

לכבוד תלמידים החשובים והיקרים שיחיו,

Today is פסח שני. I would like to share with you an important לימוד that we must learn from this יום טוב, which is very yesodosdik all the time but is especially important in these difficult times that we find ourselves in. It is based on the words of Rav Avigdor Miller זצ"ל.

The יום טוב of פסח שני is based on the two fundamental words "למה נגרע". A group of yidden who were unable to be מקריב the פסח came to משה רבינו with a complaint. למה נגרע? Why should we lose out on the great מצוה of פסח because we were טמא? That טענה resulted in the פסח, when they were indeed given a second chance to be מקריב the פסח.

We have to think about this episode. Those yidden did absolutely nothing wrong and they were 100% פטור. אונס רחמנא פטריה. They could have easily said ברוך שפטרני and finished. But instead they said למה נגרע. Although there was seemingly no way for them to be מקיים the מצוה, they *longed* to be מקיים the מצוה. For this they were rewarded with the ability to be מקיים the מצוה, and they were מזכה all yidden like themselves for all future generations.

This tremendous יסוד can be found in the beautiful words of the חובות הלבבות. In שער חשבון שער חשבון, after stating that a person has to make a הנפש of what he is able to accomplish and he should work hard to do so, he writes the following: ומה שלא יוכל להשיגו במעשה, ישיגהו בדיעה, ויתאוהו בלשונו, ויכסף אליו בלבו וכו', והוא חייב לצפות לעתות אשר תשיג ידו ויוכל בהן לשלם מה שיתכן לו מחובות הבורא יתברך. Loosely translated: What a person is unable to accomplish in actuality, he should accomplish with his mind, he should desire it with his speech, he should long for it with his heart, and he should be waiting for the time when he will be able to actualize his desire.

This is the secret of למה נגרע. A true עבד ה' does not throw up his hands and say, "what can I do?" when there is something beyond his reach. Even when his hands are tied, his heart *longs*. He dreams and talks about the day when he will be able to do that which he right now cannot do. There are so many מצוות that we are unable to be מקיים. All the מצוות התלויות בארץ. All the קרבנות. עלייה לרגל. And we may not be able to be קונה all of ש"ס right now. But just because we cannot be מקיים, that doesn't mean we are פטור. We have a חיוב to be מקיים, to talk about it, and to *long* for the opportunity to do so. And by doing so, הקב"ה accepts our מחשבה as if it was a מעשה. חישוב אדם לעשות מצוה ונאנס ולא עשאה מעלה עליו הכתוב כאילו עשאה.

Unfortunately, we find ourselves in a situation in which we are restricted even from the areas of עבודת ה' that we normally are able to enjoy. Of course we accept the challenge הקב"ה has given us and we strive to make the situation the best it can be. Your רביים are all in awe of your מסירות to uphold your standards of התורה, חשקת התורה, and עבודת ה'. But at the same time

we cannot become complacent. We cannot just throw up our hands and say "אונס רחמנא פטריה". We have to *long* for בית חיינו. We have to *long* for תפלה בצבור in בתי מדרשות and בתי כנסיות. We have to *long* for being together with our רביים and חברים. We have to internalize the lesson of למה נגרע.

May I suggest that when we daven the words השיבנו אבינו לתורתך, we should be מכוון that return us to the תורה of the ישיבה הקדושה. To the תורה of our בית מדרש. To sitting with our רביים. To מלחמתה של תורה and פלפול חברים. And when we say the words וקרבתנו מלכנו לעבודתך, we should be מכוון that bring us back to proper תפלה בצבור in a place of השראת השכינה. To קריאת התורה and קדושה and קדיש. Let us *krechtz* with the feelings of למה נגרע. Then we will be זוכה to בקרוב תפלות and bring us together. May the הקב"ה answer our כתוב כאילו עשאו to

Have a wonderful Shabbos.

באהבה וידידות,

שמואל קונסטלינגר