



עמוד א'

TORAH OF THE AMSHINOVER REBBE

וספרתם לכם ממחרת השבת מיום הביאכם את עומר התנופה

The 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 דעת was not any longer in גלות, the מידות, the emotions 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 ספירת 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 ספירת העומר, to train and introduce your מדות with your awareness, as the Pasuk says ובדעת חדרים (משלי נד, ל), with knowledge are its rooms filled.

This can be further explained according to R' Tzadok (מחשבות חרוץ י) 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 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 וספרתם לכם... והבאתם את העומר ראשית קצירכם. ממחרת השבת, the next day when you begin applying your own efforts to support yourself, devote

