



BEHAALOTECHA

Restrain or Transform?

Finding Balance between Holding Back and Growing Forward

PARSHAH OVERVIEW

Behaalotecha

Behaalotecha

Aaron is commanded to raise light in the lamps of the *menorah*, and the tribe of Levi is initiated into the service in the Sanctuary.

A “second Passover” is instituted in response to the petition, “Why should we be deprived?” by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure.

G-d instructs Moses on the procedures for Israel’s journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year. The people are dissatisfied with their “bread from Heaven” (the manna) and demand that Moses supply them with meat. Moses appoints seventy elders, to whom he imparts of his spirit, to

assist him in the burden of governing the people. Miriam speaks negatively of Moses and is punished with leprosy; Moses prays for her healing, and the entire community waits seven days for her recovery.

QUESTION FOR DISCUSSION

In spiritual growth, should we focus more on abstaining from negative behaviors or on actively increasing goodness and positivity? Is there space for both in our journey, or does one approach need to take priority over the other?

We are introduced to
“a second Passover” for
those who missed the
first Passover offering.



TEXT 1A

Numbers 9:4-8

ד. וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח.

ה. וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֲרֵבִים בְּמִדְבַר סִינַי, כְּכֹל אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל.

ו. וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא, וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם הַהוּא.

ז. וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו, אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם, לָמָּה נִגְרַע לְבַלְתִּי הַקָּרֵב אֶת קָרְבֶּן ה' בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.

ח. וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה, עֲמְדוּ וְאִשְׁמְעָה מֶה יִצְוֶה ה' לְכֶם.

4. Moses spoke to the Children of Israel [instructing them] to make the Passover sacrifice.

5. So they made the Passover sacrifice in the first month, on the afternoon of the fourteenth day of the month, in the Sinai Desert; according to all that G-d had commanded Moses, so did the Children of Israel do.

6. There were men who were ritually unclean [because of contact with] a dead person and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day.

7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of G-d in its appointed time, with all the Children of Israel?"

8. Moses said to them, "Wait, and I will hear what the L-rd instructs concerning you."

TEXT 1B

Ibid., 9:9-12

ט. וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר.

י. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר,
אִישׁ אִישׁ כִּי יִהְיֶה טָמֵא לְנַפְשׁוֹ אוֹ
בְּדַרְדָּר רְחֻקָה לְכֶם אוֹ לְדֹרֹתֵיכֶם
וַעֲשֵׂה פֶסַח לָהּ!

יא. בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר
יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ, עַל
מִצּוֹת וּמִרְרִים יֹאכְלֶהוּ.

יב. לֹא יִשְׁאִירוּ מִמֶּנּוּ עַד בֹּקֶר
וַעֲצָם לֹא יִשְׁבְּרוּ בוֹ, כְּכֹל חֻקֹּת
הַפֶּסַח יַעֲשׂוּ אֹתוֹ.

9. G-d spoke to Moses saying:

10. Speak to the Children of Israel, saying, "Any person who becomes unclean from [contact with] the dead or is on a distant journey, whether among you or in future generations, they shall make a Passover sacrifice for G-d.

11. "In the second month, on the fourteenth day, in the afternoon, they shall make it; they shall eat it with unleavened cakes and bitter herbs.

12. "They shall not leave over anything from it until the next morning, and they shall not break any of its bones. They shall make it in accordance with all the statutes connected with the Passover sacrifice."



G-d tells Moses
to give them
another chance.

TEXT 2A

Rashi, Numbers 1:10

פֶּסַח שְׁנִי, מִצָּה וְחֵמֶץ עִמּוֹ בַּבַּיִת, וְאִין
נָשָׂם יוֹם טוֹב, וְאִין אֲסוּר חֵמֶץ אֶלָּא
עִמּוֹ בְּאֲכִילָתוֹ.

On the second Passover, one may keep both leavened bread and unleavened food in the home, and there is no festival. The consumption of leaven is not forbidden except while one eats it [the sacrifice].

TEXT 2B

Maimonides, *Mishneh Torah*, Laws of the Paschal Offering 10:15

מה בין פסח ראשון לפסח שני?
הראשון - אסור בקמץ בכל יראה
ובכל ימצא, ואינו נשחט על קמץ,
ואין מוציאין ממנו חוץ לחבורה,
וטעון הלל באכילתו, ומביאין עמו
תגיגה, ואפשר שיבוא בטומאה אם
נטמא רוב הקהל טומאת מת כמו
שביארנו.

אבל פסח שני - קמץ ומצה עמו
בבית, ואינו טעון הלל באכילתו,
ומוציאין אותו חוץ לבית אכילתו,
ואין מביאין עמו תגיגה, ואינו בא
בטומאה.

What are the differences between the first paschal sacrifice and the second paschal sacrifice? At the time of the first, *chametz* is forbidden to be seen or possessed in one's domain. It may not be slaughtered while one is in possession of *chametz*. Its meat may not be removed from the company in which it was designated to be eaten. Hallel must be recited when it is eaten. A festive offering is brought with it. It may be brought in a state of impurity if the majority of the people are impure because of contact with a human corpse, as we explained.

With regard to the second paschal sacrifice, by contrast, both *chametz* and matzah may be possessed by the person at home. Hallel is not recited while eating it. It may be taken out of the company in which it was designated to be eaten. A festive offering is not brought with it, and it may not be brought in a state of impurity.

TEXT 2B

Maimonides, *Mishneh Torah*, Laws of the Paschal Offering 10:15

וְשִׁינֵיהֶם דוֹחִין אֶת הַשַּׁבָּת, וְטָעוּנוֹן הַלֵּל בְּעִשְׂיֵיהֶם, וְנֶאֱכָלִין צְלֵי בְּבֵית אֶחָד עַל מִצָּה וּמְרוֹר, וְאִין מוֹתִירִין מֵהֶם, וְאִין שׁוֹבְרִין בָּהֶם אֶת הָעֶצָם.

Both are alike in that offering them supersedes the Sabbath prohibitions. Hallel is recited when they are offered. They are eaten roasted in one house together with matzah and bitter herbs. In neither instance may their meat be left over until the next morning, nor may their bones be broken.

PASSOVER VS SECOND PASSOVER SACRIFICE

PASSOVER SACRIFICE

- *Chametz* forbidden.
- Hallel recited while eating.
- Festive offering brought.
- Can be offered if impure.

SECOND PASSOVER SACRIFICE

- *Chametz* allowed.
- Hallel **not** recited while eating.
- Festive offering **not** brought.
- Cannot be offered if impure.



Today, we treat the second Passover as a minor holiday.

TEXT 3

Rabbi Chaim
Mordechai Margolis,
Shaarei Teshuvah,
Orach Chayim 130:7

נְהַגוּ שְׁלֹא לִזְמַר בְּי"ד מְנוּסוּם
פְּסֻקָּה זְעִירָא.

The accepted custom is not to recite the *tachanun* prayer on the 14th of Iyar, as it is a "little Passover."

TEXT 4A

Rabbi Yisrael
Friedman, *Likutei
Maharich*, vol. 3,
Chodesh Iyar

מְנַהֵג אֲנָשִׁי מַעֲשֵׂה לְאֹכֹל מַצָּה
בְּיוֹם י"ד אֶפְיֵר.

People who are scrupulous are accustomed to eating matzah on the day of 14 Iyar.

TEXT 4B

Rabbi Yechiel Michel
Gold, *Darkei Chaim*
Veshalom, #631-632

בְּיוֹם י"ד פֶּסַח שְׁנֵי סְעֵד עִם אֲנָשֵׁי
שְׁלוֹמוֹ וְתַלְמִידָיו, וְאָמַר שָׁפָן מְנַהֵג
אֲבוֹתָיו הַקְּדוֹשִׁים וְכֵן מְנַהֵג כָּל
הַצְּדִיקִים מִתַּלְמִידֵי רַבֵּינוּ הַבְּעַל
שֵׁם טוֹב, זְכוּתוֹ יָגֵן עָלֵינוּ.

הַגַּם שְׁעֵיקָר אֲכִילַת קָרְבַּן פֶּסַח הִיא
בְּלַיִל ט"ו, מִכָּל מְקוֹם הַהַקְרָבָה
הַיְתָה בְּיוֹם, עֵיקָר הוּא הַהִתְחַלָּה . .
. וְהָיוּ אוֹכְלֵי מַצָּה וְגַם מְרוֹר תּוֹרֵךְ
הַסְּעוּדָה.

בְּלַיִל ט"ו הִיא מְנַהֵגוֹ לְדַקְדָּק לְאָכוֹל
מַצָּה, שְׂאֵז הִיא זְמַן אֲכִילַת פֶּסַח
שְׁנֵי.

On the 14th of Iyar, Pesach Sheni, the Rebbe [Rabbi Chaim Eliezer Shapira of Munkatch] had a meal with his followers and students and mentioned that this was the custom of his holy ancestors, as well as the tradition of all the righteous ones from the students of the Baal Shem Tov, of blessed memory.

Although the main eating of the paschal lamb took place on the night of the 15th, the sacrifice itself was made during the day, and the key thing is the beginning of the process—which happens on the 14th during the day. That's why they ate matzah and maror during the meal.

On the night of the 15th, his custom was to be particular about eating matzah, since that was the time for Pesach Sheni to be observed.

TEXT 5

Talmud, Chagigah 9a

מִי נִשְׁלַח חֵג בְּיוֹם טוֹב הַרְאֵנוּ שׁוֹן נֶשֶׁל חֵג —
חֻגֵג אֶת כָּל הַרְגֵל וְיוֹם טוֹב הָאֲחֵרוֹן נֶשֶׁל חֵג.

With regard to one who did not celebrate by bringing the festival peace offering on the first day of the festival of Sukkot, they may celebrate and bring it during the entire remaining days of the pilgrimage festival and even on the final day of the festival.

QUESTIONS

1. Why isn't the opportunity to make it up given right after the holiday, like other offerings, but instead delayed by a full month?
2. Why doesn't the second passover fully mirror Passover especially regarding *chametz*?
3. If, historically, the second Passover was only for those who missed the first, why is the second Passover universally marked today?

TEXT 6

Talmud, Pesachim 67a

אִישׁ נִדְחָה לְפֶסַח שְׁנִי, וְאִין צִיבוּר נִדְחָה
לְפֶסַח שְׁנִי, אֶלָּא עֶבְדֵי בְּטוּמְאָה.

A single individual or a group of individuals are deferred to the second Passover, but the entire community or the majority thereof is not deferred to the second Passover; rather, they observe the first Passover in a state of ritual impurity.

Usually, in the times of the Beit HaMikdash, if most of the community couldn't bring the first sacrifice, they all skipped it and lost the chance for a second one.



קָרְבָּן

korban

sacrifices

The animal sacrifice shows our inner work to get closer to G-d by giving up our bad temptations

TEXT 7

Rabbi Yosef Yitzchak
Schneerson, *Bati
Legani 5710, ot bet*

וענין עבודת הקרבן בעבודה בנפש האדם
הוא:

דכתיב "אדם כי יקריב מכם קרבן לה' מן
הבהמה מן הבקר ומן כו" . . . הפיונה בזה
הוא שפא גם לבאר כללות ענין הקרבנות
בעבודה בנפש האדם, וזהו "אדם כי
יקריב" — האדם כאשר יתקרב לאלקות,
הנה — "מכם קרבן לה" . . . דידוע
דקרבנות הם ענין קירוב הפחות והחוששים,
ובא בזה לבאר . . . דמכם תקריבו את
הקרבן לה'.

דאין הפיונה רק הקרבן של הבהמה בלבד,
כי אם מכם ממש, והוא מן הבהמה —
הבהמה שבלבו של אדם, שהוא הנפש
הבהמית — "מן הבקר ומן הצאן", הן
המה הפרטי מדריגות דישנם בנפש
הבהמית.

Let's explain the idea of sacrifices in our personal
religious life:

The verse states, "When a person brings a sacrifice to
G-d, from the cattle [or] from the sheep, . . . from you
is the offering to G-d" (Leviticus 1:2). This verse is
meant to clarify the overall concept of sacrifices in
the soul's spiritual work. "When a person brings"
refers to a person coming closer to G-d, and "from
you is the offering to G-d." The idea is that sacrifices
are not only about offering an animal but rather
about offering yourself—your own capacities and
senses.

The reference to "from you" means that the sacrifice
comes from the person themselves. The animals
mentioned—"from the cattle [or] from the sheep"—
symbolize different levels of the animal soul, which
are the inner capacities within a person's animal soul



TEXT 7

Rabbi Yosef Yitzchak
Schneerson, *Bati*
Legani 5710, ot bet

וכידוע הענינים בזה, דאינו דומה האופני
הבירורים בכל אהד ואהד. דישנו שהנפש
הבהמית שלו הוא שור נגח ובעל מדות
גסות ביותר, ויש שהוא צאן שהוא בהמה
דקה, אף שגם זה בכלל בהמה, אבל הוא
בדקות על כל פנים.

As we know, the way to purify each person's animal soul varies. For some, the animal soul is wild and coarse, like an ox that gores, with very rough character traits. For others, the animal soul is softer, like a sheep: more refined, though still part of the animal nature.



Each person has their own
“animal” – the parts of
themselves that must be
purified to come closer to G-d.

TEXT 8A

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 33, p. 56

ענינו של פסח שני בעבודת האדם הוא —
העליה מהדרגת הראשונה דיציאת מצרים
(פסח ראשון שבחודש ניסן, החודש
הראשון) לדרגת השנייה (שבחודש אייר,
החודש השני), דהיינו העבודה ד"ועשה
טוב" הבאה לאחרי הקדמת "סור מרע".

כלומר: יציאת מצרים היא תחילת
העבודה, "סור מרע" — היציאה
ממצרים; וכמבואר בתנ"א שביציאת
מצרים נאמר "כי ברח העם", "מפני
שקרא שבנפשות ישראל עדיין היה בתקפו
כו", ועיקר עבודתם היתה באופן ד"סור
מרע" (הבריחה מטומאת מצרים); ולאחר
הקדמת עבודת "סור מרע" נתעלו
למדרגה השנייה — "ועשה טוב".

Pesach Sheni, in terms of personal growth,
represents the shift from the first stage of the
Exodus (the first Passover in Nisan, the first month)
to the second stage (in Iyar, the second month).
This is the transition from the work of "*sur mera*"
(avoiding evil) to "*ve'aseh tov*" (doing good).

To explain further: The Exodus itself marks the
beginning of this work, with "*sur mera*" being the
act of leaving Egypt and escaping its evil. As
discussed in *Tanya*, the Torah says "for the people
fled" (Exodus 14:5) because at that time, the evil
within the souls of the Jewish people was still
strong. Their main focus was on "*sur mera*" —
escaping the impurity of Egypt. Only after this first
step could they move on to the next stage, "*ve'aseh
tov*," the work of doing good.

Sur Me'ra – Avoid Evil



Aseh Tov – Do Good

Passover is about leaving behind the bad and **avoiding evil**, which then transitions to the second Passover, where we actively **do good** and serve G-d.

TWO STAGES OF SPIRITUAL WORK

אֶתְכַפֵּי־אֵ

itkafya

Suppressing negativity

אֶתְהַפְּכָא

it'hapcha

Transforming negativity

Passover is *Itkafya* holding back negativity, the second Passover is *It'hapcha* turning it into positive action, and the counting of the *omer* builds on this by improving our inner qualities.

TEXT 8B

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *ibid.*

וּבַעֲבוּדָה רוּחָנִית בְּנֶפֶשׁ הָאָדָם: יְצִיאַת מִצְרַיִם (פָּסַח רֵאשׁוֹן) הִיא הָעֲבוּדָה ד' "אַתְּכַפֵּי"א",
כְּפִיּוֹת הָרַע שֶׁבְּנֶפֶשׁוֹ. וּמַעֲבוּדָה זוֹ מַגִּיעַ וְעוֹלָה לְדַרְגָּא שְׁנֵיָהּ — הָעֲבוּדָה ד' "אַתְּהַפְּכָא",
הַפִּיכַת הָרַע לְטוֹב . . .
וּמַעֲלָה זוֹ דְּפָסַח שְׁנֵי מִתְאַיְמָה עִם כָּלְלוּת הַחִידוּשׁ שֶׁבַעֲבוּדַת חוֹדֶשׁ אֲיָיר, חוֹדֶשׁ הַשְּׁנֵי
(לְגַבֵּי חוֹדֶשׁ נִסָּן, חוֹדֶשׁ הָרֵאשׁוֹן) — סְפִירַת הָעוֹמֵר (ד' "עֵיָקָר סְפִירַת הָעוֹמֵר הוּא כָּל
חוֹדֶשׁ אֲיָיר") — דְּהַעֲבוּדָה דְּסְפִירַת הָעוֹמֵר הִיא בִּירוּר הַמַּדּוּת וְהַפִּיכָתוֹן לְקַדּוּשָׁה.

In spiritual terms, the Exodus from Egypt (Passover number one) represents the work of *itkafya*, suppressing the evil within the soul. From this work, the person rises to the second level—the work of *it'hapcha*, transforming the evil into good.

This level of the second Passover aligns with the overall renewal found in the work of the month of Iyar, the second month (in relation to Nisan, the first month). The work of Iyar is reflected in the counting of the *Omer*, which is the primary focus of the month of Iyar. The counting of the *Omer* involves refining the character traits and transforming them into holiness.

TEXT 9

”I Will Force and You Will Oppress,” Chabad of Israel,
www.chabad.org.il/Concepts/Item.asp?ArticleID=68&CategoryID=200&SubjectID=9

בְּלִפְסִיקוֹן שֶׁל תּוֹרַת הַחֲסִידוֹת יִשׁ שְׁתִּי מִיֵּלִים
אַרְמִיּוֹת שְׁקֻשָּׁה לְשַׁעַר עַד כַּמָּה הֵן מְרַכְזוֹת
וּבְסִיסוֹת בְּעוֹלָמָה שֶׁל הַחֲסִידוֹת . . . שְׁתִּי
מִיֵּלִים אֵלֶּה הֵן: 'אַתְּכַפֵּיא' וְ'אַתְּהַפְּכָא'.

'אַתְּכַפֵּיא' הִיא מְלִשׁוֹן לְכַפּוֹת, וְ'אַתְּהַפְּכָא' הִיא
מְלִשׁוֹן לְהַפּוֹךְ. אֵלֶּה הֵם שְׁנֵי הַמַּצָּבִים הַכְּלָלִיִּים
שֶׁבָּהֶם עָשׂוּי הָרַע לְעֲמוֹד נּוֹכַח הַטּוֹב: מַצָּב אֶחָד
שָׁבוּ הַטּוֹב כּוֹפֶה וּמְכַרֵּחַ אֶת הָרַע, בְּנִיגוּד
לְרִצּוֹנוֹ, לְהַשְׁתַּעֲבֵד לַטּוֹב; וּמַצָּב נְשִׂי, שֶׁהָרַע
כָּבַר נִכְנַע לַטּוֹב עַד כְּדֵי כֹּךְ שֶׁהוּא עֲצָמוֹ הַפּוֹךְ
לַטּוֹב . . .

הַשְּׁלֵב הָרִאשׁוֹן בְּהַתְּגַבְּרוֹת עַל הַתַּאֲוָה הִיא
הַ'אַתְּכַפֵּיא'. הוּא מִתְחִיל לְכַפּוֹת אֶת עֲצָמוֹ . . .
בְּאוֹפֵן מֵהוּתִי לֹא חָל בּוֹ שׁוּם שִׁנּוּי וְגַם
הַתַּאֲוָה נִשְׁאַרָה כְּשֶׁהִיְתָה, אֵלֶּה שֶׁהוּא כּוֹפֶה אֶת
עֲצָמוֹ שֶׁלֹּא לְמַיִשׁ אֶת הַתַּאֲוָה הַזֹּאת.

In the lexicon of *Chasidut*, there are two Aramaic words that are central and foundational to its teachings: . . . *itkafya* and *it'hapcha*.

Itkafya comes from the word “to subjugate,” while *it'hapcha* comes from “to transform.” These represent two general ways in which evil can exist in relation to good: one is a state where good forces evil into submission against its will, and the other is a state where evil has been transformed into good. . . .

The first stage in overcoming desire is *itkafya*—forcing oneself to act contrary to one’s desires. . . . In this stage, there is no essential change in the desire itself, which remains as it was; however, the person forces themselves not to act on that desire.

TEXT 9

”I Will Force and You Will Oppress,” Chabad of Israel,
www.chabad.org.il/Concepts/Item.asp?ArticleID=68&CategoryID=200&SubjectID=9

השלב השני בא בדרך כלל אחרי זמן שבו עמד האיש בשלב הראשון. אחרי שבמשך תקופה ממושכת הקפיד שלא להיגרר אחר תאוות . . . מתחיל להתפתח תהליך של 'אתהפכא': התאווה עצמה הולכת ונחלשת, עד שהיא נעלמת לגמרי. ככל שחולף הזמן כן הוא נזקק לפחות כפזיה וכוח-רצון, שכן הוא מתחיל לחוש, שהוא נמשך פחות אחר הדברים הללו . . .

The second stage usually follows after a period of time spent in the first stage. Once a person has consistently refrained from giving in to their desires . . . , a process of *it'hapcha* begins: The desire itself begins to weaken, eventually disappearing entirely. As time passes, less effort and willpower are needed, since the person starts to feel less drawn to these desires. . . .

TEXT 9

”I Will Force and You Will Oppress,” Chabad of Israel,
www.chabad.org.il/Concepts/Item.asp?ArticleID=68&CategoryID=200&SubjectID=9

אתכפיא מציינת איפוא מצב שבו קיים פער בין מחשבתו של האדם לבין מה שהוא רוצה ומרגיש. הוא מבין שצריכים להתנהג בצורה מסויימת, אבל ליבו אינו מסכים לכך ומנסה לגרום לכיוון הנגדי. האדם צריך לכפות על הלב את מסקנות השכל ולהכריח את עצמו לעשות את מה שהוא חושב לנכון, בניגוד למה שהוא רוצה ומרגיש. 'אתהפכא' מציינת את המצב שבו כבר קיימת תפיפה בין מה שנכון וצודק לבין מה שהאדם רוצה ומרגיש, שכן הוא הביא את ליבו ורצונותיו למצב שירצו וירגישו את הדברים הנכונים.

Itkafya indicates a situation where there is a gap between a person's thoughts and their feelings or desires. The person understands that they should behave in a certain way, but their heart disagrees and tries to pull them in the opposite direction. In this case, the person must force their heart to follow their cognitive conclusions and push themselves to do what they know is right, despite what they feel. *It'hapcha*, on the other hand, refers to a state where what is right and true aligns with what the person wants and feels because they have brought their heart and desires into a state where they are aligned with what is proper and good.

- *Itkafya* is forcing yourself to act against your desires.
- *It'hapcha* is the second stage, transforming your desires so doing what's right becomes natural.



TEXT 10

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Igrot
Kodesh* 3, p. 197

טאן אין מדות - אהבה ושנאה, יראה ופריקת
עול, רחמנות ואכזריות און זא ווייטער -
באשטייט פון צוויי טיילען: ערשטענס אז די
מדות זאלען פאלגען דעם שכל אתכפיא, און
דערנאך איבערמאכען די מדות אתהפכא.

צום ביישפיל: ער האט אקאמפּעטיטאר אין זיין
מסחר, און אין זעלבן דעם דיסטריקט דערצו. - ווען
ער לאזט זיך פירען פון זיינע מדות ונפש
הבהמית, ווערט ביי עים דערנוועקט מדת השנאה
צו זיין קאמפּעטיטאר. קומט צוגיין שכל פון זיין
נפש האלקית און זאגט עים: דו ביסט דאך א
מאמין אז דער אויבערשטער איז בעל הבית פון
דער וועלט איז ממה נפשך: האט ה' יתברך דיר
צוגעפסקנט פרנסה ווי קען זיין אז זיין
קאמפּעטיטאר זאל עס קאנען זיך צונעמען, הייב
רצון הבורא. אויב אבער מלמעלה האט מען
מחליט געווען ווייניגער פרנסה פאר דיר,

There are two levels in the [refinement of the]
midot (emotional attributes). The first is *itkafya*,
where the emotions obey the dictates of the
intellect (in refraining from unwanted
behavior). The second is *it'hapcha*, to
completely transform the *midot*.

To illustrate: Imagine a person has a
competitor in his or her line of business, in the
same district. When he or she allows them self
to be controlled by their animal soul, animosity
is aroused in them toward their competitor.
The intellect of the G-dly soul then comes and
says, "Certainly you are a believer that G-d is
the Master of the universe; therefore, if G-d has
ordained for you to earn a livelihood, how can
your competitor take it from you, contrary to
G-d's will? If, however, it was decided on High
that you would earn less income,



TEXT 10

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Igrot
Kodesh* 3, p. 197

רַעְכָּעֵנְסְטוּ אַז ווען נײַט דער קאַמפּעטיטאָר האָט
מײַן נײַט מ'מַעֲלָה קײַן אַנדער וועג ווי דאָס
דורךפירען און אויב אזוי נעמט ער ביי דיר דאָך
גאַרנײַט צו, הײַנט פאַרנוואָס זאַלסט עס פּײַנט-
האַבֶּען!?

נאָך אַסאַך טענה'ן פּײַעלט ער אַז די שְׁנֵאָה הָעֵרֶט
אויף ווירקען בְּמַעֲשֵׂה דאָן אויף נײַט בְּדַבּוּר און
לְבַסּוֹף אָפּײַלוּ נײַט בְּמַחֲשָׁבָה. אָבֶּער צו מַתְהַפְּכָא
לְאַהֲבָה קומט עס נאָך נײַט.

דער נֶפֶשׁ הָאֱלֹקִית גײַט אָבֶּער ווייטער און זאַגט
עם: וְאַהֲבַת לְרֵעֵךְ כָּמוֹךָ. דו ביסט אַ סְפֵעֲצִיאֲלִיִּסְט
אין זײַן לײַז, און דיר קאן עס נײַט שאַדען, טאָ
הָעֵלְף אים אַרויס מײַט אַן עֲצָה טוֹבָה, מײַט [א]
הַלְוָאָה וְכְדוּמָה. און סוף סוף ווערט די שְׁנֵאָה
נְתַהפֶּךְ לְאַהֲבָה, און ער טוט אזוי.

do you think that the competitor is the only
means by which G-d can accomplish this?
Therefore, your competitor is taking nothing
from you. If so, why should you resent him or
her?"

After many internal debates, the person begins
to feel that this hatred no longer impacts their
behavior, then their speech, and finally even their
thoughts. However, the person still does not
reach the level of it'hapcha, transformation.

The G-dly soul continues and says, "You must
love your fellow as yourself." After all, you are a
specialist in their line of business, and since their
success has no effect on yours, help them with
some good advice, with a loan, etc., until
ultimately, the hatred is transformed to love.



TEXT 10

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Igrot
Kodesh* 3, p. 197

און דױקא דער צװײטער טײל װערט אָנגערופֿן
באַמט טאָן אין מִדּוֹת און מִדּוֹת חֲסִידוֹת, קאַטש
על פֿי דיני התורה קאן מען זיך אויסדרייען מיט
א תירוץ און יוצא זיין מיט דער ערשטער טייל
אליין.

This latter part is what *Chasidut* considers truly working on yourself, even if you can justifiably get away with only taking the first step.



When dealing with others,
The Rebbe says real growth
isn't just stopping negative
feelings from impacting
behavior, but transforming
them into genuine love.

The Second Passover
is a prototype for the
spiritual journey of
every Jew.



ANSWER 1

The second Passover is a month later because it's part of a process, spiritual growth takes time and the work of the *omer* helps us get there.

TEXT 11

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Or
HaTorah*, Bamidbar,
vol. 2, p. 368

וּבְכָל הַנִּזְכָּר לְעֵיל מוּבָן דְּפֶסַח שְׁנִי מִצָּה וְחֵמֶץ עִמּוֹ בְּבֵית, דְּפֶסַח רֵאשׁוֹן
אָסוּר בְּבֵל יִרְאֶה וּבֵל יִמָּצֵא לְצֵאת מִג' קְלִיפּוֹת הַטְּמֵאוֹת שֶׁהֵן גְּבוּרוֹת
קְנֻשׁוֹת דְּנִשְׁאֹר וְחֵמֶץ שֶׁצָּרִיךְ לְבַעֵרוֹ עַל יְדֵי שְׂרִיפַת גְּבוּרוֹת דְּקְדוּשָׁה.
אָבֵל פֶּסַח שְׁנִי כְּבָר יֵצֵא מִהֲרַע, חֵמֶץ וּמִצָּה עִמּוֹ בְּבֵית.

From everything mentioned above, we can understand that for Pesach Sheni, both matzah and *chametz* are present in the home. On the first Passover, *chametz* is forbidden, representing the removal of the harsh forces of evil that are embodied by *chametz*. This requires destroying these negative forces through the burning of the *chametz*, symbolizing the burning away of the harsh judgments of holiness.

However, for Pesach Sheni, one has already removed themselves from evil, so both *chametz* and matzah can coexist in the home.

ANSWER 2

The second Passover allows *chametz* because after a month of the *omer* work, our ego (*chametz*) has been transformed, so it no longer blocks our service of G-d.

TEXT 12

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 33, pp. 60–61

פֶּסַח שְׁנִי יֵשׁ בּוֹ עֲנָנִין הַשְּׂיִיד לְכֹל יִשְׂרָאֵל . . .
[ו]מוֹכֵן הָעֲנָנִין בְּפִשְׁטוּת, לְשִׁהְרֵי בְּיוֹם זֶה יֵשׁ
בְּכַחוֹ שֶׁל כָּל אָדָם מִיִּשְׂרָאֵל לְהַגִּיעַ לְמַדְרִיגָה
הַשְּׂנִיָּה שְׁבַעֲבוֹדַת הַשֵּׁם, הָעֲבוֹדָה דְּאֵתְהַפְּכָא.
כְּלוּמַר: גַּם אֵלּוּ שֶׁהִקְרִיבוּ פֶּסַח רִאשׁוֹן,
שְׁלִימוֹת פְּעוּלַת הַקְּרָבָה זֶה (שֶׁהִיא הָעֲבוֹדָה
דְּאֵתְהַפְּכָא) בָּאָה בַּחֹדֶשׁ הַשְּׁנִי, וּבְפֶרֶט בְּפֶסַח
שְׁנִי.

וְלָכֵן, גַּם בְּזִמְנֵי הַזֶּה, לְשִׁשְׁנָה הָעֲבוֹדָה
הַרוּחָנִית לְשִׁבְקָרְבֵן פֶּסַח, חוֹגְגִים אֶת הַזִּמְנֵן
הַמְּיוֹחָד עֲבוּר הָעֲלִיָּה לְמַדְרִיגָה הַשְּׂנִיָּה
שְׁבַעֲבוֹדַת הַשֵּׁם, אֵתְהַפְּכָא וְעֵשָׂה טוֹב.

Pesach Sheni carries a significance that applies to all Jews. . . . The concept is simple: On this day, every Jew has the potential to reach the second level in their Divine service, the work of *it'hapcha*. This means that even those who brought the first Passover sacrifice, the completion of that act—which is the work of *it'hapcha*—comes in the second month, particularly on Pesach Sheni.

Therefore, even today, when we observe the spiritual work connected to the paschal sacrifice, we celebrate this special time dedicated to graduating to the second level in Divine service: *it'hapcha* and doing good.

ANSWER 3

The second Passover was for those who missed the first sacrifice, but today it's for everyone because its lesson applies to all Jews. Even if you brought the first sacrifice, it reflects the next step of growing and transforming ourselves spiritually.

The second Passover shows that our journey isn't about avoiding mistakes. It's about growing step by step, transforming ourselves, and growing closer to G-d.



KEY POINTS

1. The Torah tells us that if one missed the opportunity to offer the Passover sacrifice on 14 Nisan, they can make it up a month later, on 14 Iyar. This day is marked every year as a minor holiday.
2. There are important differences between the first and second Passover, chief among them that *chametz* is allowed with the second, as opposed to the first.
3. In Chasidic thought, sacrifices represent drawing closer to G-d by offering up one's inner animal—their base urges and temptations.
4. The two Passover offerings represent two stages in our spiritual journey of drawing closer to G-d: abstaining from negativity and increasing in positivity, also known as *itkafya* and *it'hapcha*.
5. This explains why Pesach Sheni is a legacy for all Jews: this spiritual journey is for all of us.

