



Dvar Torah for Parshat Shemini

Based on Rabbi Nachman's Wisdom ## 194,279

Moshe said to Aharon, "I thought it would be through us that God would be sanctified today. Now I realize that they [Aharon's sons, Nadav and Avihu who died] were greater. Aharon was silent. (Leviticus 10:3 according to Rashi)

Although there is no way to intellectually understand "why" some people undergo pain and suffering that is no fault of their own (Zohar 2:113a-b), Rebbe Nachman teaches that there is no evil in the world. Somehow, in some way, all the individual and collective pain and suffering that is experienced, leads to the ultimate redemption of mankind and creation (Likutey Moharan I, Lesson #65).

Even the loss of a child—may God spare us—is a form of closeness to the Divine. (Rebbe Nachman lost both his sons and a daughter when they were infants.) When theology fails us and we need to go on, Rebbe Nachman suggests a form of *bitul* (self-nullification): close your mouth and eyes, totally turn off your conscious thinking process, as if you have no mind or thoughts whatsoever. Give your thinking—and your self—over to God. If this sounds too difficult, Rebbe Nachman assures us that anyone can do this for at least a brief span of time.

This is what Aharon did. He closed his mouth (v.3) and his eyes were "closed" when he remained inside the Mishkan (v.7) while Moshe had the bodies of Nadav and Avihu removed (vv.4–5). For this he was rewarded (Rashi on v.3).

May God spare you and yours from suffering. Amen.