

Chapter 9

7 We are ritually defiled:

If, as we have explained, the second Passover embodies a higher degree of Divine service, why is it reserved for those who became defiled? Why could one who brought the sacrifice on the first Passover not enjoy the sublimity of the second? How was he to achieve the advantages of transcendence?

As we have explained previously,²¹ a "sacrifice" (*korban*) is a way of "connecting" (*karev*) to God. A person who achieved the intended intensity of connection to God by offering the Passover sacrifice in its proper time would achieve—through continuing to grow systematically—the second level of service as well, and did not require a special "jump." Over the course of the month following the first Passover, the original connection would initiate ever more sublime degrees of connection. Hence, such a person did not require any further catalysts to ensure this growth. It was only those who had deviated from the proper path and had never begun a proper journey of growth that needed to skip directly to the transcendent mode. They required a catalyst, an offering to be brought in the second month, because without that "jump" they would have remained helpless and unchanged.²²

Although until we regain control of the Temple Mount, we are not obligated to offer the Passover sacrifice on the first Passover, we still celebrate the second Passover because of its spiritual meaning. We celebrate the added capacity to achieve a higher degree of spiritual connection and its lesson of hope: No matter what may have happened in the past, no matter what we may have spoiled, it is never too late. We still have the ability and opportunity to change not only our futures, but even the effects of our pasts.²³

21. Overview to *parashat Vayikra*.

22. *Likutei Sichot*, vol. 33, pp. 58-60.

23. *Likutei Sichot*, vol. 33, pp. 60-61.