



## TWO JEWS, THREE OPINIONS

The Jewish culture of disagreement, and the challenge of living together even when our views differ

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TEACHER'S MANUAL



# JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



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## A. How Could It Be Forgotten?.....1

In the second year after the Exodus from Egypt, the Jews were commanded to bring the Pesach offering (Source 1). The Talmud tells us that the law regarding whether the Pesach offering overrides Shabbat was forgotten by the Sons of Beteira, until Hillel the Babylonian reminded them of the law (Source 2).

(The arguments for and against the Pesach offering overriding Shabbat: Since the Pesach offering is brought as a group offering, it has the characteristics of a communal sacrifice, and thus should override Shabbat like the daily tamid offering. On the other hand, since it is paid for by individuals and eaten only by those registered for it, it is not truly a communal sacrifice and should not override Shabbat.)

This raises a fundamental question: How could such a law be forgotten? It's impossible for 14 years to pass without the day before Pesach falling on Shabbat (Source 3). Moreover, the Pesach offering was offered publicly and with great fanfare—even non-Jews wrote about it (Source 4)—so how could such a well-known law be lost?

The Tzlach explains: Until that year, they arranged the calendar so that the day before Pesach would not fall on Shabbat—similar to the rule of “Lo ADU Rosh” (Source 5). That year, however, they didn't make the adjustment. This is what it means when it says “the law was forgotten.”

But the Rebbe rejects this explanation: We have no source that indicates that there was ever a longstanding custom to set the calendar to avoid Erev Pesach (the eve of Pesach) falling on Shabbat. Moreover, the second Pesach offering in the desert, and the first one after entering the Land of Israel, both occurred on Shabbat!

## B. How Do Halachic Disputes Arise in Mitzvah Practice?.....9

A similar question arises regarding disagreements over mitzvot that have been practiced continuously. For example: How many threads are to be twisted in a tzitzit string—three or four? (Source 6). Or the famous disagreement between Rashi and Rabbeinu Tam about the order of the passages in tefillin.

Jews have worn tefillin and tzitzit since the time of Moses. So how could such fundamental differences arise?

## C. Diversity of Opinion in Judaism.....13

There were many halachic disputes between Beit Shammai and Beit Hillel. For many years, each community followed the rulings of its own teachers. Yet Beit Shammai and Beit Hillel did not stop intermarrying.

Furthermore, the Talmud in various places says that the accepted halachah follows the local rabbi (Sources 7-8). However, once there was a formal vote and decision—*nimnu vegamru*—then the halachah was binding, and everyone was obligated to follow that decision.

So too in our case: It is likely that throughout the generations there was a dispute as to whether the Pesach offering overrides Shabbat. Some practiced one way, others the opposite.

So what did the Sons of Beteira forget? They forgot whether there had been a formal rabbinic vote and consensus that established the halachah. When Hillel arrived, he expressed his view—that the Pesach offering does override Shabbat—and the practice followed his opinion.

This same concept applies to the dispute between Rashi and Rabbeinu Tam regarding the tefillin passages. Both traditions existed simultaneously throughout the generations, and no definitive halachic ruling was made in favor of either one. In fact, archaeological findings of tefillin from the Second Temple era show that even then, Jews followed both customs.

# Introduction

Many people ask:

If Moses gave the Torah to the Jewish people, how is it possible that the sages throughout the generations disagreed over the details of mitzvot that were passed down from generation to generation?

And if a doubt truly arose, why not simply check how it was done in previous generations, or open an ancient scroll found in the Judean Desert?

The answer is complex, but very fascinating. It opens a window into the development of halachah from the very beginning of Jewish history until our own time.

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# A. How Could it be Forgotten?

## Hillel and the Sons of Beteira

A year after leaving Egypt, G-d commands the Jews to bring a Pesach offering, just as they did on the eve of departing Egypt, and the Jews follow G-d's command.

### Source 1 Numbers 9:1-4

**Student's** G-d spoke to Moses in the wilderness of Sinai, during the second year following their exodus from the land of Egypt, in the first month, saying:

pg. 1

The children of Israel shall offer the Paschal lamb at its appointed time.

On the fourteenth day of that month, in the afternoon, you shall offer it at its appointed time; in accordance with all its statutes and in accordance with all its ordinances, you shall offer it.

Moses spoke to the children of Israel, to offer the Paschal lamb.

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַּר סִינַי, בַּשָּׁנָה הַשְּׁנִיית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם, בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:

"וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ.

בְּאַרְבַּעָה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ, כְּכֹל הַקְּהָלִי וְכָכֵל מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ."

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח.

Rashi

**Student's** pg. 1

**Appointed time:** Even on Shabbat.

בְּמוֹעֲדוֹ. אַף בַּשַּׁבָּת:

Rashi explains that the words "at its appointed time" comes to teach us that the Pesach offering must be offered on the 14th of Nissan, even if it falls on Shabbat. This is indeed the halachah, but behind it lies a fascinating story that gives us a glimpse behind the scenes of the development of halachah.

### Source 2 Talmud, Pesachim 66a

**Student's** The Sages taught: This law was forgotten by the Sons of Beteira. One year, the fourteenth of Nissan occurred on Shabbat, and they forgot

pg. 1

תָּנוּ רַבָּנָן: הִלְכָה זֹאת נִתְחַלְמָה מִבְּנֵי בֵּתֵירָא. פְּעַם אַחַת חָל אַרְבַּעָה עָשָׂר לַהֲיוֹת

**Student's** and did not know whether the Paschal lamb overrides Shabbat or not. They asked: Is there anyone who knows whether the Paschal lamb overrides Shabbat?  
pg. 1

They were told: There is a certain man who came up from Babylonia—Hillel the Babylonian is his name. He served the two eminent sages of the generation, Shemaya and Avtalyon, and he knows whether the Paschal lamb overrides Shabbat or not. So they sent for him.

**Student's** They said to him: Do you know whether the Paschal lamb overrides Shabbat or not?  
pg. 2

He said to them: “Its appointed time” is stated regarding the Paschal lamb, and “its appointed time” is stated regarding the daily offering. Just as “its appointed time” stated with regard to the daily offering overrides Shabbat, so too, “its appointed time” with regard to the Paschal lamb overrides Shabbat.

They immediately seated him at the head, appointed him nasi over them, and he expounded the laws of Passover that entire day.

## >> The Rebbe

### The logic of the dispute

**Student's** The debate over whether the Pesach offering can be brought on Shabbat is related to the question of whether it has the status of a communal offering.  
pg. 2

On one hand, since it is brought in a group setting and all Jews bring the offering at the same time—on the eve of Pesach—it has the characteristics of a communal offering. For this reason, some argue it should be brought on Shabbat, just like the regular daily offering.

בשבת, שִׁכְחוּ וְלֹא יָדְעוּ אִם פֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא. אָמְרוּ, "כָּלוּם יֵשׁ אָדָם שִׁיֹּדֵעַ אִם פֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא?"

אָמְרוּ לָהֶם, "אָדָם אֶחָד יֵשׁ שֶׁעָלָה מִבָּבֶל, וְהֵלֵל הַבְּכָלִי שָׁמוּ – שֶׁשִּׁיַּמֵּשׁ שְׁנֵי גְדוּלֵי הַדּוֹר שֶׁמְעִיָּה וְאַבְטָלְיוֹן – וַיֹּדֵעַ אִם פֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא."

שָׁלְחוּ וַקְרָאוּ לוֹ. אָמְרוּ לוֹ, "כָּלוּם אַתָּה יוֹדֵעַ אִם הַפֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא?" ...

אָמַר לָהֶם, "נֹאֶמַר 'מוֹעֲדוֹ' בְּפֶסַח, וְנֹאֶמַר 'מוֹעֲדוֹ' בְּתַמִּיד. מָה 'מוֹעֲדוֹ' הָאֶמּוֹר בְּתַמִּיד דּוֹחָה אֶת הַשַּׁבָּת, אִף 'מוֹעֲדוֹ' הָאֶמּוֹר בְּפֶסַח דּוֹחָה אֶת הַשַּׁבָּת" ...

מִיָּד הוֹשִׁיבוּהוּ בְּרֵאשׁ, וּמִיָּנֹוהוּ נִשְׂיָא עֲלֵיהֶם, וְהִיָּה דוֹרֵשׁ כָּל הַיּוֹם כָּלוּ בְּהִלְכוֹת הַפֶּסַח.

המחלוקת אם מקריבים את קרבן הפסח בשבת או לא, קשורה לשאלה האם לקרבן הפסח יש את התוקף של קרבן ציבור.

מצד אחד, מכיון שהוא קרב בקבוצה, וכל היהודים מביאים את הקרבן באותו זמן - בערב פסח אחר חצות - יש לו את התוקף של קרבן ציבור, ולכן צריך להקריבו בשבת כמו קרבן התמיד.

Student's  
pg. 2

On the other hand, it's still considered an individual offering. This is why each person must pay for their own Pesach offering, unlike communal offerings which are funded from the Temple treasury. Additionally, its status as an individual offering is underlined by the fact that it can only be eaten by those who registered for it in advance. There is also a law that it cannot be brought by one large group like a communal sacrifice, but must be divided into three separate groups. Because of these factors, some argue that the Pesach offering is not like the regular daily offering and therefore does not override Shabbat.

Student's  
pg. 3

אך לאידך, כיון שהוא בכל זאת קרבן יחיד, שהרי את קרבן הפסח צריך כל אחד להביא מממונו - לא מהלשכה שמשם מימנו את קרבנות הציבור, וכמו כן ישנה הדגשה שזה קרבן יחיד - משום ש"אינו נאכל אלא למנויו", וכמו כן יש את הדין שאסור להביאו בכיתה אחת - כמו קרבן ציבור, אלא צריך להיחלק לשלש כיתות, לכן ישנה סברא לחלק בין קרבן הפסח לקרבן התמיד, שקרבן התמיד דוחה את השבת וקרבן פסח לא.

## Everyone forgot?

Student's  
pg. 3

There is a well-known question raised on this point, as stated in the Jerusalem Talmud: How could it be that this law was forgotten? It seems difficult to understand. After all, it's not possible for two full sabbatical cycles (fourteen years) to pass without at least one instance when the eve of Pesach falls on the Shabbat. So how could it be that such a law was forgotten?

וידוע הדיוק בזה, כפי שגם מופיע בתלמוד ירושלמי, שלכאורה לא מובן, כיצד יכול להיות ש"נתעלמה הלכה"? הרי לא יכולים לעבור שתי שמיטות (י"ד שנה), שלא יחול בהם ערב פסח בשבת, אם כן איך קרה ש"נתעלמה הלכה"?

## Source 3 Jerusalem Talmud, Pesachim 6:1

Student's  
pg. 3

Rabbi Avin said: Is it not impossible for fourteen years not to have passed without the 14th of Nissan falling on Shabbat? Why was the law forgotten? To bring acclaim to Hillel.

אמר רבי אבון. והלא אי אפיפשר לשני שבועות שלא יחול ארבעה עשר להיות בשבת. ולמה נתעלמה הלכה מהן? כדי ליתן גדולה להלל.

## >> The Rebbe

Student's  
pg. 3

At first glance, even if we say that Hillel needed to rise to the position of nasi, and this is why something unusual happened, that "this law was forgotten by the Sons of Beteira," the question still remains: How is it possible? The offering of the Pesach sacrifice wasn't something done privately, or by a small group of people. On the contrary, it was brought in large groups—all the Jews in the Land of Israel would offer the Pesach sacrifice together. How then could the law have been forgotten by everyone—by the Sons of Beteira and by all the Jews who were in Jerusalem at the time and brought the Pesach offering? Everyone forgot the law of whether or not Pesach overrides Shabbat?

Student's  
pg. 4

This question becomes even stronger when we consider that the Pesach sacrifice was brought with great fanfare and joyous celebration. In fact, during the time of the Second Temple, the event was so prominent that it was even written about by non-Jewish scholars. This is mentioned in Jewish sources as well, such as in Seder Hadorot. Clearly the Pesach offering was a very public event. This would mean the law would have had to be forgotten not just by the Jewish people, but even by non-Jews who were aware of it. This is astonishing.

If we take the story literally, it was an extraordinary miracle, something completely out of the ordinary.

ולכאורה, גם באם נאמר שהלל היה צריך לקבל את הנשיאות, ולכן קרה משהו נדיר ש"נתעלמה הלכה מבני בתירא", עדיין נשאר תמוה: מכיון שקרבן פסח לא היה דבר שנעשה בחשאי, או על ידי מספר מצומצם של יהודים, אלא להיפך: קרבן פסח הוקרב בקבוצה - כל היהודים בארץ ישראל הקריבו את קרבן פסח ביחד, אם כן, כיצד יתכן שנתעלמה הלכה מכולם - גם מבני בתירא, וגם מכל היהודים שהיו אז בירושלים והביאו קרבן פסח? כולם שכחו מהי ההלכה, באם פסח דוחה שבת או לא?!

ובפרט שהרי היו מביאים את קרבן פסח בפרסום גדול ובשמחה גדולה, עד שבזמן בית המקדש השני האירוע של קרבן פסח נכתב גם על ידי חכמי אומות העולם, כפי שזה מובא גם בספרים היהודים ולדוגמא בסדר הדורות, שמזה מובן שקרבן פסח היה בפרסום הכי גדול - ובמילא נצטרך לומר שזה נשכח לא רק מיהודים אלא גם מהגויים! וזהו פלא הכי גדול.

ובאם נלמד את הסיפור כפשוטו, זהו נס הכי גדול ואינו רגיל כלל וכלל!

## Source 4 (optional) Seder Hadorot 121

**Student's** A Roman official who resided in Jerusalem  
pg. 4 witnessed these events firsthand:

The Pesach offering:

They hurried to the stream near Jerusalem ... On the 14th of the month they appointed people to ascend a high tower of the Temple and they blew trumpets and announced "The time of the Pesach offering has come!"

**Student's** The people immediately dressed in their  
pg. 5 holiday finery ... when they arrived at the place of the slaughter, there were rows of priests, each holding a golden spoon, and another line of priests holding silver spoons. All this was done for aesthetics. The priest at the head of the line received a spoon of blood from the sacrifice and passed it to the one next to him, and so on until it reached the altar. The priest at the altar would scatter the blood and return the empty spoon up the line, in such a manner that each priest received a full spoon and returned an empty one. They carried this out so quickly that the spoons appeared to be flying ...

The sounds of the Hallel songs were heard from very far away. The gates of Jerusalem stayed open on the night of Pesach because the numbers of passersby were so great, at times double that of the Jews who left Egypt.

זֶה יִסְפָּר נָצִיב רוֹמִי שְׁיָשֵׁב  
בְּירוּשָׁלַיִם, וְכֵן הִסְפֹּר מֵעֲבוֹדַת יוֹם  
הַפֶּסַח וְתִבִּין מָה שֶׁכָּתַב שָׁם כִּי  
כִּזְזָה רְאִיתִי בְּעֵינַי:

אָפֵן קָרְבַּן פֶּסַח:

הָיוּ מְמַהְרִים וּבָאִים אֶל הַנֶּחַל סְמוּךְ  
לְירוּשָׁלַיִם, סָךְ כְּחוֹל הַיָּם וּמְכֹסִים כָּל  
הַהָרִים וְהַגְּבֻעוֹת. וּבְהִגִּיעַ י"ד לַחֹדֶשׁ  
הָיוּ הַמְּמַנְיִם עוֹלִים עַל מְגִדֵל גְּבוּהָה  
שֶׁבְּמִקְדָּשׁ, וְתוֹקְעִים בְּחֻצוֹצְרוֹת,  
וְאוֹמְרִים, "הִגִּיעַ זְמַן שְׁחִיטַת הַפֶּסַח".

וְתִקַּף הָעַם לֹבְשִׁים בְּגָדֵי מוֹעֵד...  
וּבְהִגִּיעַ אֶל מְקוֹם הַשְּׁחִיטָה, הָיוּ  
שׁוֹרוֹת כְּהֹנִים, וּבְיַד כָּל אֶחָד כַּף שֶׁל  
זָהָב, וְשׁוֹרֵה אַחֲרָת עִם כַּפּוֹת שֶׁל  
כֶּסֶף, וְכָל זֶה לְהַדָּר וְתִפְאָרֶת. וְהִכְהִין  
שֶׁבְּרֵאשׁ הַשׁוֹרֵה מְקַבֵּל כַּף אֶחָד  
מִדָּם הַשְּׁחִיטָה וְנוֹתֵנָה לְחֵבְרוֹ, וְכֵן  
מִזָּה לְזָה, עַד מְקוֹם הַמִּזְבֵּחַ. וְהִכְהִין  
שֶׁבְּרֵאשׁ הַמִּזְבֵּחַ הָיָה זוֹרֵק הַדָּם  
וּמְחִזֵּר הַכַּף רִיקָם וְנוֹתֵנָה לְחֵבְרוֹ,  
וְכֵן מִזָּה לְזָה עַד סוֹף, בְּאִפְסָן שֶׁכָּל כֹּהֵן  
הָיָה מְקַבֵּל כַּף אֶחָד מְלֵאָה וּמְחִזֵּר  
רִיקָנִית. וְהָיוּ גַם בְּן זְרִיזִים בְּעֲבוֹדָה  
זוֹ שֶׁהָיוּ הַכַּפּוֹת נִרְאוֹת רְצוּת כְּחֻצִים  
בְּיַד גְּבוּר...  
וְהָיוּ קוֹלוֹת הַלֵּל וְהַרְנוֹת נִשְׁמָעוֹת  
לְמַרְחֹק מְאֹד. וְשַׁעֲרֵי יְרוּשָׁלַיִם הָיוּ  
עוֹמְדוֹת פְּתוּחוֹת בְּלֵיל פֶּסַח מִפְּנֵי  
כְבוֹד עוֹבְרִים וְשׁוֹבִים – כִּי רַבּוּ מְאֹד,  
וְלִפְעָמִים הָיוּ כְּפָלִים כִּיּוֹצְאֵי מִצְרַיִם.

## >> The Rebbe

### The calendar tricks

**Student's** The Tzlach offers an explanation: He suggests that  
pg. 5 "the law was forgotten" refers to a failure to arrange

הַצֵּל"ח<sup>1</sup> מְנַסָּה לְתַרְץ,  
שֶׁ"נִתְעַלְמָה הַלְכָה" מִתְבַּטָּא

1. פסחים טו, א.

the calendar such that Erev Pesach should not fall on Shabbat. Up until that point, efforts had been made to structure the calendar so that Erev Pesach would not coincide with Shabbat—just as the calendar is arranged to prevent certain dates from falling on days that would create difficulties. For example, the calendar is structured so that Hoshana Rabbah should not fall on Shabbat, and that Yom Kippur should not fall on Friday or Sunday. Accordingly, the “forgetting” of the law was their neglecting to arrange the calendar to prevent Erev Pesach from falling on Shabbat.

בכך שלא סידרו את הקביעות של החודש בצורה שערב פסח לא יחול בשבת. משום שעד אז השתדלו שקביעות החדשים תהיה באופן שערב פסח לא יחול בשבת (כפי שמסדרים את קביעות החדש ש"ערבה" לא יחול בשבת, או שיום הכיפורים לא יחול בערב שבת או ביום ראשון<sup>2</sup>). ובזה התבטא ה"נעלמה הלכה".

## Source 5 Code of Jewish Law, 428:1

### Hoshana Rabba

*When the Temple stood, it was customary to bring willow branches to the Temple on each day of Chol HaMoed Sukkot, to place them at the corners of the altar and circle the altar once while reciting the Hoshanot prayers. On the seventh and final day of the festival, Hoshanah Rabbah, they would circle the altar seven times. Today, in remembrance of the willow ceremony in the Temple, we practice the custom of beating the willow branches on Hoshanah Rabbah in the synagogue.*

*This Hoshanah Rabbah observance does not override Shabbat. When Hoshanah Rabbah falls on Shabbat, the practice is not performed. On the other hand, it is a very important custom that we do not want to miss. So what's the solution? How do we ensure that Hoshanah Rabbah never falls on Shabbat?*

### Yom Kippur

*If Yom Kippur were to fall on a Friday, we would have two consecutive days of strict labor prohibitions—Yom Kippur followed by Shabbat. It would be impossible to prepare food, attend to the dead, or deal with basic life needs—a serious problem both halachically and practically. Similarly, if Yom Kippur fell on a Sunday, the same issue arises—Shabbat beforehand, followed by another full day of prohibitions.*

*So what's the solution? How do we ensure that the 10th of Tishrei (Yom Kippur) never falls on Friday or Sunday?*

2. סוכה מג, ב; נד, ב. ראב"ד הל' קידוה"ח פ"ז ה"ז. טואו"ח סתכ"ח.

## Lo ADU Rosh

To solve both of these issues, the Sages instituted a rule in the structure of the Hebrew calendar: Lo ADU Rosh.

Rosh refers to Rosh Hashanah, and the rule means that Rosh Hashanah is never established on a Sunday (Alef), Wednesday (Dalet), or Friday (Vav). Why? Because if the 1st of Tishrei falls on any of those days, then Yom Kippur will automatically fall on either Friday or Sunday, and Hoshanah Rabbah will fall on Shabbat.

To prevent problems with Yom Kippur and to avoid the cancellation of the willow ceremony, the Sages ensured that Rosh Chodesh Tishrei always begins on a day of the week that avoids these issues.

**Student's**  
pg. 6

**These are the days on which holidays cannot begin: Sunday, Wednesday and Friday cannot Rosh Hashanah.**

אלו הימים שאין קובעים בהם  
המועדים: לא אד"ו ראש השנה.

### Magen Avraham

**Student's**  
pg. 6

**Here is the rule: Yom Kippur cannot be on Sunday or Friday so that we don't have two consecutive holy days, and also to ensure that Hoshana Rabbah is not on Shabbat so that the willow branch ritual is not overridden.**

כלל הענין, לעולם צריך לראות  
שלא יהיה יום הכפורים ביום  
א' ולא ביום ו', כדי שלא יהא  
ב' ימים קדושים סמוכים זו  
לזו, וגם שלא יהיה הושענא  
רבה ביום השבת שלא תדחה  
הערכה.

So, says the Tzlach, just as throughout the generations the calendar was arranged so that Yom Kippur would never fall on a Friday or Sunday, and Hoshana Rabba would not fall on Shabbat, so too, it was always arranged that the day before Pesach would not fall on Shabbat.

That year, however, the Sons of Beteira forgot about this, and they had already declared Rosh Chodesh Nissan. Only afterward did they realize that this would cause a problem with the Pesach sacrifice falling on Shabbat.

Since the calendar is not arranged publicly, and only a select few are involved in this process, it is more understandable that a rule regarding it could be forgotten.

## >> The Rebbe

Student's  
pg. 6

But this explanation is highly novel, because we don't find any sage in the Mishnah or Talmud who says that throughout all the years—from the giving of the Torah until the time of the sons of Beteira—there was always an effort to ensure that Erev Pesach would not fall on Shabbat.

This is especially striking given that the second Pesach after the Exodus from Egypt, took place on Shabbat. Similarly, the first Pesach offering brought after entering the Land of Israel—in Gilgal—was also on Shabbat, as can be calculated based on the fact that the walls of Jericho fell on Shabbat.

*A little less than a year after the Jews left Egypt, on Rosh Chodesh Nissan, they erected the Mishkan. The Talmud notes that this Rosh Chodesh Nissan fell on a Sunday. And if Rosh Chodesh Nissan was on a Sunday, then the 14th of Nissan fell on Shabbat. We thus learn that the second Erev Pesach in history did indeed fall on Shabbat.*

*About forty years later, the Jews celebrated Pesach just days before their first battle in the Land of Israel—the conquest of Jericho. The Midrash recounts that the fall of Jericho's walls occurred on Shabbat, the 28th of Nissan. A simple calculation shows that the 14th of Nissan, exactly two weeks earlier, also fell on Shabbat. Here again is evidence that Erev Pesach has indeed fallen on Shabbat in Jewish history.*

Student's  
pg. 6

It's clear, then, that it would be very novel to suggest that later on, the calendar was deliberately arranged so that Erev Pesach would not fall on Shabbat, even though under the natural progression of the calendar, Erev Pesach should be expected to fall on Shabbat at least once in every two sabbatical cycles (fourteen years).

אך זהו חידוש הכי גדול, משום שלא נמצא שום תנא או אמורא באף מקום שאומר, שבמשך כל השנים - ממתן תורה עד לבני בתירא - תמיד השתדלו שערב פסח לא יחול בשבת!

ובפרט, שהרי הפסח השני (לאחר יציאת מצרים) היה גם הוא בשבת, ועל דרך זה הפסח הראשון שבני ישראל הקריבו כאשר נכנסו לארץ ישראל - בגלגל - גם הוא חל בשבת, כפי שמחשבים זאת לפי העובדה שחומת יריחו נפלה בשבת.

מובן אם כן, שזהו חידוש גדול לומר שאחר כך השתדלו שקביעות החדשים תהיה באופן שערב פסח לא יחול בשבת, למרות שלפי הסדר הרגיל צריך להיות ערב פסח בשבת במשך שתי שמיטות<sup>3</sup>.

3. בכ"ז ראה תו"ש כרך י-אי"א ע' קצר.

# B. How Do Halachic Disputes Arise in Mitzvah Practice?

## >> The Rebbe

**Student's** pg. 7 Similarly, there is a well-known question about certain matters in the Torah where we find disagreements: how can there be differing opinions about how to fulfill a commandment that has been observed regularly for a long time? We're not talking about commandments that are performed occasionally or are temporary in nature, but those that happen frequently and are ongoing. How is it possible that there could be uncertainty about how such a commandment should be observed?

על דרך זה ישנה קושיא ידועה בנוגע לכמה עניינים בתורה בהם מצינו מחלוקת, כיצד יכולה להיות מחלוקת באופן קיום מצוה שמתמידים בקיומה משך זמן רב (לא מדובר על מצוה שנעשית מזמן לזמן ובאופן ארעי, אלא על מצוה תמידית שמתרחשת לעתים קרובות). איך יכול להיות ספק כיצד מקיימים את המצוה הזאת?

## How many strings do tzitzit have?

**Student's** pg. 7 For example: the disagreement between the schools of Shammai and Hillel regarding tzitzit.

למשל, המחלוקת בין בית שמאי לבית הלל בקשר לציצית.

## Source 6 Talmud, Menachot 41b

**Student's** pg. 7 The rabbis taught: How many strings are needed? Beit Shammai said four and Beit Hillel said three.

תנו רבנן כמה חוטיין הוא נותין? בית שמאי אומרין ד' ובית הלל אומרין ג'.

*The Gemara asks how many threads are attached to each corner of the garment for tzitzit. It answers that according to Beit Shammai, four threads are attached, which are doubled to make eight—and this is the halacha. According to Beit Hillel, three threads are attached, which are doubled to make six threads.*

## >> The Rebbe

**Student's** Since anyone wearing a four-cornered  
pg. 7 garment is always required to have tzitzit, and this practice began in the time of Moses, how could a disagreement ever have developed?

נשאלת השאלה, מכיון שתמיד הלכו עם לבוש של ד' כנפות המחוייבים בציצית, עוד מימות משה רבינו, כיצד אם כן התחילה המחלוקת?

**Student's** When it comes to tzitzit, there's no need to  
pg. 8 recall how things were done in the past—a year or two ago, or even in the time of Moses. We only have to look down at the tzitzit themselves, and it should be immediately clear whether they follow the view of Beit Shammai or Beit Hillel. So how could a disagreement have arisen about this?

והרי בקשר לציצית לא צריך להיזכר מה היה פעם (לפני שנה או שנתיים, או בזמן משה רבינו), צריך רק להסתכל על הציצית עצמה, ומיד אפשר לראות עליה האם היא כשיטת בית שמאי או כשיטת בית הלל. כיצד אפוא נוצרה המחלוקת בזה?

## What is the order of tefillin?

**Student's** There is a similar question regarding the order  
pg. 8 of tefillin, for which we have the opinion of Rashi and the opinion of Rabbeinu Tam.

ועל דרך זה ישנה קושיא בנוגע לתפילין של רש"י או תפילין של רבינו תם.

*Inside the tefillin we wear, there are four Torah passages:*

1. Shema
2. Ve'haya im shamo'a
3. Ve'haya ki yeviacha
4. Kadesh li kol bechor

*Each of these passages is written on a separate piece of parchment and inserted into one of the four compartments of the head tefillin. In the arm tefillin, all four passages are written on a single piece of parchment.*

*According to Rashi, the order in which the passages should be written on the parchment for the arm tefillin, and placed in the four compartments of the head tefillin, follows their chronological order in the Torah:*

1. Kadesh li ( "Sanctify to Me" – Exodus 13)
2. Ve'haya ki yeviacha ( "And it shall be when G-d brings you" – Exodus 13)

3. Shema ( "Hear O Israel" – Deuteronomy 6)

4. Ve'haya im shamo'a ("And it shall come to pass, if you will listen" – Deuteronomy 11)

According to Rabbeinu Tam, the order is different:

1. Kadesh li

2. Ve'haya ki yeviacha

3. Ve'haya im shamo'a

4. Shema

In other words, the two passages from Deuteronomy—Shema and Ve'haya im shamo'a—are switched. According to Rabbeinu Tam, the two Ve'haya sections (Ve'haya ki yeviacha and Ve'haya im shamo'a) should be placed next to each other.

## >> The Rebbe

### Why didn't they simply examine old tefillin and tzitzit?

Student's  
pg. 8

This appears difficult to understand: how could there be a disagreement about something like this?

They could have opened the tefillin that belonged to Rashi's grandfather and seen the order in which the scriptural passages were placed inside. This isn't something that one would need to inquire about from the scribe who wrote the passages—what matters is the actual arrangement of the passages inside the compartments, and this can be seen directly.

ולכאורה אינו מובן: כיצד יכולה להיות מחלוקת בדבר זה?

יכלו לפתוח את התפילין של סבו של רש"י, ולראות באיזה סדר מונחות הפרשיות בתפילין אלו (שהרי אין זה ענין הדורש בירור אצל הסופר שכתב את הפרשיות - באיזה סדר כתבן, אלא רואים בפועל את סדר הנחת הפרשיות בבתים)?<sup>4</sup>!

The glaring question is: how do these disagreements arise? Ever since the days of Moses, Jews have laid tefillin and worn tzitzit according to one of these methods. After all, Moses himself must have followed one specific version. So how could it be that suddenly a form of forgetfulness fell upon the Jewish people, and a debate emerged about how these things are meant to be done? Why didn't they simply examine the tzitzit or tefillin from a generation or two earlier?

4. קטע זה - משיחת שבת פרשת מטות-מסעי ה'תשמ"ב.

**Student's**  
pg. 8

The same question applies in our case: how could it be forgotten or not known whether the offering for Pesach overrides the restrictions of Shabbat? As mentioned earlier, it's very difficult to suggest that they always arranged the calendar so that the eve of Pesach would never fall on Shabbat.

ועל דרך זה בענייננו: היאך שכחו ולא ידעו באם פסח דוחה שבת? (וכאמור לעיל דוחק גדול לומר שתמיד סידרו את הקביעות באופן שערב פסח לא יחול בשבת!).

## C. Diversity of Opinion in Judaism

### >> The Rebbe

#### Everyone followed their teachers

Student's  
pg. 9

The explanation is as follows:

Regarding the schools of Shammai and Hillel, the Talmud says that there was a time when each group followed its own view—Beit Shammai practiced according to their rulings, and Beit Hillel according to theirs. Even so, the two groups did not refrain from intermarrying. The Talmud relates this in detail.

*There were many disagreements between Beit Shammai and Beit Hillel—at times quite serious ones. For example, they disagreed about whether certain betrothals were valid, or whether a woman in a particular situation was permitted to marry. And despite these major differences, the Talmud emphasizes: they did not refrain from intermarrying. This teaches us that love and friendship prevailed between them, fulfilling the verse: “Love truth and peace” (Zechariah 8:19).*

*We see that there were times when the halachah was not fixed or absolute, and each community followed the rulings of its own rabbis. However, they acknowledged that other communities held different rulings, and they remained one people, marrying one another and maintaining unity.*

Student's  
pg. 9

This was the situation before the law was officially decided. But once it was established that “the rulings of Beit Shammai are not considered valid when they contradict Beit Hillel,” it became completely unacceptable for anyone to say they wish to follow the view of Beit Shammai—even if they are descended from that school.

והביאור בזה:

בנוגע לבית שמאי ובית הלל אומרת הגמרא<sup>5</sup>, שהיה זמן שבית שמאי נהגו כדעתם ובית הלל נהגו כדעתם, ואף על פי כן, “לא נמנעו בית שמאי מלישא נשים מבית הלל”, כפי שמסופר בגמרא.

כך זה היה לפני שנפסקה ההלכה. אך לאחר שפסקו ש”בית שמאי במקום בית הלל אינה משנה”, אז חס ושלוש שמישהו יאמר שהוא רוצה לנהוג כשיטת בית שמאי! אפילו אם הוא נצר לבית שמאי.

5. יבמות יג, רע”ב.  
6. ברכות לו, ב.

Student's  
pg. 9

We see this pattern in many areas: there are some laws that were clearly decided, leaving no room for different practices. But there are also cases where the Talmud itself says that in one place they followed the ruling of a certain rabbi—such as following Rav's opinion in his town, or Rabbi Yehudah's in his area, or Rabbi Zeira's in his place, or Rabbi Yosei of Galilee's view in his locale—such as his ruling permitting poultry cooked with milk.

על דרך זה רואים שישנן הלכות שנפסקו בצורה חד משמעית כיצד יש לנהוג, וישנן הלכות שהגמרא עצמה אומרת שבמקומו של רב נוהגים כרב<sup>7</sup>, במקומו של רבי יהודה נוהגים כרבי יהודה<sup>8</sup>, במקומו של רבי זירא נוהגים כרבי זירא, ובמקום של רבי יוסי הגלילי נוהגים כדעתו בנוגע לבשר עוף בחלב<sup>9</sup>.

## Consuming Poultry and Milk

### Source 7 Exodus 34:26

Student's  
pg. 10

You shall not cook a kid in its mother's milk.

רֵאשִׁית בְּפוּרֵי אֲדָמְתָהּ תִּבְיֵא בֵּית ה' אֱלֹקֶיךָ לֹא תִבְשַׁל גְּדֵי בְּחֵלֶב אִמּוֹ.

Rashi

Student's  
pg. 10

**Kid:** This implies any young animal, even a lamb and calf.

גְּדֵי: כָּל וְלֹד רֶךְ בְּמִשְׁמַע, וְאֵף עֵגֶל וְכֶבֶשׂ.

**Mother's milk:** This excludes birds, because they have no milk. They are prohibited rabbinically, not biblically.

בְּחֵלֶב אִמּוֹ: פֶּרֶט לְעוֹף שְׂאִין לוֹ חֵלֶב, שְׂאִין אִסּוּרוֹ מִן הַתּוֹרָה אֲלֵא מִדְּבַרֵי סוֹפְרִים.

According to the Torah, it is forbidden to cook the meat of an animal with milk. Already at the time the Torah was given, Moses was taught that this refers not only to a kid in its mother's milk, but to any meat of a young goat (or other kosher animal) with any milk.

However, the Torah does not forbid poultry with milk. That prohibition came later—and even then, only according to certain Sages. Rabbi Yosi of the Galilee held that there is no prohibition against eating poultry with milk.

Indeed, at that time, in most places, the people refrained from eating poultry with milk in accordance with the Sages' opinion. But in Rabbi Yosei HaGelili's town, the people followed the ruling of their teacher—and they ate poultry with milk.

9. שבת קל, א.

7. שבת יט, ב. פסחים ל, א.  
8. יבמות צט, ב.

As the Talmud relates a fascinating story:

## Source 8 Talmud, Shabbat 130a

**Student's**  
pg. 10 In the town of Rabbi Yosi of the Galilee they would consume poultry with milk. Levi happened to come to the house of Yosef the hunter. They served him the head of a peacock in milk and he did not eat.

When Levi came before Rabbi Yehuda HaNasi, the latter said to him: Why did you not excommunicate these people who eat poultry in milk, contrary to the decree of the Sages? Levi said to him: It was in the locale of Rabbi Yehuda ben Beteira, and I said: Perhaps he taught them that the halakha is in accordance with the opinion of Rabbi Yosi of the Galilee.

בְּמִקְוֵמוֹ שֶׁל רַבִּי יוֹסֵי הַגָּלִילִי הָיוּ אוֹכְלִין בֶּשֶׂר עוֹף בְּחֶלֶב. שֶׁסָּבַר רַבִּי יוֹסֵי הַגָּלִילִי שֶׁאֶסוּר בֶּשֶׂר בְּחֶלֶב אֵינּוּ כּוֹלֵל אֶת הָעוֹף.

מִסְפָּר: לְוֵי הַזְּדִמָּן לְבֵיתוֹ שֶׁל יוֹסֵף הַצִּיד. הִגִּישׁוּ לוֹ רֹאשׁ טוֹס בְּחֶלֶב וְלֹא אָכַל. כַּאֲשֶׁר בָּא לְוֵי לְפָנֵי רַבִּי, אָמַר רַבִּי לְלוֹי, "מִדּוּעַ לֹא תַחְרִימֵם לְאֲנָשִׁים אֵלֶּה הָאוֹכְלִים עוֹף בְּחֶלֶב שֶׁלֹּא כְּדַבְרֵי חֻכְמִים?" אָמַר לוֹ לְוֵי, "מִקְוֵמוֹ שֶׁל ר' יְהוּדָה בֶּן בֵּתֵירָה הָיָה, וְאֶמְרָתִי, 'שָׂמָּא דְרֵשׁ לָהֶם שֶׁהֲלָכָה כְּשִׁיטַת ר' יוֹסֵי הַגָּלִילִי הַמְתִּיר אֲכִילַת בֶּשֶׂר עוֹף בְּחֶלֶב". כִּינּוּן שֶׁהִתִּיר לָהֶם רַבָּם אֵין מְקוּם לְבוֹא וְלֶאֱסֹר עֲלֵיהֶם, וְוִדְאֵי שֶׁאֵין לְהַחְרִימָם בְּשׁל כָּהֵן.

## >> The Rebbe

**Student's**  
pg. 10 This shows us that there is a difference between the time before a law was formally decided and the time after it was decided. Once a law has been established, everyone is required to follow that ruling. But before a law was finalized, different practices could exist in different places. In the area where a certain rabbi lived, people would follow his opinion, and so on.

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In fact, this continues to this day: there are still areas of practice where there are differences between the customs of Sephardic and Ashkenazic communities.

ומזה רואים שיש חילוק בין קודם שנפסקה ההלכה ולאחר פסיקת ההלכה. לאחר פסיקת ההלכה, חייבים לנהוג כפי פסק ההלכה, אך קודם שנפסקה ההלכה, יש חילוק בין המקום של רב ששם ההלכה כרב, וכן הלאה.

ואכן, עד היום ישנם ענינים שבהם יש חילוק בין מנהג הספרדים והאשכנזים.

For example, Sephardim eat rice on Pesach, while Ashkenazim do not—and yet they marry one another and eat together in each other's homes.

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The same idea applies to the case of Pesach eve that falls on Shabbat. Throughout the generations, there was a disagreement about this—between those who followed the view of the sons of Beteira, who were uncertain whether the Pesach offering could be brought on Shabbat, and therefore leaned toward saying it should not be brought; and those who followed Hillel's interpretation, and acted according to his view.

על דרך זה בנוגע לערב פסח שחל להיות בשבת, בכל הדורות היתה מחלוקת בזה בין אלו שהחזיקו כמו בני בתירא - שספק האם מותר להקריב פסח בשבת, ובמילא נטו יותר לומר שלא להקריבו בשבת, ובין אלו שהחזיקו כפי הלימוד של הלל שנהגו כדעת הלל.

*At certain times, there were groups in Israel who ate poultry with milk, while others refrained from doing so. Similarly, in many other matters where Beit Shammai and Beit Hillel disagreed, different groups followed the rulings of their own rabbis. Likewise, regarding the law of offering the Paschal sacrifice on Shabbat, various groups practiced according to their leaders' rulings—some brought the sacrifice on Shabbat, and others did not.*

## What did the sons of Beteira forget?

*If so, what exactly did the sons of Beteira forget? After all, there were always differing opinions on the matter.*

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Now, regarding the incident where the law was forgotten by the sons of Beteira, we can explain that what they forgot was whether a final decision had ever been made about how to act in this matter, through a formal vote or the like, and if so—what that decision was.

והנה, בנוגע למאורע שנתעלמה הלכה מבני בתירא - אפשר לבאר שהם שכחו האם היתה הכרעה כיצד צריכים להתנהג בענין זה, על ידי זה שעמדו למנין כו', ואם כן - מה היתה ההכרעה בדבר:

In all areas where the sages disagreed, before a vote was held to formally decide the law, both opinions were practiced in different places: in the region of Rav, people followed Rav's view; in the region of Shmuel, they followed Shmuel's, and so on. Later, in certain cases, a vote was held, and the law was decided according to the majority, as taught by the principle "follow the majority."

בכל הענינים שנחלקו בהם חכמי ישראל, הנה קודם שעמדו למנין והכריעו את ההלכה בדבר, היו נוהגים בפועל כב' הדעות: במקומו של רב נהגו כרב ובמקומו של שמואל נהגו כשמואל, וכיוצא בזה, ולאחרי זה, היו ענינים מסוימים שבהם עמדו למנין, ונקבעה ההלכה על פי דעת הרוב "אחרי רבים להטות".

The same applies to the question of whether the Pesach offering overrides Shabbat when Pesach eve falls on a Shabbat.

This disagreement had existed for generations. In practice, some followed the view that the Pesach offering does override Shabbat, and therefore brought the offering, while others held that it does not, and refrained from offering it on Shabbat.

So when the text says that “the law was forgotten by the sons of Beteira,” it means they forgot whether this issue had ever been formally resolved through a vote—and if it had, what the ruling had been.

*The Sons of Beteira wanted to decide for their community in that generation how to act when Erev Pesach fell on Shabbat—whether to offer the Passover sacrifice or not. They tried to rely on a decisive ruling or established practice from earlier generations. However, “the law was forgotten” to them, meaning they were unsure whether a definitive decision had ever been made in the previous generation and, if so, what that decision was. Even if such a ruling existed, they also wondered whether it had been definitive and binding for the future, effectively ending further debate (see the previous הערה).*

*Then Hillel came, expressed his opinion, and that became the consensus: the Passover offering overrides Shabbat.*

## The dispute of Rashi and Rabbeinu Tam

We can likewise explain the disagreement about tefillin. There has always been a disagreement about whether the passages should be arranged following the order later associated with Rashi or the order associated with Rabbeinu Tam. There was never a clear consensus ruling on the matter. Some followed one approach, and others followed the other.

ועל דרך זה היה בנוגע להקרבת הפסח בערב פסח שחל בשבת:

המחלוקת אם קרבן הפסח דוחה את השבת היתה מאז ומקדם. ובנוגע לפועל - היו כאלו שנהגו על פי הדעה שפסח דוחה את השבת והקריבו את קרבן הפסח בשבת, והיו כאלו שנהגו על פי הדעה שפסח אינו דוחה את השבת ולא הקריבוהו בשבת.

ומה שכתוב “נתעלמה הלכה מבני בתירא” הכוונה בזה, ששכחו באם עמדו למנין להכריע במחלוקת זו, ואם כן - מה היתה ההכרעה בדבר<sup>10</sup>.

וכמו כן יש לומר, שגם בנוגע לתפילין תמיד היתה מחלוקת (אם צריכות להיות כשיטת רש"י או כשיטת רבינו תם), ולא היתה הלכה ברורה בזה - היו שנהגו כך ואחרים שנהגו אחרת.

10. חמשה קטעים אלו - משיחת שבת פרשת מטות-מסעי ה'תשמ"ב.

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Indeed, tefillin from the time of the Second Temple have been found, some matching the view associated with Rashi, and some matching that of Rabbeinu Tam.

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Therefore, there's no need to explain—as some have suggested—that, according to Rashi's view, the tefillin that matched Rabbeinu Tam's order must have been invalid ones that were buried, or vice versa. Rather, as mentioned above, there was simply no clear, binding ruling on the matter. Different people followed different legitimate practices.

It is obvious that if there had been a clearly stated decision in the Mishnah, the Talmud, or from the Geonim about the correct arrangement of tefillin, then of course both Rashi and Rabbeinu Tam would have known it, and there would have been no disagreement between them. But since no such authoritative ruling can be found anywhere, the disagreement between them was possible.

There are areas in the Torah that are stated in general terms, and the Oral Tradition can interpret it in different ways. Both ways are true, because they both follow the principles of Torah study. The same is true with tefillin: the differing views of Rashi and Rabbeinu Tam represent two legitimate ways of understanding the Torah's command about tefillin. These two approaches always existed—even in the time of Moses.

וכפי שרואים שנמצאו תפילין מזמן בית שני הן כשיטת רש"י והן כשיטת רבינו תם.

ולכן לא צריך לומר כמו אלו שמתרצים שלשיטת רש"י - התפילין שמצאו מזמן בית שני כדעת רבינו תם הן תפילין שנגנזו, ועל דרך זה לשיטת רבינו תם - התפילין שנמצאו כדעת רש"י היו תפילין שנגנזו. אלא כאמור, שלא היתה בזה הלכה ברורה, היו כאלו שנהגו כך, ואחרים נהגו אחרת.

ומובן בפשטות, שבאם היה פסק דין ברור במשנה או בגמרא או בגאונים בנוגע לתפילין, אז הן רש"י והן רבינו תם בוודאי היו יודעים מזה, ולא היה מקום למחלוקת ביניהם. אך כיון שלא מוצאים הלכה ברורה בזה, לכן יכלה להיות מחלוקת בין רש"י לרבינו תם<sup>11</sup>.

זאת אומרת: ישנם ענינים בתורה שנאמרו באופן כללי, ובאופן כזה שיכולים ללמוד זאת בתורה שבעל פה (שהתורה בפירושה ניתנה) בב' אופנים, ושניהם אמת (מאחר שב' אופנים אלו הם בהתאם לכללי לימוד התורה). ועל דרך זה בנוגע לתפילין - שב' השיטות שבדבר (שיטת רש"י ושיטת רבינו תם) הן ב' אופנים בלימוד מצות תפילין בתורה, וב' אופנים אלו היו מאז ומקדם, גם בזמנו של משה רבינו<sup>12</sup>.

11. ארבעה קטעים אלו - משיחת אחרון של פסח ה'תשל"ז.  
12. קטע זה - משיחת שבת פרשת משות מסעי ה'תשמ"ב.

Moses descended from Mount Sinai and told the Jews about the commandment that G-d had told him—to put on tefillin. The commandment itself is written in the Torah, and many of its details were given orally to Moses at Sinai, such as which sections to write, the color of the tefillin, and so forth. However, there were also details that were not told to Moses. For example: in what order to place the sections inside the tefillin—whether in the chronological order as they appear in the Torah, or in a different order.

There was a dispute among the sages of that time—and throughout subsequent generations—about the proper order to follow, and each person did as he thought correct. This continued over many generations. Some Jews arranged the sections according to Rashi's opinion, and others according to Rabbeinu Tam's opinion. Therefore, both types of tefillin were discovered in different caves throughout Israel.

This is something that has not been halachically decided until today, and therefore many Jews have the custom to put on two pairs of tefillin—first according to Rashi's opinion, and then according to Rabbeinu Tam's opinion.

On the other hand, regarding eating chicken with milk, the number of threads in tzitzit, and many other disputes, one halacha was eventually decided, and everyone accepted it. Therefore, everyone is obligated to follow the established halacha, not eating chicken with milk, tying four threads on tzitzit, and so on.

חלקים משיחת י"א ניסן ה'תשל"ז, בלתי מוגה

שיחות קודש ה'תשל"ז, חלק א', עמוד 587 ואילך

ומשיחת אחרון של פסח ה'תשל"ז, בלתי מוגה

שיחות קודש ה'תשל"ז חלק א', עמוד 652

(בתרגום המערכת ובעיבוד קל)

ומשיחת שבת פרשת מטות-מסעי ה'תשמ"ב, בלתי מוגה

תורת מנחם - התוועדות ה'תשמ"ב חלק ד', עמוד 1930

## Key Points:

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- The Sons of Beteira were unsure whether the Paschal sacrifice overrides Shabbat, until Hillel, who served Shmaya and Avtalyon, ruled that it is permitted.
- The core of the doubt was whether the fact that the Paschal sacrifice is offered by a group classifies it as a communal sacrifice that overrides Shabbat, or whether it being paid for by an individual and eaten only by his household classifies it as an individual sacrifice that does not override Shabbat.

- *The Rebbe asks: How is it possible that such a central halacha was forgotten by everyone? Statistically, fourteen years cannot pass without Erev Pesach falling on Shabbat, and it was done publicly with many Jews participating!*
- *A similar question arises: How did halachic disputes develop in mitzvot practiced for generations, like tzitzit and tefillin? After all, one could have checked how tzitzit and tefillin looked in previous generations.*
- *The answer is that in Judaism, disputes have existed from ancient times without absolute resolution, with some groups following one practice and others another. Thus, even in the days of Moses, there were differing opinions about the order of placing the tefillin sections. Some followed one opinion, others another.*
- *In certain cases, a majority ruled a definitive halacha, and everyone had to follow it. But in other cases, differing customs have remained among the Jewish people until today, as seen in the different customs between Sephardim and Ashkenazim.*
- *Similarly here: from ancient times, sages disagreed whether offering the Paschal sacrifice overrides Shabbat, and the dispute was never finally resolved. Communities followed different opinions over the generations.*
- *What the sons of Beteira overlooked was whether a formal count was held and a majority decision reached or not. Hillel ruled that the Paschal sacrifice does override Shabbat, and that is how people practiced.*

## **Takeaway:**

*Disputes among the Jewish people are an inseparable part of our identity. We must embrace the path of our sages, who knew how to disagree sharply with one another, yet always lived in peace, brotherhood, and mutual respect. Even when there are serious disagreements between us, it is very important to respect and love one another, even if someone thinks completely differently from us..*