



Affecting all Worlds by Counting

24 Iyar, 5748-1988

What constitutes the commandment to count the Omer? Counting the 49 days of the Omer is really one single Mitzvah, – the Torah mentions this commandment only once: “Count for yourselves following the Sabbath.” We are obligated to count these 49 days of “Sefira” – it is a single commandment. The Torah goes on to tell us that this counting goes on for 7 weeks; that we are to count each day individually throughout the seven weeks, for a total of 49 days. A day is defined by the progression of the sun and the moon:

God created the world to be day and night, “without rest.” Every day is comprised of a day and a night, without exception; and so it has been, unchanged, since creation.

It has continued in this manner for thousands of years, even prior to the Giving of the Torah.

This is connected not only with Jews, but it has been so since before Sinai, the birth of the Jewish nation. The same sun and moon shine for all creations in the world, both Jew and non-Jew, as well as animal and plant life.

Even inanimate matter is infused with the warmth or heat of the sun, as well as the light of the moon – as mentioned often, there are plants which grow from moonlight.

Moreover, the changing of the oceans’ tides, and the course of rivers, is affected by, and dependent upon the moon’s influence here, below. As well as the previously mentioned nocturnal plants.

So the effect of the sun and moon is spread throughout time throughout space – the entire world, affecting everyone – men, women, children, animals, plants and inanimate matter – all observe and are impacted by the them throughout a day.

So we tell the Jew, when it is time to count the days of the Omer, God has commanded and given us the task to count that day; through this counting, one unifies 49 days, and makes them into one Mitzvah – one object according to Torah.



פרשת תזריע-מצורע

And through this, as we say in the blessing after counting the Omer, we “cause abundant bounty to be bestowed upon all the worlds.” Through Jews counting the Omer, men, women & children – toddlers, boys or girls, the Torah tells us that their counting “elicits bounty for all the worlds”!

And we do not say merely “bounty,” rather, they elicit “GREAT bounty!”

This is the power given to a Jew: Not only can you affect those nearby, in synagogue, study-hall or in your own home – rather, through one single blessing, you affect all the worlds!

And it does not matter where you make the blessing – be it at home, or even in a field; even in a desert where there are no people. If there is a Jew there, who recited a blessing & mentions God’s name, God bestows his great bounty. Regardless of the fact that he’s in a wasteland and no one can hear him, God, Who continuously creates and controls all the worlds, hears him. God hears us wherever we are, even in a wilderness.

Surely there is an even greater affect when it is recited along with other Jews, and even more so with men, women and children, or a great multitude, for “a greater assemblage is an honor for the King.” Others will be influenced by his behavior, which ultimately results in his adding to his own service of God.

Influencing others will surely improve his service of God – when one sees the benefits of his influence, even on small children to improve their Yiddishkeit, and to add in their performance of Mitzvot. And these additions become a part of our collective service of God; and hastens the redemption for all Jews – through this added service of God. And, as mentioned, the effect of this is especially visible now, in these days of Sefira.

