

Dvar Torah by Rabbi Chanoch Yeres

to his community at

Beit Knesset Beit Yisrael, Yemin Moshe

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EMOR

The daily counting of the Omer carries us from the period of Pesach until Shavuot. The mitzva is mentioned in this week's parsha to count the time elapsed during this span of time. This connection transforms two distinct holidays and their corresponding historical events into one integrated redemption process. We should celebrate the freedom from Egypt while focusing on Shavuot and the Sinai Revelation. We need to recognize Shavuot and receiving the Torah as the culmination of Pesach.

The question is asked why is there no mention of the Exodus from Egypt or receiving the Torah in connection with counting the Omer? Instead, S'firat HaOmer seems just to enumerate the days from the korban Omer until the Korban of the Two Loaves, seven weeks later. Why did the Torah choose these grain offerings to establish the link between Pesach and Shavuot?

Ramban anchors the agricultural significance of the Holidays. In addition to the historical commemorations on each holiday, each Holiday also provides the opportunity to thank G-d for reaching a milestone in

the agricultural cycle. This may explain why our Parsha presents these offerings as seasonal imperatives, emphasizing that the Omer is brought at the time of the beginning of Spring and that the "Two loaves" are brought at the period of "First fruit".

Why the need for this bond between the Counting of the Omer, the agricultural cycle and the Holidays?

One may answer that the significance of the counting does lie in it joining the historic events of Pesach and Shavuot, alone. The Torah not only connects the holidays but also teaches us an important lesson. There is essence in the character of this connection. By noticing the means the Torah uses to present the mitzva of Counting the Omer, we realize that the historical process transcends us from Egypt to Sinai as naturally as the agricultural cycle itself. 🏰