



SICHA – 11 NISSAN 5742-1982

*Free Translation**

"Sefirat Haomer" means counting the days. He doesn't count actions, he doesn't count words, he doesn't count thoughts; he counts days! One day passes. Then, when twenty-four hours pass, he counts "two days." Twenty-four hours later, he counts and says that it is "three days."

Looking at this literally and considering the meaning of the words, even before we mention the words "of the Omer," what does the Mitzvah entail? Counting days!

That seems to make no sense: If you think about the meaning of counting, it is to ensure that things don't get lost, that they can't be taken away, that the person should know exactly where he stands so that he may accomplish something with it.

The one single thing in the world that a person has absolutely no control over —it can't be taken away from him, and he can't lose it, is time!

When a moment or a day passes, the person has no control; whether the day will pass or not, is not dependent on him!

The world continues along its set path, and God established within it that certain things "never stop." God established that one moment follows another, no more and no less; there are never two moments at once, and never is a moment lost, since the Torah of Truth declares that "it will never stop."

A "wise person" may therefore ask, "What are you accomplishing by counting?" He can't lose it; nobody can take it away from him, and he can't add to it.

Nevertheless, the Torah tells us that it is a Mitzvah, for which a Jew is obligated, to count days!

The reason for this is because the days have a purpose, in this case, it is

"for the Omer" —to remind us that they used to bring an Omer offering, with all of the details involved. If he doesn't count this day "for the Omer," he loses this day!

From this we derive a practical lesson —a wonderful lesson and an extremely imperative lesson. If a Jew looks at the clock and it does not alarm him that a moment has

*) Taken from the Subtitles that appear on the screen



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passed by, as he looks at the clock and does nothing. It is not merely that he missed the opportunity to do a Mitzvah; he lost that moment completely!

"Man is born for toil." He was given this moment to fulfill God's mission — to create out of this moment something dynamic, something meaningful, a content that is connected with the Creator of time.

As the Maggid of Mezritch taught, and this is also a fundamental principle in Torah, that just as every creation in this world, God created time.

"G-d did not create anything in His world for naught." God created this moment in time, and He "renews it out of His goodness, constantly every day" —as the Ba'al Shem Tov explains that every moment the entire process of creation is re-enacted, including the recreation of time.

God appoints every person, especially a Jew, to be his agent, to count the days; to ensure that every day is connected with something positive. —In this instance and these days, connected with "the Omer," and the rest of the time, connected with "man was born for toil."

When the Mussar books mention the fact that "man worries about the loss of his money, and does not worry about the loss of his days," it is not stating this as a proper approach, Heaven forbid. It is being stated in the strongest form of protest. How can this be?! If you are worried about losing money, how much more so must you worry about the loss of days!

The claim that nothing was lost is not true, he lost a day of his life, which had the potential to be a "complete" day.

Regarding the first Jew it says "And Avraham was old, coming along in days." The Zohar explains that Avraham came "with all of his days." He had something to show for every day. It was clearly recognizable as "Avraham the Jew's" day!

