



## SICHA – LAG B'OMER 5747-1987

*Free Translation\**

First and foremost, there's a lesson from the counting itself.

What is the counting about? The Torah of Light explains to us that when the Jews went out of slavery for the first time, from the exile in Egypt, they counted the days: When will we attain "you will serve God on this mountain," receive the Torah on Mount Sinai?

This is expressed in the manner of counting. We don't count the days using sequential numbers, "this is the *first* day, this is the *second* and *third* day," until the thirty-third day and on. Rather, we count—and every detail is exact, on the second day we say, "Today is *two days*."

In addition to the accomplishment of the day itself, subsequent to the first day, we still have the first day's inspiration. So too, on the thirty-third day, there is the effect and influence of days of counting the Omer, whatever they were counting.

What were they counting? Says the Torah: On their way out of Egypt, the Jews knew that they would receive the "hidden treasure," God's most precious possession.

You have just stated "In the beginning, God created heaven and earth." God created the entire world, all the heavens and the entire earth and everything in them. Yet, Torah tells us, that does not have the value of God's most prized possession, the Torah. It is so precious that it is "hidden," it is concealed even from the greatest angels.

And to whom was this Torah given? To the ones who "You chose," to the Jewish People.

It is given as soon as a Jewish child is born, for we immediately proclaim that "the Torah that Moshe commanded us is the inheritance of the Congregation of Yaacov" —every Jewish child, immediately upon birth, inherits the entire Torah, for all eternity.

Until the Giving of the Torah, it was concealed even from the greatest angels. Yet, it was given, and given directly from God's hand in the most complete and open manner possible.

To such an extent, that as soon as a young child begins to talk, we already teach him the letters of Torah. In fact, even earlier—as soon as he or she is born— we decorate the walls of his room with verses from Torah. And later, as the child goes to sleep, the parents sing to

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\*) Taken from the Subtitles that appear on the screen



## פרשת במדבר

him —in the Jewish custom— about how Torah is the “best material,” and how it is better than the most precious things in the heavens and the earth “and their hosts.”

When we gather Jewish children, each and every one of whom has inherited the entire Torah, and we count that there are already thirty-three days that we have been keeping count. When we count, we don’t forget about the thirty-second day, Heaven forbid. Rather, we are adding even more; we now have a thirty-third day. And, we will continue to add more and more days, until we reach the time of the Giving of the Torah —“Seven complete weeks shall they be.”

Then, God gives the Torah anew, with a new vitality and a new strength and a new source of blessing. That energy allows us to ensure that “you will follow My statutes and guard My commandments.” This brings all of the blessings enumerated in the Torah portion, which include all possible blessings.

If we ready ourselves for this great event —especially on Rabbi Shimon Ben Yochai’s “Day of Celebration,” on Lag B’Omer— and make strong resolutions, we receive the Torah’s assurance that when we continue to grow, level by level, day by day, until we reach the time of Giving of the Torah, healthily and happily.

Especially since each one of you will be in a synagogue to hear the reading of the Ten Commandments, and the blessings recited over them anew —to which everyone replies Amen— when he says “the Giver of the Torah,” in present tense, that God gives the Ten Commandments anew and they include the entire Torah.

The resolutions made on Lag B’Omer, which is a “Day of Joy” and joy breaks through all boundaries, ensures that all of these things will come to pass in an even stronger way.

There should also be an addition, in the preparation that each of you makes, adding greater light each day, and illuminating both yourselves and your surroundings.

This is the general lesson of the Sefirah days: A Jew knows—and applies this lesson for the entire year— that every single day he must remember and count: When will I grow even more in areas of Torah and its Mitzvot, and do them in a manner of “like new” and “new” — “the Giver of the Torah” in present tense—and with joy.

God then helps him and blesses him, that he is able to accomplish all this in a very great manner.

