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## It Depends on You

*In the month of Iyar we celebrate Pesach Sheini. The concept of this mitzvah is intriguing—at the time of bringing the Korbbon Pesach in the Midbar, there were some people who were tamai, and therefore unfit to bring the Korbbon Pesach. They came to Moshe and demanded, “למה נגרע לבלתי הקרב את קרבן יהוה במעדו בתוך בני ישראל”, “Why should we be excluded from bringing the Korbbon of Hashem in its appointed time, with all the Yidden?” Moshe relayed their pleas to Hashem and, consequently, the Yidden were commanded in the Mitzva of Pesach Sheini; that anyone who (for certain reasons) cannot bring the Korbbon Pesach on Erev Pesach has a Mitzva to make up for it by bringing a Pesach Sheini.*

**T**he demand to be allowed to bring the Pesach Sheini seems strange: had Hashem wanted them to fulfill the Mitzva of Pesach Sheini, He would have told Moshe Rabeinu to instruct them in the first place. So if Moshe Rabeinu didn't tell them to bring a Pesach Sheini, it was obviously unnecessary for them to fulfill this Mitzva. How did it make sense to demand a Mitzva that Hashem had deemed unnecessary for them to perform?

If we look at the nature of their complaint, the question becomes even stronger.

The Midrash expresses two opinions regarding the identity of the people who were tamai: either they were tamai as a result of carrying Yosef's casket, or they were tamai because they buried Nadav and Avihu. According to both opinions, however, these men were Gedolei Yisroel, and they surely had absolute faith in

Moshe Rabeinu. On the Yidden as a whole it says “ויאמינו בה' ובמשה עבדו” - “and they believed in Hashem and in Moshe his servant,” how much more so these Gedolei Yisroel. Surely they trusted that if Moshe hadn't told them that they could make up the Korbbon Pesach, it was because Hashem hadn't commanded him about it. So how did it make sense to come and demand from Moshe Rabeinu, “למה נגרע”, - we also want to fulfill this Mitzva?

Only a few months before, they had stood before Har Sinai and heard from Hashem that they would become a “ממלכת כהנים וגוי קדוש” through fulfilling the Mitzvos, and it was therefore incumbent upon them to fulfill all the Mitzvos that Hashem commanded them through Moshe. But how did it make sense to demand a Mitzva that Hashem didn't command them to do?

From here we learn a הוראה נפלאה, an

amazing lesson, in Avodas Hashem. When a Yid feels that he is missing something in Avodas Hashem—Torah or Tefilla—he doesn't depend on anyone, not on Moshe Rabeinu, not even on Hashem כביכול; he pleads and demands “למה נגרע”...

...The Torah says “הכל בידי שמים חוץ” - “everything is in the hands of heaven except for Yiras Shamayim.” When it comes to Yiras Shamayim, Hashem wants the person to demand what he feels is important. And when the person shows his longing and desire, Hashem fulfills his entreaty. As we see in the story of Pesach Sheini: after the Yidden demanded “למה נגרע”, a new Mitzva was added in the Torah, the Mitzva of Pesach Sheini. ■

*(Adapted from the sicha of Pesach Sheini 5744)*