

“למה נגרע לבלתי הקריב את קרבן ה”

## Mishael and Eltzafan’s Passionate Desire Generated for Yisrael the New Mitzvah of Pesach Sheini

In this week’s parsha, parshas Behaaloscha, we learn about the mitzvah of Pesach Sheini. It was designed for a person who was “tamei”—ritually impure—or far away from the Beis HaMikdash. Both situations prevented the person from offering the Korban Pesach at its designated time on the fourteenth of Nissan. Hence, such an individual was given a second opportunity to fulfill his obligation, on the fourteenth of Iyar. This mitzvah constitutes a tremendous chiddush, because it was not given to Yisrael at Har Sinai along with the other mitzvot of the Torah. The mitzvah was only given to Yisrael after several tamei individuals, who had been exposed to a corpse, poured out their hearts to Moshe Rabeinu, lamenting the fact that they were deprived the opportunity to offer the Korban Pesach on account of their tumah. Let us review the pertinent pesukim (Bamidbar 9, 6):

“ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשות הפסח ביום ההוא, ויקרבו לפני משה ולפני אהרן ביום ההוא, ויאמרו האנשים ההמה אליו, אנחנו טמאים לנפש אדם, למה נגרע לבלתי הקריב את קרבן ה’ במועדו בתוך בני ישראל, ויאמר אליהם משה עמדו ואשמעה מה יצוה ה’ לכם.”

There were men who had been made impure by a human corpse and could not make the pesach-offering on that day; so they approached Moshe and Aharon on that day. Those men said to him, “We are impure through a human corpse; why should we be left out by not offering Hashem’s offering at its appointed time among Bnei Yisrael?” Moshe said to them, “Stand and I will hear what Hashem will command you.”

Rashi comments: **Stand where you are, and I will hear G-d’s response to your request. He was like a student**

**who is assured of hearing a response from his teacher’s mouth. Fortunate is one born to a woman, who is assured in such a manner; for any time that he so wished, he would speak with the Shechinah.** And so it was; just had he had anticipated. While he stood there, at that very moment, he heard the mitzvah pertaining to the Pesach Sheini offering directly from HKB”H. Here is HKB”H’s response as recorded in the Torah (ibid. 10):

“איש איש כי יהיה טמא לנפש או בדרך רחוקה לכם או לדורותיכם ועשה פסח לה’, בחודש השני בארבעה עשר יום בין הערבים יעשו אותו על מצות ומרורים יאכלהו”

—**if any man will become impure through a corpse or will be on a distant road, whether you or your generations, he shall make the pesach-offering for Hashem, in the second month, on the fourteenth day, in the afternoon, shall they make it; with matzot and bitter herbs shall they eat it.** Rashi explains (ibid. 7): **This passage was fit to be said by Moshe like the rest of the entire Torah, but these people were privileged that it should be said by them—for we bring about that which is worthy through one who is worthy.**

### “What Hashem will command you” in the Merit of Your Broken Hearts

We will begin to shed some light on the matter by introducing the sacred words of the great Rabbi Yechezkel Shraga of Shinova, zy”a, in Divrei Yechezkel. He expresses his astonishment regarding Moshe Rabeinu’s statement: **עמדו “Stand and I will hear what Hashem**

**will command you.** In this instance, Moshe did not wait for HKB”H to call on him, as he customarily did:

”לכאורה יש לתמוה על משה רבינו ע”ה, שהיה עניו מאד מכל האדם, כמו שכתוב (במדבר יב-ג) והאיש משה עניו מאד, שאמר בלשון הזה, עמדו ואשמעה, שהוא לכאורה התנשאות קצת שהוא מובטח לשמוע הדיבור בכל עת... ובפירוש אמרו חז”ל (ויק”ר א-טו) שמשה לא נכנס לפני ולפנים עד שקרא לו, שנאמר (ויקרא א-א) ויקרא אל משה וידבר.”

His response and manner of dealing with these ritually impure individuals seems to contradict his extreme humility. Here he reacted somewhat haughtily, feeling assured that he would be answered immediately . . . Elsewhere, Chazal state in the Midrash (V.R. 1, 15) that Moshe did not enter the inner sanctum until he was called upon.

The Shinaver Rebbe explains that Moshe was confident that HKB”H would reveal Himself to him, not in his own merit, but rather in the merit of these broken-hearted individuals, who were denied the opportunity to offer the Korban Pesach. They yearned intensely to fulfill this mitzvah:

”אך הענין כך הוא, דהאנשים הטמאים בפסח ראשון באו כמרת נפשם לפני משה רבינו ע”ה, ואמרו בלב נשבר ונדכה, למה נגרע מתוך כלל ישראל לבלתי הקריב את קרבן ה’ במועדו, וכאשר ראה משה רבינו ע”ה שפלות רוחם ולבבם הנדכה, באשר אין ביכולתם לקיים מצוות ה’, על ידי כן היה מובטח משה שיבוא אליו הדיבור בזכותם, כדכתיב (תהלים נא-יט) לב נשבר ונדכה אלקים לא תבזה, ולזה אמר להם משה רבינו, עמדו ואשמעה מה יצוה ה’ לכם, לכ”ם דייקא, דבעבורכם בטח יבוא אלי הדיבור.”

Upon seeing how disappointed and depressed they were, due to their inability to fulfill Hashem’s mitzvah, Moshe felt certain that Hashem would address him in their merit. For the passuk states (Tehillim 51, 19): **“A broken and contrite heart, O G-d, You will not despise.”** Hence, Moshe Rabeinu said: **“Stand and I will hear what Hashem will command you.”** He specifically says **“you,”** indicating that it was in their merit that He expected Hashem to address him.

Support for this interpretation is found in the commentary of Rabeinu Bachayei: **“עמדו ואשמעה מה יצוה ה’ לכם. פירש רש”י ז”ל, המתינו לי פתח אהל מועד ואשיב לכם מענה, אשרי ילוד אשה שכך מובטח לו. ונראה שהיה ראוי לומר, מה ידבר ה’ אלי, ומפני ענוותנותו לא אמר כן.”** He says that, seemingly, it would have been more fitting for Moshe to say: **“What Hashem will say to me”;** yet, due to his extreme humility, he did not do so. This agrees very nicely with the Divrei Yechezkel’s explanation. In truth, Moshe

Rabeinu did not rely on his own personal merit, but rather on their merit. Therefore, he stated specifically: **“מה יצוה ה’ לכם”**—he was certain that he would be answered immediately in the merit of their broken hearts and intense yearning, rather than in his own merit.

Thus, we can explain very nicely Moshe Rabeinu’s response to these individuals: **“עמדו ואשמעה מה יצוה ה’ לכם”**. The commentaries struggle to explain the addition of the word **“עמדו”**—**“stand.”** He could have simply said: **“I will hear what Hashem will command you.”** Based on our current understanding, we can suggest that Moshe was hinting to them that they should remain as they were, on the same **“madreigah.”** He wanted them to maintain their broken-hearted state and their yearning to fulfill Hashem’s mitzvot. For, in that merit, he felt assured that Hashem would answer them on the spot.

### In the Merit of Their Yearning the Mitzvah of Pesach Sheini Became a Reality Above

At this point, I would like to present on the royal table an exalted idea from the wonderful teachings of the great author of the Chiddushei HaRim, zy”a, as brought down by his grandson in Sifsei Tzaddik (Behaaloscha 13). He writes that the mitzvah of Pesach Sheini became a reality in the heavenly realm at that time in the merit of those individuals’ anguish and sorrow at not being able to offer the Korban Pesach. In that merit, HKB”H introduced a new mitzvah—the opportunity to offer a compensatory korban on Pesach Sheini.

Like a loyal servant in the presence of his master, it is with great pleasure that I would like to expand on his sacred idea. In the Gemara (Succah 25a), the divine Tanna, Rabbi Akiva, reveals the identity of those individuals who were exposed to corpse tumah: **“ויהי אנשים אשר היו טמאים לנפש אדם וגו’, אותם אנשים”**—**מי היו... רבי עקיבא אומר, מישאל ואלצפן היו שהיו עוסקין בנדב ואביהוא”**—it is his opinion that they were Mishael and Eltzafan taking care of the corpses of Nadav and Avihu.

Now, the reason for Nadav and Avihu’s death is recorded in the Torah as follows (Vayikra 10, 1): **“ויקחו בני אהרן נדב ואביהוא איש מחמתו ויתנו בהן אש ושימו עליה קטורת ויקריבו לפני ה’ אש--זרה אשר לא צוה אותם, ותצא אש מלפני ה’ ותאכל אותם וימותו לפני ה’”** **the sons of Aharon, Nadav and Avihu, each took his fire-pan (“machtah”), they put fire in them and placed incense**

upon it; and they brought before Hashem an alien fire that He had not commanded them. A fire came forth from before Hashem and consumed them, and they died before Hashem. In essence, they died because they performed a ritual that they were not commanded to perform.

Regarding their deaths, the Gemara teaches us (Yoma 53a): “רבי אליעזר אומר, לא מתו בני אהרן אלא על שהורו הלכה בפני משה” רבן. מאי דרוש, (ויקרא א-ז) ונתנו בני אהרן הכהן אש על המזבח, אף על פי “-- Rabbi Eliezer says: **The sons of Aharon died only because they rendered a legal decision (halachah) in the presence of Moshe, their teacher. What did they expound? It states: “The sons of Aharon shall place a fire on the mizbeiach.” They inferred from this passuk that even though the fire comes down from heaven, there is a mitzvah to bring fire from ordinary sources. Rashi explains: “Even though they pronounced the correct ruling, they were punished for not obtaining permission.”**

Furthermore, we know that Nadav and Avihu were holy individuals. HKB”H chose them as a public korban in order to teach Bnei Yisrael a vital lesson—not to perform any act on their own initiative, without getting authorization from Moshe, their mentor. Moshe Rabeinu expresses this fact to his brother, Aharon, with the following words of consolation (Vayikra 10, 3): “ויאמר משה אל אהרן הוא אשר דיבר ה' לאמר בקרובי” “-- Moshe said to Aharon: **Of this did Hashem speak, saying: “I will be sanctified through those who are close to Me, and I will be honored before the entire people”; and Aharon fell silent. Rashi comments: “Of this did Hashem speak . . .” Where did He speak? “I shall meet there with Bnei Yisrael, and it shall be sanctified through My honor.” Do not read this word as בכבודי—through My honor—but rather as במכובדי—through My honored ones. Moshe said to Aharon, “Aharon, my brother, I knew that the House would become sanctified through those intimate with the Omnipresent. I was under the impression that it would be either through me or through you. Now I see that they are greater than me and you . . . “and I will be honored before the entire people”: When HKB”H carries out judgment against the tzaddikim, He is feared and exalted and lauded; if it is so with these, it is all the more so with the wicked. Thus it says: “G-d is feared from Your Sanctuary.” Do not read**

ממקודשך—from Your Sanctuary—but rather ממקודשך—**from Your sanctified ones.**

From all that has been said, we learn that these two holy individuals, Nadav and Avihu, yearned to perform a mitzvah that was not prescribed by the Torah; hence, they were punished for rendering a halachic decision in the presence of Moshe, their mentor. Notwithstanding, regarding their unsolicited act, HKB”H says: “**בקרובי אקדש-- I will be sanctified through those who are close to Me.** With this in mind, I would like to suggest a tremendous chiddush. By dealing with the burial of Nadav and Avihu, Mishael and Eltzafan were infected by their kedushah. As a result, they yearned to fulfill the mitzvah of Korban Pesach, even though they were technically exempt from doing so; after all, they were infected with corpse tumah. However, they learned from Nadav and Avihu’s mistake. They were careful not to perform the mitzvah until they were instructed to do so by Moshe, their mentor.

We can elaborate on the matter further with the following spicy tidbit based on what we have learned in the Gemara (Chullin 7b): “גדולים צדיקים במיתתן יותר מבחייהן, שנאמר (מלכים ב ג-ג) ויהי הם קוברים איש והנה ראו את הגדוד, וישליכו את האיש בקבר אלישע, tzaddikim are even greater in death than in life. For it is stated: “**And it happened, as they were burying a man. Behold, they saw the legion. So, they threw the man into the grave of Elisha. The man went and touched the bones of Elisha, and he returned to life and stood on his feet.**” Rashi explains that the man they were burying was a rasha and was unfit to be buried among tzaddikim; however, when his corpse came in contact with Elisha’s bones, he came back to life; so, that he would not remain in Elisha’s crypt. Now, when Elisha was alive and sought to resurrect the son of the Shunamit, he was compelled to place his mouth on the boy’s mouth and his eyes on the boy’s eyes and to pray for rachamim. Thus, we see that Elisha was greater in death than in life.

So, it is not too far-fetched to suggest that the same held true with Nadav and Avihu. While alive, they offered an alien fire without prior authorization from their mentor, Moshe. Subsequently, they died when their beings were consumed by strands of fire emerging from Hashem; they received atonement in death. Now, when Mishael and Eltzafan buried them, on the one hand, they were infected with their

kedushah; this instilled in them a fervent desire to offer the Korban Pesach, even though they were exempt from doing so due to their tumah. On the other hand, however, they were influenced not to perform the mitzvah without receiving prior authorization from Moshe—as Nadav and Avihu had done. For, in death, Nadav and Avihu were greater than in life. Therefore, in the merit of their intense yearning to serve Hashem, a new mitzvah was introduced—the offering of Pesach Sheini.

### Moshe Rabeinu Chose Mishael and Eltzafan to Rectify the Neshamot of Nadav and Avihu

After giving the matter much thought, I would like to propose an explanation as to why Moshe Rabeinu specifically chose Mishael and Eltzafan, the sons of Uziel, to deal with the corpses of Nadav and Avihu. The passuk states (Vayikra 10, 4): “ויקרא משה אל מישאל ואל אלצפן בני עוזיאל דוד אהרן ויאמר: **—Moshe summoned Mishael and Eltzafan, sons of Aharon’s uncle Uziel, and said to them, “Approach, carry your brothers out of the Sanctuary to the outside of the camp.”** This is somewhat surprising in light of the following passuk (Shemos 6, 18): “**ויבני קהת עמרם ויצהר וחברון ועוזיאל—the sons of Kehat were Amram, Yitzhar, Chevron and Uziel.** Now, he clearly did not choose Elazar and Itamar to take care of the corpses of Nadav and Avihu, because they were kohanim. But why didn’t Moshe choose from the families of Yitzhar or Chevron, who were older than Uziel? Why did he skip over the families of the older sons of Kehat to choose the two sons of Uziel?

Based on our current discussion, we can suggest that Moshe Rabeinu intuited by means of his “ruach hakodesh” that Mishael and Eltzafan were the suitable individuals to rectify the neshamot of Nadav and Avihu—who erroneously and tragically rendered a halachic decision in the presence of Moshe, their Rav—with their kedushah. Therefore, Moshe cleverly instructed them to deal with the burial of Nadav and Avihu. In the process, they were infected with their kedushah, causing them to yearn to fulfill the mitzvah of offering the Korban Pesach—even though they were halachically exempt from doing so, because they were tamei with corpse tumah.

Now, Mishael and Eltzafan were affected by Nadav and Avihu’s kedushah after their deaths had already atoned

for their wrongdoing. Furthermore, as we learned above, tzaddikim are even greater and more influential in death than in life. Therefore, Mishael and Eltzafan did not make the mistake of rendering a halachah in the presence of their teacher, Moshe. Instead, they went to him to seek his advice and instruction; they wanted to know how they could still fulfill the mitzvah of Korban Pesach, even though they were not obligated to do so. In the merit of their desire, they were privileged to bring down from the heavenly realm a new mitzvah—the mitzvah of Pesach Sheini. Thus, they rectified the neshamot of Nadav and Avihu, who neglected to seek the guidance of their mentor. This then is the implication of Moshe’s directive: “**קרבו שאו את אחיכם-- approach, carry your brothers**—carry them and uplift them to rectify them.

### The Yearning to Learn Torah Is the Source of Chiddushim

So it is with great pleasure that we can examine this matter together. What important lesson are we supposed to learn from this incident? In the middle berachah of our Shabbat tefilah, we say: “**ותן חלקנו בתורתך-- and grant us our portion in Your Torah.** This implies that every Jew possesses his own unique portion of the Torah. And how incredible are the words of the Gaon Chida in his sefer Chasdei Avot on Masechet Avot regarding the Mishnah (Avot 3, 8): “**כל השוכח דבר אחד ממשנתו, -- whoever forgets even a single item of his Torah learning is considered guilty of death.** Here is what he writes:

“אפשר לומר במה שידוע כי כל אחד קיבל חלקו בתורה בסיני, ואם הוא ירא שמים הוא המוציא לאור אשר קיבלה נשמתו, והחידוש ההוא אין אחר יכול לחדשו כי הוא חלקו, ואם זכה וחדש החידוש ההוא אשר קיבלה נשמתו, ואחר זה שכוח מעיקרא, זו רעה חולה, שהחידוש ההוא אין חכם אחר יכול לחדש, וזהו שאמר כל השוכח דבר ממשנתו דייקא, מהשייך לשרוש נשמתו ושכחו מתחייב בנפשו.”

**Every Jew received his personal portion of the Torah at Sinai. If he is G-d fearing, he will reveal that which his neshamah received. That particular chiddush cannot be revealed by anyone else; it belongs solely to him. If he was privileged to reveal that chiddush that his neshamah received, and he subsequently forgot it completely, it is ominous. For, that chiddush cannot be revealed by any other scholar. This is the message of the Mishnah: “Anyone who forgets a single item of his Torah-learning”—**

**specifically from the Torah belonging to the root of his neshamah--and he forgets it, then he is guilty of death.**

This is consistent with what the Chida writes elsewhere in Dvash L'Fee (8, 3): **“האחרונים יכולים לחדש מה שלא יכלו הראשונים, כי עדיין לא הגיע זמן החידוש ההוא”**—**the later scholars are able to reveal chiddushim that earlier scholars could not, because the time for that chiddush had not yet arrived.** Thus, we learn that in every single generation, Torah-chiddushim are revealed that had not been revealed until then. For, this was the decree of His divine wisdom—that these novel interpretations of the Torah must be revealed specifically by the Torah-scholars of that generation. They could not be revealed any earlier, even by earlier scholars resembling malachim.

We can now begin to comprehend the incredible lesson of our parsha. Just as the new mitzvah of Pesach Sheini was revealed at that time--in the merit of Mishael and Eltzafan's burning desire to offer the Korban Pesach, even though they were exempt from doing so—so, too, in every generation, attaining the crown of Torah demands a similar burning desire. A Jew must yearn with all his heart to attain the knowledge and wisdom of the Torah.

The wisest of all men expresses this notion as follows (Mishlei 2, 4): **“אם תבקשנה ככסף וכמטמונים תחפשנה, אז תבין יראת ה' ודעת: אם תמציא—אלקים תמצא”**—**if you seek it as you seek money, and search for it as for hidden treasures; then you will understand the fear of Hashem, and discover the knowledge of G-d.** Apropos this passuk, we find the following elucidation in the Midrash (Yalkut Shimoni, Mishlei, ibid. 932): **“אמר ריש לקיש, אם אין אדם הולך אחר דברי תורה, הם אינם באים אחריו, וכן רבי נהוראי אומר, הוי גולה למקום תורה, ואם אדם מחפש אחריה, מתוך כך זוכה לחכמה ולבינה, Reish Lakish said: If a person does not pursue “divrei Torah,” they will not pursue him. Similarly, Rabbi Nehorai says: Be exiled to a place of Torah; and if a person searches for them, as a result, he will merit wisdom and insight. Therefore, it was said: “And discover the knowledge of G-d.”**

Based on what we have learned, we can explain very nicely what we have learned in the Gemara (Megillah 6b): **“אם יאמר לך אדם, יגעתי ולא מצאתי אל תאמן, לא יגעתי ומצאתי אל תאמן, יגעתי ומצאתי— if a person claims: “I labored and did not succeed,”**

**do not believe him; “I did not labor and I succeeded,” do not believe him; “I labored and I succeeded,” believe him.** This Mishnah states explicitly that one cannot achieve Torah knowledge without exertion. So, let us incorporate what we have just discussed. By exerting oneself in Torah-study, one reveals his true desire to attain Torah knowledge. This is also the message of the following Gemara (Berachos 63b): **“מנין שאין דברי תורה מתקיימין אלא במי שממית עצמו עליה, שנאמר (במדבר יט--Torah can only exist in someone who is willing to sacrifice himself on its behalf.**

### **“וכמטמונים תחפשנה”—Like the Forty-nine Day Counting of the Omer**

Based on what we have discussed, we can begin to comprehend why HKB”H commanded us to count the forty-nine days of the Omer, prior to receiving the Torah on Chag HaShavuos. The passuk states (Vayikra 23, 15): **“וספרתם לכם”**—**ממחרת השבת מיום הביאתכם את עומר התנופה שבע שבתות תמימות תהיינה,--עד ממחרת השבת השביעית תספרו חמישים יום והקרבתם מנחה חדשה לה”**—**You shall count for yourselves—from the morrow of the rest day, from the day when you bring the “omer” of the waving—seven weeks, they shall be complete. Until the morrow of the seventh week you shall count, fifty days; and you shall offer a new meal-offering to Hashem.**

Regarding this mitzvah, we find a wonderful explanation from one of our early scholars in the sefer HaRokeiach: **“תספרו חמישים יום. כי נ' שערי בינה הם, מ"ט ימים מונים, כנגד מ"ט שערים שמסר הקב"ה למשה, לכך מונים עד נ' ימים וכמ"ט מונים תחפשנה”**—**you shall count fifty days, because there are fifty levels of “binah”; forty-nine days are counted corresponding to the forty-nine levels that HKB”H bestowed upon Moshe . . .** In other words, HKB”H commanded us to count forty-nine days of the Omer corresponding to the forty-nine levels that were revealed to Moshe. We learn in the Gemara (R.H. 21b): **“חמישים שערי בינה נבראו בעולם, וכולן ניתנו למשה חסד אחד שנאמר (תהלים ח-1) “חמישים--fifty gates of “binah” were created in the universe; they were all given over to Moshe except for one—as it is written: “You have made him slightly less than G-d.”**

The Rokeiach concludes his comment as follows: **“לכך מונים—עד נ' ימים וכמ"ט מונים תחפשנה”**—he associates the passuk from Mishlei cited above with the counting of the Omer: **“If you seek it as you seek money, and search for it as for hidden**

treasures; then you will understand the fear of Hashem, and discover the knowledge of G-d.” The passuk employs the term וכמטמונים, which means “like hidden treasures”; however, it can be broken down to read “וכמ”ט מונים”. Thus, he sees this term as an allusion to the forty-nine days of Sefirat HaOmer that we count prior to Shavuot.

To achieve a better understanding of the association the Rokeiach draws between the simple reading of the passuk: “אם תבקשנה ככסף וכמטמונים תחפשנה” and the allusion he finds in the word וכמטמונים, let us refer to what the Ran writes (End of Maseches Pesachim) regarding the rationale underlying the mitzvah of Sefirat HaOmer. He cites an “aggadah” from Chazal:

“בשעה שאמר להם משה לישראל במצרים, (שמות ג-יב) תעבדון את האלקים על ההר הזה, אמרו לו אימתי עבודה זו, אמר להם לסוף חמישים יום, והיו מונים כל אחד ואחד לעצמו, מכאן קבעו חכמים לספירת העומר.”

**When Moshe informed Yisrael in Mitzrayim: “You will worship G-d on this mountain,” they inquired of him: When will this ceremony take place? He answered: At the conclusion of fifty days. Hence, each individual began counting for himself. This prompted the sages to institute the counting of the Omer.**

Let us provide an explanation based on our current discussion. As mentioned, the Torah incorporates forty-nine levels of “binah” that were revealed to Moshe Rabeinu. He graciously passed them on to Yisrael—to each individual according to his capabilities. As we have shown, revelations of Torah knowledge depend on desire and yearning. Therefore, when Moshe informed Yisrael that they were destined to receive the Torah, their yearning began, and they started counting

the days until their desire would be gratified by receiving the treasured Torah. As reward for their yearning, they were privileged to have the forty-nine levels of “binah” revealed to them, corresponding to the forty-nine days of the Omer.

This process repeats itself annually in anticipation of Chag HaShavuos. Forty-nine days are counted to express our yearning to receive the forty-nine levels of “binah” on Shavuot once again. In this manner, we are privileged to receive the Torah anew on every Chag HaShavuos.

This explains very nicely the connection between the simple reading of the passuk under discussion and its inherent allusion. Understood simply, the passuk is telling us that it is impossible to attain the knowledge and wisdom of the Torah unless one searches for it and yearns for it, as he would for silver and hidden treasures of gold: “אם תבקשנה” -- if you seek it as you seek money, and search for it as for hidden treasures; then you will understand the fear of Hashem, and discover the knowledge of G-d.

The inherent allusion in the passuk relates to the words: “וכמטמונים תחפשנה”. We count the forty-nine days of the Omer annually to express our fervent desire and yearning to receive the Torah. In this merit, the forty-nine levels of “binah” incorporated in the Torah will be conferred upon us on Chag HaShavuos. Similarly, whenever a person wants to attain new insights into the Torah, he has to labor, search and yearn for them, just as he did during the forty-nine days of counting the Omer--“וכמ”ט מונים”. Solely in this merit will the levels of “binah” be revealed to him.



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