



THE SUNDAY NIGHT FEATURE SHIUR

Each Sunday night, join us as a different presenter delivers a full-length topical shiur, exploring current and classic topics of interest.

This week: Sunday 8:30pm

Coming out of YOUR cave

Rabbi Shimon bar Yochai spent 13 years in a cave. We have spend 8 weeks in lock-down. What lessons should we learn and what should we do when we emerge?

With Rabbi B. Broh

Zoom ID: 897 1974 9853

Password: Kollel

LUNCH-N-LEARN

Tune in at 12:30pm on Wednesday for a weekly lunch-n-learn.

You bring the lunch and we'll provide the learning.

A 30-minute power shiur delivered by the Kollel Rabbis. See our website for full details.

LAG BAOMER ON THE HOUR

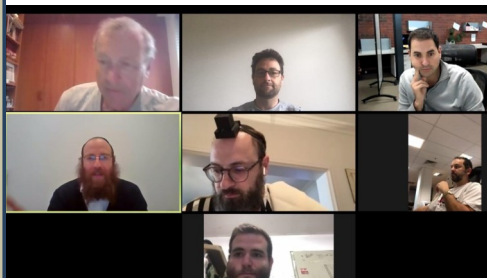
Rabbi Shimon bar Yochai's entire being was Torah study. What better way to spend his special day than learning.

Kollel will be hosting half-hour shiurim throughout the day, focusing a various aspects of the life of Rabbi Shimon and the day of Lag Baomer. For details and links, visit our website.

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A collection of Torah
thoughts produced by
Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



1 family, 3 countries, learning the teachings of their forebear

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A mound of stones - the power of Lag Baomer

After 20 years living in Charan with his father-in-law Lavan, Yaakov took his wives and children and left in secret to return to Eretz Yisroel. When Lavan found out that Yaakov had fled, he rallied his sons, chasing after them in hot pursuit.

When Lavan caught up with Yaakov he accused him of stealing his children and grandchildren and depriving of the opportunity of saying goodbye. After arguing out their issues, Yaakov told his kinsmen to gather stones and build a mound. Yaakov and Lavan ate together at the mound and then made the following pact;

עַד הַגֵּל הַזֶּה - *This mound will be a witness that I will not cross-over this mound to you and you will not cross-over this mound to me to do evil.*

The Midrash explains that this oath would still allow them to cross over the mound for the purpose of trade and commerce.

Chassidus explains the deeper significance of this mound. Yaakov represents the G-dly world of Atzilus. Lavan represents the lower created worlds of Briah, Yetzirah and Asiya. Unlike the world of Atzilus, in the lower world exist forces of Kelipah (unholiness). These forces try to latch on to the side of Kedusha and cause harm and spiritual downfall.

The building of the mound between them, represents the Mechitzah that separates the domain of Yakov from that of Lavan, to prevent the forces of Kelipah from being able to cross-over and cause spiritual harm.

The Neshama comes from the G-dly world of Atzilus. It descends down into the physical world, where it is enclothed in a physical body. This descent is for the purpose of *Avodas Habirurim*; to refine the body and our animalistic drives and elevate the physical world to become a vessel for Hashem's presence.

To engage in *Avodas Habirurim* and bring holiness into the physicality of the world, you need to get involved in the material world and less holy activities. In doing so, there is always the risk of the forces of negativity and temptation rubbing-off and affecting the holiness of the Neshama. Instead of being successful in elevating the world, the materiality of the world can harm the Neshama.

Hence the need for the mound. This separation allows us to engage with the world of "Lavan" for the "commerce" of refining and extracting the hidden G-dly sparks that lie trapped within it. But it creates a buffer that our involvement with physicality does not become a source of spiritual descent as we become immersed in physicality for its own sake and lose sensitivity to Holiness.

The Alter Rebbe explains that in this passage we find an allusion in the Torah to the day of Lag Baomer - the Hilula of the Rabbi Shimon bar Yochai. The Hebrew word for mound, לַג, has the same gematria (and same letters) as ל"ג, 33.

On the day of his passing, the Rashbi revealed to his students deeper secrets of the inner dimension of Torah than he had ever previously been allowed to share. Lag Baomer is synonymous with the revelation of the inner dimension of the Torah, so much so, that the Rebbeim referred to this day as the Matan Torah of *Penimius Hatorah*.

The study of *Penimius Hatorah* enables us to build this mound. The fundamental core of the inner dimension of Torah is *Ein Od Milvado*, that nothing else exists other than Hashem. The worlds and created reality are completely nullified and like nought before Him and He alone is truth.

With this perspective, we understand that the world is purely a manifestation of G-dliness. If so, it can never really be in opposition to the will of Hashem who created it. This recognition strengthens us in our mission of refining the world and revealing this reality within it. When look at the world through this lens, there is no worry that the material world - the world of Lavan - can cause us spiritual harm.

Every day and for the bulk of the day, we are in the world of Lavan. This is certainly true when we go to our workplaces and business but is also true of all of our physical activities; eating, drinking and exercise.

By starting each day with a shiur or few moments studying Chassidus, we lift ourselves up to a higher reality and perspective. We are then fortified with the protection of the mound against any harm and we can focus on being successful in our commerce as agents of Hashem.

The weekly Halacha analysis

If Moshiach comes between Pesach Rishon and Pesach Sheni

Rabbi Yonason Johnson

This past Erev Shabbos was Pesach Sheni. The Mitzvah of Pesach Sheni provided an opportunity for those who were unable to offer the Pesach Rishon on the fourteenth of Nissan, to be able to offer the Korban Pesach one month later on the fourteenth of Iyar.

One of the questions discussed concerning Pesach Sheni is that if Moshiach were to come between Pesach Rishon and Pesach Sheni, would we be eligible to bring the Korban Pesach on Pesach Sheni?

In the Beis Medrash in Munkacz

The following episode took place one year on Pesach Sheini in the Beis Medrash of Rabbi Chaim Elozor Shapira (the Minchas Elozor) of Munkacz;

The Chassidim waited for their Rebbe to come out from their room and join them for Mincha. Only after nightfall did the Minchos Elozor emerge. His face was fiery and his eyes were red from crying. In a choked voice he said, "I waited and hoped that still today we would have merited the coming of Moshiach and been able to offer the Korban Pesach."

The Minchas Chinuch too is of the opinion that we will be able to bring the Pesach Sheni in this scenario. In his commentary on the Mitzvah of Pesach Sheni¹ he writes "I am writing this between the Pesachs. May it be Hashem's will that the Beis Hamikdash be rebuilt before Pesach Sheni and we will merit to offer the Pesach Sheni Amen."

The Talmud Yerushalmi

This question of what will happen if the Beis Hamikdash is rebuilt between Pesach Rishon and Pesach Sheni was already discussed in the Talmud Yerushalmi.

The Yerushalmi² teaches that if the Jewish people are given the ability to build the Beis Hamikdash³, individuals⁴ make the Pesach Sheni, but a Tzibbur (the majority of the community) does not make the Pesach Sheni (יחיד). (עושה פסח שני ואין ציבור עושה פ"ש). Rabbi Yehuda says that the community does make the Pesach Sheni (ציבור עושה פסח שני). This dispute is also brought in the Tosefta⁵.

According to the first opinion (Tanna Kamma), if Moshiach comes between Pesach Rishon and Pesach Sheni, we would not bring the

Pesach Sheni as we are a Tzibbur. According to Rabbi Yehuda, we would be able to bring the Pesach Sheni.



Rabbi Chaim Elozor Shapira the Minchas Elozor of Munkacz

Once, a member of the community of Levov mentioned to the Shoel Umeishiv, Rabbi Yosef Shaul Nathanson that he would be spending Pesach with the Belzer Rebbe. The Shoel Umeishiv asked him to relay the following question; "At the Seder before Korech, why do we quote a Posuk you shall eat it together with Matzah and Marror which comes from the Parsha of Pesach Sheini."

The Belzer Rebbe answered. Since Moshiach had not arrived and our Seder was being conducted in Golus without the Korban Pesach, we use this verse as if to request that we merit that Moshiach will come and we will be able to bring the Pesach Sheni. The Shoel Umeishiv responded that a Tzibbur does not observe Pesach Sheni, to which the Belzer Rebbe responded that according to Rabbi Yehuda a Tzibbur does bring a Pesach Sheni.

The Talmud Bavli

One of the arguments against those who rely on the opinion of Rabbi Yehudah to allow a Tzibbur to bring the Korban Pesach Sheni, is that it contradicts the ruling of the Talmud Bavli.

The Talmud Bavli⁶ rules that only when those who were impure with Tumas Meis were the minority are they "pushed-off" to Pesach Sheni. If the majority of the community was impure with Tumas Meis, the Korban Pesach Rishon is still brought, overriding the restrictions of purity. The Gemara states that the reason they do not bring the Pesach Sheni instead, is because a Tzibbur does not make the Pesach Sheni⁷ - איש

נדחה לפסח שני ואין ציבור מדרחו לפסח שני

When there is a dispute between the Bavli and the Yerushalmi, Halacha follows the ruling of the Bavli. This is indeed the Psak Halacha of the Rambam⁸. Therefore it seems that being a Tzibbur, we would not be able to bring the Pesach Sheni even if Moshiach arrived beforehand.

Furthermore, even the Yerushalmi presents the opinion of the Tanna Kamma who seems to rule like the Bavli, that a community does not bring the Korban Pesach Sheni. The Tanna Kamma represents the view of the Chachamim who dispute the position of Rabbi Yehuda. If so, the Halacha should follow this position as it reflects the majority view.

Resolving the contradiction

A number of resolutions have been put forth;

Pardes Yosef suggests the following resolution; It is known⁹ that in the times of Moshiach, the Halacha will follow the rulings of Beis Shammai where they argue with Beis Hillel, even though they represented the minority view. Similarly, it is possible that when Moshiach comes, the Halacha will follow Rabbi Yehuda as recorded in the Yerushalmi¹⁰.

The Minchas Elozor¹¹ writes that the Bavli and Yerushalmi are discussing different scenarios. The Bavli discusses a case when the Beis Hamikdash was standing at both the time of Pesach Rishon and Pesach Sheni. The reason that the majority did not bring the Korban Pesach Rishon was due to them being impure. In this case, the Bavli rules that the Tzibbur is not able to bring a Pesach Sheni.

The Yerushalmi discusses where the reason the majority did not bring the Pesach Rishon was because there was no Beis Hamikdash and no one had the possibility of bringing the Pesach Rishon. Since this is a case of absolute Oness, the Tzibbur will be able to bring the Pesach Sheni should the Beis Hamikdash be rebuilt. The Rambam's ruling only refers to the case of the Talmud Bavli.

The Minchas Chinuch takes a different ap-

proach. The Halacha in the Bavli -that the minority bring the Pesach Sheni but the majority (Tzibbur) do not bring the Pesach Sheni, is in reference to those who were present outside of the Beis Hamikdash on Erev Pesach and ready to bring the Korban Pesach should they be permitted to do so. If the majority (who did not bring the Korban Pesach) were not present on Erev Pesach by the Beis Hamikdash, they would be able to bring the Pesach Sheni.

Similarly, if the Beis Hamikdash is rebuilt before Pesach Sheni, since none of us were present at the time of Pesach Rishon (as the Beis Hamikdash did not exist), we too should be able to bring the Pesach Sheni.

The Chid"ra¹² writes a lengthy Teshuvah on this topic¹³. He proves that the rule that a Tzibbur is not pushed-off to Pesach Sheni is only when they had Tumas Meis - since they have dispensation to bring the Pesach Rishon while impure (as above). If they could not bring the Pesach Rishon due to any other reason, including other forms of Tumah, the Tzibbur would be pushed-off to Pesach Sheni. He notes that the Rambam brings the rule that a Tzibbur does not bring the Pesach Sheni in a Halacha specifically discussing Tumas Meis.

The Lubavitcher Rebbe

On Acharon shel Pesach 5728 (1968), the Rebbe addressed this topic and presented a novel resolution to reconcile the Bavli and Yerushalmi;

The Bavli uses the term נדחה, discussing whether a Tzibbur or minority are pushed-off to Pesach Sheni. This suggests that the restriction on a Tzibbur bringing the Korban Pesach Sheni is only where they were a majority at the time of Pesach Rishon and were ineligible to bring the Pesach Rishon. It also refers to where they were Halachically ineligible to bring the Pesach Rishon and were "pushed-off" by the laws of the Torah itself. This is why the Bavli discusses the case of those who were impure, whom the Torah precludes from bringing a Korban. In this case, unlike a minority, the Bavli rules that a Tzibbur are not "pushed-off"¹⁴ to Pesach Sheni.

However, if the reason that the Tzibbur did not bring the Pesach Rishon was due to an outside cause and not because they were Halachically ineligible to do so i.e. they are not being "pushed-off", then a Tzibbur too could bring the Pesach Sheni¹⁵. The Bavli is not addressing this scenario and is therefore not in contradiction to Rabbi Yehuda's ruling.

On receipt of this sicha, the noted scholar, Rabbi Shlomo Yosef Zevin wrote a letter to the Rebbe with a number of questions of the Reb-

be's explanation and practical conclusion.

He noted that even if we can explain the Bavli in such a way, in the Yerushalmi itself the Chachamim argue with Rabbi Yehuda and rule that a Tzibbur does not make a Pesach Sheni. Based on the principle that the Halacha follows the majority opinion (יחיד ורבים הלכה כרבים), we should rule in accordance with the Chachamim¹⁶. Only in regards to Eiruvim does the Halacha follow Rabbi Yehuda against the Chachamim¹⁷.

Further, the Rebbe's approach does not reconcile the Bavli and Yerushalmi, because according to the above explanation, the Bavli is now contradictory to the opinion of the Chachamim.

The Rebbe responded to Rav Zevin's questions in a letter¹⁸. The Rebbe explained that his intention was to show that the Bavli is not necessarily contradictory to the opinion of Rabbi Yehuda. Even though the Chachamim in the Yerushalmi rule that a Tzibbur never bring the Pesach Sheni (איך לא עושה), the Halacha often follows a minority opinion¹⁹.



Yechidus with the former Chief Rabbis of Eretz Yisroel 11 Iyar 5749

1. Mitzvah 380

2. Pesachim 9:1

3. The Rebbe in a sicha on this topic (Likutei Sichos volume 12) notes that the Yerushalmi follows the opinion that the Third Beis Hamikdash will be built by Moshiach. This is in contrast to the opinion that the Third Beis Hamikdash will descend from Heaven where it is already built and waiting.

4. If those who had to bring the Pesach Sheni (because they did not bring the Pesach Rishon) are the minority of the Jewish people

5. Pesachim 8:2

6. Pesachim 67a

7. Later, the Bavli (80b) discusses the case where 1/3 of the people were pure, 1/3 had Tumas Meis and 1/3 had other forms of Tumah at the time of Pesach Rishon. The ones with Tumas Meis do not bring the Pesach Rishon because they are the minority (and the minority do not have dispensation to bring the Korban while impure). Neither can they bring the Pesach Sheni because a minority (the 1/3 who were pure) brought the Pesach Rishon the majority (the 2/3 who were impure) are not pushed-off to Pesach Sheni. רובא לא מדרו ל"פ"ש. (Based on the understanding of the Rambam 8:6)

8. Hilchos Korban Pesach 7:1

9. Ariza"l

10. This answer does not resolve the fact that Halacha should follow the Bavli

11. Teshuvos 5:18

12. Teshuvos Yosef Ometz Siman 6

13. He asks a number of questions on what would happen if Moshiach comes before Pesach Sheni, including whether those who are resurrected from the dead would bring the Pesach Sheni - even though they were not living at the time of Pesach Rishon.

In 5749, just before Pesach Sheni, a Yechidus took place with the then chief Rabbis of Eretz Yisroel, Rabbi Mordechai Eliyahu and Rabbi Avrohom Shapira, just before Pesach Sheni²⁰. This topic was brought up and discussed. The Rebbe said that since this matter of Halacha will have to be clarified by Eliyahu Hanavi, he will need to arrive early enough to be able to fully analyse this matter and issue a Halachic conclusion.

The Rebbe referenced a Midrash that Eliyahu Hanavi offers Korbanos every day. If so, he surely will have sheep that are ready and waiting for us to use for the Korban Pesach, that he has checked to be free of blemishes.

May we be zoche to the arrival of Moshiach and Eliyahu, who will resolve this question and all other unanswered questions in Torah. And may the Avodah of the Beis Hamikdash be restored in the Third Beis Hamikdash במהרה בימנו אמן

14. Accordingly, the rule that only individuals (and not a Tzibbur) are pushed-off to Pesach Sheni, is a law in Pesach Rishon (and how and when it "pushes-off" people to Pesach Sheni). It is not an absolute rule that a majority can never make a Pesach Sheni. This difference would be highlighted in a case where the minority were impure on Pesach Rishon, but before Pesach Sheni many people converted so that at the time of Pesach Sheni, those who had not brought the Pesach Rishon are now the majority.

15. The Rebbe then went on to explain that since there are Rishonim who hold that the Korban Pesach can be brought on the Temple Mount even without the actual building of the Beis Hamikdash, according to all of the above we would be obligated to bring the Pesach Sheni even if the Beis Hamikdash would not be rebuilt beforehand. Since this would be difficult to actually achieve, the Rebbe directed that in addition to Erev Pesach, people should also ensure to be 15 Mil outside of Yerushalaim on Pesach Sheni. In 1975, the Rebbe wrote that the situation has unfortunately changed. Government actions had shown that the Temple Mount was not truly in our hands to be able to bring a Korban Pesach and there was no longer the need to leave Yerushalaim.

16. Rabbi Zevin notes that the Gr"i in his glosses on the Tosefta suggesting that the opinion that if the Beis Hamikdash is rebuilt the Tzibbur does not bring the Pesach Sheni is a continuation of the earlier words of Rabbi Nassan. If so, the dispute with Rabbi Yehuda is not in fact an argument with the Chachamim but with a single fellow Tanna.

17. Eiruvim 81b based on commentary of Rosh 3:4

18. Igros Kodesh Volum 25 p177

19. It is also possible that the Tanna Kamma in the Yerushalmi is the view of a single Tanna.

20. Hisvaduys 5749 volume 3 p127