריבוהו:</p> <p>לפני ה'. במזבח הפנימי שנאמר בו לא תעלו עליו קטרת זרה וגם אם היה ראוי לעשות כך אם היו מצווים בזה, חטאו לעשותו עתה:</p> <p>אשר לא צוה אותם. כאמרם ז"ל שהורו הלכה בפני משה רבם (עירובין סג א):</p>

Consumed: Based on the teachings of the Lubavitcher Rebbe, Adapted by Yanki Tauber
<p>The chassidic masters explain that life—the retention of a spiritual soul within a physical body—entails a tenuous balance between two powerful forces in the soul: <i>ratzo</i> (striving, running away) and <i>shov</i> (return, settling). <i>Ratzo</i> is the soul’s striving for transcendence, its yearning to tear free of the entanglements of material life and achieve a self-nullifying reunion with its Creator and Source. At the same time, however, every human soul also possesses <i>shov</i>—a will for actualization, a commitment to live a physical life and make an imprint upon a physical world...Nadav and Avihu “came close to God” by indulging and fueling the soul’s <i>ratzo</i> to the point that it overpowered its <i>shov</i>, and they broke free of the “cycle” of life. Thus their souls literally severed their connection with their bodies and were utterly consumed in ecstatic reunion with God. This, however, was a “strange fire,” a fire that “God had not commanded.” Man was not created to consume his material being in a fire of spiritual ecstasy. Although He imbued our souls with the drive for self-transcendence, God wants us to anchor our fervor to reality. He wants us to “settle” this yearning within our physical self, to absorb it and make it part of our everyday life and experience.</p>