

MAN SOARS THROUGH INITIATIVE



YadAvNow.com Weekly Video Series: Nasso

Rabbi Yosef Kalatsky

The Blessing of Bnei Yisroel

CLICK TO VIEW!



Deeper Meaning into the Kohanim's Blessings

CLICK TO VIEW!



The Kohanim's Obligation to Bless

CLICK TO VIEW!



The Basis to Have a Relationship with Hashem

CLICK TO VIEW!



Encrypting the Blessing for All Contingencies

CLICK TO VIEW!



1. The Kohen blesses the congregation with three blessings.
2. First blessing: G-d should bless you & watch over you.
3. Rashi: G-d should bless you with material wealth and your possessions should not be plundered.
4. G-d provides divine protection to retain the blessing.
5. Ohr Hachaim Hakadosh: G-d should protect you from any negative influence due to the material.
6. Sforno: The objective of the material is to provide all that is necessary for the spiritual.
7. "If there is no flour, there is no Torah."
8. Second blessing: G-d should bring illumination upon you.
9. After your needs are satisfied, G-d should illuminate your eyes to see His wonders from His Torah & actions.
10. You will see His wonders and divine providence.

MAN SOARS THROUGH INITIATIVE



YadAvNow.com Weekly Video Series: Nasso

Rabbi Yosef Kalatsky

When The Terrestrial Supersedes the Celestial

CLICK TO VIEW!



1. G-d's intent in creation was to dwell on the terrestrial with Man – not only on the celestial.
2. He commanded Man to not eat from the Tree of Knowledge.
3. Adam failed – causing G-d to remove Himself from the terrestrial; He ascended to the 7th Heaven.
4. Avraham's good deeds caused G-d to descend from the 7th to the 6th Heaven.
5. Yitzchok, offering himself as a sacrifice, caused the Divine Presence to descend to the 5th.
6. Why was Moshe able to reinstate G-d's Presence onto the terrestrial?
7. Moshe was the only one qualified to receive the Torah.
8. The objective of creation was that there should be a Jewish people and the Torah.
9. Moshe brought creation to fruition as the location for the Torah to be fulfilled.
10. Moshe was therefore able to bring G-d's Presence to the terrestrial.

Ensnaring the Suspected Adulteress

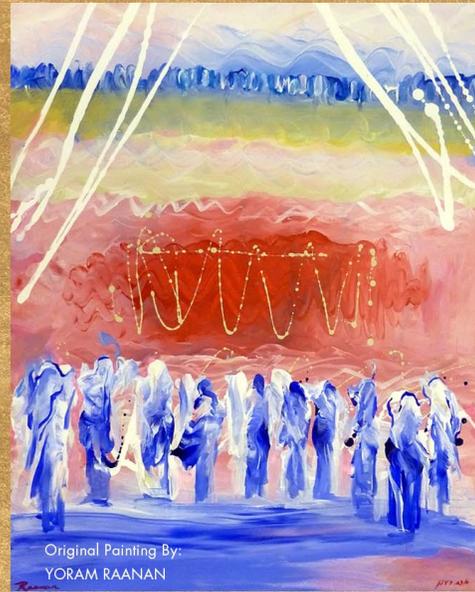
CLICK TO VIEW!



1. The suspected adulteress claiming innocence is brought to the Kohen for the ritual of the Sotah.
2. Sotah is juxtaposed to the portion of the tithes given to the Kohen.
3. If one withholds the tithes from the Kohen he will be forced to come with his wife as a suspected adulteress to the Kohen.
4. Because Aaron participated in gathering the gold for the golden calf it was decreed his 4 sons should die.
5. Moshe's supplication annulled 50% of the decree.
6. Why were Aaron's adult sons liable for their father's sin?
7. Midrash: They died because they officiated after they drank wine, or acted on their own without consulting with Moshe.
8. Due to Aaron's piety they should have merited clarity not to err as they had.
9. Because Aaron deserved suffering for his role in the golden calf his two sons were not given clarity.
10. Their failing was their own.
11. Had the husband not withheld the tithes from the Kohen, his merit would have protected his wife from not having an interest in another man.

Weekly Torah Commentary Series: Nasso

MAN
SOARS
THROUGH
INITIATIVE



Original Painting By:
YORAM RAANAN

The Profound Effect of Environment

Torah: The Jewish people traveled in the desert in a specific formation. The tribe of *Levi* encircled the center camp, which was the Camp of the Divine Presence (*Machne Shechina*), the location of the *Mishkan*. The Jewish people were comprised of four camps, each being made up of three tribes.

Torah: “*Moshe, Aaron* and their children were adjacent to the Camp of *Yehudah*.” Included in the camp of *Yehudah* were the tribes of *Yissachar* and *Zevulun*.

Midrash: “It is good for the *tzaddik* (devoutly righteous) and it is good for his neighbor. Because *Yissachar* and *Zevulun* were the neighbors of *Moshe*, who was engaged in *Torah* study, they became great *Torah* sages. As it states in *Psalms*, ‘*Yehudah* the legislator of law...’ The children of *Yissachar* were ‘*yodei binah*’ (those who possessed special insight and clarity). From them came 200 individuals who were qualified to be the head of the *Sanhedrin* (High

Court of Israel). Even the tribe of *Zevulun*, who were seafarers involved in providing the material needs of the tribe of *Yissachar* to support their *Torah* study, had amongst them scribes.”

Although the tribe of *Yissachar* did not engage with *Moshe* to a greater degree than the other tribes, they nevertheless achieved a unique dimension of *Torah* scholarship. This is attributed to the fact that they were in the proximity of *Moshe* who was continuously engaged in *Torah* study. This is based on the principle, “It is good for the *tzaddik* (devoutly righteous) and it is good for his neighbor.” Being a neighbor alone, is sufficient cause to be the beneficiary of the *tzaddik*’s presence.

Torah in the Portion of *Vayeitzei*: “*Yaakov* departed from *Beersheva* and went toward *Charan*.”

Rashi citing *Chazal*: “Why is it important for the *Torah* to tell us from where *Yaakov* departed, it would have been sufficient to tell us that *Yaakov* was going to *Charan*.”

Midrash: The *Torah* is teaching us that when a *tzaddik* leaves a location it loses its radiance, beauty and splendor. This is true in a general sense. However, in order for the impact of the *tzaddik* to be more profound, one must be in his direct proximity.

Gemara: The *Torah* is not “an inheritance (*yirusha*).” It is not something that is automatically transferred from one generation to the next. Even if one’s father is a great *Torah* sage, if the child does not engage in *Torah* study, he will not be a beneficiary of his father’s *Torah* knowledge. The *Torah* itself is a “*morasha*” which is a tradition that is incumbent on one generation to transmit to the next.

Although one’s initiative is a prerequisite to acquire the *Torah*, one’s potential and growth is determined by one’s merit. *Yissachar* and *Zevulun*, being exposed to the presence of *Moshe*, the transmitter of the *Torah*, merited a unique potential which allowed them to ascend to unusual heights of *Torah* proficiency. This impact had a far-reaching effect. It was not limited to the generation that had been exposed to *Moshe*. It also affected their generations that followed. As *Chazal* tells us, 200 members of the tribe of *Yissachar* were qualified to be the head of the *Sanhedrin*.

The *Vilna Gaon* explained to his students, who were few in number, the inner workings of the transmission of *Torah* between a teacher (*rebbe*) and his disciples. He said that a *rebbe* receives a degree of Divine Assistance to be able to process, retain, and transmit the *Torah*. The students become beneficiaries of the Assistance that he receives because of their relationship with him.

It is similar to a large vessel of oil that is surrounded by smaller vessels. As the large vessel is filled with oil it overflows into the smaller vessels that surround it. As a result of this ongoing source of fuel, the smaller vessels are able to continue to illuminate. This is identically the reality of the relationship between a *rebbe*/teacher and his students. The *rebbe*, because of his dimension of spirituality, merits a certain degree of Divine Assistance. His intimate circle of students who are dedicated and negated to him, become the beneficiaries of that influence. Thus, enabling them to become great *Torah* sages in their own right. This is the reason, the students of the *Vilna Gaon*, had developed into unique and influential *Torah* sages whose effect upon the Jewish people continues until the end of time.

Seeing Beyond the Obvious

Torah: “It was on the day that *Moshe* finished erecting the Tabernacle...”

Midrash: “King Solomon writes, ‘The one who cares for the fig tree is the one who will eat its fruit. And the one who watches over his master shall be honored.’ G-d does not withhold the just reward from any creature. For whatever one toils and sacrifices, G-d does not withhold reward from him. This is the meaning of the words of King Solomon.”

Torah: If one comes upon the remains of an animal that was mauled in the field (not ritually slaughtered), one is not permitted to partake of it. One should give it to the dog.

Gemara in Tractate Chulin: The reason for this is, “G-d does not withhold the just reward from any creature.” At the time of the tenth plague in Egypt, the killing of the first-born, G-d had said that the dogs should not bark. Because the dogs had restrained themselves and did not bark, G-d rewarded them. The remains of the animal found mauled in the field should be thrown to the dog. We learn from this passage that G-d does not withhold reward even from a lowly creature. If the principle that G-d does not withhold reward from any creature is established from G-d rewarding the dog for not barking in Egypt, why does the *Midrash* need to cite a verse from *Proverbs* in order to establish the same principle?

Midrash: “King Solomon built and completed the First Temple. However because King David had sacrificed selflessly for its building by purchasing its location and longing to be able to build it, he should be remembered. As it states, ‘G-d had promised: You should remember David and how he was afflicted to bring about the Temple. He yearned to be able to enter into My House.’

“Thus, G-d did not withhold his reward. The Temple was identified with his name. As it states, ‘This is a song for the inauguration of the House of David.’ Was it King David who inaugurated the Temple? It was King Solomon, his son who had done so. However because King David sacrificed for it, the Temple is identified with his name. As it states in *Proverbs*, ‘The one who cares for the fig tree is the one who will eat its fruit.’

“We also find regarding the building of the *Mishkan*, that although every Jew had sacrificed for the building of the *Mishkan*...However, it was is because *Moshe* had given of himself selflessly and sacrificed to a greater degree, that the *Mishkan* is identified with his name...It states, ‘It was on the day that *Moshe* finished erecting the Tabernacle...’ If all of the Jewish people assisted in erecting the *Mishkan*, why does the *Torah* attribute its completion to *Moshe*? It was because of his sacrifice for it...”

There are times that one is able to succeed in an endeavor not only because he merits to actualize it, but rather, it is because someone who had preceded him set a certain dynamic in motion that allowed him to succeed. Although it was King Solomon who had built and completed the Temple, it was because of the sacrifice and supplications of his father King David, that he was able to do so. King David’s level of sacrifice and devout righteousness was the reason that King Solomon was able to build the Temple.

Similarly, it was only because of the sacrifice, righteousness, and supplications of *Moshe*, that the *Mishkan* was able to be completed. The Jewish people were only spared after the sin of the Golden Calf because of *Moshe*’s beseeching G-d on their behalf. It was only because *Moshe* had given his blessing that G-d’s Presence should dwell in their handiwork that the *Mishkan* was able to be functional.

Had it not been for his blessing, the *Mishkan* would have only been an ornate edifice without G-d’s Presence. *Moshe* lived only for the glory of G-d and that the Jewish people should be the beneficiaries of G-d’s blessings. G-d did not withhold reward from the dog because it did not bark. Similarly, any creature or human being would receive its just reward based on the principle that “G-d does not withhold the just reward from any creature.”

Midrash citing the words of King Solomon in *Proverbs*: This teaches us that this principle can also be applied in instances even when an individual is not directly involved in the outcome. Although King David was not involved in the building of the Temple; however, because of his selfless sacrifice for its existence that created a momentum that allowed it to come about, it identifies with his name. Because King David was pained that the Divine Presence was not in a permanent location, his son King Solomon was able

to build the Temple. If one lives a life that is dedicated to G-d through *Torah* study and *mitzvah* observance and yearns for His Glory; although he may not merit to see his aspirations and prayers answered in his day, he will be the beneficiary of the ultimate outcome. Because he was a contributing factor to set the dynamic in motion, the end result identifies with him.

The Spiritual Capacity of the Jewish People Despite the Golden Calf

Sforno in his commentary: After the Jewish people received the *Torah* at Sinai they had been spiritualized to such a degree that they had the capacity to accommodate the Divine Presence within their midst without the need for a *Mishkan*. They had been reinstated to the level of *Adam* before he had sinned with the Tree of Knowledge.

Gemara in Tractate *Avodah Zorah*: Had they not sinned with the Golden Calf they would have lived eternally. However, because of the sin of the Golden Calf, they became tainted and were no longer qualified to be the location for G-d’s Presence. They were thus given the *mitzvah* of building the *Mishkan*, which would function as a medium for G-d to have a relationship with the Jewish people.

Midrash: “How good are the tents (*ohelecha*) of *Yaakov* and the strongholds (*mishkanosecha*) of Israel. What is the difference between ‘*ohelecha*’ and ‘*mishkanosecha*’? ‘*Ohelecha*’ is referring to the tents of the Jewish people. ‘*Mishkanosecha*’ should be read as ‘*mashkinosecha*’, which means ‘collateral.’ G-d said to *Moshe*, ‘Tell the Jewish people to build a *Mishkan*. It will be collateral for them. If they should sin, then I will remove the *Mishkan* from their midst.’ Where do we see this to be so? After the Jewish people had sinned, G-d became disgusted with them. He then removed the *Mishkan* of *Shilo* from their midst...”

From the words of *Chazal* we see that the value of the *Mishkan* was meant to be the ultimate collateral, if the Jewish people should fail spirituality. In truth, although they had sinned with the Golden Calf the Jewish people were still qualified to be the location for His Presence. However, since they had reverted back to the level of *Adam*, after his sin, they were vulnerable to spiritual failure. If they should regress spiritually, the Jewish people

would be culpable for severe Divine Retribution, which would destroyed them. G-d therefore, gave them the commandment to build the *Mishkan* so that it should act as the collateral if they should fail. The First and Second Temples were destroyed because of the spiritual failings of the Jewish people.

Ohr HaChaim HaKadosh based on *Chazal*: When the Temple was destroyed, G-d had “expended his Wrath on the wood and stone” rather than on His children. If there were no Temple upon which to exact His punishment, the Jewish people would have been destroyed for transgressing His Word.

Torah: G-d denied *Moshe* entrance into the Land of Israel because he had struck the rock. Although he had supplicated G-d in the most intense manner, G-d would not allow him to enter the Land. If G-d is All-Forgiving when one repents sincerely, why did He not accept *Moshe*’s supplications to enter into the Land?

Gemara in Tractate *Sotah*: Anything in which *Moshe* was involved had eternal permanence. It could not be destroyed. The *Mishkan* that he had built was hidden away and was not taken by the enemy, unlike the First and Second Temples which were destroyed. Had *Moshe* been allowed to enter into the Land, he would have built the Temple. It would have infused it with a level of sanctity that would not have allowed it to be destroyed.

Consequently, if the Jewish people would have sinned, the Wrath of G-d could not be expended on the Temple, rather it would have come upon the Jewish people. Therefore, in order to guarantee the eternity of the Jewish people, G-d’s Attribute of Mercy denied *Moshe* entry into the Land. Although the Jewish people were qualified to be the location for the Divine Presence, G-d commanded them to build the *Mishkan*– demonstrating His love for them. Because they had become tainted through the sin of the Golden Calf, they were vulnerable to spiritual failure. Therefore, G-d gave them the *Mishkan* to act as collateral that could be taken away if they should fail. This was the ultimate kindness.

The Secret Behind the Tribe of Yissachar

Torah: When the *Mishkan* was completed the Princes of Israel brought offerings and gifts.

Midrash: “The Princes of Israel...What did they say? ‘The time has come to bring offerings with joy.’ Why was this a particularly joyous time? The Divine Presence had descended into the *Mishkan*. The Princes asked, ‘What should we bring?’ They were answered, ‘You should bring wagons to transport the *Mishkan*.’ Who had given this important advice? It was the tribe of *Yissachar* because they were wise (*chachamim*) and powerful in *Torah* (*giborim baTorah*). Where do we find that they were so advanced in *Torah*? As it states, ‘The Children of *Yissachar* had special insight and knowing times.’

“*Gemara*: Their profundity of thought was so exceptional that they were able to perform all the mathematical calculations to determine whether or not the year should be extended. (If another month should be added). Although *Yissachar* was not the second child born to *Yaakov*, they nevertheless merited to be chosen to bring their offerings on the second day because of the special advice that they had given to their fellow Princes. As it states, ‘On the second day, *Nesanel* son of *Tzuar* offered, the leader of *Yissachar*.’ ...They had asked, ‘Why should we not bring our offerings before *Yissachar*? We are older than he.’ Nevertheless, G-d decreed that *Yissachar* should bring his offering and gift on the second day.”

Midrash: The tribe of *Yissachar* were able to give such exceptional advice because they were “*chachamim*” (wise) and “*giborim baTorah*” (powerful in *Torah*. One would think that their wisdom emanated from their greatness in *Torah*. However, based on the words of *Chazal* it seems that their wisdom is unrelated to their greatness in *Torah* – as it states, “They were wise and powerful in *Torah*.”

Torah in the Portion of *Vayakhel* regarding the building of the *Mishkan*: “...and every wise-hearted man within who *Hashem* had endowed wisdom...”

Midrash: “G-d gives wisdom only to those who already possess wisdom.”

Gemara: A vessel can only contain blessing if it already has relevance to blessing.

Reb Chaim of Volozhin: “If one is not born with wisdom and G-d only gives wisdom to those who already possess it, how does one initially acquire it?”

King David in *Psalms*: “The beginning of wisdom is the fear of G-d...” Thus, the fear of G-d is the prerequisite for wisdom.

Gemara in Tractate *Yomah*: “The storage location for *Torah* is one’s fear of G-d.” As it is stated in the verse, “The fear of G-d is its (the *Torah*) storage location.”

Reb Chaim of Volozhin: The *Gemara* can be explained with an allegory. If one wished to give a large amount of wheat as a gift, the recipient would need to have a sufficient storage location. If he does not, the wheat will ultimately be scattered and trampled upon. In that situation, the benefactor will withhold the gift because ultimately it will have no value. Similarly, it is the one who fears G-d who will have the capacity to esteem and revere the *Torah* sufficiently. Thus, G-d endows that individual with the ability to acquire *Torah*.

Midrash: The tribe of *Yissachar* was able to advise their colleagues regarding their gift to the *Mishkan* because they were firstly “wise” and secondly they were “powerful in *Torah*.” The qualification of “wise” is referring to their unusual level of fear of G-d. Because of their exceptional level of fear of G-d, they therefore had the capacity to merit the most advanced level of *Torah*. They were the appropriate repository location to store the *Torah* in its most pristine state. Their greatness in *Torah* was a direct outgrowth of their reverence of G-d. They were therefore able to advise their fellow princes.

Shavuos the Concealed Holiday

Kli Yakar: There are two festivals/holidays that are mentioned by the *Torah* whose essence is concealed. The holiday of *Shavuos*, which is the time of our nationhood when the Jewish people received the *Torah* at Sinai, and *Rosh Hashanah*, the Day of Judgment. Both are identified as something other than what they are. The *Torah* does not explicitly identify these holidays as it does regarding *Pesach* (Passover), *Yom Kippur* (Day of Atonement), and *Succos* (Festival commemorating the clouds of glory, which offered the Jews protection).

Regarding *Shavuos*, the *Torah* does not even mention that it was the time of the receiving of the *Torah*; rather it: “...you shall count fifty days and you shall offer a new (*chadash*) meal offering to *Hashem*...” It is also referred to as the Festival of the bringing of the new produce. Similarly, the *Torah* does not refer to *Rosh Hashanah* as *Yom HaDin* (Day of Judgment) but rather it: “*yom teruah* – day of the *Shofar* blast...”

One would think that the Festival of *Shavuos*, which is one of the most important days in our history – the day the Jewish people became a nation and received the *Torah* – would have been identified in a more explicit manner by the *Torah*. Additionally, one would think that *Torah* would have alluded to the gravity of *Rosh Hashanah*, which is the day that G-d judges the world and decides its fate for the coming year.

Nevertheless, the *Torah* chooses to conceal the essence of these two holidays. *Kli Yakar* asks why. He explains that all meal offerings that were brought in the Temple were *matzah* (not *chometz* / leavened). The only two meal offerings that were *chometz*/leavened was the meal offering of the two loaves of wheat bread brought on *Shavuos* and the *Todah* offering (thanks offering).

Chazal: The leavening process represents the evil inclination. (One would think that the meal offering brought on *Shavuos* would be *matzah* and not leavened. Since *Shavuos* is the time of the receiving of the *Torah* when the Jewish people had reached the pinnacle of their spirituality and overcame the Evil Inclination, it seems contradictory that the meal offering that is brought on that day be leavened.)

Kli Yakar: The reason the *Torah* conceals the fact that *Shavuos* is the time the Jewish people received the *Torah* is to communicate that there is no specific time set for a Jew to study *Torah*. The obligation of *Torah* study is ongoing and continuous – throughout the day and night. Every moment has relevance to the study of *Torah*. Thus, the *Torah* does not want to designate a specific time for the study of *Torah* by explicitly revealing that *Shavuos* is the time of the receiving of the *Torah*.

A further explanation that *Kli Yakar* offers for the reason the *Torah* refers to the meal offering brought on *Shavuos* as a “new (*chadash*) meal offering,” is to allude to the fact that the *Torah* that one studies must remain *chadash*/new. One must experience *mitzvos* and *Torah* study every day as if he had received it at Sinai that day. If *Torah* and *mitzvos* do not retain their newness and vibrancy, the person would eventually become tired and disgusted with them – thus abandoning them. Therefore, one must continuously internalize and appreciate the preciousness of *Torah*.

Kli Yakar: The reason the *Torah* conceals that *Rosh Hashanah* is the Day of Judgment is to communicate to us that one must introspect and reflect on his actions every day as it were the Day of Judgment. There is no set designated time when one must reflect on his behavior and do *teshuvah* (repent).

Pirkei Avos (Ethics of our Fathers): No one knows when his last moment will come. Thus, one must always be in a state of *teshuvah*.

Rambam in *Hilchos Teshuvah* citing King Solomon: "All your life your clothing should be white." Meaning, one must maintain a continuous state of purity through the *teshuvah* process/reflection and introspection. Why is the offering brought on *Shavuos* leavened (*chometz*) and not *matzah*?

Gemara in Tractate *Kiddushin*: "I (*Hashem*) created the *yetzer hara* (the evil inclination) and the *Torah* as its antidote." The *Torah* is the only mechanism that can subdue and defuse the evil inclination. By commanding us to bring a meal offering that is leavened on *Shavuos*, the *Torah* is communicating to us that – it is true that man has an evil inclination (as symbolized by the *chometz*) but as long as one engages in its antidote – the *Torah* – one does not need to be concerned. It is the choice of every individual to study *Torah* and fulfill its precepts to keep the evil inclination in check.

With this understanding, we are able to appreciate the *Gemara* in Tractate *Eruvin*: If one has any difficulty in life, one should study *Torah* in order to eliminate it. When there are difficulties, it is only an indication that one needs to correct and rehabilitate his spirituality. The only way one can gain understanding and clarity of the issue is to study the *Torah*.

Anticipating the Ultimate

Torah: One must count seven weeks and 49 days starting from the second day of Passover until *Shavuos*.

Chinuch: Counting the days of the *omer* (*sefiras ha'omer*) from *Pesach* to *Shavuos* is significant because it is a counting towards the receiving of the *Torah* at Sinai. Just as a slave yearns for the moment that he is able to seek refuge from the sun in the shade, so too the counting of the *omer* toward the day of the giving of the *Torah* at Sinai is an expression

of the yearning of the Jew for that special moment. It is an expression of his aspiration. It is true that the Jewish people counted 49 days after leaving Egypt until they stood at the foot of the mountain. However, what relevance does the *mitzvah* of counting the *omer*, which occurs during the same period, have to the counting of the past?

Maharal of Prague *z'tl*: Whenever the Jew celebrates a holiday, it is more than merely commemorating an historical event that had occurred in the past. Whatever spiritual energies and influences that caused the event of the past to come about at that particular moment in history (such as redemption from Egypt – *geula*), those same influences are released again at that time every year.

However, in order to be the receptacle for those forces/influences one needs to create a setting that is similar to that which existed at the time of the original event. Creating this setting is what enables the Jewish people to be full beneficiaries of these past events. When one counts the days leading up to the giving of *Torah* at Sinai, he is in fact replicating a similar level of anticipation and yearning that the Jewish people had experienced during this period of time.

The giving of *Torah* at Sinai event was the ultimate purpose of existence. It was the most momentous occasion that had ever occurred. One should understand and appreciate that every year on *Shavuos* those same influences and energies that were made available at Sinai are once again present for the Jew to benefit from. One's level of preparation leading up to the time of the receiving of the *Torah* on *Shavuos*, will determine to what degree he will be a beneficiary of those spiritual influences that will be available at that time.

The degree of anticipation will determine one's capacity to be a beneficiary of those influences. This is the value of the *mitzvah* of counting the days of the *omer*. There is a question among the earlier commentators regarding if one were to miss counting one of the 49 days of the *omer* – does one continue counting or does the omission of the day cause him not to be able to complete the *mitzvah*.

The *Torah* uses the term "*timimos* – complete" regarding the counting of the *omer*. If this expression (*timimos*) is referring to the entire 49-day period,

then if one should miss a day, this period is no longer be considered “complete.” If the purpose of the counting is to express one’s anticipation and yearning for receiving the *Torah* on *Shavuos*, then why can one no longer continue counting if a day is missed day?

If one misses even as much as one day, it is a deficiency in his level of anticipation- thus interrupting the momentum of consecutive counting. If one truly felt that he was going to receive the most precious commodity in existence on a particular day, he would certainly anticipate and count every moment until he received it. One could not forget or be distracted from receiving the ultimate. Thus, if one misses one day of counting the *omer*, although he will still be a beneficiary to some degree of the spiritual energies available on *Shavuos*, his benefit will be at a deficient level.

Mishna in Pirkei Avos (Ethics of our Fathers): “If one should forget part of his *Torah* study, he is liable with his life.” One is only culpable if his forgetting is due to his own lack of initiative. Why should the liability be so serious? *Torah* which is the ultimate purpose of existence is described by G-d Himself as “a good commodity (the most precious).” How is it possible for one’s mind to be distracted even for one moment from any aspect of his *Torah* study if in fact he truly values it to this degree? Evidently, if in fact he forgot any aspect of his *Torah*, it is an indication that he did not value it sufficiently, which is the ultimate disgrace.



Yad Avraham Institute