בסד

the lubavitch multi-academy trust
lubavitch girls' school

Assembly Notes
PARSHAS SHEMINI 5785

There is often a contrast between life as it should be and could be; and things as they actually are. The ideal and the reality. Plan A and Plan B.
Two leaders led the Jewish People out of Egypt: Moshe and Aharon. Each of them had a specific role to play, and they complemented each other.
Moshe represented the world as it exists in Torah, the perfect world. He brought the Torah down to the mundane. He saw life in its ideal state, as it should be and could be.

Aharon's function was to work with the world and elevate it. He elevated the sacrificial offerings. He dealt the people, with all their limitations and elevated them. He saw life as it exists in the real world; the issues and imperfections that still need to be worked through.

Both perspectives are rooted in Torah and both are necessary. This can help us to understand an extraordinary episode in this week's Sedra, Shmini.
During the ceremonies of the induction of the Mishkan (Temple), Aharon's two sons died. HaShem commanded Aharon to suspend the laws of mourning and to consume the sacrifices. Aharon did indeed consume parts of the two sin offerings that were connected to the special ceremonies; but the third sin offering which was in honour of the New Moon he allowed to be totally burned.
Moshe was very upset and he rebuked Aharon's surviving sons, because it was a Divine command to eat of the offerings. Aharon retorted that that command only applied to the offerings connected with the *special* celebrations; whereas the offering that he allowed to be burned was connected to the New Moon, which is a *regular* occurrence, and therefore should not be eaten by a mourner. Moshe immediately conceded that Aharon was right.
What was the underlying issue in their exchange? Why did Moshe concede so quickly?

The answer: Moshe saw a world where what was special was regular and what was regular was special. The Torah goal. The ideal. Aharon saw the world that still needs working on, before it becomes ideal. Both perspectives are Torah. Both are valid and both are necessary.
In our personal lives some things don't fulfil our hopes and expectations. The way to reach that goal is through Plan B. By working through the issues, Plan B indeed can become Plan A, and even better.

Shabbat Shalom!
Good Shabbos!

גוט שבת!