

# BITACHON LESSON FROM THE PARSHA

## פרשת אומר אל הפהנים תשפ"ו – Of Barley & Bitachon

וּסְפַרְתֶּם לָכֶם מִמְחֶרֶת הַשָּׁבֹת מִיּוֹם הַבְּיָאֲכֹם אֶת עֹמֶר הַתְּנוּפָה שֶׁבַע שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה

Starting on the day after the first day of Pesach — from the day you bring the Omer offering — you must count for yourselves seven complete weeks. (Vayikra 23:15)

Chazal teach us that the counting of the seven weeks between Pesach and Shavuos are designated as an annual preparation for Kabbolas HaTorah (See Sefer Hachinuch Mitzvah 306) The Torah, however, does not overtly mention this. Rather, the Torah links the counting of these weeks to the Korban Omer. In fact, we refer to this time period as "Sefiras Ha'Omer", and the Bracha we recite over this daily countdown makes no reference to Kabbolas HaTorah, and only indicates that we are commanded to count from the offering of the Omer.

What is going on here? Why do we totally disregard any mention of Kabbolas HaTorah if this is the ultimate purpose of this countdown, and instead focus on the seemingly unrelated Korban that was brought at the onset of our journey to Har Sinai?

Rav Ahron Kotler Zatzal explains that the lesson of the Korban Omer is much more important and integral than it seems. The Korban Omer teaches us that everything that we have comes directly from Hashem.

We are prohibited from eating **חֲדָשׁ**, grain from the new harvest, until we first designate the first cut to Hashem, via the Korban Omer that was brought on the 16th of Nisan. This ingrains Bitachon into our consciousness. This helps us internalize that Parnassah comes from Hashem, and we should trust and rely on Him to provide for us. (it is no coincidence that this Korban is called **עֹמֶר**, the same term of measurement the Torah (Shemos 16:16) uses for the Mann, the bread of Emunah and Bitachon, **לֶקֶטוֹ מִמֶּנּוּ אִישׁ לְפִי אֲכָלוּ עֹמֶר לְגִלְגֻלֹת**)

Without Bitachon we would be unable to dedicate ourselves to a life of Torah; after all, how would we focus on Torah and Mitzvos if our every waking moment had to be consumed with endless Hishtadlus?

Without Bitachon we would be unable to live a life of Menuchas Hanefesh; after all, we would have to be continuously worried, anxious and fearful of everything from Parnassah to Shiduchim, health to raising children, politics to the weather, and everything else on our shoulders, including world peace!

Only when we have Bitachon, do we understand that we don't need excessive Hishtadlus for Parnassah, we don't need to be prisoners to the media 24/7 (or at all), and we don't

need to live in crisis mode at every turn. Only when we live with Bitachon can we find time – or make time – for significant amounts of Torah, Tefilah, Chesed and Avodas Hashem in our life.

Yes, during these seven weeks we are preparing for Kabbolas HaTorah and we are eagerly counting the days until we will once again receive the Torah from Hashem. The key to ensuring that this countdown to Har Sinai is done properly is specifically to do it via the Korban Omer - a symbol of firm Bitachon - as Bitachon is the foundation of Kabbolas HaTorah!

This, says the *Rosh Yeshiva Zatzal*, is also why we begin the Omer count immediately after the first day of Pesach, as the miracles and revelations that we experienced at Yetzias Mitzrayim give us a tremendous boost of Emunah and Bitachon, and that catapults us to Kabbolas HaTorah!

This goes even further.

The Korban Omer brought at the onset of the countdown, consists of barley – animal feed – while the **שְׁתֵי הַלֶּחֶם** brought at the culmination of the counting, consists of wheat – human food. The reason for this is to teach us that without the Torah as our compass for life, we are no better than animals. This is similar to what the Gemara (Sotah 15a) teaches us about a Sotah; she must bring a barley offering to signify her animalistic behavior in engaging in immorality and infidelity.

When we began our journey to Sinai, before accepting the Torah, we were rooted in our animalistic nature. Only when we reached Sinai, and proclaiming **נַעֲשֶׂה וְנִשְׁמָע**, were we elevated to a higher status of humans with intellect. (See MaHarsha, Chidushei Agados, Rosh Hashana 16a and Aruch Hashulchan Orach Chaim Siman 489:3)

The Korban Omer represents a life of Emunah, Bitachon, Da'as, Torah, and connection to Hashem. The Korban is extremely integral to our annual journey from Mitzrayim to Sinai; it is integral to our very existence!

A Yid without Emunah and Bitachon is akin to an animal.  
**לֶקֶטוֹ מִמֶּנּוּ אִישׁ לְפִי אֲכָלוּ עֹמֶר לְגִלְגֻלֹת**

A Yid without Torah is akin to an animal.  
**כַּאִישׁ אֶחָד בְּלֵב אֶחָד**

Let's not just count the Omer; let's internalize its lessons, and arrive at Har Sinai as elevated humans - **בְּרוּךְ הַגֵּבֵר אֲשֶׁר יִבְטַח בְּה'** - worthy of receiving Hashem's Torah!



**Good Shabbos!**