



The Community

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadnmiami@gmail.com

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Boruch Hashem

Rabbi Avrohom Lipszyc

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Rabbi's Article

What is the Truth?

This week's Torah-portion tells us of a conversation in which Moses originally disagreed with his brother Aharon, but after hearing him out, agreed. The backstory is that during the inauguration of the Tabernacle (-Link) two of Aaron's four sons died, leaving Aaron and his remaining two sons in a category of mourners that are forbidden to work in the Tabernacle. Hence, Moses tells Aaron, "And Moses said to Aaron and to Eleazar and to Ithamar, his sons, 'Do not leave your heads unshorn, and do not rend your garments... And do not go out of the entrance of the Tent of Meeting... because the L-rd's anointing oil is upon you.'" Meaning, that in this particular case only, in which they were just anointed as *Kohanim*, they are to remain at service.

On this day there were two categories of service being performed: (i) sacrifices specific for this auspicious moment, and (ii) sacrifices which are brought through out all generations, such as the *Rosh Chodesh* (-link) sacrifice. And while Aaron and his sons ate from the special sacrifices, they had the flesh of the generational sacrifice burnt, because, as mourners, they were forbidden to eat from it. With this Moses disagreed, "And Moses thoroughly investigated... he was angry... 'Why did you not eat the sin offering...'" To which Aaron responded, "But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the L-rd?," meaning, that even though G-d had commanded that we not embrace the prohibition of a mourner concerning the *special inaugurate sacrifices*, does this apply to the *regular generational sacrifices*?! To which, "Moses heard, and it pleased him." Upon this Rashi (-Link) comments, "[Moses] admitted [that Aaron was correct,] and was not ashamed, saying, 'I have not heard [of this law].'" The Talmud (-) teaches this as the contrary, that Moses *did* hear this law from G-d, and only because he allowed himself to get angry he forgot the law, until Aaron reminded it to him, and instead of denying that he heard the law from G-d, he humbly admitted that he had heard this law from G-d, but had forgotten it. However, Rashi follows the interpretation of the *Torat Kohanim* (-Link) in which Moses never received such a law, and that the discussion between Moses and Aaron was but a logical debate, in which, Moses then humbly agreed that Aaron was right. So, let us understand what the original logic of Moses and Aaron differed about, and why Moses then agreed to Aaron's logic.

Moses was the embodiment of the attribute of *Truth*, while Aaron was the embodiment of the attribute of *Kindness*, This is inline with the Zohar's teaching (-Vol II, 49b) that Moses was the *Groomsman of the King* (G-d), while Aaron was the *Bridesmaid of the Queen* (Jewish People). Hence, Moses embodied the *Eternal Truth* which knew no changes between *Generational* and *Specific Timely* experiences, for in the *Truth of Above*, there is no changes. However, Aaron, who's job it was to embrace the situation of the *receiver* as *she* is below, must embody *Kindness*, understanding the changes and difficulties that happen upon the person in the physical world, hence, understanding that there are differences between the *Special* and the *Generational* experiences, and that the same demands can not be made upon the people for both experiences.

This is the deeper meaning of the verse (-Psalms 117:2), "And the truth of G-d is *l'olam*." *L'olam* simply means *eternal*. Nevertheless, it also means *for the world*, that there is the truth of G-d as it exists in the spiritual realm (eternal), and there is the way it is embodied *in the world*, in which its being eternal is manifested differently, through the changes that the human is subjected to. Hence, Moses, who lived in the paradigm of the spiritual realm, originally disagreed with Aaron for allowing for *differences* between the *special holy moments* and the *generational regular moments*. However, once Aaron shared with Moses that all of the spiritual realm is primarily for the physical human to serve G-d in the physical realm, in which there are changes and impositions upon one's paradigm, Moses embraced Aaron's logic, and unashful admitted that this is a paradigm that he has not heard, and it finds favor in his eyes, as it is the ultimate purpose of creation: "And the (eternal) truth of G-d *is* (but so that it be manifested) *l'olam* (in the physical world)."

So too, within each of us there is a Moses (eternal unwavering service to G-d), in how we deal with *ourselves*, and there is an Aaron (kindness and understanding), in how we deal with *others*. And it is only when (-Psalms 85:11), "Kindness and truth have met," that we fulfill, "G-d desired to have an abode here below."

This Week...

FRIDAY, MARCH 18, 2022 ★ כב' אדר ב תשפ"ב

Shabbat Candle Lighting: 7:16 PM · Kabbalat Shabbat: 6:45 PM

SHABBOS, MARCH 19, 2022 ★ כג' אדר ב תשפ"ב

TORAH READING: [Shemini](#) (Leviticus 9:1-11:47) & [Parah](#) (Numbers 19:1-22) · HAFTORAH: [Ezekiel](#) (36:16-38)
[Shabbos Parah](#) · [Blessing of New Month](#) · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 8:09 PM

MONDAY, MARCH 28, 2022 ★ כה' אדר ב תשפ"ב

BIRTHDAY: [Rebbetzin Chaya Mushka](#); wife of the Rebbe, of blessed memory (1901-1988).