

ONE POINT

from

לקוטי שיחות חלק כב, שיחה א לפרשת אמור

~ In memory of David Rudnick הלוי פינחס ניסן הלוי דוד, on occasion of his Yohrtzeit, "י"ג אייר, ~

Use these words to fill in the blanks:*** סידור * ספירת העומר * end * fulfillment * preparing *****IN THE PARSHA:**

In פרשת אמור we learn about the מצוה of _____.

Starting on the 2nd day of פסח, we count 49 days, and the 50th day is שבועות.**QUESTION:**

When the Alter Rebbe wrote his _____, he had 60 various סידורים before him, based on which he refined and "fine-tuned" the exact wording of his נוסח, and he was very precise and particular about how he organized where every ברכה and תפילה should be within the סידור.

What is the reason that the Alter Rebbe placed ספירת העומר at the very _____?

ANSWER:

The סידור is primarily a ספר for Davening. In many ways, Davening is a very unique מצוה.

The Alter Rebbe placed ספירת העומר at the very end of the סידור because there are many similarities between the מצוה of ספירת העומר and the מצוה of תפילה. Having this מצוה as the conclusion of the סידור helps us understand that this is the goal, the "bottom line" of תפילה.

One of the similarities between Davening and ספירת העומר is:

Usually, once a מצוה is done, it is complete, and nothing more needs to happen.

However, in both ספירת העומר and תפילה there is still something that needs to come afterwards, although you already did the מצוה.

- In Davening, we ask Hashem for our needs.
So after we Daven, we still await the _____ of our request.
- We count the days from פסח to שבועות to show how eager we are to receive the תורה.
So even after we fulfill the מצוה of ספירת העומר, we still await the יום טוב of שבועות, for which we are _____ during this time.

Further discussion:

- The Alter Rebbe based his סידור primarily on the סידור of the אריז"ל. Yet, the Alter Rebbe ends with ספירת העומר and the אריז"ל ends with כוונת שמע"צ ושמח"ת. Why? (See אות ו in the שיחה)



מחזור הראשון של לימוד הלקוטי שיחות - ה'תשפ"ג

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