

פסח שני is a very special day in our calendar. It represents כלל ישראל's yearning to do מצות even when they had a פטור. As R' Elimelech Biderman points out so eloquently in his sefer Around the Year With Reb Meilech, if a person cannot perform a מצוה for reasons beyond his control - if it's an אונס - he is פטור. Yet כלל ישראל came to משה רבינו and said (במדבר ט"ז): אֲנַחְנוּ טְמְאִים לַנֶּפֶשׁ אָדָם לָמָּה נִגָּרַע? Why should we be left out? Why should we not have an opportunity to participate in the wonderful מצוה of פסח קרבן? So Moshe answered them with the classic words: עֲמְדוּ וְאַשְׁמְעָה מֵה' יִצְוֶה ה' לָכֶם. Stand still, wait here, and Hashem will command me regarding you. Rashi says on the spot: this is like a תלמיד who is confident he can always receive guidance from his Rebbe. How fortunate is the human being who can be so assured that whenever he wants, he can speak with the שכינה.

But here comes the קשיא that R' Elimelech raises: isn't this a שטיקל גאולה? How could Moshe Rabbeinu say, "Hang on and I'll talk to Hashem"? Isn't he the מכל האדם?

The Shinever Rebbe, R' Yechezkel Shraga יגן עלינו, gives a fantastic תירוץ. He says, if Moshe Rabbeinu had been relying solely on his own זכותים, he never would have spoken that way. But when he saw the התשוקות - the deep yearning, the burning desire - of כלל ישראל to do a מצוה, he realized that their רצון was so powerful it would surely elicit a response from Hashem. So he said, "Wait, the רצון that you're expressing is so overwhelming and so powerful that this is going to assure that הקדוש ברוך הוא will answer," and in fact Hashem did answer.

R' Elimelech points out that if a Yid cries out, if a Yid really wants something, nothing will stop him from getting a response from Hashem. Nothing. That's a tremendous מוסר for us. We've all had strong desires in our lives, though often those desires weren't for the most appropriate things. But imagine if we took that same energy and yearning and channeled it toward the things we should want: משיח, הצלחה with our Kinder, real נחת. If we davened for those with the same heartfelt cry, "Please, Hashem, give me what I truly need," we would be answered. Bezras Hashem, in the זכות of that genuine effort, we will be answered.

