



# Likkutei Sichos

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## The Spiritual Pesach Sacrifice

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Translated by Rabbi Mendel Rapoport

General Editor: Rabbi Eliezer Robbins | Copy Editor: Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Sholom Zirkind

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## 1.

### TWO DISTINCT *MITZVOS*

In this week's *parshah*, regarding Hashem's command to Moshe to bring a *pesach* sacrifice, the verse says:<sup>1</sup> "On the tenth of this month they shall take for themselves, each man, a lamb<sup>2</sup> for the household." Following this, the Torah continues, "It shall be yours for safekeeping until the fourteenth day of this month; the entire congregation of the assembly of Israel shall slaughter it in the afternoon.... They shall eat the meat on that night — roasted over the fire — and *matzos*; with bitter herbs shall they eat it."<sup>3</sup>

*Rambam*, in his *Sefer HaMitzvos*, treats the commandment of the *pesach* sacrifice as two *mitzvos*:<sup>4</sup>

One *mitzvah*:

To slaughter the *pesach* lamb in the afternoon of the fourteenth day of Nissan, as the verse says, "the entire congregation of the assembly of Israel shall slaughter it in the afternoon."

The second *mitzvah*:

To eat the *pesach* lamb on the night of the fifteenth of Nissan, according to the above-mentioned guidelines..., as the verse says, "they shall eat the meat on that night...."

A difficulty is raised regarding *Rambam's* remarks:<sup>5</sup> *Rambam* himself taught the following principle:<sup>6</sup>

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<sup>1</sup> *Shemos* 12:3.

<sup>2</sup> {"לֶמֶשׁ" in the Hebrew original, a term that includes both lambs and kid-goats.}

<sup>3</sup> *Shemos* 12:6,8.

<sup>4</sup> Positive commandments 55-56.

<sup>5</sup> This question is raised by Rabbi Daniel HaBavli in *Sefer Maaseh Nissim*, sec. 5; a similar difficulty is raised in *Maayan HaChochmah*.

<sup>6</sup> *Sefer HaMitzvos*, *Shoresh* 11.

Whenever our Sages state that the non-fulfillment of one component prevents the fulfillment of another, then clearly, both are considered to be one *mitzvah*.... Similarly, whenever it is clear that the desired outcome will not be achieved by fulfilling {just} one of several components, it is clear that they are all together to be counted {as a *mitzvah*}.<sup>7</sup>

Accordingly, since *Rambam* rules regarding the *pesach* sacrifice that without its consumption, {the fulfillment of} the *mitzvah* of the *pesach* sacrifice is impossible<sup>8</sup> —

[When some people registered<sup>9</sup> for a *pesach* sacrifice (which, “can only be eaten by those who enlisted {in the designated group}”)<sup>10</sup> and others came and registered themselves for the same animal: If there is an olive-sized portion {of meat} for {each individual in} the first group who enlisted, they may partake of it and are exempt from bringing a second *pesach* sacrifice. The later ones who were added until there was not an olive-sized portion {of meat} for each {previously registered} person should not partake of it, and must offer a second *pesach* sacrifice.]

— we must conclude that slaughtering and eating the *pesach* sacrifice are considered “one *mitzvah*”! As such, why does *Rambam* separate them into two distinct *mitzvos*?

Furthermore: Even according to the opinions<sup>11</sup> that consumption of the *pesach* sacrifice is not imperative for it to be offered, still, the essence and purpose of the *mitzvah* of bringing the *pesach* sacrifice is for it to be consumed. After all, the *pesach* sacrifice was “brought in the first place to

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<sup>7</sup> This is how it is quoted in *Sefer Maaseh Nissim*, loc cit.; in our version of *Sefer HaMitzvos*, the wording differs slightly.

<sup>8</sup> *Mishneh Torah*, “*Hilchos Korban Pesach*,” ch. 2, par. 14.

<sup>9</sup> {Only those who registered in advance joined the group which partook in the consumption of the offering.}

<sup>10</sup> *Mishnah*, *Zevachim* 56b.

<sup>11</sup> The opinions of Rabbi Nassan and Rabbi Yehoshua in *Pesachim* 78b ff.

be eaten.”<sup>12</sup> Consequently, “a *pesach* sacrifice that was sacrificed in a state of impurity should be eaten in a state of impurity,”<sup>13</sup> because “when the *mitzvah* was given, the main intent of the *mitzvah* was for the *pesach* sacrifice to be eaten.”<sup>14</sup> In light of all of this, why are they {the slaughtering of the sacrifice and its consumption} not combined into one *mitzvah*?

Rabbi Avraham, the son of *Rambam*, explains as follows:<sup>15</sup> The two components of the *pesach* sacrifice are considered as two distinct *mitzvos* since the slaughtering is “dependent” on one time period; and the consumption, on another: The *mitzvah* of slaughtering is performed on the fourteenth day {of Nissan}, and the *mitzvah* of consumption is performed on the night of the fifteenth. Another important difference: Slaughtering the *pesach* sacrifice is “a *mitzvah* that carries a penalty of *kareis*<sup>16</sup> {for non-compliance}.” In contrast, consuming the *pesach* sacrifice is similar to all other positive commandments which are unrelated to the penalty of *kareis*. If a person slaughters the *pesach* sacrifice in its correct time, but failed to eat it on the night of the fifteenth, he has fulfilled the *mitzvah* of slaughtering the *pesach* sacrifice. As such, he would not be liable for *kareis*, and he does not have to bring a second sacrifice on *Pesach Sheini*.<sup>17</sup>

## 2.

WHY ARE THEY NOT CONSIDERED ONE *MITZVAH*?

The matter is still not clear: Rabbi Avraham, the son of *Rambam*, (primarily) explains that *Rambam* maintains that **actually** eating the *pesach* sacrifice is not compulsory {in order to fulfill the *mitzvah* of the *pesach* sacrifice}. {This raises the question, then:} Since, however, eating the *pesach* sacrifice is the purpose for which it is slaughtered (in fact, this is

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<sup>12</sup> *Mishnah, Pesachim* 76b.

<sup>13</sup> *Pesachim* 76b.

<sup>14</sup> Rashi's commentary on *Pesachim* 76b.

<sup>15</sup> His explanation is quoted in *Sefer Maaseh Nissim*, loc cit.

<sup>16</sup> {Spiritual excision from Hashem. See [chabad.org/library/article\\_cdo/aid/1340046](http://chabad.org/library/article_cdo/aid/1340046).}

<sup>17</sup> {*Pesach Sheini*, lit., “the Second Pesach,” falls in Iyar, one month after the *pesach* sacrifice was offered. On *Pesach Sheini*, certain people who did not offer the *pesach* sacrifice in its proper time in Nissan had the opportunity to offer a similar sacrifice. The exemption from offering the *pesach sheini* offering further demonstrates that he has fulfilled his obligation.}

why the sacrifice must be fit for consumption at the time of slaughtering), slaughtering and eating should be considered to be a single *mitzvah*. This conforms to what *Rambam* himself says in *Shorshei HaMitzvos*:<sup>18</sup> “Even components, the non-fulfillment of which do not prevent the fulfillment of other components, can sometimes be considered as one *mitzvah* when they are substantively the same.”

Additionally, the rationale to consider slaughtering and eating the *pesach* sacrifice to be two distinct *mitzvos* because they are performed at two different times, requires clarification. Many *mitzvos* are comprised of components that are performed at different times<sup>19</sup> (and whose lack of fulfillment does not prevent the fulfillment of other components); nevertheless, *Rambam* considers them as one *mitzvah*.

### 3.

#### BOUND TO THEIR TIMES

We can clarify all of the above issues by resolving another difficulty regarding this matter: Regarding a *chatas*,<sup>20</sup> the verse says, “the *chatas* shall be slaughtered... the *kohen* who makes it into a *chatas* shall eat it.”<sup>21</sup> Nevertheless, *Rambam* does not consider eating a *chatas* as a distinct *mitzvah*, but rather it is part of the *mitzvah* regarding eating other consecrated foods.

[“He commanded the *kohanim* to eat the meat of the sacrifices, i.e., the *chatas* and the *asham*,<sup>22</sup> which are *kodshei kedoshim*<sup>23</sup>... and other consecrated foods, i.e., *kodshim kalim*...,<sup>24</sup> and its consumption is also considered a *mitzvah*.”]<sup>25</sup>

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<sup>18</sup> *Sefer HaMitzvos, Shoreshei* 11.

<sup>19</sup> For example, the *mitzvah* of reciting the *Shema* in the morning and evening.

<sup>20</sup> {Often translated as “sin offering,” it was brought for the violation of specific sins.}

<sup>21</sup> *Vayikra* 6:18-19.

<sup>22</sup> {Often translated as “guilt offering,” it was brought for the violation of specific sins.}

<sup>23</sup> {Lit., “holy of holies,” referring to the holiest grade of sacrifices, as distinct from *kodashim kalim*.}

<sup>24</sup> {Lit., “light holies,” referring to the grade of sacrifices that are less holy than *kodshei kodashim*.}

<sup>25</sup> *Sefer HaMitzvos, Positive mitzvah* #89.

We need to clarify: Why does *Rambam* consider the consumption of the *pesach* sacrifice as a distinct *mitzvah*, and not just as a component of the general *mitzvah* to eat the sacrifices [for the *pesach* sacrifice is also considered *kodashim (kalim)*]?

The explanation: *Rambam* himself explains this with his nuanced wording:<sup>26</sup>

We are commanded to eat the meat of the *pesach* sacrifice **on the night of the fifteenth of Nissan, according to the above-mentioned guidelines** — that it be roasted, that it be eaten in one house, and that it be eaten with *matzos* and bitter herbs. The source of this *mitzvah* is Hashem’s statement, “They shall eat the meat on that night — roasted over the fire — and *matzos*; with bitter herbs shall they eat it.”

This means: Since the Torah provides numerous conditions and stipulations for the *mitzvah* of eating the *pesach* sacrifice (unlike the *chatas*, where the verse says vaguely, “the *kohen* who makes it into a *chatas* may eat it,” and similarly regarding other sacrifices), the Torah intends to distinguish the obligation of eating the *pesach* sacrifice as a distinct *mitzvah*. The same applies to the slaughtering of the *pesach* sacrifice.

A slightly different way of putting it (in line with the explanation of Rabbi Avraham, the son of *Rambam*): The *mitzvah* to slaughter the *pesach* sacrifice is commanded together with (and in relation to) **its** specific time period, while the *mitzvah* to eat the *pesach* sacrifice is dependent upon, and commanded together with, **its** specific time period, and together with instructions for its consumption. This implies that the distinct time periods of these two *mitzvos* is not an expression of the general theme of consuming consecrated foods, (regarding which {we also find a distinction between the times of slaughtering and eating, for} they must be slaughtered only during the daytime<sup>27</sup> {but they may also be eaten after nightfall},)

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<sup>26</sup> {*Sefer HaMitzvos*, positive *mitzvah* 56.}

<sup>27</sup> *Mishneh Torah*, “*Hilchos Maaseh HaKorbanos*,” ch. 4, par. 1.

which **automatically** {by extension} applies to this *mitzvah* as well. (Rather, these defined timeframes are part of the definition of **this** particular *mitzvah* — the *mitzvah* of the *pesach* sacrifice requires that it must be slaughtered, “**on the fourteenth day** of Nissan, **in the afternoon.**” And the (substance and scope) of the *mitzvah* to eat the *pesach* sacrifice, which we were “commanded,” is that it must be eaten **on the night** of the fifteenth of Nissan, among the other conditions. In light of this, the slaughter and consumption of this sacrifice are considered to be two distinct *mitzvos*.

#### 4.

##### PESACH SHEINI IS DISTINCT

Regarding the obligation to offer a *pesach* sacrifice on *Pesach Sheini* (which *Rambam* considers to be a distinct festival [distinct from the first *Pesach*]<sup>28</sup>), *Rambam* also distinguishes between the slaughter of the sacrifice and the consumption of the sacrifice, counting them as two distinct *mitzvos*.

This differentiation can also be understood with the same rationale as discussed regarding the first *pesach* sacrifice: The consumption {of the *pesach sheini* sacrifice} must be “with *matzos* and bitter herbs”;<sup>29</sup> doing so fulfills the Divine imperative<sup>30</sup> and constitutes the substance of the *mitzvah* to eat the *pesach sheini* sacrifice.<sup>31</sup>

However, we must clarify: Why is the *mitzvah* to eat the *pesach sheini* sacrifice not subsumed in the *mitzvah* to eat the first *pesach* sacrifice on the night of the fifteenth of Nissan?

Although their obligations are separated into two distinct time periods, they share a common denominator, making them as one *mitzvah*:

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<sup>28</sup> *Mishneh Torah*, “Laws of the Pesach Sacrifice,” beg. of ch. 5

<sup>29</sup> *Bamidbar* 9:11.

<sup>30</sup> {In the original, “the ציונו.”}

<sup>31</sup> {Because something that has its own unique definitions and conditions is its own distinct *mitzvah*.}

To eat the *pesach* sacrifice “with *matzos* and bitter herbs” on the night following their sacrifice (and **consequently**, this same *mitzvah* is bound to two distinct time periods): If the sacrifice was slaughtered on the fourteenth of Nissan, then it must be consumed on the night of the fifteenth of Nissan; if however, it was slaughtered on the fourteenth of Iyar, then it must be consumed on the night of the fifteenth of Iyar.

The explanation:

As explained above, slaughtering and consumption of the *pesach* sacrifice are to be done in their respective times; consequently, they are considered to be two distinct *mitzvos*. Nevertheless, they differ regarding how they are bound to their respective timeframes, and how this is expressed.

The fourteenth day of Nissan is considered a festival **only** on account of the slaughtering of the *pesach* sacrifice.<sup>32</sup> On its own, this day has no special significance. In contrast, the night of the fifteenth of Nissan is significant as a festival *also* on its own merit (and on the contrary, *primarily*, on its own merit). This is the day on which the Jewish people were redeemed from Egypt. And as it says regarding the first Pesach: “And I shall pass through the land of Egypt on this night, and I shall strike every firstborn... and I shall pass over you”;<sup>33</sup> and, “It is a night of guarding for Hashem to take them out of the land of Egypt”;<sup>34</sup> (and as the verse says, “Hashem, your L-rd took you out of Egypt at night”).<sup>35</sup> On account of **this** — on account of this momentous time — there is a commandment to eat the *pesach* sacrifice (and consequently, to slaughter the *pesach* sacrifice on the fourteenth of Nissan).

This differs from the *pesach sheini* sacrifice: Its consumption on the night of the fifteenth of Iyar is unrelated to the date of the fifteenth of Iyar

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<sup>32</sup> See *Tosafos* to *Erchin* 10a, s.v., “*shemonah*”; *Mishneh Torah*, “*Hilchos Shevisas Yom Tov*,” ch. 8, par. 17-18.

<sup>33</sup> *Shemos* 12:12-13.

<sup>34</sup> *Shemos* 12:42.

<sup>35</sup> *Devarim* 16:1; Rashi’s commentary, ad. loc.; see *Berachos* 9a.



— {for the reason of it being} a festival or the like. Rather, it is only significant because this is the night following the (slaughter {of the *pesach sheini* sacrifice} on the) fourteenth day of Iyar. Consequently, this consumption cannot be considered as part of the same *mitzvah* as the consumption of the first *pesach* sacrifice. For the first *pesach* sacrifice, the time itself is a component of the *mitzvah*; for the *pesach sheini* sacrifice, however, the time itself is unrelated conceptually to the consumption of the *pesach sheini* sacrifice.

## 5.

### RECITING HALLEL

In light of the above, we will also understand a ruling regarding reciting *Hallel*<sup>36</sup> on the first Pesach, and the difference between the first Pesach and *Pesach Sheini* in this matter:

Among the differences between the first *pesach* and *pesach sheini* sacrifices, the *Mishnah* says: “The first *pesach* sacrifice requires the recitation of *Hallel* while it is eaten, and the *pesach sheini* sacrifice does not... (the *Mishnah* concludes) both the first and second *pesach* sacrifice require the recitation of *Hallel* while they are being prepared {i.e., slaughtered}.”<sup>37</sup> Regarding this *halachah* that “the first *pesach* sacrifice requires the recitation of *Hallel* while it is eaten,” the *Gemara* analyzes: “From where is this matter derived? Rabbi Yochanan said... the verse states:<sup>38</sup> “You shall have a song as in the night when a festival is sanctified.” From here it may be derived that a night sanctified as a festival, {i.e., the first night of *pesach*} requires the recitation of *Hallel*; however, a night which is not sanctified as a festival {such as the night when the *pesach sheini* sacrifice is eaten} does not require the recitation of *Hallel*.”<sup>39</sup> Afterward, the *Gemara* analyzes the statement of the *Mishnah*, “both the first and second *pesach* sacrifice require the recitation of *Hallel* while they

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<sup>36</sup> {Passages of Psalms praising Hashem that are recited on festivals and *Rosh Chodesh*.}

<sup>37</sup> *Pesachim* 95a.

<sup>38</sup> *Yeshayahu* 30:29.

<sup>39</sup> *Pesachim* 95b.

are being prepared”: “What is the reason for this? If you wish, say that the verse {quoted above} excludes laws that apply at night but not laws that apply by day. Or if you wish, say {that this can be deduced from a logical argument:} Is it possible that the Jewish people would slaughter the *pesach* sacrifice, or take their *lulav*, and not recite *Hallel* while doing so?”

From the fact that the *Gemara* words its difficulty regarding “both the first and second *pesach* sacrifice require the recitation of *Hallel* while they are being prepared,” as, “What is the reason for this” (and not, “from where is this derived?” as it words its difficulty regarding “the first *pesach* sacrifice requires the recitation of *Hallel* while it is eaten”) and from the *Gemara*’s (first) resolution, “the verse excludes laws that apply at night but does not laws that apply by day,” — demonstrates that in this discussion, the *Gemara* wants to clarify (not the source and rationale for the law itself that “both the first and second *pesach* sacrifices require the recitation of *Hallel* while they are being prepared,” but rather) what is the distinction between the slaughtering of the *pesach sheini* sacrifice, which requires the recitation of *Hallel*, and the consumption of the *pesach sheini* sacrifice, which does not.

We need to clarify:

a. Why, in fact, does the *Gemara* not ask “from where is this derived?” (or the like) on the law itself, viz., “they require the recitation of *Hallel* as they are being prepared,” just as the *Gemara* inquired about the ruling, “the first *pesach* sacrifice requires the recitation of *Hallel* while it is eaten, etc.?”

b. Since the entire question that the *Gemara* poses is only relevant to the difference between its slaughtering and consumption, what is the meaning of the second answer, “Is it possible that the Jewish people would slaughter the *pesach* sacrifice... and not recite *Hallel* while doing so?” **This** rationale provides no distinction between slaughtering the *pesach* sacrifice and eating it. We can apply the same rationale (if not for the exclusion {of

the verse} mentioned {in the first answer}) also regarding eating the *pesach* sacrifice (“Is it possible that the Jewish people would **eat**, etc.”)!

## 6.

### SANCTIFIED AS A FESTIVAL

The explanation: From the verse,<sup>40</sup> “You shall have a song as in the night when a festival is sanctified,” we derive not only the exclusion, “a night which is not sanctified as a festival, does not require the recitation of *Hallel*,” but rather, the inherent definition of the obligation to recite *Hallel* while eating the *pesach* sacrifice. This obligation is not, primarily, on account of the actual eating of the *pesach* sacrifice, but rather, on account of the consumption taking place on “a night when a festival is sanctified.” Meaning, it marks the time of our redemption, and of the miracles accompanying our Exodus from Egypt. Therefore, we recite *Hallel*.

This means: The consumption of the *pesach* sacrifice on the night of the fifteenth of Nissan was (in the past {i.e., in Temple times, when the *pesach* sacrifice was eaten}) **in actuality** related to the redemption and the miracles associated with that night. For this reason, this is the auspicious time for the *mitzvah* to eat the *pesach* sacrifice, as discussed. Consequently, this time period is interlinked with the special *mitzvah* that takes place then, and *Hallel* is recited during the consumption of the *pesach* sacrifice.

From the above, we understand regarding *Pesach Sheini*: Since it is “not sanctified as a festival,” as no miracles occurred on the night of the fifteenth of Iyar; therefore, it does not have the makeup of a “festival.” Consequently, consumption of the *pesach sheini* sacrifice does not require *Hallel*, since consumption alone is not enough reason to warrant reciting *Hallel*, as discussed.

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<sup>40</sup> {*Yeshayahu* 30:29.}

## TWO PERSPECTIVES ON RECITING HALLEL

Following this resolution (and in continuation of the above explanation), the *Gemara* quotes the clause, “as they are prepared, both the first and second *pesach* require the recitation of *Hallel*, etc.,” and asks: “What is the reason for this?” Meaning, what is the reason for this difference between slaughtering the *pesach sheini* sacrifice (with *Hallel* recital) and eating the *pesach sheini* sacrifice (without reciting *Hallel* — Why should slaughtering the *pesach sheini* sacrifice be different from its consumption?) The *Gemara* does not mean to inquire as to **why** the slaughtering of the *Pesach* sacrifice in general requires *Hallel* to be recited, for the proper place to ask that question is not following **this** *Mishnah*, but rather, after the first time that the law of reciting *Hallel* while slaughtering the *pesach* is discussed — {which is} in an **earlier** *mishnah*.<sup>41</sup> **This** *mishnah* only enumerates the **details** of the laws in which the first *pesach* and the *pesach sheini* **differ**, and consequently, also the details in which they are alike — reciting *Hallel* during the slaughtering (and the like) — on which the question “what is the reason” arises.

The *Gemara* explains {to answer this aforementioned question} that the **parameters** of the *Hallel* recital during the slaughtering differ from the *Hallel* recital during its consumption (at night).

The first answer, i.e., “the verse excludes laws that apply at night but not laws that apply by day,” teaches that reciting *Hallel* {while eating the *pesach* sacrifice, which happens} at night, is related to {the time when} “a festival is sanctified.” Therefore, the “night” of *Pesach Sheini* is excluded. However, reciting *Hallel* during {the slaughtering of the *pesach* sacrifice, which is done during} the daytime is unrelated to daytime, **per se**; therefore, it is not excluded. In other words, the first resolution primarily emphasizes the difference between reciting *Hallel* during the daytime and reciting *Hallel* at night by providing a rationale for reciting *Hallel* at night.

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<sup>41</sup> *Pesachim* 64a.

Accordingly, we understand (by way of negation) that reciting *Hallel* during the daytime is **not** on account of “a festival is sanctified.” Therefore, there is no difference between the fourteenth day of Nissan (the first Pesach) and the fourteenth day of Iyar (*Pesach Sheini*).

The second resolution, “Is it possible that the Jewish people would slaughter the *pesach* sacrifice... and not recite *Hallel* while doing so,” emphasizes the rationale to recite *Hallel* during the daytime (since reciting *Hallel* during the daytime is related to slaughtering the *pesach* sacrifice (“Is it possible that the Jewish people would **slaughter... and not recite**, etc.”)). In this light, we understand that just as we do while slaughtering the first *pesach* sacrifice, we must also recite *Hallel* while slaughtering the *pesach sheini* sacrifice.

This is dissimilar to the *Hallel* recited while consuming the (first) *pesach* sacrifice which (its consumption alone does not necessitate its recital, as mentioned above, but rather) is recited on account of the day being “sanctified as a festival,” as discussed. Therefore, it is inappropriate to recite *Hallel* while consuming the *pesach sheini* sacrifice on the night of the fifteenth of Iyar.

The difference between the two resolutions: According to the first resolution, reciting *Hallel* during the slaughtering is also related to the time period, daytime, similar to *Hallel* recited while eating — except that the {nature of the} time itself warrants the *Hallel* recital while eating the *pesach* sacrifice. In contrast, the *mitzvah* of **slaughtering** confers the time with its significance: By fulfilling the *mitzvah* to slaughter the *pesach* sacrifice during the “daytime,” this **time period** itself becomes one that necessitates *Hallel*. In contrast, according to the second resolution, the obligation to recite *Hallel* is only on account of the *mitzvah* to slaughter the *pesach* sacrifice {which does not affect the time period itself} — “Is it possible that the Jewish people **would slaughter the *pesach* sacrifice...** and not recite *Hallel* while doing so?”

In any event, we understand that according to both resolutions, the rationale to recite *Hallel* during the preparation {slaughter} of the first *pesach* sacrifice is not because the time period **inherently** is one that obligates a person to recite *Hallel*, but rather, on account of the *mitzvah* to slaughter the *pesach* sacrifice ({which happens to occur} during this time period). We therefore understand that in this regard, the first *pesach* and *pesach sheini* sacrifices are alike and *Hallel* is recited while preparing {slaughtering} both of them.

## 8.

### THE WINE OF TORAH

The inner<sup>42</sup> explanation for all of the above:

The exodus from Egypt is among the foundational and monumental events in Jewish history. It is considered the beginning, the “birth,”<sup>43</sup> of the Jewish nation. This marks the time when the Jewish people transitioned from being slaves to Pharaoh to becoming “servants to Hashem,”<sup>44</sup> as the verse says,<sup>45</sup> “for the Jewish people are servants to Me; they are My servants whom I brought out of Egypt.”

Since the underlying idea of the *pesach* sacrifice was to prepare for and introduce the general concept of the exodus from Egypt, to become the servants of Hashem — we understand that **all** of the detailed components that the Torah mentions regarding the *pesach* sacrifice are not just ordinary details. Rather, every detail, in its own right, is of general importance.

[This is also the rationale for why the Torah enumerates many specific details specifically for the commandment regarding the *pesach* sacrifice: How it must be prepared, how it must be eaten, etc. (unlike with

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<sup>42</sup> {This refers to the “inner” dimension of Torah oftentimes referred to as “*chassidus*.”}

<sup>43</sup> See *Yechezkel*, ch. 16, and the commentaries there.

<sup>44</sup> *Megillah* 14a.

<sup>45</sup> *Vayikra* 25:55.

other sacrifices when such minutiae are omitted). This emphasizes the unique importance of all the details regarding the *pesach* sacrifice.]

From the inner perspective of Torah, this is the rationale why the slaughtering and consumption of the *pesach* sacrifice are classified as two distinct *mitzvos*. Each of them represents a general and fundamental principle preparing for the exodus from Egypt in general (as will be explained in section 10).

## 9.

### THE *PESACH* OFFERING IS IMPERATIVE

In this light, we also understand why those who were ritually impure presented the claim, “Why should we be excluded,”<sup>46</sup> specifically regarding the *pesach* sacrifice: Although a sacrificial-related principle states,<sup>47</sup> “If its {designated} time passed, his sacrifice is canceled,” the *pesach* sacrifice is an exception. If a person misses bringing any other sacrifice, he lacks a specific component {in his service of Hashem}. For a person to fail to bring the *pesach* sacrifice, however, is inconceivable. Since the *pesach* sacrifice effects the transition from being “the slaves of Pharaoh,” to becoming “servants to Hashem,” it is impossible for a Jew to lack such a crucial element.

Therefore, those who were ritually impure were given an opportunity to amend and compensate for the missing *pesach* sacrifice on *Pesach Sheini*. Furthermore, this concept is so vital that this entire strategy was instituted (primarily) for individuals, as our Sages taught:<sup>48</sup> “A single person has his sacrifice deferred to *Pesach Sheini* {if he was ritually impure} but not the entire community.” Meaning, a community (that is ritually impure) does not need the opportunity of *Pesach Sheini*. Instead, they bring the *pesach* sacrifice on the first *pesach* {in a state of impurity}.

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<sup>46</sup> {*Bamidbar* 9:7.}

<sup>47</sup> *Berachos* 26a. {Accordingly, there is generally no ability to “make up” a missed sacrifice.}

<sup>48</sup> *Pesachim* 66b ff.

In order to ensure that even an individual person should not lack this aspect of *avodah*,<sup>49</sup> and that every single Jew should transition {from being a slave to Pharaoh} to becoming a servant to Hashem, a later date was given to offer the *pesach* sacrifice — along with all the provisions for the requisite service of the *kohanim* and *leviim*, etc. {that a second *pesach* sacrifice would entail}. We derive a general lesson {from all this} for Jews of all generations:<sup>50</sup> “There is never a ‘lost cause’; a person can always make amends.”

## 10.

### *HALLEL IS NOT AN INHERENT COMPONENT OF THE SACRIFICE*

In this light, we can also explain (from the inner dimension of Torah) why *Pesach Sheini* can only make amends for bringing (slaughtering) the *pesach* sacrifice and its consumption, and **not** for the *Hallel*, which is recited while eating the *pesach* sacrifice on the fifteenth of Nissan. This difference arises because only the offering and eating of the *pesach* sacrifice represent key traits in preparing to become Hashem’s servant, unlike reciting *Hallel* (while eating the *pesach* sacrifice).

The explanation:

The preparation for Jews to become Hashem’s servants consisted of two steps: a) slaughtering — the elimination of Egyptian idol-worship<sup>51</sup> and of our servitude to Pharaoh. This can only happen when there is dedication to Hashem that is permeated with self-sacrifice. (Openly taking a “lamb” (the idol of Egypt) in front of the eyes of the Egyptians was an act of self-sacrifice).<sup>52</sup> b) This *pesach* sacrifice had to be **eaten** by the Jewish people. Meaning: The self-sacrifice required to become Hashem’s servant must become {absorbed in one’s} “blood, and flesh as one’s own flesh.”<sup>53</sup> It

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<sup>49</sup> {Service to Hashem.}

<sup>50</sup> *Hayom Yom*, 14 Iyar.

<sup>51</sup> *Mechilta* to *Shemos* 12:21.

<sup>52</sup> See *Shemos Rabbah*, ch.16, sec. 3; *Tur*, “*Orach Chaim*,” sec. 430.

<sup>53</sup> *Tanya*, ch. 5.



must permeate and penetrate a Jew's **entire** being and **all** of his personal activities, even his eating — all the physical activities in which a Jew is engaged.

Since slaughtering, offering, and eating the *pesach* (with all of its details) represent broad principles {in the service of Hashem} there is — and must be — an opportunity to correct them {if the first *pesach* sacrifice was missed}.

In contrast, reciting *Hallel* while eating the *pesach* sacrifice — (as elucidated above) is not inherently related to the consumption itself. Rather, it is related to the sanctity of the day, the fifteenth of Nissan, which generates the requirement to recite *Hallel* while eating the *pesach* sacrifice. **This** does not represent a general trait in preparing to become a Hashem's servant, and therefore, redressing this omission is not compulsory.

In contrast, the *Hallel* that is recited while the *pesach* sacrifice is **slaughtered**, which is required on account of the actual slaughter itself, is a **part** of the **slaughtering** service. Therefore, this {*Hallel* recital} is also a component of the general service of the *pesach* sacrifice, which always must be (and can be) rectified.

— From a talk delivered on *Acharon Shel Pesach* 5726 (1966)