

[Pesach](passover.html) Sheni – פסח שני

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# I. Introduction

In this [study](study.html) I would like to examine the “second chance” to celebrate [Pesach](passover.html) ([Passover](passover.html)), which is called [Pesach](passover.html) Sheni.

[Pesach](passover.html) Sheni, the second [Passover](passover.html), occurs on the 14th day of [Iyar](feasts.html), the second month. It is a make-up date for individuals who were tamei, unclean, or [traveling](mashal.html) during [Pesach](passover.html), the [first](one.html) [Passover](passover.html). The Sefer HaChinuch,[[1]](#footnote-1) positive [mitzva](cmds613.html) 380, explains that Chazal, our Sages, specifically included those who [convert](aliens.html) and those who reach the age of Bar [Mitzva](cmds613.html) between the [first](one.html) [Pesach](passover.html) and [Pesach](passover.html) Sheni. The Rambam says that a boy or girl who reaches Bar [Mitzva](cmds613.html) age after [Pesach](passover.html) but before [Pesach](passover.html) Sheni, should not participate in the [first](one.html) [Pesach](passover.html) (as a child) and should bring [Pesach](passover.html) Sheni (as a halachic adult). If, however, they did [eat](eating.html) [Pesach](passover.html) Rishon, then they do not bring [Pesach](passover.html) Sheni.

***Pesachim 66b*** *However, when the majority of the* [*nation*](nations.html) *is impure, rather than push them off for a whole month, the halachah itself is pushed off by another halachah that says, offer the* [*Pesach*](passover.html)*-*[*Offering*](korbanot) *anyhow. Such is the power of the* [*community*](community.html)*, and its fulfillment of its commitments to* [*HaShem*](hashem.html)*: We have [thus] found that the tamid and the* [*Passover*](passover.html) *override the* [*Sabbath*](sabbath.html)*; how do we* [*know*](daat.html) *that they override uncleanness? — I will tell you: just as he learns the* [*Passover*](passover.html) *from the tamid in respect to the* [*Sabbath*](sabbath.html)*, so also does he learn the tamid from the* [*Passover*](passover.html) *in respect to uncleanness. And how do we* [*know*](daat.html) *it of the* [*Passover*](passover.html) *itself? — Said R. Johanan. Because the Writ saith, If any man of you shall be unclean by reason of a dead* [*body*](body.html)*: a man [i.e.. an individual] is relegated to the second* [*Passover*](passover.html)*, but a* [*community*](community.html) *is not relegated to the second* [*Passover*](passover.html)*, but they must offer it in [a state of] uncleanness. R. Simeon b. Lakish said to R. Johanan: Say, a man is relegated to the second* [*Passover*](passover.html)*, [whereas] a* [*community*](community.html) *has no remedy [for its uncleanness]. neither on the* [*first*](one.html)[*Passover*](passover.html) *not on the second* [*Passover*](passover.html)*? Rather, said R. Simeon b. Lakish. [It is deduced] from here: [*[*Command*](cmds613.html) *the children of Israel,] that they send out of the* [*camp*](stages.html) *of every leper, and every* [*one*](one.html) *that hath an issue, and whosoever is unclean by the dead: let [Scripture] state those who are unclean by the dead, and not state zabin and lepers, and I would argue, if those who are unclean by the dead are sent out [of the* [*camp*](stages.html)*]. how much the more zabin and lepers!*

 The details of [Pesach](passover.html) Sheni are found in:

***Bamidbar (***[***Numbers***](nchart.html)***) 9:6-14*** *And there were certain men, who were defiled by the dead* [*body*](body.html) *of a man, that they could not keep the* [*Passover*](passover.html) *on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We [are] defiled by the dead* [*body*](body.html) *of a man: wherefore are we kept back, that we may not offer an* [*offering*](korbanot) *of* [*HaShem*](hashem.html) *in his* [*appointed*](settimes.html) *season among the children of Israel? And Moses said unto them, Stand still, and I will hear what* [*HaShem*](hashem.html) *will* [*command*](cmds613.html) *concerning you. And* [*HaShem*](hashem.html) *spake unto Moses, saying,* [*Speak*](mashal.html) *unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead* [*body*](body.html)*, or [be] in a* [*journey*](stages.html) *afar off, yet he shall keep the* [*Passover*](passover.html) *unto* [*HaShem*](hashem.html)*. The* [*fourteenth*](fourteen.html) *day of the second month at even they shall keep it, [and]* [*eat*](eating.html) *it with* [*unleavened*](chametz.html) *bread and bitter [herbs]. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the* [*Passover*](passover.html) *they shall keep it. But the man that [is]* [*clean*](purity.html)*, and is not in a* [*journey*](stages.html)*, and forbeareth to keep the* [*Passover*](passover.html)*, even the same soul shall be cut off from among his people: because he brought not the* [*offering*](korbanot) *of* [*HaShem*](hashem.html) *in his* [*appointed*](settimes.html) *season, that man shall bear his* [*sin*](sin.html)*. But the man that [is]* [*clean*](purity.html)*, and is not in a* [*journey*](stages.html)*, and forbeareth to keep the* [*Passover*](passover.html)*, even the same soul shall be cut off from among his people: because he brought not the* [*offering*](korbanot) *of* [*HaShem*](hashem.html) *in his* [*appointed*](settimes.html) *season, that man shall bear his* [*sin*](sin.html)*. And if a stranger shall sojourn among you, and will keep the* [*Passover*](passover.html) *unto* [*HaShem*](hashem.html)*; according to the ordinance of the* [*Passover*](passover.html)*, and according to the manner thereof, so shall he do: ye shall have* [*one*](one.html) *ordinance, both for the stranger, and for him that was born in the land.*

The [events](feasts.html) of Bamidbar chapter [nine](nine.html) take place [one](one.html) year after the [exodus](exodus.html), in [Nisan](feasts.html) of 2449 A.M. This would be the only [Pesach](passover.html) that would be celebrated in the wilderness.

[This [Pesach](passover.html) Sheni episode occurred before the counting of the people as recorded in the opening portion of Bamidbar, the book of [Numbers](nchart.html). It was not placed at the beginning of the book because it is embarrassing to the Children of Israel that they (we) only brought this [one](one.html) [Pesach](passover.html) [offering](korbanot) in the entire [forty](forty.html) year Wilderness period.]

The [first](one.html) thing we notice with regard to the [mitzva](cmds613.html) of [Pesach](passover.html) Sheni is that it was not given in the standard way. The standard way was by the usual chain of [command](cmds613.html) of Torah: From [HaShem](hashem.html) to Moshe, then to Aaron and the elders. This [mitzva](cmds613.html) of [Pesach](passover.html) Sheni had to be evoked by the demand of a group of people who felt their [spiritual](physical.html) failing (in being tamei, since [spiritual](physical.html) [impurity](purity.html) represents the antithesis of nearness to [HaShem](hashem.html)), and, to boot, were in contact with dead [bodies](body.html), themselves a symbol of distance from [HaShem](hashem.html), the source of all life.

These men who were aware of their [spiritual](physical.html) distance, were anxious to turn this around and become nearer to [HaShem](hashem.html). The [Pesach](passover.html) lamb was the perfect way to acknowledge their distance and reconnect with their source.

The [Pesach](passover.html) lamb is a unique [offering](korbanot). Before the [exodus](exodus.html) [from Egypt](thebirth.html), all offerings were burnt completely on the altar. For man to attempt to [eat](eating.html) that which was designated for [HaShem](hashem.html) would have been a desecration of the [offering](korbanot). The [first](one.html) meat of a [offering](korbanot) that man was allowed to [eat](eating.html) was the [Pesach](passover.html) [offering](korbanot). Thus it was a declaration that Bnei Israel were ‘a holy people’, whose [bodies](body.html) were elevated to the holiness of an altar. Only they could [eat](eating.html) that which was designated for [HaShem](hashem.html); and when they did, it was considered as if the [offering](korbanot) was burnt on the altar. This is why the Torah restricts our diet. Just as we may not desecrate the altar with an unacceptable [offering](korbanot), so too a [Jew](gen-jew.html) may not defile his [body](body.html) with [food](food.html) that the Torah deems unfit.

The Talmudic Sages go on to tell us who could celebrate [Pesach](passover.html) Sheni, this wonderful opportunity to draw nearer to [HaShem](hashem.html):

***Pesachim 93a*** *Our Rabbis* [*taught*](teacher.html)*: The following keep the second [*[*Passover*](passover.html)*]: zabin and zaboth,* [*male*](male%2Bfemale.html) *lepers and* [*female*](male%2Bfemale.html) *lepers, niddoth and those who had* [*intercourse*](marriageact.html) *with niddoth, and women after confinement, those who [do not observe the* [*first*](one.html)[*Passover*](passover.html)*] inadvertently, and those who are forcibly prevented, and those who [neglect it] deliberately, and he who is unclean, and he who was in ‘a* [*journey*](stages.html) *afar off’. If so, why is an unclean person mentioned? [You ask] ‘why is he mentioned’? [Surely to* [*teach*](teacher.html)*] that if he wishes to keep it at the* [*first*](one.html) *we do not permit him? Rather [the question is] why is [a person] on a* [*journey*](stages.html) *afar off mentioned? — To exempt him from kareth, this being in accordance with the view that it is accepted.*

Anyone who did not bring a [Pesach](passover.html) [offering](korbanot), whether because of [impurity](purity.html) or even because he had willfully transgressed [HaShem](hashem.html)’s will, was thus given the opportunity to compensate for his shortcoming by bringing an [offering](korbanot) on [Pesach](passover.html) Sheni. This gave everyone the ability, late though it may be, to rejoin the [community](community.html) of Israel through his teshuva, his repentance.

Regarding the [Pesach](passover.html) [sacrifice](korbanot.html), even though a [time](time.html) was specified for it to be brought and the Torah twice emphasizes that it is to be offered at its [appointed](settimes.html) [time](time.html), if circumstances prevented a person from bringing it at its [appointed](settimes.html) [time](time.html), the Torah provides him with a second [time](time.html) — the [fourteenth](fourteen.html) of [Iyar](feasts.html).

Why was this special consideration given? Because the [Pesach](passover.html) [offering](korbanot) is unlike all other sacrifices. For all other obligatory sacri­fices, public or private, there is no expressly stated punishment for failing to bring them. However, the punishment for failing to bring the [Pesach](passover.html) [sacrifice](korbanot.html) is most severe. The Torah states:

***Bamidbar (***[***Numbers***](nchart.html)***) 9:1*3** *And that soul shall be excised from its people.*

Since the punishment for violation of this [mitzvah](cmds613.html) is so severe — excision from the source of life — it follows that the reward for bringing it must also be exceedingly great, for the reward granted for the fulfillment of a [mitzva](cmds613.html) is far greater than the punishment for having violated it. Hence, [one](one.html) who [merits](merit.html) to bring the [Pesach](passover.html) [sacrifice](korbanot.html) at its [appointed](settimes.html) [time](time.html), ***cleaves to the source of life*** amidst the people of Israel.

Rashi, quoting the [Talmud](orallaw.html) in Pesachim 93b, points out that there is a dot that appears in the [Torah scroll](letters.html) on the last [letter](letters.html) of the word ‘rechoka’ (on a distant [journey](stages.html)). This dot comes to [teach](teacher.html) us that ‘rechoka’ need not be taken literally; indeed, even if a person stood on the threshold of the courtyard, right outside where the [Pesach](passover.html) lamb is being sacrificed, on the 14th of [Nisan](feasts.html), and intentionally refused to join in the [sacrifice](korbanot.html), even this person is to be given a second chance. In effect he had been on a distant [journey](stages.html); he wandered far away from serving [HaShem](hashem.html).

[Pesach](passover.html) Sheni, then, is like [Chanukah](chanukah.html), which was a make-up for [Succoth](succoth.html). These are the only [two](two.html) [festivals](festivals.html) that provide a second chance for certain individuals to be able to celebrate. The fact that these are the only [festivals](festivals.html) with a make-up, suggests that these [two](two.html) [festivals](festivals.html) are related. This bi-modality of the months was discussed in greater detail in the [study](study.html) of [rains](rains.html).

The Sefer HaChinuch[[2]](#footnote-2) explains that the [Pesach](passover.html) [offering](korbanot) stands as a clear and strong [sign](signs.html) that our destiny is in the [hands](fourteen.html) of [HaShem](hashem.html). When we were taken [out of Egypt](thebirth.html), [HaShem](hashem.html) performed great miracles and changed “nature” in a spectacle that was open to all for the viewing. The whole [world](worlds.html) saw that [HaShem](hashem.html) is the [one](one.html) who runs the [world](worlds.html). At that [time](time.html), all the Children of Israel believed in [HaShem](hashem.html) and recognized the role He plays in our lives. As the [Pesach](passover.html) [offering](korbanot) carries with it such great significance, [HaShem](hashem.html) wanted everyone to have the opportunity to demonstrate their belief. Therefore, [one](one.html) who was unable to bring the [offering](korbanot) for a reason beyond his control had the opportunity to bring the [offering](korbanot) a month later, in the month of [Iyar](feasts.html).

# II. Who were those men?

Bamidbar chapter [nine](nine.html) describes some men who wanted to have a way to bring the [Korban](korbanot.html) [Pesach](passover.html), the [Passover](passover.html) [offering](korbanot):

***Bamidbar (***[***Numbers***](nchart.html)***) 9:6-7*** *And there were certain men, who were defiled by the dead* [*body*](body.html) *of a man, that they could not keep the* [*Passover*](passover.html) *on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We [are] defiled by the dead* [*body*](body.html) *of a man: wherefore are we kept back, that we may not offer an* [*offering*](korbanot) *of* [*HaShem*](hashem.html) *in his* [*appointed*](settimes.html) *season among the children of Israel?*

The [Talmud](orallaw.html) asks a very interesting question:

[***Succah***](succoth.html) ***25b*** *But is the* [*law*](law.html) *that he who is engaged on* [*one*](one.html) *religious duty is free from any other deduced from here? Is it not deduced from elsewhere, As it has been* [*taught*](teacher.html)*: And there were certain men who were unclean by the dead* [*body*](body.html) *of a man, etc. Who were these men? They were those who bore the coffin of* [*Joseph*](joseph.html)*, so R. Jose the Galilean. R. Akiba said, They were Mishael and Elzaphan who were occupied with [the remains of] Nadab and Abihu. R.* [*Isaac*](isaac.html) *said, If they were those who bore the coffin of* [*Joseph*](joseph.html)*, they had* [*time*](time.html) *to cleanse themselves [before* [*Passover*](passover.html)*,] and if they were Mishael and Elzaphan they could [also] have cleansed themselves [before the* [*Passover*](passover.html)*]. But it was those who were occupied with a meth* [*mitzvah*](cmds613.html)*, the* [*seventh*](seven.html) *day [of whose purification] coincided with the eve of* [*Passover*](passover.html)*, as it is said, They could not keep the* [*Passover*](passover.html) *on that day, on ‘that’ day they could not keep the* [*Passover*](passover.html)*, but on the morrow they could? — [Both texts] are necessary. For if he had only informed us of the former, I would have said [that they were free from the obligation there] because the* [*time*](time.html) *of the obligation of the* [*Passover*](passover.html) *had not yet come, but not here where the* [*time*](time.html) *of the reading of the* [*Shema*](shema.html)*’ had come, [therefore] it was necessary [to have the latter]. And if he had informed us of the latter only, I would have said [that* [*one*](one.html) *is exempt here] because this does not involve kareth, but not there, where it involves kareth [therefore the former also was] necessary.*

The [Midrash](orallaw.html) also gives us some [insight](insights.html) into these mystery men:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XX:19*** *During the entire* [*forty*](forty.html) *years’ wanderings in the wilderness, the bones of* [*Joseph*](joseph.html) *traveled with them. God had said to him [*[*Joseph*](joseph.html)*]: ‘Because thou hast said: “I will feed you” to thy brothers, I assure thee that when thou art dead, thy bones will* [*journey*](stages.html) *with them for* [*forty*](forty.html) *years in the wilderness,’ as it says: But there were certain men, who were unclean by the dead* [*body*](body.html) *of a man (Num. IX, 6). The word ‘man’ refers to* [*Joseph*](joseph.html)*, for it says: The tent which He had made to* [*dwell*](dwelling.html) *among men (Ps. LXXVIII, 60), and then: Moreover He abhorred the tent of* [*Joseph*](joseph.html) *(ib. 67) For the sake of thy bones shall they celebrate the lesser* [*Passover*](passover.html)*. For he had straightly sworn the children of Israel (Ex. XIII, 19). Why is the word ‘hishbia’’ repeated? Because he [*[*Joseph*](joseph.html)*] swore that he had nothing in his* [*heart*](body.html) *against them, and they swore that they had nothing against him. Why did he request: ‘And ye shall carry up my bones away hence with you ‘? R. Levi said: It can be compared to a man who brought his* [*wine*](wine.html) *into the cellar, and thieves came and took away the barrels and drank their contents. When the owner of the* [*wine*](wine.html) *found those who had stolen the barrels of* [*wine*](wine.html)*, he said to them: ‘Ye have drunk the* [*wine*](wine.html)*: at least return the casks to their place.’ Similarly, it was from* [*Shechem*](city.html) *that the brothers of* [*Joseph*](joseph.html) *had stolen him and had sold him: and when he was about to die, he adjured them: ‘ My brothers! ye have stolen me from* [*Shechem*](city.html) *while I was alive, I* [*pray*](prayer.html) *you, return my bones to* [*Shechem*](city.html)*.’ For this reason does it say: And the bones of* [*Joseph*](joseph.html)*, which the children of Israel brought up* [*out of Egypt*](thebirth.html)*, buried they in* [*Shechem*](city.html) *(Josh. XXIV, 32).*

So, who were these “masked” men?

Those men were, according to the [Talmud](orallaw.html), were Mishael and Elzaphan, who had been the ones to bury Nadab and Abihu (after they had died by bringing an unauthorized [offering](korbanot); see Vayikra 10:1).

Thus we see the pathos of the situation. Why would these men, who were performing the [mitzva](cmds613.html) of burying the dead, worried about being exempt from the [command](cmds613.html) of [Pesach](passover.html)? If they were exempt, why were they moaning about it?

The answer should cause us great concern. These great men thirsted to perform the [mitzvot](cmds613.html) of [HaShem](hashem.html). They did not want to be exempt! They were bummed out because they couldn’t perform the [mitzva](cmds613.html) of [Pesach](passover.html). For men with such [desires](needs.html), [HaShem](hashem.html) is eager to accommodate. Let us be men who hunger and thirst for righteousness; men of valor who are eager to perform the [mitzvot](cmds613.html).

The Tiferet Shlomo, Rabbi Shlomo of Radomsk, says the reason is that the people mentioned in our Parsha who were unable to participate in the [Passover](passover.html) [sacrifice](korbanot.html) demonstrated such a tremendous level of dedication to fulfilling the [mitzvah](cmds613.html) that [HaShem](hashem.html) decided to create the fall-back option of [Pesach](passover.html) Sheni for them and for all [future](future.html) [generations](toldot.html).

The same holds true for the Final [Redemption](redemption.html) of the [Jewish](gen-jew.html) people, says the Tiferet Shlomo. At the end of the [exile](galuyot.html), when the [Jews](gen-jew.html) will pour their hearts and souls into bringing about the Messianic era, [HaShem](hashem.html) will hear them and respond to their devotion by redeeming them before the [appointed](settimes.html) [time](time.html), just as He did during the [Exodus](exodus.html) [from Egypt](thebirth.html).

The Tiferet Shlomo has just given us a VERY important clue! [Pesach](passover.html) Sheni was tailor made to give us [insights](insights.html) into the Messianic era. Apparently this [festival](festival.html) will be immensely important to the Messianic [redemption](redemption.html). It is as though the Children of Israel will be defiled, as in the days of Hezekiah, and will require [Pesach](passover.html) Sheni.

# III. Differences

The [Talmud](orallaw.html) tells us about several differences between [Pesach](passover.html) Rishon and [Pesach](passover.html) Sheni:

**Pesachim 95a** WHAT IS THE DIFFERENCE BETWEEN THE [FIRST](one.html) [PASSOVER](passover.html) AND THE SECOND? THE [FIRST](one.html) IS SUBJECT TO THE PROHIBITION OF [[LEAVEN](chametz.html)] SHALL NOT BE SEEN AND [[LEAVEN](chametz.html)] SHALL NOT BE FOUND; WHILE AT THE SECOND [A MAN MAY HAVE] [LEAVENED](chametz.html) AND [UNLEAVENED](chametz.html) BREAD IN THE HOUSE WITH HIM. THE [FIRST](one.html) REQUIRES [THE RECITING OF] HALLEL WHEN IT [THE PASCHAL LAMB] IS [EATEN](eating.html), WHEN THE SECOND DOES NOT REQUIRE HALLEL WHEN IT IS [EATEN](eating.html). BUT BOTH REQUIRE [THE RECITING OF] HALLEL WHEN THEY ARE SACRIFICED, AND THEY ARE [EATEN](eating.html) ROAST WITH [UNLEAVENED](chametz.html) BREAD AND BITTER HERBS, AND THEY OVERRIDE THE [SABBATH](sabbath.html).

1. [Pesach](passover.html) Rishon has the restriction of [chametz](chametz.html), not the Sheni.

2. [Pesach](passover.html) Rishon has Hallel, not the Sheni.

3. Both require Hallel when they are sacrificed.

4. Both must be roasted and [eaten](eating.html) with [Matza](chametz.html) and Maror.

5. Both override the [Shabbat](sabbath.html).

Rashi on Bamidbar 9:10, writes that [Pesach](passover.html) Sheni differs from [Pesach](passover.html) Rishon in that on [Pesach](passover.html) Sheni, “[one](one.html) may have [Matza](chametz.html) and [Chametz](chametz.html) ([leaven](chametz.html)) together in [one](one.html)’s house... and there is no prohibition, except with him while he [eats](eating.html)” That is, the only prohibition of [Chametz](chametz.html) on [Pesach](passover.html) Sheni is to [eat](eating.html) the [Korban](korbanot.html) [Pesach](passover.html), the [Passover](passover.html) [offering](korbanot), itself with [Chametz](chametz.html). [One](one.html) is allowed to have [Chametz](chametz.html) in his home, though.



There are other differences:

[Pesach](passover.html) Rishon lasts for [seven](seven.html) days whilst [Pesach](passover.html) Sheni lasts for [one](one.html) day.

Rashitells us that on [Pesach](passover.html) Rishon, [one](one.html) is Tamei, unclean, and he sees that there is no [one](one.html) else who is Tamei, [one](one.html) should make someone else Tamei in order to have a partner in bringing the [Pesach](passover.html) Sheni [offering](korbanot).

Since [Pesach](passover.html) Sheni serves as a “makeup” for [Pesach](passover.html) Rishon, [one](one.html) might think it would be similar in all aspects; why do [Pesach](passover.html) Rishon and [Pesach](passover.html) Sheni differ so radically?

The answer [teaches](teacher.html) us the differences between those that use the energies of the times and those who must recover the lost [time](time.html). [Pesach](passover.html) Rishon is an emphasis on [HaShem](hashem.html) giving us our [freedom](freedom.html) through miracles. [Pesach](passover.html) Sheni emphasizes that we can become a part of the [community](community.html) and regain our closeness to [HaShem](hashem.html), in an instant.

The details of the differences between [Pesach](passover.html) Rishon and [Pesach](passover.html) Sheni, like all details of Torah [law](law.html), are not trivial, but go straight to the [heart](body.html) of what the [mitzva](cmds613.html) is all about. The lesson of [Pesach](passover.html) Sheni is that [HaShem](hashem.html) gives second chances, that [one](one.html) can never be so far removed from [HaShem](hashem.html) that it is hopeless to try to return to Him. So we would expect that the episode that triggered the giving of this [mitzva](cmds613.html), and all of its aspects, should reflect the struggle of the Baal teshuva, the penitent sinner, to re-establish his relationship with [HaShem](hashem.html).

# IV. Hezekiah

***II Chronicles 30:1-26*** *And Hezekiah sent to all Israel and Judah, and wrote* [*letters*](letters.html) *also to Ephraim and Manasseh, that they should come to the house of* [*HaShem*](hashem.html) *at* [*Jerusalem*](city.html)*, to keep the* [*Passover*](passover.html) *unto* [*HaShem*](hashem.html) *God of Israel. For the king had taken counsel, and his princes, and all the congregation in* [*Jerusalem*](city.html)*, to keep the* [*Passover*](passover.html) *in the second month. For they could not keep it at that* [*time*](time.html)*, because the* [*priests*](priests.html) *had not sanctified themselves sufficiently, neither had the people* [*gathered*](gather.html) *themselves together to* [*Jerusalem*](city.html)*. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the* [*Passover*](passover.html) *unto* [*HaShem*](hashem.html) *God of Israel at* [*Jerusalem*](city.html)*: for they had not done [it] of a long [*[*time*](time.html) *in such sort] as it was written. So the posts went with the* [*letters*](letters.html) *from the king and his princes throughout all Israel and Judah, and according to the* [*commandment*](cmds613.html) *of the king, saying, Ye children of Israel, turn again unto* [*HaShem*](hashem.html) *God of* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*, and Israel, and he will return to the remnant of you, that are escaped out of the* [*hand*](fourteen.html) *of the kings of Assyria. And be not ye like your* [*fathers*](fathers.html)*, and like your brethren, which trespassed against* [*HaShem*](hashem.html) *God of their* [*fathers*](fathers.html)*, [who] therefore gave them up to desolation, as ye see. Now be ye not stiff-necked, as your* [*fathers*](fathers.html) *[were, but] yield yourselves unto* [*HaShem*](hashem.html)*, and enter into his* [*sanctuary*](mikdash.html)*, which he hath sanctified for ever: and serve* [*HaShem*](hashem.html) *your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto* [*HaShem*](hashem.html)*, your brethren and your children [shall find]* [*compassion*](file:///D%3A%5CWord%5CPesach%5Cjonah.html) *before them that lead them captive, so that they shall come again into* *this land: for* [*HaShem*](hashem.html) *your God [is] gracious and merciful, and will not turn away [his]* [*face*](body.html) *from you, if ye return unto him. So the posts passed from* [*city*](city.html) *to* [*city*](city.html) *through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to* [*Jerusalem*](city.html)*. Also in Judah the* [*hand*](fourteen.html) *of God was to give them* [*one*](one.html)[*heart*](body.html) *to do the* [*commandment*](cmds613.html) *of the king and of the princes, by the word of* [*HaShem*](hashem.html)*. And there assembled at* [*Jerusalem*](city.html) *much people to keep the feast of* [*unleavened*](chametz.html) *bread in the second month, a very great congregation. And they arose and took away the altars that [were] in* [*Jerusalem*](city.html)*, and all the altars for* [*incense*](ketoret.html) *took they away, and cast [them] into the brook Kidron. Then they killed the* [*Passover*](passover.html) *on the* [*fourteenth*](fourteen.html) *[day] of the second month: and the* [*priests*](priests.html) *and the Levites were ashamed, and sanctified themselves, and brought in the* [*burnt offering*](korbanot)*s into the house of* [*HaShem*](hashem.html)*. And they stood in their place after their manner, according to the* [*law*](law.html) *of Moses the man of God: the* [*priests*](priests.html) *sprinkled the* [*blood*](body.html)*, [which they received] of the* [*hand*](fourteen.html) *of the Levites. For [there were] many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the Passovers for every* [*one*](one.html) *[that was] not* [*clean*](purity.html)*, to sanctify [them] unto* [*HaShem*](hashem.html)*. For a multitude of the people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they* [*eat*](eating.html) *the* [*Passover*](passover.html) *otherwise than it was written. But Hezekiah* [*prayed*](prayer.html) *for them, saying, The good LORD pardon every* [*one*](one.html) *[That] prepareth his* [*heart*](body.html) *to seek God,* [*HaShem*](hashem.html) *God of his* [*fathers*](fathers.html)*, though [he be] not [cleansed] according to the purification of the* [*sanctuary*](mikdash.html)*. And* [*HaShem*](hashem.html) *hearkened to Hezekiah, and healed the people. And the children of Israel that were present at* [*Jerusalem*](city.html) *kept the feast of* [*unleavened*](chametz.html) *bread* [*seven*](seven.html) *days with great gladness: and the Levites and the* [*priests*](priests.html) *praised* [*HaShem*](hashem.html) *day by day, [singing] with loud instruments unto* [*HaShem*](hashem.html)*. And Hezekiah spake comfortably unto all the Levites that* [*taught*](teacher.html) *the good* [*knowledge*](knowledge.html) *of* [*HaShem*](hashem.html)*: and they did* [*eat*](eating.html) *throughout the feast* [*seven*](seven.html) *days,* [*offering*](korbanot) *peace offerings, and making confession to* [*HaShem*](hashem.html) *God of their* [*fathers*](fathers.html)*. And the whole assembly took counsel to keep other* [*seven*](seven.html) *days: and they kept [other]* [*seven*](seven.html) *days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and* [*seven*](seven.html) *thousand sheep; and the princes gave to the congregation a thousand bullocks and* [*ten*](ten.html) *thousand sheep: and a great* [*number*](nchart.html) *of* [*priests*](priests.html) *sanctified themselves. And all the congregation of Judah, with the* [*priests*](priests.html) *and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the* [*land of Israel*](city.html)*, and that dwelt in Judah, rejoiced. So there was great joy in* [*Jerusalem*](city.html) *: for since the* [*time*](time.html) *of Solomon the son of David king of Israel [there was] not the like in* [*Jerusalem*](city.html)*.*

# V. The [Omer](omer.html) [connection](connection.html)

[Iyar](feasts.html) 14, the date of [Pesach](passover.html) Sheni, corresponds to the day we count the 30th day of the [Omer](omer.html), which is week [four](four.html) plus [two](two.html) days. The theme of this day is: How to be loved. The Sefira for today is:

**Gevurah of Hod**

**Discipline in Humility**

Humility must be disciplined and focused. When should my humility cause me to compromise and when not? In the [name](name.html) of humility do I sometimes remain silent and neutral in the [face](body.html) of [wickedness](wicked.html)? Humility must also include respect and [awe](fear.html) for the person or [experience](experience.html) before whom you stand humble. If my humility is wanting, is it because I don’t respect another?

# VI. [Pesach](passover.html) Sheni [Events](feasts.html)

[Pesach](passover.html) sheni. [*Numbers*](nchart.html) *9:10-14*

Israelites leave [Elim](stages.html) (12 springs & 70 palm trees) and go to the desert of [Sin](sin.html). [*Exodus*](exodus.html) *16:1*, [*Shabbat*](sabbath.html) *87b*

The supply of “Egyptian” [matzot](chametz.html) was exhausted. *Targum Yonatan b. Uziel, Shemot 16:2*

[HaShem](hashem.html) sends quail to [eat](eating.html). [*Exodus*](exodus.html) *16:1-5*, [Seder](haggada.html) Olam 5. [*Numbers*](nchart.html) *11:30-32*

Hezekiah celebrates the [Pesach](passover.html) sheni. [First](one.html) day. *II Chronicles 30:13-22*

Hezekiah celebrated because [priests](priests.html) were unclean. *II Chronicles 30:2-4*

The Chatam Sofer[[3]](#footnote-3) says that it was on the 18th of [Iyar](feasts.html) ([Lag B’Omer](omer.html)) that the Bread from [Heaven](heaven.html), the Manna,[[4]](#footnote-4) began to fall. This is based on the idea that the [matza](chametz.html) that we brought [out of Egypt](thebirth.html) lasted until the 14th of [Iyar](feasts.html), which marks the 14th of [Iyar](feasts.html) as the end of the [Pesach](passover.html) [time](time.html) frame, hence its choice by [HaShem](hashem.html) for [Pesach](passover.html) Sheni. Then the people went hungry for [three](three.html) days the 15th, 16th, and 17th of [Iyar](feasts.html). This was the cause of their complaint. [HaShem](hashem.html) gave them the Manna on the 18th. This adds to the celebratory nature of [Lag B’Omer](omer.html).

Another explanation is offered by the Ba’al Haturim. The [matza](chametz.html) that the Israelites brought with them was finished on [Pesach](passover.html) Sheni. The following day, the manna fell for the [first](one.html) [time](time.html). ([Pesach](passover.html) Sheni was the day of the slaughter of the second lamb; it would be [eaten](eating.html) on the following day, that is, nightfall on the [fifteenth](fifteen.html) of [Iyar](feasts.html). This is the same date on which the manna [first](one.html) fell! [Pesach](passover.html) Sheni thus commemorates the conclusion of the [matza](chametz.html) [from Egypt](thebirth.html) and the beginning of the miracle of the manna.

## Special Readings

On the [shabbat](sabbath.html) before [Pesach](passover.html) Sheni we have a special Ashlamata. Sephardim call this, “[*Shabbat*](sabbath.html) *VaY’hi BaShanah* - **וַיְהִי בַּשָּׁנָה** – “And it came to pass in the year**”.** The ashlamata is taken from Yechezechel 20:1-20. This ashlamata contains a thrice repeated [command](cmds613.html) that we observe [HaShem](hashem.html)’s Sabbaths and perform His [mitzvot](cmds613.html) *so that we may live*. This ashlamata is related to [Pesach](passover.html) Sheni. [Pesach](passover.html) Sheni is a second chance to celebrate [Pesach](passover.html) for those who were unclean on [Pesach](passover.html). This makeup was meant to provide the [mitzva](cmds613.html) for those who were genuinely unclean from burying the dead. However, this makeup also has the potential for being abused.

On [Pesach](passover.html) Sheni we do not have a [command](cmds613.html) to remove [leaven](chametz.html) or to [eat](eating.html) [matza](chametz.html) for [seven](seven.html) days. Those who are lazy might be tempted to use this make-up chance to cover laziness. Therefore, the ashlamata comes to remind us, [three](three.html) times, to observe [HaShem](hashem.html)’s Shabbats, including [Pesach](passover.html). We must see the [mitzvot](cmds613.html) as tremendous opportunities to serve [HaShem](hashem.html) AND LIVE!

Here is what Yechezechel had to say in this special ashlamata:

***Yechezechel*** ***(Ezekiel) 20:1-20*** *And it came to pass in the* [*seventh*](seven.html) *year, in the* [*fifth*](five.html) *month, the tenth day of the month, that certain of the elders of Israel came to inquire of* [*HaShem*](hashem.html)*, and sat before me. 2. And the word of* [*HaShem*](hashem.html) *came unto me, saying: 3. ‘Son of man,* [*speak*](mashal.html) *unto the elders of Israel, and say unto them: Thus says the Lord* [*HaShem*](hashem.html)*: Are you come to inquire of Me? As I live, says the Lord* [*HaShem*](hashem.html)*, I will not be inquired of by you. 4. Will you judge them, son of man, wilt you judge them? Cause them to* [*know*](daat.html) *the abominations of their* [*fathers*](fathers.html)*; 5. and say unto them: Thus says the Lord* [*HaShem*](hashem.html)*: In the day when I chose Israel, and lifted up My* [*hand*](fourteen.html) *unto the* [*seed*](flower.html) *of the house of* [*Jacob*](israelja.html)*, and made Myself* [*known*](daat.html) *unto them in the land of Egypt, when I lifted up My* [*hand*](fourteen.html) *unto them, saying: I am* [*HaShem*](hashem.html) *your God; 6. in that day I lifted up My* [*hand*](fourteen.html) *unto them, to bring them forth out of the land of Egypt into a land that I had sought out for them, flowing with milk and honey, which is the beauty of all lands; 7. and I said unto them: Cast away every man the detestable things of his* [*eyes*](body.html)*, and defile not yourselves with the idols of Egypt; I am* [*HaShem*](hashem.html) *your God. 8. But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the detestable things of their* [*eyes*](body.html)*, neither did they forsake the idols of Egypt; then I said I would pour out My fury upon them, to spend My anger upon them in the midst of the land of Egypt. 9. But I wrought for My* [*name*](name.html)*’s sake, that it should not be profaned in the sight of the* [*nations*](nations.html)*, among whom they were, in whose sight I made Myself* [*known*](daat.html) *unto them, so as to bring them forth out of the land of Egypt. 10. So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. 11.* ***And I gave them My statutes, and*** [***taught***](teacher.html) ***them Mine ordinances, which if a man do, he will live by them.*** *12. Moreover also I gave them My Sabbaths, to be a* [*sign*](signs.html) *between Me and them, that they might* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *that sanctify them (set them apart). 13. But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they rejected Mine ordinances,* ***which if a man do, he will live by them****, and My sabbaths they greatly profaned; then I said I would pour out My fury upon them in the wilderness, to consume them. 14. But I wrought for My* [*name*](name.html)*’s sake, that it should not be profaned in the sight of the* [*nations*](nations.html)*, in whose sight I brought them out. 15. Yet also I lifted up My* [*hand*](fourteen.html) *unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the beauty of all lands; 16. because they rejected Mine ordinances, and walked not in My statutes, and profaned My Sabbaths - for their* [*heart*](body.html) *went after their idols. 17. Nevertheless Mine eye spared them from destroying them, neither did I make a full end of them in the wilderness. 18. And I said unto their children in the wilderness:* [*Walk*](walking.html) *not in the statutes of your* [*fathers*](fathers.html)*, neither observe their ordinances, nor defile yourselves with their idols; 19.* ***I am*** [***HaShem***](hashem.html) ***your God;*** [***walk***](walking.html) ***in My statutes, and keep Mine ordinances, and do them;*** *20.* ***and hallow My Sabbaths, and they will be a*** [***sign***](signs.html) ***between Me and you, that you may*** [***know***](daat.html) ***that I am*** [***HaShem***](hashem.html) ***your God.***

Ashkenazim read a diferent haftorah on this [shabbat](sabbath.html). These are the haftarot for *Acharei Mot* or *Kedoshin* in the [annual](annual.html) [cycle](cycles.html). They read either:

**Acharei**

Ezekiel 22:1–19 - “V’ata [Adam](adam.html)”

**Kedoshim**

Amos 9:7–15 - “Halo Chibne Chushiyim”

In the [Triennial](shmita.html)[[5]](#footnote-5) Torah [cycle](cycles.html), we read Bereshit (Genesis) 5:1 – 6:8, on the [Shabbat](sabbath.html) closest to [Pesach](passover.html) Sheni.

From the [two](two.html) cyles of the [Triennial](shmita.html) Torah [cycle](cycles.html), we find that [Pesach](passover.html) Sheni is the second chance to celebrate [Pesach](passover.html) for those contaminated by the dead. The Torah portions concerns the death of [Adam](adam.html) and his progeny who were given a second chance.

The second [time](time.html) that we read Bereshit (Genesis) 5:1 – 6:8, is around [Heshvan](feasts.html) 3.

# VII. [Iyar](feasts.html)

The Hakhamim tell us that the word “[Iyar](feasts.html)” is really an acronym for “Ani [HaShem](hashem.html) Rophecha--I am [HaShem](hashem.html) your Healer.” In other words, the month of [Iyar](feasts.html) is about healing or refining ourselves.

[Pesach](passover.html) Sheni, Manna, and [Lag B’Omer](omer.html) all revolve around this concept of refinement.

The whole idea behind [Pesach](passover.html) Sheni is to [teach](teacher.html) us that we all have a second chance. A month later, the person can offer the same [Pesach](passover.html) [sacrifice](korbanot.html).

[One](one.html) may ask, why does [HaShem](hashem.html) [command](cmds613.html) that we should wait an entire month before He will allow us to perform the [mitzva](cmds613.html) we crave?

The answer is found in the [Hebrew](hebrew.html) word for month: “Chodesh“, from the same word as “chadash” meaning [new](new.html). As the [moon](chodesh.html) is renewed in a month, so we will be renewed in a month. Thus, this conveys the concept that only after [one](one.html)’s mind and spirit has been “renewed” can [one](one.html) be prepared to offer the [Pesach](passover.html) [sacrifice](korbanot.html). Indeed, this is certainly consistent with today’s practice of [mourning](mourning.html) in various “[stages](stages.html)”. The shloshim or [thirty](thirty.html) day period is a dividing line where most of the restrictions of [mourning](mourning.html) are lifted.

\* \* \*

The month of [Iyar](feasts.html) is symbolized by the mazzalot called Shor, the bull, which [desires](needs.html) to [dwell](dwelling.html) in isolation. [Iyar](feasts.html) is therefore a [time](time.html) of introspection and self-development, a [time](time.html) of preparation for receiving the Torah in [Sivan](feasts.html).

[Iyar](feasts.html) is unique amongst all the months of the year. For each, and every single day in [Iyar](feasts.html) brings with it the opportunity to perform a [mitzva](cmds613.html), the [commandment](cmds613.html) to count the [omer](omer.html).

# VIII. Nazarean Allusions

[Mashiach](mashiach.html) ascended into [heaven](heaven.html) on [Iyar](feasts.html) 18. [Pesach](passover.html) Sheni is [Iyar](feasts.html) 15. This suggests that the following passage speaks to [Pesach](passover.html) Sheni in the [remez](remez.html):

***Luqas (***[***Luke***](luke.html)***) 24:46-51*** *And said unto them, Thus it is written, and thus it behoved* [*Mashiach*](mashiach.html) *to suffer, and to rise from the dead the* [*third*](three.html) *day: And that repentance and remission of* [*sins*](sin.html) *should be preached in his* [*name*](name.html) *among all* [*nations*](nations.html)*, beginning at* [*Jerusalem*](city.html)*. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the* [*city*](city.html) *of* [*Jerusalem*](city.html)*, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his* [*hands*](fourteen.html)*, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into* [*heaven*](heaven.html)*.*

The [remez](remez.html) level Nazarean perspective of [Pesach](passover.html) Sheni is also given in this passage:

***II Luqas (Acts) 1:6-9*** *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this* [*time*](time.html) *restore again the kingdom to Israel? And he said unto them, It is not for you to* [*know*](daat.html) *the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in* [*Jerusalem*](city.html)*, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a* [*cloud*](important.html) *received him out of their sight.*

This next [sod](sod.html) level passage alludes to [Pesach](passover.html) Sheni:

***Yochanan (John) 18:28*** *Then led they* [*Yeshua*](yeshua.html) *from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might* [*eat*](eating.html) *the* [*passover*](passover.html)*.*

# IX. Conclusion

The Previous Rebbe[[6]](#footnote-6) explained that, [Pesach](passover.html) Sheni [teaches](teacher.html) us that ‘Nothing is ever lost: it’s never too late!’ Our conduct can always be rectified. Even someone who is impure, who was far away and even desired to be so, can still correct himself.” There is no [justification](justification.html) for despair. Every individual, no matter what his situation, always has the potential to make a leap forward (the literal translation of the [Hebrew](hebrew.html) word [Pesach](passover.html)) in his service of [HaShem](hashem.html).

***Pirkei Avot, Chapter 2*** [***Mishna***](orallaw.html) ***20*** *“Rabbi Tarfon says: The day is short, the work is much, the workers are lazy, the reward is great, and the Master of the house (i.e.* [*HaShem*](hashem.html)*) is insistent.”*

\* \* \*

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1. *Sefer haHinnuch*, The Book of [Mitzvah] Education, evidently by Rabbi Pinhas (brother of Rabbi Aaron) haLevi of Barcelona, with translation and notes by Charles Wengrov, Volume IV, page 79, Feldheim Publishers. [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. Responsa: Yoreh Deiah 236 [↑](#footnote-ref-3)
4. **Rashi Commentary for: ‎ Shemot (Exod.) 16:35** forty years Now were not thirty days missing? The manna first fell on the fifteenth of Iyar, and on the fifteenth of Nissan it stopped, as it is said: “And the manna ceased on the morrow” (Josh. 5:12). Rather [this] tells [us] that in the cakes the Israelites took out of Egypt they tasted the flavor of manna.-[from Kid. 38a]. Author’s comments: This suggests that the matza that they ate for the first thirty days also had the same qualities as the manna. [↑](#footnote-ref-4)
5. Also known as the Septennial Torah cycle. [↑](#footnote-ref-5)
6. HaYom Yom, p. 53 [↑](#footnote-ref-6)