



The Community

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Boruch Hashem

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Rabbi's Article

Three Levels of Second Chances

This week's Torah-portion speaks of the *Second Passover* (-[Link](#)). The *Second Passover* is categorized in one of three ways: (i) "A holiday of its own, (ii) "A completion of the original Passover." (However, "It is not a *tikkun* (correction) for the lack of the original Passover"), or (iii) "A *Tikkun* of the Original Passover." The legal ramifications of these three different opinions is explained by Rabbi Avrohom, the son of Maimonides (-[Link](#)): *Opinion i*: If a convert converted or a child became an adult in between the first Passover and the second Passover, being that the second Passover is its own holiday, hence, they obligated to observe the *Second Passover*. *Opinion ii*: If one *intentionally* does not partake in the first Passover, he is punishable by *karet* (early death by Heaven). However, he can *complete* ("pay-up") his obligation on the second Passover, and have the *karet removed*. Nevertheless, if he had intentions to bring the sacrifice on the second Passover, but he *unintentionally* didn't, hence, he hasn't *removed* the *karet* upon him of not partaking in the first Passover. *Opinion iii*: The second Passover is a *Tikkun* opportunity, an entire *new* opportunity, removing any *karet* of the first Passover. Hence, if he *intentionally* didn't bring the first Passover, and *unintentionally* didn't bring the second Passover, he is *not* punishable for *karet*, for after the second Passover, his not having brought a Passover sacrifice was *unintentional*.

Maimonides, in his *Book of Mitzvot*, (-Positive Commandment 57), lists the *Second Passover* as its own commandment, and not as a legal detail of the first Passover. Hence, even though the Second Passover is but a direct outcome of only, "One who was prevented from offering the Paschal Offering in its proper time (is commanded to offer the "Second Passover" one month later, on the 14th of Iyar)," nevertheless, we must say that the two Passovers are two *different* concepts, and hence, two different commandments. So too, we find that (a) the first Passover is forbidden to have or derive any benefit from *chametz* (-[Link](#)), while the second Passover isn't, (b) the first Passover is seven days long, while the second Passover is only one day, and (c) unlike all other holidays, in which one has seven days to bring the holiday offerings, the original *Second Passover* is the story of men who were not able to partake in the first Passover, who G-d commanded that they bring the sacrifice on a second Passover *a month later*. What and why are there these differences between the two Passovers?

The soul of the first Passover is the service path of the righteous, in which everything is done orderly, and that which is impure ("*chametz*") must be *removed*, and cannot be transformed into a *mitzva*. While the soul of the *Second Passover* is (-Numbers 9:6-11), "There were men who were ritually unclean... So they approached Moses... Those men said to him, '...[but] why should we be excluded so as not to bring the offering of the L-rd in its appointed time, with all the children of Israel?'" After which, "The L-rd spoke to Moses saying: Speak to the children of Israel saying... In the second month, on the fourteenth day..." Hence, we are speaking here of the service of *Teshuvah* (repentance; return), which is all about transforming the impure into a merit! This is why, even though on the one-hand, the *Second Passover* is only because of not observing the first Passover, nevertheless, the *Second Passover* now becomes its own (different) *mitzva*, holiday, and service (*Teshuvah*), separate (a month later) from the first Passover. The *Righteous*, living within the realm of holy can only use and elevate the *mundane* into *mitzvot*, while "*chametz*" must be removed from their realm, while the *Returnee* is about subduing, transforming and elevating even the "*chametz*" into a *merit* and service to G-d. So too, *Righteousness* is an orderly process, evolving from step-to-step, and hence, takes seven days, while *Teshuvah* is the reaching that illogical, omnipotent and transcendence within ourselves and within G-d, in which the service is one of (-Zohar Vol I, 129a), "In one moment!" as with the story of Rabbi Eliezar ben Dordaya (-[Link](#)), who with his *Teshuvah*, "There is he who acquires his world (to come) in one hour!" This is also why, unlike any other holiday, which were all giving by G-d directly, this holiday of *Teshuvah* came about through the impure crying out (*Teshuvah*) to G-d, "...[but] why should we be excluded so as not... with all the children of Israel?"

With the *Second Passover* being all about *Teshuvah* we now understand the three opinions concerning its category, aligning with the three categories of *Teshuvah*: (i) *Tikkun*: *Immediately* when one commits a regular sin there is the possibility to do *Teshuvah* and correct his sin. (ii) *Completing* ("paying-up"): For unique sins, as that of, "I will sin and then do *Teshuvah*," upon which our sages rule, "He isn't afforded the opportunity to do *Teshuvah*," nevertheless, *later* he can *pay-up* for his sin. (iii) *It's Own Holiday*: The *Teshuvah* of the *Righteous* are not about pass sins, but rather, a whole unprecedented *new* experience in serving G-d.

FRIDAY, JUNE 10, 2022 ★ יא' סיון תשפ"ב

Shabbat Candle Lighting: North Miami: 7:56 PM · Mincha: 7:45 PM

SATURDAY, JUNE 11, 2022 ★ יב' סיון תשפ"ב

TORAH READING: [Behalotecha](#) (Numbers 8:1-12:16) · HAFTORAH: [Zachariah](#) 2:14-4:7

Shacharit: 9:30 AM · Mincha: 7:30 PM · Shabbat Ends: North Miami: 8:54 PM

This Week...