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What is this?

The *parashah* details the special sacrifices that were offered during the Yomim Tovim.

Rosh Hashanah, Yom Kippur, and Sukkos are all presented as occurring “in the seventh month.” Rosh Hashanah is described as “In the *seventh* month on the first day of the month” (29:1). Yom Kippur is “On the tenth day of the *seventh* month” (29:7). And Sukkos is “On the fifteenth day of the *seventh* month” (29:12). Each time, after the particular Yom Tov is mentioned, the phrase “*seventh* month” is repeated.

When the Torah speaks about Pesach, however, this format is not used. There, it states, “In the *first* month on the fourteenth day,” regarding the *Korban Pesach*, and after it simply says, “On the fifteenth day of *this* month,” when discussing the obligation to eat matzah for seven days. The Meshech Chochmah learns a source for a fascinating *halachah* based on the fact that the Torah did *not* state, “On the fifteenth day of the *first* month,” as it does when describing the Yamim Tovim of Tishrei.

The Meshech Chochmah explains that we learn from this that the obligation to eat matzah for seven days is not always going to be during the first month, but rather will be dependent on “*this* [same] month” – the month when the *Korban Pesach* will be offered.



THE MESHECH CHOCHMAH

But isn't the *Korban Pesach* always offered in the *first* month (Nissan)?

Not necessarily.

THE TWO PESACHS

The Torah (*Bamidbar* 9:10-13) teaches us that if one fails to offer a *Korban Pesach* on the fourteenth day of Nissan, either because he was contaminated or he was faraway on a distant road, he should offer a *Korban Pesach* on the fourteenth day of Iyar and eat it that night (the fifteenth of Iyar). We call the fourteenth day of Iyar, Pesach Sheini.

Pesach Sheini is not a full Yom Tov like Pesach, it

ר' מאיר טמחה הכהן

The Meshech
Chochmah: R'
Meir Simcha

Hacohen, 1843-4

Elul 1926) was named after R' Meir Mi'Tikvin, who gave his father a brachah that he would have a son who would “light up the world.” In 1888 he became Rav of the non-Chassidic community in Dvinsk (the Rogatchover was the Rav of the Chassidic community in Dvinsk). In 1907, he was offered the position of Rav of Yerushalayim, but the people of Dvinsk begged him to stay.

In 1919 there were false reports that he was killed, and the Torah Journal Hadvir (Yerushalayim) eulogized him. Although he wrote the sefer Meshech Chochmah before Ohr Sameach, he was advised to publish the Ohr Sameach first and the Meshech Chochmah was not published until after his real passing. His only child, Osnas, married R' Avraham Luftiver (1860-23 Nisan 1918) and they both predeceased her parents without children.

is only one day. As well, work is permitted on Pesach Sheini. Another major difference is that during Pesach it is prohibited to possess *chametz* in the house, while during Pesach Sheini it is permitted to possess *chametz* in the house.

CHIZKIYAHU HAMELECH

Chizkiyahu Hamelech inherited the throne from his father, the wicked King Achaz, who defiled the Beis Hamikdash with *avodah zarah*.

The chapter (*Divrei Hayomim* 2:29) begins with telling us that Chizkiyahu was 25 years old when he became the king. In his first authoritative move, he ordered the cleansing of the Beis Hamikdash.

The *passuk* states that this cleansing occurred during the first month of the year (Nissan). There (*passuk* 17) it details that they began on the first day of the month and they completed the task on the sixteenth day of the **first** month. They did not complete the task before the fourteenth day of the month when the *Korban Pesach* is normally offered.

The *pessukim* detail how he instructed the people to offer the *Korban Pesach* in the **second** month (30:2). And the people assembled in Yerushalayim (30:13) and observed Pesach in the second month, (30:21) celebrating for **seven** days with great joy.

THE QUESTION

As stated, Pesach Sheini, the fourteenth day of Iyar, is a one-day event; not seven.

How could Chizkiyahu instruct the people to observe the Yom Tov of Pesach for seven days during the **second** month of the year?

THE MESHECH CHOCHMAH

The Meshech Chochmah offers our *passuk* as the source to how Chizkiyahu could instruct the people to observe the Yom Tov of Pesach for **seven** days during the **second** month of the year. Some background information is required to understand his novel approach:

As stated, if certain individuals did not offer the *Korban Pesach* on the fourteenth of Nissan, they can offer it one month later on the fourteenth of Iyar. This dispensation, though, applies only to **individuals**. If a majority of the people were contaminated, the *Korban Pesach* is offered at its regular scheduled time, on the fourteenth of Nissan (*Mishnah, Pesachim* 79a).

The Yerushalmi (*Pesachim* 9:1) discusses the scenario when no *Korban Pesach Rishon* was offered on the fifteenth of Nissan because the Beis Hamikdash was not available but by the fourteenth of Iyar the Beis Hamikdash was available. Can the **majority** of the people offer the *Korban Pesach* on the fourteenth of Iyar?

Rav Yudah allows the *Korban Pesach* Sheini to be offered in this situation. Rav Yudah offers proof from the story of Chizkiyahu, who offered a *Korban Pesach* Sheini for the **entire** nation during the **second** month of the year. (*Divrei HaYamim* 30:18)

The Meshech Chochmah adds that in such a scenario, the Yom Tov of Pesach is celebrated for **seven** days along with the *Korban Pesach Sheini*. In essence,



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Pesach Sheini literally becomes Pesach Rishon! Although normally Pesach Sheini is less than a 24-hour event, that is when it is Sheini to a Rishon, but when it is the first Pesach of the year, it earns the status of being a Pesach Rishon.

This is because the **Yom Tov** of Pesach is dependent on when the *Korban Pesach* is offered.

The source is from our *pessukim* that state that the obligation to eat matzah for seven days (which is used to describe the **Yom Tov** of Pesach) is not always going to be in the **first** month, but rather will be dependent on “**this [same]** month” – the month when the *Korban Pesach* will be offered. When the *Korban Pesach Sheini* is the first *Korban Pesach* offered that year, then Pesach Sheini earns the status of being the Yom Tov of Pesach that is celebrated for **seven** days. If this was not the case, then the Torah should have remained consistent about Pesach, as with the Yomim Tovim of Rosh Hashanah, Yom Kippur, and Sukkos as it repeats that they occur “in the seventh month.” The deviation in language is deliberate, because those Yomim Tovim always occur only in the seventh month, while the **Yom Tov** of Pesach is not always in the **first** month.