

'עמוד א

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TORAH OF THE AMSHINOVER REBBE

וספרתם לכם ממחרת השבת מיום הביאכם את עומר התנופה

The אור המאיר quotes the ספרים what is well known that as a result of the distress of Bnei Yisroel in Mitzrayim their דעת, intellect, was in גלות. Consequently, they were not able to notice the greatness of Hashem in the form they have inherited from the אבות. At the time of redemption, however, when they have witnessed the fall of Mitzrayim amid the miracles of Hashem they were then able to realize again with utmost clarity that the world was created and is led by Hashem. And so, the דעת was redeemed from its גלות.

Although the דעה was not any longer in גלות, the motions that impact perceptions, remained. Meaning, they were unable to integrate into their physical sphere the recognitions they have recognized about Hashem. Because, although they became aware of the greatness of Hashem, their negative traits and desires remained in force, which prevented influencing their actions.

To support the Bnei Yisroel to overcome their negativities, Hashem commanded to count העומר for seven weeks immediately after leaving Mitzrayim. With its mission to help all the internal motives to become absorbed with the faith and recognition of Hashem the Bnei Yisroel became aware of on the Night of Pesach. This is to be achieved by bringing awareness of Hashem to all of your actions, large and small. Similarly, all actions should also be performed as if standing before Hashem, king of the world, who is alert of all your whereabouts. This is indeed the core purpose of ובדעת הדרים, to train and introduce your מדות with your awareness, as the Pasuk says (מלאון (משלי נד, ל), with knowledge are its rooms filled.

This can be further explained according to R' Tzadok (מחשבות חרוץ) who says that ספירת העומר does not require any form of action. The מצוה is to merely count, which stresses the importance of expanding your awareness to your entire behavior. Because, one of the purposes of counting in general is to get to know where one is standing.

The purpose of טומאת מצרים was to make the Bnei Yisroel unreflective of Hashem. Later, by the the revelation of Hashem was so great that all concealments were eliminated, and Hashem was powerfully recognized. Therefore, the mission that remains is to continue and recognize Hashem beyond the end of the revelation. Hence, the Pasuk says בירכם... וספרתם לכם the next day when you begin applying your own efforts to support yourself, devote

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the first portion to Hashem. By doing so you recognize that all your doings are from Hashem. As a result, the energy of the טומאה diffuses. Which means, all the forces that prevent one from recognizing Hashem becomes nullified and קדושה can take place within your actions.

This is the meaning of the word ספירה, which is also the same root as ספיר, which means transparent. To purify your גוך that no interferences should interfere with recognizing Hashem in nature.

The אור המאיר concludes that purification is the proper preparation to become a vessel to receive all the שבועות in שבועות. So, the Torah should shine within you for the entire year.

With Hashem's wish should we be zocheh to remember Hashem in all of our actions and through this to purify and be prepared for the Yom Tov שבועות. We should be redeemed speedy in our days. אמן

(סעודה שלישית פרשת אמור תשפ״ב לפ״ק)

בעיניך העומר קלה בעיניך...במדרש (כח, ו) ריש לקיש אמר... לעולם אל תהי מצות העומר קלה בעיניך.

The Midrash discuses various miracles that happened in the זכות אנומר ס זכות. The מפלה מפלה מצוות העומר is also included as part of the miracles. The Midrash says that המן הרשע went to observe how המן learns with his עומר. המן and they were studying then the mitzvah of the מעומר. המן your small amount of a שעורים עומר שעורים שעורים.

The Midrash continues, at the time מרדכי was riding on the horse he recited the Shema. Perhaps, we can infer that at the time רשעים are defeated and we see the greatness of Hashem it is an opportune time to embrace to be מקבל עול מלכות שמים.

With Hashem's help that in the zechus of reading the parshah of the Omer and in the zechus of ספירת העומר there should be a defeat to מקבל עול מלכות and we should be zocheh to be מקבל עול מלכות.

(אחר אמירת לחיים תשפ״ב)

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