



The Community

Boruch Hashem

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From The Rebbe's Teachings

Peace Over Truth!

The closing verses (-34:5-12) of the Pentateuch (Five Books of Moses) is of the passing of Moses. In verse 8 we are told, "And the sons of Israel wept for Moses in the plains of Moab for thirty days, and the days of weeping over the mourning for Moses came to an end." To which Rashi points out, "The males [wept for Moses]. However, concerning [the passing of] Aharon... it is said(-Num. 20:29), 'The whole house of Israel [wept for him],' meaning both males and females."

Our sages give two different reasons for this difference:

- (a) One that points to the honor of Moses: *Being that Moses was crying over the death of Aharon, hence, 'The whole house of Israel,' wept with Moses.*
- (b) One that seems to be contrary to Moses' honor: *Aharon, since he used to pursue peace and bring peace between a man and his fellow and between a woman and her husband, it is said, 'The whole house of Israel wept for him.'*

The obvious question on the second reason --*which is the only one that Rashi gives--* is, why here, when we are speaking of Moses' passing, would we point out something less than honorable about Moses, when the message in these verses ("His eye had not dimmed, nor had he lost his [natural] freshness... And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face... as manifested by all the signs and wonders... and all the strong hand, and all the great awe, which Moses performed.") are clearly speaking of Moses' praise?! Now, Rashi has to speak up, in order to explain the different language used by Aharon and by Moses ("whole house," and "sons") however, Rashi first, explains, "Aharon, since he used to pursue peace and bring peace between a man and his fellow and between a woman and her husband," and only after this, the difference of terminologies used. Hence, it is clear that Rashi sees the verse specifically pointing out the difference between Moses and Aharon in their service to G-d, of which the different terminologies are then but an outcome! And being that this is pointed out at the time of the passing (and praise) of Moses, we must say that this is not about Moses, G-d forbid, lacking in his love for his fellow Jew¹, but rather, about how Moses had to go about making peace differently than Aharon did, due to his form of service to G-d, which was different than Aharon's form of service to G-d.

Our sages tell us of how (-Avos D'Reb Nosson 12:3) Aharon went about bringing peace to a husband and wife who were in dispute with each other, and so too, between two people who were in a dispute: "When two people were fighting with one another, Aharon would go and sit next to one of them and say, 'My son, look at the anguish your friend is going through! His heart is ripped apart and he is tearing at his clothes. He is saying, 'How can I face my old friend? I am so ashamed, I betrayed his trust.' Aharon would sit with him until his rage subsided. Then Aharon would go to the other person in the fight and say, 'My son, look at the anguish your friend is going through! His heart is ripped apart and he is tearing at his clothes. He is saying, 'How can I face my old friend? I am so ashamed, I betrayed his trust.' Aharon would sit with him until his rage subsided. When the two people saw each other, they would embrace and kiss one another." Meaning, that Aharon "altered" the truth.

Now, even though our sages rule (-Yvomot 65b), "It is permitted for a person to depart (from the truth) in a matter (that will bring) peace," and even though Aharon only, "altered" the truth, without lying, nevertheless, being that Moses (-Shemot Rabba 5:10), "(-Psalms 85:11), 'Kindness and truth have met...,' kindness this is Aharon... And truth this is Moses..."

1. As clearly evident, on the spiritual level, by Moses' giving to all of Israel even the dimension of Torah-wisdom that G-d gave only to Moses and his offspring! So too, on the physical level, after Aharon passed away, and the Clouds of Glory provided by G-d due to Aharon's stature and service, were broke back to the Jewish people by Moses' service. -cont. on page 3

This Week...

FRIDAY, OCTOBER 6, 2023 ★ כ"א תשרי תשפ"ג

HASHANAH RABBAH: [Shabbat/Holiday Candle Lighting](#): 6:44 PM [Kabbalat Shabbat](#): 7:00 PM
Blessings for candle lighting (-[Link](#)) · Night: [Hakofot](#)– Dance with the Torah · Eat in the Sukkah

SATURDAY, OCTOBER 7, 2023 ★ כב' תשרי תשפ"ג

SHEMINI ATZERET: [Shacharit](#): 9:30 AM · [Yizkor](#): 11:40 AM · [Special Prayers for Rain](#) · Mincha: 6:45 PM
Eat in the Sukkah until night · Night: [Kiddush & Hakofot -Dance with the Torah: 7:30 PM](#)

TORAH READING: [Shemini Atzeret](#) (Deut. 14:22:16-17), and [Maftir](#) (Numbers 29:35-30:1) · HAFTORAH: [Kings I](#) (8:54-66)
[Mincha](#): 7:15 PM · Blessings for candle lighting (-[Link](#)) · Holiday Candle Lighting [after](#): North Miami: 7:35 PM

SUNDAY, OCTOBER 8, 2023 ★ כג' תשרי תשפ"ג

SIMCHAT TORAH: [Shacharit](#): 9:30 AM · [Kiddush/Hakofot -Dance with the Torah: 11:15 AM](#)

TORAH READING: [Closing of the Torah](#) (Deuteronomy 33:1-34:12), [[Special Children's Aliya](#) (Deuteronomy 33:22-26),]
[Opening of the Torah](#) (Genesis 1:1-2:3), and [Maftir](#) (Numbers 29:35-30:1) · HAFTORAH: [Joshuah](#) (1:1-18)
[Mincha](#): 6:25 PM · [Farbrengen: 6:45 PM](#) · Maariv 7:30 PM · Holiday Ends: North Miami: 7:34 PM

and therefore, Moses could not use the path of even just, "altering" the truth, --which is about "concealing" the truth-- even for the purpose of bringing peace between spouses or friends. Deeper yet, even though it is Moses who taught Israel the Torah-law that it is permissible to alter the truth for the purpose of peace, nevertheless, being that Moses' mission on this world² is truth, hence, Moses could not in action use even the permissible path of altering the truth. In yet even deeper words, Moses could not embrace that one could descend to a point that the only way to bring peace between them is through altering the truth.

Being that both, Aharon's way of kindness, to the point of altering the truth, and Moses' way of truth, which did not allow him to alter the truth even for the purpose of peace, are in the Torah, hence, they each have their own virtue over the other: Moses' way does not stray from the truth at all, while Aharon's way allows for reaching even those who have fallen to the nether levels of needing to alter the truth for them. With this, we can now understand the necessity of pointing out Aharon's virtue at the times of Moses' passing.

All through Moses' life, he was absolutely, completely, and utterly submerged within his G-d-given mission to disseminate and operate only through and with truth. However, at this point, the last day of Moses' physical life upon Earth, when Moses had completed his mission upon this world, and is now at the level of (-Deuteronomy 34:1), "And Moses went up..." now is the time for Moses to sense and appreciate the service of Aharon, in bringing peace to all of Israel.

Note: This is similar to the teaching of our sages (-Brochet 28b), "When Rabbi Yochanan ben Zakkai (-Link) fell ill his students entered to visit him. When he saw them, he began to cry... 'I have two paths before me, one of the Garden of Eden and one of Gehenna, and I do not know on which they are leading me; and will I not cry?'"

Now, how could Rabbi Yochanon ben Zakkai, of the greatest Tannaic Sages (-Link), upon whom our sages (-i.e. Sukkot 28a, Rosh Hashanah 31b, and Sifri 357:33) speak wonders, and was definitely observant and careful in entirety with (-Psalms 34:13), "Turn away from evil and do good," even doubt that he would be led to Gehenna?!

Of the explanations given is, that throughout his lifetime, RYB"Z was completely occupied with his mission, and therefore, of course RYB"Z was certain of his "Revealed Faculties," with which he accomplished his mission in life. However, being so given over to his mission, only now, in his final moments upon this world, can he ponder upon what is his doing within himself, within his Essence, and if his mission with others denied him the chance to work on himself.

So too, only now was Moses able to look outside of his own mission, ponder upon, and appreciate, the service form of his brother, Aharon. Hence, it is at the time of Moses' passing that the Torah makes mention of this.

And nevertheless, there is still a question to be asked: The definition of Truth is that it was, is, and always will be the truth, without change³. Therefore, being that what Moses did throughout his lifetime was true, thus, it remains true even in his final day here on Earth?!

The answer is that the passing of Moses is not just the physical, "And Moses went up..." but also the spiritual, "And Moses went up... to Mount Nebo," in which the mystical secret to Mt. Nebo (נְבוֹ) is that it is an acronym and metaphor for, נִי בִינָה -The 50th Gateway of Understanding," meaning, that throughout his lifetime, Moses had reached only the "49 Gateways of Understanding," being that the "50th Gateway" can only be received as a gift from G-d --Hence the (-Exodus 33:20), "You will not be able to see My face --explained as the '50th Gateway of Understanding-- , for man shall not see Me and live".

Deeper yet, the difference between Moses and Aharon is explained, as Moses was the Groomsman, whose job it is to Draw-down from Above (Groom; G-d) to Below (Israel; Earth), hence, Moses brought G-d's Torah down to the us. Aharon served as the Bridesmaid, whose job it is to Elevate the Bride towards the Groom, and hence, Aharon was the one to kindle and (-Numbers 8:2), "Bring up (to the Groom, G-d) the, 'Candles of the Menorah' (metaphorically meaning, (-Proverbs 20:27), 'For the candle of G-d is the soul of man (Bride; Israel).'" Nevertheless, now that Moses had completed his mission in this world --the world is bound within the limitations of "7 x 7 = 49⁴ Gateways,"-- and through this completion, Moses now opened himself to the "50th Gateway," therefore, Moses now had in addition to his form of service, also the form of service of Aharon, "And Moses went up," the service of Elevation from Below to Above." Meaning, that in the realm, "50th Gateway," the, "see My face," the absoluteness of truth is not just in the form of Drawing-down from Above (truth) to Below, but also in the form of Elevation from Below to Above, --for in the, "My face," the, "Truth of Truths," of, "G-d is everything and everything is G-d," is revealed and apparent,-- thus, now Moses can appreciate Aharon's "Bridesmaid-ship," in which Aharon reached, "all of Israel."

The Lesson: Moses, in his love for all of Israel, now emphasizes and teaches us that regardless of how great was his own love for each and every Jew --which definitely grew greater and greater throughout his lifetime, nevertheless, we must also embrace Aharon's form of service in being, (-Ethics, Chapter 1, Mishna 12), "A lover of peace, a pursuer of peace, one who loves the creatures and draws them close to Torah."

2. So much so, that Moses questions G-d (-Exodus 5:), "O Lord! Why have You harmed this people? Why have You sent me?," to which G-d responded with (-ibid, Rashi 6:1-2), "You have questioned My ways unlike Abraham... He (G-d) took him (Moses) to task because he had spoken so censoriously." And nevertheless, Moses did so, as his mission was all about Divine Wisdom and Truth.

3. Thus, truth in Hebrew is Emet, spelled Aleph-mem-tuff, in which aleph is the first letter of the Hebrew alphabet, mem the middle letter, and tuff the last letter.

4. Created from the Seven Emotion Emanations, each compiled of all Seven Emotion Emanations (-Link), and set up in the continuous cycle of Seven Days, and Seven Years (the Sabbatical Year cycle).