



“You shall offer a new minchah to Hashem”

Man’s Yearning during the Sefirah to Receive the Torah Generates Chiddushim of the Torah on Shavuos for the Entire Year

In this week’s parsha, parshas Emor, it is fitting that we examine the mitzvah of counting the omer—“sefiras ha’omer”—which we are currently performing daily (Vayikra 23, 15): **“וּסְפַרְתֶּם: לָכֵן מִמּוֹחֶרֶת הַשַּׁבָּת מִיּוֹם הַבֵּיאֲכֶם אֶת עוֹמֵר הַתְּנוּפֵה שֶׁבַע שַׁבְּתוֹת תְּמִימוֹת תִּהְיֶינָה, עַד מִמּוֹחֶרֶת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִישִׁים יוֹם, וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה'.”** **You shall count for yourselves—from the morrow of the rest day, from the day when you bring the “omer” of the waving—seven weeks, they shall be complete. Until the morrow of the seventh week you shall count, fifty days; and you shall offer a new meal-offering (minchah) to Hashem.**

The author of the Chinuch (306), one of the Rishonim who counted and catalogued the mitzvos, provides us with a rationale for the mitzvah of “sefiras ha’omer.” It demonstrates our great desire and longing to reach the festival of Shavuos. After all, the entire world and Yisrael were only created for the sake of the Torah. Here are his sacred, inspirational words:

“מִשְׂרָשֵׁי הַמִּצְוָה עַל צַד הַפֶּשֶׁט. לִפִּי שָׁכַל עֵיקָרְן שֶׁל יִשְׂרָאֵל אִינוּ אֵלָּא הַתּוֹרָה, וּמִפְּנֵי הַתּוֹרָה נִבְרָאוּ שָׁמַיִם וָאָרֶץ וְיִשְׂרָאֵל, וְכִמוּ שִׁכְתוּב (יִרְמִיָּהוּ לֵג-כָּה) אִם לֹא בְרִיתִי יוֹמֵם וְלַיְלָה וְגו' [חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שְׁמַתִּי], וְהִיא הָעֵיקָר וְהַסִּיבָּה שֶׁנִּגְאָלוּ וַיִּצְאוּ מִמִּצְרַיִם כְּדֵי שִׁיקְבְּלוּ הַתּוֹרָה בְּסִינֵי וַיִּקְיִמוּהָ, וְכִמוּ שֶׁאָמַר הַשֵּׁם לַמּוֹשֶׁה (שְׁמוֹת ג-יב) וְזֶה לְךָ הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ, בְּהוֹצִיאֲךָ אֶת הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת הָאֱלֹקִים עַל הָהָר הַזֶּה. כְּלוּמַר, שֶׁתִּקְבְּלוּ הַתּוֹרָה שֶׁהִיא הָעֵיקָר הַגְּדוֹל, שֶׁבִּשְׁבִיל זֶה הֵם נִגְאָלִים וְהִיא תְּכַלִּית הַטּוֹבָה שֶׁלָּהֶם, וְעִנְיָן גְּדוֹל הוּא לָהֶם יוֹתֵר מִן הַחֲרוֹת מִעֲבֹדוֹת...”

ומפני כן כי היא כל עיקרן של ישראל, ובעבורה נגאלו ועלו לכל הגדולה שעלו אליה, נצטוונו למנות ממחרת יום טוב של פסח עד יום נתינת התורה, להראות בנפשנו החפץ הגדול אל היום הנכבד בלבנו, כעבד ישאף צל, וימנה תמיד מתי יבוא העת הנכסף אליו שיצא לחירות, כי המנין מראה באדם, כי כל ישעו וכל חפצו להגיע אל הזמן ההוא.”

At the root of the mitzvah is the fact that the essence of Yisrael is the Torah. The heavens and the earth and Yisrael were created for the sake of the Torah. It is the reason that Yisrael were redeemed and taken out of Egypt—so that they would receive the Torah at Sinai and abide by its precepts. It is their purpose and destiny. It is more important for them than the liberation from slavery and bondage.

For this reason—because it is the essence of Jewish life, and they were redeemed and rose to greatness on its account—we were commanded to count the days from the day after the festival of Pesach until the day of the giving of the Torah. Thus, we demonstrate with our very beings our great yearning for that distinguished day that our heart longs for—as a slave eagerly longs for the shadow and constantly counts and reckons for the longed-for time of his liberation. For, the counting illustrates that all of this person’s hope for salvation and desire is to reach that time.

The Redemption of the Body Is on Pesach the Redemption of the Soul Is on Shavuos

If we delve into the explanation of the Chinuch, it becomes apparent that he is teaching us a vital principle regarding the geulah of Yisrael from the galus of Mitzrayim. That geulah incorporated two forms of redemption—a physical, material redemption and a spiritual redemption. Physically, HKB”H redeemed Yisrael from the difficult, bitter enslavement at the hands of their Egyptian masters.

Nevertheless, that geulah was merely a prequel and preparation for the spiritual geulah to follow. As we know,

Yisrael had sunk to the forty-ninth level of tumah in Mitzrayim. HKB”H redeemed their souls and gave them the holy Torah, which guides them and teaches them the proper way to live. This is the message inferred by the passuk (Shemos 3, 12): **“When you take the people out of Mitzrayim, you will worship G-d on this mountain.”**

Thus, the Chinuch explains brilliantly that these two distinct geulos are celebrated on two distinct holidays—Chag HaPesach and Chag HaShavuos. On Pesach, HKB”H primarily redeemed the physical bodies of Yisrael. It began with the exodus from Mitzrayim on the first day of Pesach and concluded with the incredible miracle of Krias Yam Suf on the seventh day of Pesach—when Yisrael passed through the sea on dry land, while the Egyptians who pursued them were drowned. Yet, Yisrael’s spiritual geulah—the ultimate purpose of the geulah from Mitzrayim—was not completed until the festival of Shavuos, when they received the Torah on Har Sinai. In the words of the Mishnah (Avos 6, 2): **“שאינו לך בן חורין אלא מי שעוסק בתלמוד תורה— for there is no free man other than one who engages in the study of Torah.**

In this manner, the Chinuch explains the reason HKB”H commanded us to count the days between Pesach and Shavuos—the occasion of Matan Torah. Thus, we demonstrate that our main cause for rejoice and celebration of the geulah from Mitzrayim on Chag HaPesach is the achievement and completion of the spiritual geulah on Chag HaShavuos, when we received the Torah. The Chinuch articulates this as follows: **“To demonstrate with our very beings our great yearning for that distinguished day that our heart longs for—as a slave eagerly longs for the shadow and constantly counts and reckons for the longed-for time of his liberation.”**

The main reason for the mitzvah of counting the omer according to the Chinuch—to demonstrate our longing to reach the day of the receiving of the Torah—is, in fact, brought down by the Ra”n (end of Pesachim 28a) in the name of a Midrash Aggadah: **When Moshe informed Yisrael in Mitzrayim (Shemos 3, 12), “You will serve G-d on this mountain,” Yisrael said to him, “Moshe Rabeinu, when will this service be?” He replied to them, “At the conclusion of fifty days.” Every individual began counting to himself. This prompted the sages to institute the counting of the omer.**

On Every Chag HaShavuos HKB”H Reveals Chiddushim of the Torah for the Entire Year

I would like to share with our readers a wonderful and valuable idea regarding the tremendous yearning to receive the Torah that we demonstrate through “sefiras ha’omer.” The Sefas Emes (Shavuos 5635) writes: **Just as Chazal wrote (S.R. 28, 6) that all of the neviim received their prophecy from Har Sinai; similarly, every year, every Jew receives on this chag all that he is destined to understand and introduce (new insights and interpretations) in the Torah.**

Based on this, he interprets what we have learned in the Gemara (Pesachim 68b): **“רב יוסף ביומא דעצרתא אמר, עבדי לי עגלא”**—**on the day of Atzeres (Shavuos), Rav Yosef would say, “Prepare a third-born calf for me.” He explained: If not for the influence of this day, how many Yosefs are there in the market place.** Rashi explains: **He instructed his servants to prepare a festive meal for him (from prime calf meat). He explained that if not for this special day that caused me to learn Torah and become spiritually elevated, there are many men in the marketplace named Yosef, what would distinguish between me and them?!** In other words, he arranged a festive meal for his household on every Shavuos to express his joy and gratitude for the chiddushim of Torah that he was inspired with from above throughout the year.

Then, the Sefas Emes (Shavuos 5661) adds a fascinating interpretation of the Mishnah (R.H. 16a): **“בארבעה פרקים העולם נידון”**—**the world is judged at four junctures.** It elaborates: **“בעצרת על פירות האילן”**—on Chag HaShavuos, the world is judged on the fruits of the tree. The Sefas Emes provides the following clarification:

The Torah is called the Tree of Life. Just as a tree yields fruit year in and year out, in similar fashion, the Torah renews its fruit annually. Therefore, on Atzeres, the world is judged with regards to the fruits of the tree—namely, the novel interpretations of the Torah, which is called the Tree of Life . . . Therefore, it is called (Bamidbar 28, 26) the Day of the First Fruit. As the Midrash explains, all the neviim and chachamim received their portion of the Torah on Har Sinai; however, each one presented his message at his specific time. Thus, on every Chag HaShavuos, the time of the giving of our Torah, Bnei Yisrael receive the portions of the Torah

that will be introduced throughout the year. Subsequently, they become a reality, each one at its proper time.

In the Kitvei Kodesh RM”M (334), authored by the great Rabbi Moshe Minder, z”l, he brings down in the name of Rabbi Baruch of Medzhybizh, zy”a, that he used to say that he feared the festival of Shavuos more so than Rosh HaShanah. For, on Rosh HaShanah one is judged primarily on material things: א” קויליטש אראפ” —one loaf of bread more, one loaf of bread less. Whereas on Chag HaShavuos, one is judged on his spiritual accomplishments. Did we study Torah and fulfill its mitzvos properly?

Combining these ideas, we can conclude that the judgment of Chag HaShavuos concerns the portions of the Torah that we received last year on Shavuos for the entire upcoming year. Did we exert ourselves enough to reveal the portions of the Torah that HKB”H revealed to us? If so, HKB”H will continue to bestow upon us a new bounty of Torah on Chag HaShavuos for the entire year to come.

The Mitzvah of Pesach Sheini Was Introduced in the Merit of Their Tremendous Yearning

It is with great pleasure that we will now explain the significance of the mitzvah of “sefiras ha’omer” based on the pesukim related to the mitzvah of “Pesach Sheini” in parshas Beha’aloscha (Bamidbar 9, 6):

”ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשות הפסח ביום ההוא, ויקרבו לפני משה ולפני אהרן ביום ההוא, ויאמרו האנשים ההמה אליו, אנחנו טמאים לנפש אדם, למה נגרע לבלתי הקריב את קרבן ה’ במועדו בתוך בני ישראל, ויאמר אליהם משה עמדו ואשמעה מה יצוה ה’ לכם.”

There were men who had been made impure by a human corpse and could not make the Pesach-offering on that day; so, they approached Moshe and Aharon on that day. Those men said to him, “We are impure through a human corpse; why should we be left out by not offering Hashem’s offering at its appointed time among Bnei Yisrael?” Moshe said to them, “Stand and I will hear what Hashem will command you.”

Rashi comments: **Stand where you are, and I will hear G-d’s response to your request. He was like a student who is assured of hearing a response from his teacher’s mouth. Fortunate is one born to a woman, who is assured in such a manner; for any time that he so wished, he would speak**

with the Shechinah. And so it was; just had he had anticipated. While he stood there, at that very moment, he heard the mitzvah pertaining to the Pesach Sheini offering directly from HKB”H. Here is HKB”H’s response as recorded in the Torah (ibid. 10):

”איש איש כי יהיה טמא לנפש או בדרך רחוקה לכם או לדורותיכם ועשה פסח לה’, בחודש השני בארבעה עשר יום בין הערבים יעשו אותו על מצות ומרורים יאכלהו”

—if any man will become impure through a corpse or will be on a distant road, whether you or your generations, he shall make the Pesach-offering for Hashem, in the second month, on the fourteenth day, in the afternoon, shall they make it; with matzos and bitter herbs shall they eat it. Rashi explains (ibid. 7): **This passage was fit to be said by Moshe like the rest of the entire Torah, but these people were privileged that it should be said by them—for we bring about that which is worthy through one who is worthy.**

We find a tremendous chiddush regarding this subject brought down by the Sifsei Tzaddik (Beha’aloscha 13) in the name of his esteemed grandfather, the author of the Chiddushei HaRim. He writes that the mitzvah of Pesach Sheini became a reality in the heavenly realm at that time in the merit of those individuals’ anguish and sorrow due to not being able to offer the Korban Pesach. In that merit, HKB”H introduced a new mitzvah—the opportunity to offer a compensatory korban on Pesach Sheini.

The affected, impure individuals cried out, **“Why should we miss out?!”** Their claim is difficult to comprehend. After all, they themselves admit that they were in a state of tumah, thereby acknowledging the reason that they missed out. Nevertheless, their anguish was so great at having missed the opportunity to perform this sacred mitzvah that they could not restrain themselves. So, they cried out, **“Why should we miss out?!”** Their fervent desire to fulfill the mitzvah generated a new reality and window of opportunity; the kedushah of Pesach was extended thirty days, and they were able to perform the mitzvah at that later date.

The Yearning to Learn Torah Is the Source of Chiddushim

We know from our sacred sefarim that every Jew has his own, unique portion in the Torah. We express this fact in the middle berachah of our tefilos on Shabbas: **”ותן חלקנו בתורתך”—and**

grant us our portion in Your Torah. Now, let us introduce the incredible words of the Gaon Chida in his sefer Chasdei Avos on Maseches Avos regarding the Mishnah (Avos 3, 8): **“כל השוכח דבר— whoever forgets even a single item of his Torah learning is considered guilty of death.** Here is what he writes:

“אפשר לומר במה שידוע כי כל אחד קיבל חלקו בתורה בסיני, ואם הוא ירא שמים הוא המוציא לאור אשר קיבלה נשמתו, והחידוש ההוא אין אחר יכול לחדשו כי הוא חלקו, ואם זכה וחדש החידוש ההוא אשר קיבלה נשמתו, ואחר זה שכוח מעיקרא, זו רעה חולה, שהחידוש ההוא אין חכם אחר יכול לחדש, וזהו שאמר כל השוכח דבר ממשנתו דייקא, מהשייך לשורש נשמתו ושכחו מתחייב בנפשו.”

Every Jew received his personal portion of the Torah at Sinai. If he is G-d fearing, he will reveal that which his neshamah received. That particular chiddush cannot be revealed by anyone else; it belongs solely to him. If he was privileged to reveal that chiddush that his neshamah received, and he subsequently forgot it completely, it is ominous. For, that chiddush cannot be revealed by any other scholar. This is the message of the Mishnah: “Anyone who forgets a single item of his Torah-learning”—specifically from the Torah belonging to the root of his neshamah--and he forgets it, then he is guilty of death.

This is consistent with what the Chida writes elsewhere in Dvash L’Fee (8, 3): **“האחרונים יכולים לחדש מה שלא יכלו הראשונים, כי— the later scholars are able to reveal chiddushim that earlier scholars could not, because the time for that chiddush had not yet arrived.** Thus, we learn that in every single generation, Torah-chiddushim are revealed that had not been revealed previously. For, this was the decree of His divine wisdom—that these novel interpretations of the Torah must be revealed specifically by the Torah-scholars of that generation. They could not be revealed any earlier, even by earlier scholars resembling malachim.

We can now begin to comprehend the incredible lesson we must learn from Pesach Sheini. Just as the new mitzvah of Pesach Sheini was revealed in the heavens at that time—in the merit of those impure individuals’ burning desire to offer the Korban Pesach, even though they were exempt from doing so—so, too, in every generation, it is impossible to attain the chiddushim of Torah belonging to one’s portion without a similar burning desire. A Jew must yearn with all his heart

to attain the knowledge and wisdom of the Torah; it is that yearning that generates and reveals his portion of the Torah.

This is the message conveyed by the wisest of all men (Mishlei 2, 4): **“אם תבקשנה ככסף וכמטמונים תחפשנה, אז תבין יראת ה' ודעת אלקים:—if you seek it as you seek money, and search for it as for hidden treasures; then you will understand the fear of Hashem, and discover the knowledge of G-d.** Apropos this passuk, we find the following elucidation in the Midrash (Yalkut Shimoni, Mishlei, ibid. 932): **אמר ריש לקיש, אם אין אדם הולך אחר דברי תורה, הם אינם באים אחריו, וכן רבי נהוראי אומר, הוי גולה למקום תורה, ואם אדם מחפש אחריהו, מתוך כך זוכה לחכמה ולבינה, לכך נאמר ודעת אלקים Reish Lakish said: If a person does not pursue “divrei Torah,” they will not pursue him. Similarly, Rabbi Nehorai says: Be exiled to a place of Torah; and if a person searches for them, as a result, he will merit wisdom and insight. Hence, it was said: “And discover the knowledge of G-d.”**

This coincides magnificently with what Reish Lakish himself says in the Gemara (Berachos 63b): **“מנין שאין דברי תורה מתקיימין—אלא במי שמומית עצמו עליה, שנאמר זאת התורה אדם כי ימות באהל— where do we learn that words of Torah can only be retained by someone who is willing to sacrifice himself on its behalf? For, it says (Bamidbar 19, 14): “This is the Torah of a man who dies in a tent.”** This explains very nicely what we have learned elsewhere in the Gemara (Megillah 6b): **“אם יאמר לך אדם, יגעתי ולא מצאתי אל תאמן, לא יגעתי ומצאתי אל תאמן, יגעתי ומצאתי—if a person claims: “I labored and did not succeed,” do not believe him; “I did not labor and I succeeded,” do not believe him; “I labored and I succeeded,” believe him.** In keeping with our current discussion, the Gemara teaches us that through exertion in Torah-study, a person reveals his true desire to attain the wisdom of the Torah; thus, he earns and reveals his unique portion of the Torah.

Yearning for the Torah in His Mother’s Womb: “If only I could relive the months of previous times”

Based on what we have learned, we can explain the following Gemara (Niddah 30b): **“דרש רבי שמלאי למה הולד דומה במעי אמו, לפנקס שמקופל... ואוכל ממה שאמו אוכלת ושותה ממה שאמו שותה... ונר דלוק לו על ראשו, וצופה ומביט מסוף העולם ועד סופו, שנאמר בהלו נרו עלי ראשי... ואין לך ימים שאדם שרוי בטובה יותר מאותן הימים, שנאמר מי יתנני כירחי קדם... ומלמדין אותו כל התורה כולה... וכיון שבא לאויר העולם בא מלאך וסטרו על Rabbi Simlai expounded: To what פיו ומשכחו כל התורה כולה.”**

is a fetus comparable in its mother's womb? To a folded ledger . . . it eats of what its mother eats and drinks of what its mother drinks . . . and a lamp is lit above its head, and it peers out and sees from one end of the world to the other end, as it states (Iyov 29, 3): "When his lamp shone above my head, by its light I was able to walk in the dark" . . . And there are no days during which a person experiences more bliss than during those days (in his mother's womb), as it states (ibid. 2): "If only I could relive the months of earlier times" . . . And they teach him (the unborn child) the entire Torah . . . but as soon as he emerges into the air of the world, a malach comes and strikes him on his mouth causing him to forget the entire Torah.

In the sefer Maalot HaTorah, authored by the brilliant Rabbi Avraham, he explains in the name of his brother, the Gra of Vilna, zy"a, the meaning of this Gemara. The unborn child is taught the entire portion of the Torah that is his to reveal and clarify in Olam HaZeh. Afterwards, as he is born, they cause him to forget what he has learned, so that he will learn it again through his toil and effort in Torah-study and be rewarded for such.

Let us elaborate. It is man's nature to yearn for the good times experienced in his youth. When a fetus is in its mother's womb, without a worry in the world, nurtured by its mother, it is taught its entire portion of the Torah. Yet, when it emerges into the world, it is made to forget all that it learned. Thus, it attains its portion of the Torah through laborious study and exertion. Apropos this process, it is written: "מי יתגני כירחי קדם". By yearning to remember what he learned during those formative months in his mother's womb, he succeeds in revealing the entire portion of the Torah allotted to him.

"Like the Forty-nine Day Counting of Sefiras HaOmer" וכמטמונים תחפשנה

Following this line of reasoning, we will now rise to the occasion and explain why HKB"H commanded us to count the forty-nine days of "sefiras ha'omer" before receiving the Torah on Chag HaShavuot. As it is written: "ויספרתם לכם ממחרת השבת מיום הביאתכם את עומר התנופה שבע שבתות תמימות תהיינה, עד ממחרת השבת. You shall count for yourselves—from the morrow of the rest day, from the day when you bring the "omer" of the waving—seven weeks, they shall be complete. Until the morrow of the seventh

week you shall count, fifty days; and you shall offer a new meal-offering to Hashem.

Regarding this mitzvah, we find a wonderful explanation from one of the Rishonim in the sefer HaRokeiach: "תספרו חמישים יום. כי נ' שערי בינה הם, מ'ט ימים מונים, כנגד מ'ט שערים שמסר הקב"ה למשה, יום. כי נ' ימים מונים עד נ' ימים וכמ"ט מונים תחפשנה"—you shall count fifty days, because there are fifty levels of "binah"; forty-nine days are counted corresponding to the forty-nine levels that HKB"H bestowed upon Moshe . . . In other words, HKB"H commanded us to count forty-nine days of the Omer corresponding to the forty-nine levels of "binah" that were revealed to Moshe. We learn in the Gemara (R.H. 21b): "החשים שערי בינה נבראו בעולם, וכולן—fifty gates of "binah" were created in the universe; they were all given over to Moshe except for one—as it is written (Tehillim 8, 6): "You have made him slightly less than G-d."

The Rokeiach concludes: "לכך מונים עד נ' ימים וכמ"ט מונים תחפשנה"—he associates the passuk from Mishlei cited above with the counting of the Omer: "If you seek it as you seek money, and search for it as for hidden treasures; then you will understand the fear of Hashem, and discover the knowledge of G-d." The passuk employs the term "וכמטמונים", which means "like hidden treasures"; however, it can be broken down to read "וכמ"ט מונים"—like forty-nine, we count. Thus, he interprets this term as an allusion to the forty-nine days of Sefiras HaOmer that we count prior to Shavuot.

To achieve a better understanding of the association the Rokeiach draws between the simple reading of the passuk: "אם תבקשנה ככסף וכמטמונים תחפשנה" and the allusion he finds in the word "וכמטמונים", let us refer to the Ra"n cited above (End of Pesachim) regarding the rationale underlying the mitzvah of Sefiras HaOmer. He cites a Midrash Aggadah: "When Moshe informed Yisrael in Mitzrayim: "You will serve G-d on this mountain," they inquired of him, "When will this service take place?" He answered, "At the conclusion of fifty days." Hence, each individual began counting for himself. This prompted the sages to institute the counting of the Omer.

Let us provide an explanation based on our current discussion. As mentioned, the Torah incorporates forty-nine levels of "binah" that were revealed to Moshe Rabeinu. He graciously passed them on to Yisrael—to each individual according to his capabilities. As we have shown, revelations of

Torah knowledge depend on desire and yearning. Therefore, when Moshe informed Yisrael that they were destined to receive the Torah, their yearning began, and they started counting the days until their desire would be gratified by receiving the treasured Torah. As a reward for their yearning, they were privileged to have the forty-nine levels of “binah” revealed to them, corresponding to the forty-nine levels of yearning demonstrated during the forty-nine days of the Omer.

This process repeats itself annually in anticipation of Chag HaShavuos. Forty-nine days are counted to express our yearning to receive the forty-nine levels of “binah” on Shavuos once again. In this manner, we are privileged to receive the Torah anew on every Chag HaShavuos.

This explains very nicely the connection between the simple reading of the passuk under discussion and its inherent allusion. Understood simply, the passuk is telling us that it is impossible to attain the knowledge and wisdom of the Torah unless one searches for it and yearns for it, as he would for silver and hidden treasures of gold: «אם תבקשנה ככסף וכמטמונים» «אם תבקשנה ככסף וכמטמונים: ודעת אלקים תמצא»—**if you seek it as you seek money, and search for it as for hidden treasures; then you will understand the fear of Hashem, and discover the knowledge of G-d.** For, the yearning generates and reveals his portion of the Torah that had been concealed heretofore.

The coincides beautifully with the inherent allusion in the passuk related to the words: “וכמטמונים תחפשנה”. We count the forty-nine days of the Omer annually to express our fervent desire and yearning to receive the Torah. In this merit, the forty-nine levels of “binah” incorporated in the Torah will be conferred upon us on Chag HaShavuos. Similarly, whenever a person wants to attain new insights into the Torah, he has to labor, search and yearn for them, just as he did during the forty-nine days of counting the Omer--“וכמטמונים”. Solely in this merit will the levels of “binah” be revealed to him.

We have now been enlightened as to the meaning of the passuk: “וספרתם לכם ממחרת השבת מיום הביאכם את עומר התנופה שבע שבתות תמימות תהיינה, עד ממחרת השבת השביעית תספרו חמישים יום”. As Rashi explained, the Torah commands us to count forty-nine days until the fiftieth day but not including the fiftieth day. By doing so, we express our tremendous yearning to receive the Torah anew on Chag HaShavuos. Then, the Torah explains the purpose of this process: “והקרבתם מנחה חדשה לה” —in the merit of this yearning, we will be privileged to offer a “**new offering**” to HKB”H—namely, the chiddushim of Torah that descend on Chag HaShavuos for the entire year.

Our thanks and blessings are given to those who donated for the publication of our weekly dvar Torah for the merit of אחינו בני ישראל

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