

Rabbi's Article II

Never Too Late!

In the previous article (-[Link](#)), "THREE LEVELS OF SECOND CHANCES," we explained that there are three opinions of what the category of the *Second Passover* holiday is all about: (i) A *Tikkun* correction for missing the first Passover, (ii) a *Tashlumim* "paying-up" for the first Passover, and (iii) a holiday of its own, rather than a detail (*Tikkun* of *Tashlumim*) of the first Passover. The final ruling is as the third opinion. The legal ramification of this ruling is explained (-Pesachim 93a) concerning the punishment of *karet* (early death by Heaven) intentionally not bringing the Paschal Offering. If one *unintentionally* does not bring the offering on the first Passover, but *intentionally* misses the offering on the *Second Passover*, if the *Second Passover* is but a *Tikkun* or *Tashlumim* of the first Passover, then his *unintentional* missing the offering on the first Passover removes any possibility of a *karet* punishment --even of an *intentional* missing on the *Second Passover*-- however, if the *Second Passover* is its own holiday (with its own punishment of *karet*) then an *intentional* missing of the *Second Passover* is punishable by *karet*, -even if the missing of the first Passover was *unintentional*--. Additionally, because the *Second Passover* is its own holiday, therefore, a child who becomes an adult, and a convert who converts, in between the two Passovers --and hence did not have any first Passover obligations--, nevertheless, they are obligated with this *Second Passover* holiday of its OWN (being that it is not just a *Tikkun* of *Tashlumim* of the first Passover).

Rabbi Yoseph Yitzchok of Lubavitch (-[Link](#)) describes the *Second Passover* as (-Hayom Yom (-[Link](#)), 14 Iyar): "The theme of *Second Pesach* is that it is never too late. It is always possible to put things right. Even if one was *tamei* (ritually impure), or one was far away, and even in a case of *lachem*, when this (impurity etc.) was deliberate - nonetheless he can correct it." In his original talk (-Pesach Sheni 5701, Page 115) there is the opening preface of: "It is not lost." Now, even though we find Chassidus insights to Torah opinions that are not the final ruling, nevertheless, it is far more *geshmack* (tasteful) when the insight carries with the final ruling, as well. Seemingly, in this case, in which the Previous Rebbe is stating, "The theme of *Second Passover*," is that what we missed, and that which we did intentionally wrong, is, "Not lost," how will this insight carry with the final ruling of, "Is a holiday of its own," and especially so with the child who becomes an adult, and convert who converts, in between the two Passovers, to whom there is nothing that was "lost," which needs any, "he can correct it"?!

Concerning the, "child who becomes an adult in between the two Passovers," we can see from the ruling of Maimonides (-Laws of Korban Pesach, Chapter 5, Law 7) "If one slaughtered the first Paschal sacrifice for the sake of the minor, the minor is exempt from bringing the second sacrifice." that there was some connection between the child and an obligation to the first Passover, which then defines the *Second Passover* as a, "he can correct it." However, how can we apply the theme of the *Second Passover* to a, "convert who converts, in between the two Passovers"?

The explanation is that on the contrary, it is specifically according to the ruling opinion that the *Second Passover* is, "a holiday of its own," that we experience the absoluteness of the theme of the *Second Passover*: "Nonetheless he can correct it." The ultimate experience of a *tikkun* is not when only the missing Paschal Offering of the first Passover can be performed at a later time. Rather, it is the ultimate *tikkun* when the entire Passover experience (with its Paschal Offering) can be performed at a later time. Hence, when G-d commanded that a *Second Passover* be celebrated one month later, as an entire Passover holiday of its own, with its own "moadoi" (set time), it is precisely in this opinion (final ruling) that we find that everything in its entirety is, "Not lost," and that, "He can (entirely!) correct it"! And this entirety of a, "a holiday of its own," is what allows for the child-became-adult and convert-became-converted to now participate in this, "holiday of its own," now that at the *moadoi* of this holiday they carry its obligations.

With this insight we can see how according to this opinion, even though (-Maimonides, *ibid*, Law 1), "For the *Second Passover* is not a tashlumin for the first, but an independent festival," it is a higher dimension of *Tashlumin*.

We find two very different dimensions to *Tashlumim*. For example in the laws of charity we find that if a wealthy person becomes poor, we are obligated to give him charity to the point of (-Deuteronomy 15:8), "(But you shall surely open your hand to him, and shall surely lend him sufficient for his deficiency) *in that which is deficient for him*," which our sages define as (-Kesubos 67b), "(this teaches that) you are commanded with respect to (the pauper) to support him, but you are not commanded with respect to him to make him wealthy, (as the obligation encompasses only that which he lacks, as indicated by the word deficient. However, the verse also states:) 'Which is deficient for him'; (this includes) even a horse upon which to ride and a servant to run in front of him (for the sake of his stature, if necessary. For someone accustomed to these advantages, their absences constitute a true deficiency, not an extravagant.) This means that there is a lower dimension of *Tashlumin* (completing; correcting) that is all about just correcting a deficiency. However, there is the higher dimension of *Tashlumin* (quantum leap to a total new experience of completeness) which is not about a deficiency, but rather, about bestowing unprecedented wealth to the experience. Now, concerning the *Second Passover*, on the level of higher *Tashlumin*, even the convert, who at the first Passover, before he converted, was forbidden to bring a Paschal Offering, nevertheless, by the *Second Passover*, while he has no deficiency to correct, nevertheless, he has the unprecedented wealth *Tashlumin* of this new holiday, which is, "Not Lost," to him.

Therefore, Rabbi Yoseph Yitzchok of Lubavitch's theme of the *Second Passover* being, "Not lost," and that, "He can correct it," is speaking of the higher dimension of wealth *Tashlumin*, and is available even to the, "child who becomes an adult, and convert who converts, in between the two Passovers."