

COUNTING

THE

OMER

Counting the Omer

compiled and adapted, 2019 / 5779 by Rachmiel Langer
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Heart-Fire Healing

Spiritual Guidance & Shema-nik Healing

Repair of the Soul תיקון הנפש

Listening for the Sacred שומע ברוח

Reb Rachmiel Langer רחמיאל

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Counting the Omer - Overview

The Counting of the Omer (*originally a harvest offering of grain*) starts on the second night of Pesach and lasts for seven weeks, 49 days. Remembering the time it took the Children of Israel to get from Mitzraim to Sinai, we count off the days until Shavuot, when we celebrate receiving the revelation of Torah. The Kabbalists identify this journey of seven times seven days as a mystical journey through the Tree of Life. Each day and each week correspond to one of these divine energies (*sefirot*, 'numbers'). They can be summarized as:

- Chesed** - lovingkindness; benevolence, generosity, grace, altruism, unconditional love. [Abraham; Rebecca; *white*]
- Gevurah** - strength; judgment; discernment; justice; restraint, discipline (of setting boundaries). [Isaac; Sarah, Leah; *red*]
- Tiferet** - 'beauty', harmony, compassion, truth, proportion, balance (of lovingkindness and strength). [Jacob; Ruth; *yellow*]
- Netzach** - 'victory', 'eternity', effectiveness, endurance, ambition, overcoming limitations. [Moses; Miriam; *light pink*]
- Hod** - 'splendor', 'glory', empathy, humility, service, surrender. [Aaron; Hannah; *lavender*]
- Yesod** - 'foundation', power, (pro)creativity, bonding, covenant, reciprocal relationship. [Joseph; Tamar; *orange*]
- Malkhut** - 'sovereignty', dignity, mastery, completion, reflection, Divine presence/*Shekhinah*. [David; Rachel, Esther; *blue*]

If the plagues were the process of dismembering life in slavery, then counting the Omer is the process of remembering ourselves in freedom – created in the divine image, as members of sacred community.

As we take the time each day to consider its particular combination of energies, we have the opportunity to experience each day of our life as a unique chance to be present, whatever ‘energies’ the day brings. Each day can be a step toward Sinai, toward our sacred covenant, but the process can’t be rushed. We must take it one day at a time, and every day counts.

The calendar for counting is on page 9. Prayers to set intention begin on page 10 and counting is on page 13.

For daily omer sefirot meditations, visit:

Rabbi Yael Levy, A Way In: www.awayin.org
Rabbi Simon Jacobson, Meaningful Life Center: www.meaningfullife.com
Rabbi Jill Hammer, Ritual Well: www.ritualwell.org

An Omer – in Torah

An *omer* is understood as a quantity of grain – sometimes translated as a sheaf. It actually occurs in only three passages in Torah, establishing the sacred relationship of the community, God and the land in bringing forth spiritual sustenance. An *omer* can be understood as a measurement of the spiritual dimension of that sustenance. (*Sefer Yetsirah* establishes five dimensions: height, width, depth, time, spirit.)

The Divine dimension of the miraculous harvest in the wilderness.

First, the *omer* is the measurement of *manna* literally ‘whats-it’, the miraculous food that is granted in the wilderness (Ex 16:13-36). Each gathers an *omer* for every soul in their home, and whether a little or a lot is gathered, it is never not enough nor too much. It spoils if kept overnight except for Shabbat when it must be gathered in advance. It requires human partnership to gather it but is not under our control to be hoarded. It is a Divine gift to be received on behalf of others and is measured in sacred dimension – appropriate portion and time. It is a measure of what brings us out of Mitzraim (narrowness) and sustains us as we grow toward sacred community (throughout the forty year journey).

The Divine dimension of the miracle of the harvest in the Promised Land.

Next, the *omer* is a measurement of the sacred offering to be given before eating from the harvest in the Promised Land (Lev 23:9-22). It is a reminder of the Divine aspect of the community sustenance, even when – especially when – we have used our labor in growing the food. It is a measure of the gratitude that brings us into sacred alignment, inhabiting the Promised Land – a life of milk and honey, spiritual sustenance and sweetness. We are told to count 49 days from when we bring the *omer* offering. This originally marked the days from the barley harvest until the wheat harvest and has been mapped onto the steps of the journey from Mitzraim (Egypt) to Sinai. In overview, the people at Sinai are presently receiving instruction regarding the far future (the first harvest in the Promised Land) in terms of the recent past (the journey to Sinai) – a perspective of sacred time. In current practice this journey has similarly been mapped onto the days from Pesach to Shavuot. It is our opportunity to orient ourselves in sacred space-time: to address each day as a ‘now’ aspect of ourselves in sacred relationship – with the community, land and God. We are also told that during the harvest it is our sacred charge to leave the corners of the field for those in need.

The Divine dimension of the harvest left miraculously to sustain the community.

Finally the *omer* is the measurement of what we drop (forget) and are to leave behind for those in need (Deut 24:19-22). It is the spiritual dimension of the shared Divine gift in our harvest, sustenance of the sacred community. This is recognition that we hold a portion of the Divine share that sustains us all, including the orphan, the widow and the sojourner ... as we all were in the wilderness.

History

An omer was a measurement of grain (often translated as a ‘sheaf’). Pesach marked the beginning of the Spring barley harvest (Ex 9:31), *Chag HaAviv* – Spring-lambing & *Chag HaMatzot* – first grain (Ex 34:18). At that time, an omer of barley was offered in gratitude for the harvest. Then, 49 days were counted until the time of the wheat harvest at Shavuot, *Chag haBikkurim* – Festival of the First-growth of wheat (Ex 34:22) and *Chag haKatzir* – Festival of the Harvest (Ex 23:16).

Leviticus 23:15-16 specifies counting from “the day after the sabbath” for seven weeks, or 49 days. Early debate considered when the ‘day after the sabbath’ would be, with some indicating the day after the Pesach seder. Others proposed the day after the Sabbath that occurs during the week of Passover, or the day after the Sabbath after the end of Passover. The latter two would both require a floating date to start counting and therefore when Shavuot would occur. The first understanding prevailed, and counting occurs from 16 Nisan through 5 Sivan and Shavuot always occurs on 6 Sivan.

Later Rabbinic interpretation identified these 49 days as the time it took the Children of Israel to get from Mitzraim (Egypt) to Sinai (Ex 19:1), and dedicated Shavout as the time of receiving the revelation of Torah – a spiritual harvest. The counting came to be seen as a time to prepare for arrival at Sinai.

The Kabbalists identified this journey of seven times seven days as a mystical journey through the Tree of Life. The Kabbalistic ‘tree’ is the map of energies or emanations through which the Infinite Divine manifests, like light through a prism (see p. 27). Each day and each week correspond to one of these divine energies (*sefirot*, 'numbers'). They can be identified in terms of ethical qualities symbolized by various patriarchs and matriarchs (see p. 2). Each day is counted as a unique intersection of energies.

Traditionally, the period of counting the Omer is treated as a time of semi-mourning (no weddings, haircuts, celebratory music, new clothing, etc.). It is reported that 24,000 students of Rabbi Akiva (a Talmudic scholar) died in a ‘plague’ during this time. Differing interpretations suggest that the plague was that they did not treat each other with respect; or that they were killed in the Bar Kochba revolt against Rome. Mourning ends (or is suspended) on the 33rd day – *Lag b'Omer (Hod she'b'Hod)*– which is marked as the end of the plague (or the brief recapture of Jerusalem). In fact, it is a day of celebration, honoring the death of Rabbi Shimon bar Yochai (one of Rabbi Akiva’s five surviving disciples). His death is celebrated as an ascension of his soul (or Kabbalistically, a wedding of the soul with the Divine inspiring the union of Shechinah with YHVH). People visit his grave in Meron (near Safed) to study, sing and dance; bonfires are lit to symbolize the light of his teachings. (Signal fires to mark a new month were banned by the Romans, and reinstated by Bar Kochba.) Marking the end of mourning, it is customary for three-year old boys to get their first haircut on this day. It is a popular day for weddings. Children may also play with bows and arrows (celebrating the reappearance of rainbows after Shimon bar Yochai, or the revolt).

Some people also celebrate the 42nd day of the Omer as *Yom Keshet*, Rainbow day (*Malchut she'b'Yesod*), marking the emergence of Noah’s family and the animals from the ark, and the rainbow’s appearance as the Divine covenant with the Earth.

Practices

Counting the Omer offers an opportunity for a 49 day long mindfulness practice. At the least it is a practice of dwelling in gratitude for the unique occurrence of each day and taking a moment to recognize that each day counts.

As we take the time to be aware of each and every particular day, we have the opportunity to experience each day of our life as a unique chance to be present, whatever ‘energies’ the day brings. Each day can be a step toward Sinai, elevating our best selves toward receiving revelation. But the process can’t be rushed; we must take it one day at a time, and every day counts. If the plagues were the process of dismembering life in slavery, then counting the Omer is the process of remembering ourselves in the divine image, as members of a sacred community.

It is preferable to do the counting each day shortly after sunset – the start of a new day – allowing a full day to set one’s attention on the specific intentions of the day’s count. If it is done later, it should be before dawn; after that, the blessing is omitted for that day’s count.

As a means of focusing attention and reverence it is traditional to stand when counting.

Since counting the Omer is a sacred act, it is customary to not state the count aloud before the day’s blessing. (If someone asks “what day of the omer is it?” the traditional response is “yesterday was x days of the Omer.”)

Calendar structure

Counting the Omer starts the second night of Pesach and continues for 49 days, up until Shavuot. The Omer calendar (p. 9) shows each of the seven weeks with the first day being 16 Nisan (second night of Passover). The days of the week on which this occurs will be different each year. The calendar has room to write in the days of the week and the secular dates for each year. (For example, in 2023 (5783), 16 Nisan starts at sundown on Thursday, Apr 6. Write in the ‘Day of the Week’ across as Thu, Fri ... to Wed. and Apr 6 as the date for 16 Nisan (and on for all the dates). The first week, Thu, Apr 6 (16 Nisan, Omer 1) through Wed, Apr 12 (22 Nisan, Omer 7) is the week of Chesed, lovingkindness.

1. Setting Intention

Some start with meditative prayers to focus *kavvanah* (intention).

From a Kabbalistic perspective, every action can be done with sacred intention, elevating the sanctity of reality by recognizing and releasing the sacred sparks within all being. This is understood as unification – merging the transcendent divine which is beyond comprehension, with the imminent sacred that exists within every particle of all being. (This is symbolized as unifying *YH* with *VH*, *Shechinah* with *HaKodesh Baruch Hu*, *emet/truth* with *emunah/faith*.) The focus for this awareness is the *L'shem yichud* prayer (p.

10) which can be used as a mindfulness focus before any act of holiness. (The words ‘by this act’ may be inserted when the prayer is being applied to an unspecified action. If it is used together with a prayer of particular focus for the act, such as the next intention for counting the omer, then those words can be omitted.)

The second intention prayer of sanctification (p. 11) focuses attention on the specific act of counting the omer, quoting the specific instructions from Leviticus 23:15-16.

The final prayer of intention for manifestation (p. 12) imagines the outcome of acting with heightened sacred awareness.

2. Counting

The act of counting the omer includes a short prayer (p. 13), in standard format, stating that we are commanded to count the omer.

Then, the specific count is declared identifying the day (1 – 49) of the omer, and designating it as the number of weeks and number of days so far. For example: “Today is 18 days, which are two weeks and four days, of the Omer.” The breakdown can easily be determined from the *Omer Calendar* (p. 9). For Omer 18, the completed weeks (far left in the row above) is 2, and the number of days (top of the Omer 18 column) is 4. The information is also available in English and Hebrew in the *Daily Count Table* (p. 29). Both the *Omer Calendar* and *Daily Count Table* identify that Omer 18 is the day of *Netzach she'b'Tiferet* or “endurance within balance.” You might check off each day on the calendar (p. 9) after counting to help keep track.

Various methods can be used to help hold the day’s sefirot pairing in awareness throughout the day. Since the sefirot are associated with colors (p. 2), a pairing of any objects of those colors can remind one of the day’s energies; for example, colored sweat bands, candles, or pairs of colored paper cards.

Some include an additional prayer of fulfillment (p. 14) holding a vision of sanctification through a fully realized spiritual community. Traditionally this prayer was interpreted as a re-establishment of the Temple in Jerusalem. A neo-Hasidic perspective (as shown here) envisions that the entire world will be realized as the new ‘temple’ site of sanctification.

Also included are couple of optional meditations from Psalms on what it means to count our days (p. 14).

3. Additional Prayers

Some include additional prayers such as Psalm 67 and the *Ana B'Koach* which can each be construed to have 49 words, corresponding to the 49 days of counting.

Psalm 67 (p. 15) is a hymn of praise and gratitude, perhaps pointing us toward levels of sacred awareness. It can be counted as having 49 words in two ways: either by omitting the introductory line (first four words) or by counting the hyphenated words as a single word. The numbering below each word shows both counting methods. Also, verse 5 (starred) consists of 49 letters.

Ana B'Khoach (p. 17) is a Kabbalistic healing prayer (accredited to R Nechuniah ben Hakanah, 1 C CE), traditionally included in daily morning services and Friday evening. It is normally seven lines of 6 words with a concluding blessing. It can be read as 49 words if the summarizing 'acronym' is included at the end of each line.

Some add studying *Pirkei Avot* (*Ethics of the Ancestors*) to the practice of counting the omer. Each of its six chapters is read on a Shabbat during this time.

4. *Cleansing/Repairing Sefirot*

The final prayer focuses on the particular sefirot energies of the day and sets an intention to rectify our understanding and handling of those qualities as best as possible, with the hope of bringing our life, spirit and soul (*nefesh, ruach, neshamah*) into alignment as a channel of Divine flow into this world. This sets the orientation for the day's meditations and self-improvement work.

May we count each day as it is, as we make each day count.

Meditations

The **Sefirot Pairings** (p. 22) offers a meditation for considering the facets and scope of the day's intersection of energies. Combining each possible pairing of the meanings for the day's sefirot can awaken a sense of which aspect(s) of these energies present to us for work. And the variety of combinations can give a sense of the overall energetic potential. Permuting all seven meanings for each of the day's sefirot together expresses a count of 49 perspectives each day.

The **Sefirot in the Four Worlds** meditation (p. 23) helps to set specific tasks for the day through envisioning how to apply the day's energies to the worlds of doing (action), feeling (relationship), thinking (creation) and being (spirit).

The **Embodiment** meditation (p. 24) assists in locating and experiencing the day's energies in the body.

The **Surrounding Field** (p. 25) uses repetitive chanting to construct an energy sphere of the day's energies. For each of the six directions – north, south, east, west, above and below – the day's sefirot pairing is chanted 18 times (*chai*, life). This is anchored in four more repetitions for the underlying divine energy of Y H V H. (This totals 112 repetitions.)

The **Essence of Torah** meditation (p. 26) focuses all of Torah through 49 words which can be associated with the 49 days of counting.

Reference

A diagram of *Kabbalistic Tree of Life* (p. 27) shows the colors, positioning and relationship links of the sefirot. The lower seven sefirot are accessed in the seven weeks of counting the omer.

The *Sefirot Dimensionality* diagram (p. 28) is an alternate perspective of the same sefirot from *Sefer Yetsirah*. It organizes them as the ten endpoints of the five dimensions: height, width, depth, time, spirit. From its use in Torah (p. 3) we can understand an omer as a measurement of the spiritual dimension.

The *Daily Count Table* (p. 29) shows the omer count for each day: the number of days and the breakdown in weeks and days, in both Hebrew and English. It also shows the sefirot pairing for each day, in Hebrew and English.

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Omer Calendar

Day: Week	Day of Week:	1	2	3	4	5	6	7
	Sefirah	Chesed חֶסֶד	Gevurah גְּבוּרָה	Tiferet תִּפְאֶרֶת	Netzach נְצַח	Hod הוֹד	Yesod יְסוּד	Malkhut מַלְכוּת
1	Chesed חֶסֶד	16 Nisan Omer 1	17 Nisan Omer 2	18 Nisan Omer 3	19 Nisan Omer 4	20 Nisan Omer 5	21 Nisan Omer 6	22 Nisan Omer 7
2	Gevurah גְּבוּרָה	23 Nisan Omer 8	24 Nisan Omer 9	25 Nisan Omer 10	26 Nisan Omer 11	27 Nisan Omer 12	28 Nisan Omer 13	29 Nisan Omer 14
3	Tiferet תִּפְאֶרֶת	30 Nisan Omer 15	1 Iyar Omer 16	2 Iyar Omer 17	3 Iyar Omer 18	4 Iyar Omer 19	5 Iyar Omer 20	6 Iyar Omer 21
4	Netzach נְצַח	7 Iyar Omer 22	8 Iyar Omer 23	9 Iyar Omer 24	10 Iyar Omer 25	11 Iyar Omer 26	12 Iyar Omer 27	13 Iyar Omer 28
5	Hod הוֹד	14 Iyar Omer 29	15 Iyar Omer 30	16 Iyar Omer 31	17 Iyar Omer 32	18 Iyar* Omer 33*	19 Iyar Omer 34	20 Iyar Omer 35
6	Yesod יְסוּד	21 Iyar Omer 36	22 Iyar Omer 37	23 Iyar Omer 38	24 Iyar Omer 39	25 Iyar Omer 40	26 Iyar Omer 41	27 Iyar† Omer 42†
7	Malkhut מַלְכוּת	28 Iyar Omer 43	29 Iyar Omer 44	1 Sivan Omer 45	2 Sivan Omer 46	3 Sivan Omer 47	4 Sivan Omer 48	5 Sivan Omer 49

count after sundown each day

(Check-off each day after counting)

**Lag B'Omer* – marks the celebration/yartzeit of R Shimon bar Yochai (2nd C sage) when he revealed the secrets of Kabbalah; also when the plague ended that had killed 24,000 disciples of R Akiva

†*Yom Keshet* – marks the date in Genesis when Noah's family and the animals left the ark, and the rainbow appeared as a sign that the earth would never again be destroyed by a flood from heaven.

Omer Prayers – Kavvanot / Intention

Unification

וּרְחִימוּ.	בְּדַחִילוֹ	עַל יְדֵי הַהוּא	וּשְׁכִינְתֶיהָ	הוּא	בְּרִיךְ	קוֹדֵשׁ	יְחִוּד	לְשֵׁם		
<i>ur'chimu,</i>	<i>bid'chilu</i>	<i>ha-hu y'dei al</i>	<i>u-sh'chin'teih</i>	<i>hu</i>	<i>b'rich</i>	<i>kud'sha</i>	<i>yichud</i>	<i>L'sheim</i>		
and	< in	< by this act	< and	< Yah	< a	< the Holy	< the	< For the Essence		
love,	reverence	(upon that hand)	<i>Shechinah</i>		blessing is	One,	unification of	(name) of		
יִשְׂרָאֵל.	כֹּל	בְּשֵׁם	שְׁלִים	בְּיַחְוּדָא	הִ"א	בְּוַא"ו	הִ"א	יִוֵּד	שֵׁם	לְיַחֵד
<i>Yis'ra-eil.</i>	<i>kol</i>	<i>b'sheim</i>	<i>sh'lim</i>	<i>b'yi-chudah</i>	<i>hei</i>	<i>b'vav</i>	<i>hei yod</i>	<i>sheim</i>	<i>l'yacheid</i>	
<i>who Persist with</i>	< all	< in the	< in	< in	< with	< Yud-Hey	< the	< to	< to	
<i>Sacred-Life.</i>		Essence of	complete unity		<i>Vav-Hey</i>		Essence	unify		

We do this work for the realization of wholeness,
 embracing the transcendent Divine (YH) and the imminent Sacred (VH)
 until our hearts open wide enough to encompass all –
 the meeting place where the Holy within and the Holy above are One
 and we all share the name of One being together.

Omer Prayers – Kavvanot / Intention

Sanctification

הַתּוֹרָה.	שְׁכָתוּב	כְּמוֹ	הָעוֹמֵר	סְפִירַת	שֶׁל	עָשִׂה	מִצְוֹת	לְקַיֵּם	וּמְזוּמָן	מוֹכָן	הַנְּנִי
<i>ba-Torah:</i>	<i>she-katuv</i>	<i>k'mo</i>	<i>ha-omer</i>	<i>s'firat</i>	<i>shel</i>	<i>a-seih</i>	<i>mits'vat</i>	<i>l'kayeim</i>	<i>um'zuman</i>	<i>muchan</i>	<i>Hin'ni</i>
in the Torah:	< it is written	< as	< the Omer	< Counting	< of	< made	< the pathway of holiness (<i>mitzvah</i>),	< to affirm	< and ready	< prepared	< Behold, I am

וְסִפְרֶתֶם	לְכֶם	מִמָּחֳרַת	הַשַּׁבָּת	מִיּוֹם	הַבִּיאְכֶם	אֶת	עוֹמֵר	הַתְּנוּפָה.
<i>us'far'tem</i>	<i>la-chem</i>	<i>mi-mochorat</i>	<i>ha-shabbat</i>	<i>mi-yom</i>	<i>havi-achem</i>	<i>et</i>	<i>omer</i>	<i>ha-t'nufah</i>
< “You-all are to count	< for yourselves	< from the day-after	< the sabbath,	< from the day	< you-all brought		< the Omer offering	that was waved –

שִׁבְעַת	שַׁבָּתוֹת	תְּמִימוֹת	תֵּהְיֶינָהּ.	עַד	מִמָּחֳרַת	הַשַּׁבָּת	הַשְּׂבִיעִית	תִּסְפְּרוּ	חֲמִשִּׁים	יּוֹם.
<i>Sheva</i>	<i>shaba-tot</i>	<i>t'mimot</i>	<i>ti-h'yenah</i>	<i>ad</i>	<i>mi-mochorat</i>	<i>ha-shabbat</i>	<i>ha-sh'vi-it</i>	<i>tis'p'ru</i>	<i>cha-mishim</i>	<i>yom,</i>
< Seven (stoppings)	< sabbaths (stoppings)	< that are complete	< they are to be –	< until	< the day-after	< the stopping,	< the seventh	< you-all will count	< fifty	days

וְהִקְרַבְתֶּם	מִנְחָה	חֲדָשָׁה	לִי:
<i>v'hik'rav'tem</i>	<i>min'chah</i>	<i>cha-dashah</i>	<i>la-Adonai.</i>
< and-then you-all will bring-near		< a new (meal)-offering	to "I-Is/Was/Will-Be."

(Lev 23:15-16)

Here I am, prepared and ready to affirm the pathway of holiness through Counting the Omer,
 as it is written in Torah:

*You-all are to count for yourselves from the day after the Sacred-Stopping (Pesach seder)
 – from the day you brought the Omer (of barley) offering that was waved –
 there will be seven complete (weeks) of Sacred-Stoppings,
 until the day after the seventh Stopping, you will count 50 days;
 and then you will bring-near a new offering to I-Is/Was/Will-Be.*

Omer Prayers – Kavvanot / Intention*Manifestation*

עֲלֵינוּ, <i>aleinu,</i> < – upon us,	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine-Presence</i> ,	אֲדֹנָי <i>Adonai</i> < my <i>Guide</i> ,	נְעָם <i>no-am</i> < the delightfulness of	וַיְהִי <i>Vihi</i> < And it shall be –
	עֲלֵינוּ, <i>aleinu</i> < upon us;	כּוֹנְנָה <i>kon'nah</i> < establish!	יָדֵינוּ <i>yadeinu</i> < our hands	וּמַעֲשֵׂה <i>u-ma-aseih</i> < and the work of
		כּוֹנְנֵהוּ: <i>kon'neihu.</i> establish <i>It!</i>	יָדֵינוּ <i>yadeinu</i> < our hands	וּמַעֲשֵׂה <i>u-ma-aseih</i> < and the work of

(Ps 90:17)

The delightful-sweetness of our *Divine-Presence* shall be upon us;
the work of our hands – establish! upon us;
and the work of our hands – establish! *Divine-Presence*.

Omer Prayers – Counting

Count

וְצִוָּנוּ	בְּמִצְוֹתָיו,	קִדְּשָׁנוּ	אֲשֶׁר	הָעוֹלָם,	מֶלֶךְ	אֱלֹהֵינוּ	יְי	אַתָּה	בְּרוּךְ
<i>v'tzi-va-nu</i>	<i>b'mits'vo-tav</i>	<i>kid'sha-nu</i>	<i>asher</i>	<i>ha-olam.</i>	<i>melech</i>	<i>Eloheinu</i>	<i>Adonai,</i>	<i>atah</i>	<i>Baruch</i>
< and given us charge (commanded)	< with pathways of holiness (<i>mitzvot</i>),	< has sanctified us,	< Who	< hidden-within/ the universe/ forever,	< <i>Underlying-</i> <i>order</i> (ruler)	< our <i>Divine-</i> <i>Presence</i>	< <i>I-Am,</i>	< are You,	< Source of blessing
			הָעוֹמֵר.		סְפִירַת		עַל		
			<i>ha-omer</i>		<i>s'firat</i>		<i>al</i>		
			the Omer.		< the counting of (text / number / telling / sefirot)		< about		

Source of blessing are You, *I-Am*, our *Divine-Presence*, *Underlying-order* (hidden-within the universe) forever,
 Who has sanctified us with pathways of holiness and given us charge
 for the counting (text, number, telling, sefirot) of the Omer.

לְעוֹמֵר	[וְ(יּוֹם #) יָמִים,	שָׁבֻעַ (שָׁבֻעַ #)	שֶׁהֵם]	יּוֹם \ יּוֹמִים (יּוֹם #)	הַיּוֹם
<i>la-omer.</i>		<i>v'(...) yamim,</i>	<i>(...) shav'u-out</i>	<i>she-heim</i>		<i>(...) yamim</i>	<i>Ha-yom</i>
of the Omer.		< and (day#) day(s)	< (week#) week(s)	< which is		< (omer#) day(s)	< Today is

1 אַחַד 2 שְׁנַיִם (שְׁנַיִ) 3 שְׁלֹשָׁה 4 אַרְבָּעָה 5 חֲמִנְשָׁה 6 שֵׁשָׁה 7 שִׁבְעָה 8 שְׁמוֹנֶה 9 תְּשֻׁעָה
 10 עֶשְׂרֵה (+10) ... עֶשֶׂר 20 עֶשְׂרִים 30 שְׁלֹשִׁים 40 אַרְבָּעִים

(See daily count and sefirot in Hebrew/English on p. 29.)

Today is __ days
 [which are __ weeks and __ days]
 of the Omer.

Today is the day of [*sefirah-of-day*] within [*sefirah-of-week*].

Omer Prayers – Counting

Fulfillment

סְלָה:	אָמֵן	בְּיָמֵינוּ.	בְּמַהֲרָה	לְמִקְוָמָהּ	הַמִּקְדָּשׁ	בֵּית	עֲבוֹדַת	לָנוּ	יִחְזָר	הוּא	הַרְחָמָן.
<i>selah,</i>	<i>amen</i>	<i>b'ya-meinu</i>	<i>bim'heirah</i>	<i>lim'komah</i>	<i>ha-mikdash</i>	<i>beit</i>	<i>avodat</i>	<i>lanu</i>	<i>ya-chazir</i>	<i>hu</i>	<i>Ha-rachaman</i>
Solid!	< Affirm!	< in our days.	< speedily	< to its Place,	< Holiness	< a Home of	< service [in]	< for us	< will restore	< (it)	< Compassion

Compassionate-awareness
will restore for us
service/worship of the entire world as a Home of Holiness
to its Place;
may it manifest fully in our days.
Affirm-faith! Solid! (pause & exalt)

Counting Meditations

הוֹדִיעֵנִי יְיָ קִצְצֵי וּמַדַּת יָמֵי מַה־הִיא אֲדַעָה מַה־חֵדְלִ אָנִי:

Make-known-to-me!, *I-Is/Was/Will-Be*, my end/edge/extremity;
and the measure/stature of my days – what it is;
I shall know how ephemeral/fleeting I am.
(Ps 39:5)

לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע וְנָבֵא לְבַב חָכְמָה:

To count our days so – make it known!, and we shall bring a heart of wisdom.
(Ps 90:12)

Omer Prayers – Forty-nine

Psalm 67

שִׁיר:	מְזֶמֶר	בְּנִינֹת	לְמַנְצָחַ
<i>shir</i> (4)	<i>miz'mor</i> (3)	<i>bin'ginot</i> (2)	<i>lam'natsei-ach</i> (1)
<< a song.	< a melody,	< with strumming	< For endurance

סֵלָה:	אִתָּנוּ	פָּנָיו	יָאֵר	וַיְבָרֵכֵנוּ,	יְחַנְּנוּ	אֱלֹהִים
<i>selah</i> (11/7)	<i>itanu</i> (10/6)	<i>panav</i> (9/5)	<i>ya-eir</i> (8/4)	<i>vi-var'cheinu</i> (7/3)	<i>y'chaneinu</i> (6/2)	<i>elohim</i> (5/1)
<< Solid!	<< with us.	< It's face	< shall shine	<< and shall bless us,	< shall grace us	< <i>Divine-Presence</i>

יְשׁוּעָתֶךָ	בְּכָל-גּוֹיִם	דֶּרֶכְךָ,	בְּאֶרֶץ	לְדַעַת
<i>y'shu-atecha</i> (16/13)	<i>goyim</i> (15/12)	<i>b'chol-</i> (15/11)	<i>dar'kecha</i> (14/10)	<i>la-da-at</i> (12/8)
<< Your salvation.	< nations	< In all	< Your way;	< To know

כָּלָם:	עַמִּים	יודוך	אֱלֹהִים,	עַמִּים	יודוך
<i>kulam</i> (22/19)	<i>amim</i> (21/18)	<i>yoducha</i> (20/17)	<i>elohim</i> (19/16)	<i>amim</i> (18/15)	<i>yoducha</i> (17/14)
<< all of them.	< peoples,	< They shall praise You,	<< <i>Divine-Power.</i>	< peoples,	< They shall praise You,

סֵלָה:	תַּנְחֵם	בְּאֶרֶץ	וּלְאֻמִּים	מִישׁוֹר	עַמִּים	כִּי-תִשְׁפּוֹט	לְאֻמִּים	וַיִּרְנְנוּ	יִשְׂמְחוּ *	
<i>selah</i> (32/30)	<i>tan'cheim</i> (31/29)	<i>ba-arets</i> (30/28)	<i>ul'umim</i> (29/27)	<i>mishor</i> (28/26)	<i>amim</i> (27/25)	<i>tish'pot</i> (26/24)	<i>ki</i> (26/23)	<i>l'umim</i> (25/22)	<i>vi-ran'nu</i> (24/21)	<i>yis'm'chu</i> (23/20)
<< Solid!	<< You will guide them.	< in the Land	< and the communities	< uprightly;	< peoples,	< You will judge	< For	<< communities.	< and sing for joy,	< They shall rejoice

Omer Prayers – Forty-nine

Psalm 67 (continued)

כָּלָם:	עַמִּים	יְדוּחָה	אֱלֹהִים,	עַמִּים	יְדוּחָה
<i>kulam</i> (38/36)	<i>amim</i> (37/35)	<i>yoducha</i> (36/34)	<i>elohim</i> (35/33)	<i>amim</i> (34/32)	<i>yoducha</i> (33/31)
<< all of them.	< peoples,	< They shall praise You,	<< <i>Divine-Power</i> .	< peoples,	< They shall praise You,

אֱלֹהֵינוּ:	אֱלֹהִים	יְבָרְכֵנוּ	יְבוּלָה,	נָתַנָּה	אֶרֶץ
<i>eloheinu</i> (44/42)	<i>elohim</i> (43/41)	<i>y'var'cheinu</i> (42/40)	<i>y'vulah</i> (41/39)	<i>nat'nah</i> (40/38)	<i>erets</i> (39/37)
<< our <i>Divine-Presence</i> .	< <i>Divine-Power</i>	< Shall bless us,	<< her produce.	< has given	< The Land

כָּל-אַפְסֵי-אֶרֶץ:	אֶתוֹ	וַיִּירָאוּ	אֱלֹהִים	יְבָרְכֵנוּ		
<i>arets</i> (49/49)	<i>af'sei</i> (49/48)	<i>kol</i> (49/47)	<i>oto</i> (48/46)	<i>v'yir'u</i> (47/45)	<i>elohim</i> (46/44)	<i>y'var'cheinu</i> (45/43)
<< the Land.	< the ends of	< all	< <i>Hu</i> –	< and they shall revere	< <i>Divine-Presence</i> ,	< Shall bless us,

Counting the Omer – 49 words: a word a day (omit the first line or count hyphenated words as one); also: 49 letters in starred verse 5

For endurance, with strumming, a melody, a song.

Divine-Presence shall grace us and shall bless us; shall shine *It's* face with us. *Solid! (pause & exalt)*

To know Your way in the Land, Your salvation in all nations.

Peoples shall praise/ thank/acknowledge/admit/confess/laud You, *Divine-Power*; all peoples shall praise You.

*Communities shall rejoice and shall sing for joy, for You will judge peoples uprightly,
 and You will guide communities in the Land. *Solid! (pause & exalt)*

Peoples shall praise/ thank/acknowledge/admit/confess/laud You, *Divine-Power*; all peoples shall praise You.

The Land has given her produce; *Divine-Power*, our *Divine-Presence* shall bless us.

Divine-Presence shall bless us, and all the ends of the Land shall revere *It*.

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Omer Prayers – Forty-nine Ana B'Khoach – Mystical Healing

אָבִיגִ ית"צ	צָרוּרָה	תַּתִּיר	יְמִינֶךָ	גְּדֻלַּת	בְּכֹחַ	אָנָּה
\ the entanglements.		\ untie	\ of Your love (right),	\ of the greatness	\ With the power	\ Please!
קָרַע שְׂטִי"ג	נֹרָא.	טְהַרְנוּ	שִׁגְבֵנוּ	עַמֶּךָ	רִנַּת	קִבֵּל
\ O Awesome One.		\ refine us,	\ lift us high,	\ of Your people;	\ the exultation	\ Receive
נִגְדֵד יכ"ש	שְׁמֶרֶם.	כְּבַבַת	יְחִוּדְךָ	הַדּוֹרְשֵׁי	גְבוּר	נָא
\ watch over them.	\ like the apple of your eye		\ Your Unity,	\ seekers of	\ O Mighty One,	\ Please
בְּטָרֵד צְתִי"ג	נְמַלֵּם.	תָּמִיד	צְדֻקָּתְךָ	רַחֲמִים	טְהַרֵם	בְּרַכֵם
\ brings into balance.		\ always	\ Your truth	\ be compassionate;	\ cleanse them,	\ Bless them
חֲקִיב טְנִיעַ	עֲדָתְךָ.	נְהַל	טוֹבְךָ	בְּרוּב	קָדוֹשׁ	חֲסִין
\ Your community.		\ guide	\ of Your goodness	\ with the abundance	\ Holy One	\ Sacred One,
יְגִל פְּזִיק	קִדְשֶׁתְךָ.	זוֹכְרֵי	פְּנֵה	לְעַמֶּךָ	גֵּאָה	יְחִיד
\ Your sacred mystery.	\ those who remember		\ turn (to face);	\ to Your people	\ Exalted One,	\ Singular,
שְׁקִי צִי"ת	תַּעֲלָמוֹת.	יודע	צַעֲקוֹתֵנוּ	וּשְׁמַע	קִבֵּל	שְׁוֹעֵתֵנוּ
\ the Unknowable.	\ You-Who-Knows		\ our crying,	\ and hear	\ receive,	\ Our yearning
	וְעַד.	לְעוֹלָם	מִלְכוּתוֹ	כְּבוֹד	שֵׁם	בְּרוּךְ
\ and on.	\ hidden within/ the universe/ forever	\ of Sacred reality,	\ of the glory/heft	\ the Essence,	\ Blessed is	

Omer Prayers – Forty-nine *Ana B'Khoach – Mystical Healing (continued)*

Counting the Omer – 49 words: a word a day; 7 lines of 7 words – including concluding acronym on each line

Please, with the power of Your boundless loving, untie our entanglements.
Receive the exultation of Your people; lift us high, refine us, O Awesome One.
Please, O Mighty One, like the apple of Your eye, watch over the seekers of Your unity
Bless us, cleanse us in Your lovingkindness; Your truth always brings into balance.
Sacred One, Holy One, with the abundance of Your goodness, guide Your community.
Singular, Exalted One, turn to face Your people, that we remember Your sacred mystery.
Receive our yearning, and hear our cries, You-Who-Knows the unknowable.

Blessed is the Essence of the glory/heft of Sacred reality hidden within/ the universe/ forever and on.

Some study each of the six chapters of *Pirkei Avot (Ethics of the Ancestors)* on Shabbat afternoons during the Counting.

Omer Prayers – Cleansing/Repairing Sefirot

... עולם, של רבונו
olam shel Ribono
 all being (hidden within / the universe / forever) < of < Order

הַעוֹמֵר סְפִירַת לְסִפּוֹר עַבְדְּךָ מֹשֶׁה עַל יְדֵי אֵל צִוִּיתָנוּ אַתָּה
ha-omer s'firat lis'por av'decha Moshe y'dei al tsivi-tanu Atah
 the < the Counting < to count < Your < Moses, < through < gave us < You
 Omer. of charge (commanded)

בְּתוֹרַתְךָ. שְׁפַתְּבָתָּ כְּמוֹ וּמִטּוּמְאוֹתֵינוּ. מִקְלָפוֹתֵינוּ לְטַהֲרֵנוּ כְּדֵי
b'Torah-techa, she-katav'ta k'mo u-mi-tum'oteinu, mik-lipo-teinu l'taha-reinu k'dei
 in Your < You have < as < and from our < from our cloakings < to cleanse < in order
 Torah: written encrustations, (klippot) us

הַתְּנוּפָה. עוֹמֵר אֶת הַבִּיאָכֶם מִיּוֹם הַשַּׁבָּת מִמּוֹחֶרֶת לָכֶם וְסַפְּרָתֶם
ha-t'nufah omer et havi-achem mi-yom ha-shabbat mi-mochorat la-chem us'far'tem
 that was < the Omer < you-all < from the < the < from the < for "You-all are to
 waved – offering brought day sabbath, day-after yourselves count

שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת תְּהֵינָה. עַד מִמּוֹחֶרֶת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ תְּמִנְשִׁים יוֹם.
yom, cha-mishim tis'p'ru ha-sh'vi-it ha-shabbat mi-mochorat ad ti-h'yenah t'mimot shaba-tot Sheva
 days < fifty < you-all < the seventh < the < until < they are < that are < sabbaths < Seven
 will count stopping, day-after to be – complete (stoppings)

(Lev 23:15-16)

מִזְהָמָתָם: יִשְׂרָאֵל עַמְּךָ נַפְשוֹת שִׁיטְהָרוּ כְּדֵי
mi-zu-hamatam. Yis'ra-eil am'cha naf'shot she-yita-haru k'dei
 from their tarnish. < who Persist with Sacred Life – < Your people, < the souls of < they will be cleansed – < so that

Omer Prayers – Cleansing/Repairing Sefirot *(continued)*

אבותינו, ואלהי אלהינו יי מלפניך רצון יהי ובכן
avoteinu vEi-lohei Eloheinu Adonai mil'fanecha ra-tson y'hi u-v'chein
 our ancestors, < and Divine-Presence of < our Divine-Power < I-Am, < before You < favorable < may it be < and so

היום, שפירתי העומר ספירת שבזכות
ha-yom, she-safar'ti ha-omer s'firat she-biz'chut
 today, < that I have counted < the Omer < the Counting of < that in the merit of

חסד שבחסד בספירה שפגמתי מה יתקן
chesed she-b'chesed bis'firah she-pagam'ti mah y'tukan
 (sefirah of day)-of-(sefirah of week) < in the sefirah < imbalance I have caused < whatever < may there be corrected

מעלה, של בקדשה ואתקדש ואתהר
ma'lah shel bik'du-shah v'et'kadeish v'e-taheir
 Above, < of < with the holiness < and may I be sanctified < and may I be cleansed

העולמות, בכל רב שפע ישפע זה ועל ידי זה
ha-olamot b'chol rav shefa yush'pa zeh y'dei v'al
 < inherent within / all the worlds / forever. < abundant bounty < may there flow < And through this (by this hand)

ופגם, סיג מפל ונשמותינו, ורוחותינו, נפשותינו, את תתקן
uf'gam, sig mi-kol v'nish'mo-teinu v'rucho-teinu naf'sho-teinu et ul'takein
 and blemish; < sediment < (transmuting) from all < and our souls, < and our spirits < our lives < And may it align

סלה, אמן העליונה בקדשתך ולקדשנו ולטהרנו
selah. amen ha-el'yonah bik'du-shat'cha ul'kad'sheinu ul'taha-reinu
 Solid! < Affirm-faith! < with Your exalted holiness. < and sanctify us < And may it cleanse us

Omer Prayers – Cleansing/Repairing Sefirot *(continued)*

Order of all being (hidden within/ the universe/ forever) ...

You gave us charge through Moses, Your servant, to count
the Counting (text, number, telling, sefirot) of the Omer,
in order to cleanse us from our cloakings (*klippot*) and from our encrustations

as You have written in Your Torah:

*You-all are to count for yourselves from the day after the Sacred-Stopping (Pesach seder)
– from the day you brought the Omer (of barley) offering that was waved –
there will be seven complete (weeks) of Sacred-Stoppings,
until the day after the seventh Stopping, you will count 50 days;*

so that the souls of Your people – those who Persist with Sacred Life –
will be cleansed from their tarnish;

and may it be favorable before You, *I-Am*, our *Divine-Power* and *Divine-Presence* of our ancestors,
that in the merit of the Counting of the Omer that I have counted today,
may there be corrected whatever imbalance I have caused in the sefirah

(sefirah of day)-of-(sefirah of week).

May I be cleansed and sanctified with the holiness of Above,
and through this may abundant bounty flow, inherent within/ all the worlds/ forever.

And may it align our lives, spirits, and souls,
transmuting all sediment and blemish;
may it cleanse us and sanctify us with Your exalted holiness.

Affirm-faith! Solid! *(pause & exalt)*

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Omer Meditations *Sefirot Pairings*

<i>Chesed</i>	Lovingkindness	Benevolence	Generosity	Grace	Altruism	Unconditional Love
<i>Gevurah</i>	Strength	Judgment	Discernment	Justice	Restraint	Discipline (of setting boundaries)
<i>Tiferet</i>	Beauty	Harmony	Compassion	Truth	Proportion	Balance (mercy / justice)
<i>Netzach</i>	Victory	Eternity	Effectiveness	Endurance	Ambition	Overcoming Limitations
<i>Hod</i>	Splendor	Glory	Empathy	Humility	Service	Surrender
<i>Yesod</i>	Foundation	Power	(Pro)creativity	Bonding	Covenant	Reciprocal Relationship
<i>Malchut</i>	Sovereignty	Dignity	Mastery	Completion	Reflection	<i>Shechinah</i> / Divine Presence

Permute each term for a *sefirah* against each of the terms for the partnered *sefirah* for the day (for a total of 49):

example, Day 2, chant aloud: *Gevurah* of/within/regarding/aspect-of *Chesed*, *Gevurah* of Lovingkindness, ... *Gevurah* of Unconditional Love, Strength of *Chesed*, Strength of Lovingkindness, ... Discipline of Altruism, Discipline of Unconditional Love

As you speak each *sefirah* term in the pair, you might tap on that body location to awaken the embodied energy of that *sefirah* and the flow between the two *sefirot* of the day. (See *Embodiment* below.)

Omer Meditations
Sefirot in the Four Worlds

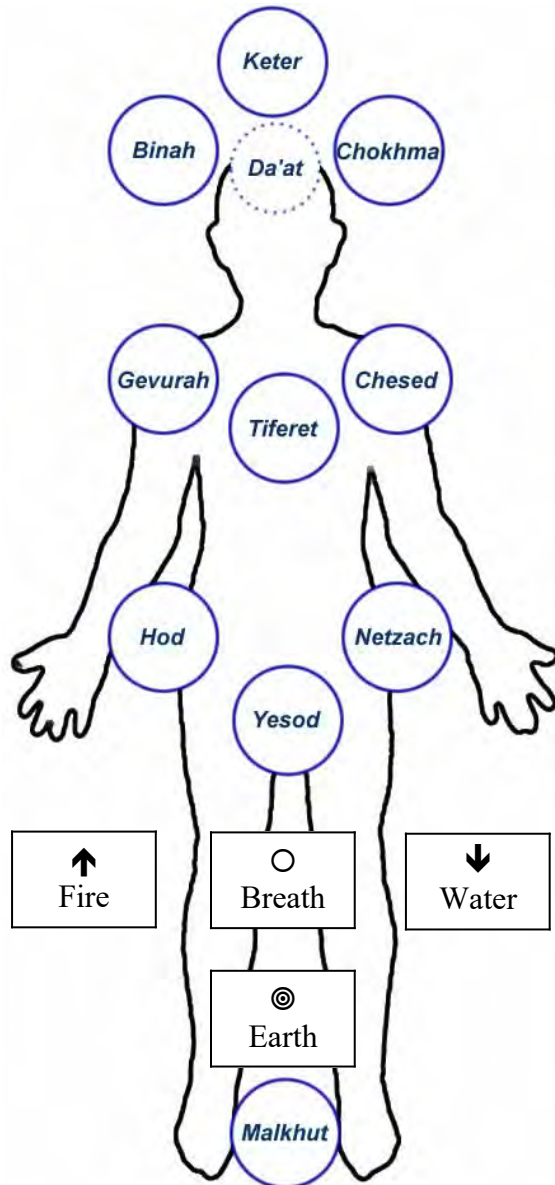
	Assiyah <i>Action – Doing</i> Physical world Doing, Acting	Yetzirah <i>Formation – Feeling</i> Emotional reality Relationship, Artistic Creativity	Briyah <i>Creation – Thinking</i> Intellectual reality Wisdom, Knowledge, Ethics	Atzilut <i>Emanation/Nearness – Being</i> Spiritual reality Sacred Meaning, Transcendent Awareness
Chesed Lovingkindness, Grace, Compassion	Acts of lovingkindness	Feelings of compassion, love, being loved	Compassionate wisdom	Unconditional divine love
Gevurah Strength, Discernment, Restraint	Purposeful action: discipline & self-control	Emotional self- discernment & awareness	Considered judgment	Spiritual discipline; strengthened vessel
Tiferet Beauty, Balance, Harmony	Balanced giving from the heart: charity, justice	Emotional balance, harmony of all one’s feelings	Beauty in wisdom: synthesis, higher aesthetic	Spiritual harmony: unified balance of all being
Netzach Endurance, Perseverance	Persistent action, tenacity	Set your resolve: stubbornness and patience	Vision of goal, persistent analysis	Eternal perspective; faith beyond apparent
Hod Splendor, Glory	Utilizing variety and responsiveness	Empathy, appreciation of diversity	Recognition and reordering of classifications	Wonder of underlying sanctity in infinite variety of being; prophecy
Yesod Foundation, Reciprocal relationship	Standing firm in cooperative relationship	Bonding with others	Creative dialog; recognizing dynamic relations	Acknowledge and affirm Divine covenant
Malchut Divine presence, Manifestation	Act in/from sacred presence – perform <i>tikkun olam</i>	Embrace divine presence in all beings	Consider paradox of transcendent spiritual wisdom; sacred text	Dwell in/as expression of Divine Presence

Apply the day’s combination of energies to the four worlds of Doing, Feeling, Thinking and Being.
 Consider the *sefirah* of the day as a means of expression or in service to the week’s *sefirah*

example: for Day 4, *Netzach*

- Doing: engaging in *persistent action & tenacity*
- Feeling: *setting your resolve (with stubbornness or patience)*
- Thinking: *setting your vision toward a goal with persistent analysis*
- Being: take an *eternal perspective with faith beyond the apparent*

- within *Chesed,* set a goal from:
- in service to *acts of lovingkindness;*
- in experiencing *feelings of compassion, love & being loved;*
- as an application of *compassionate wisdom;*
- as an expression of *unconditional divine love.*



Omer Meditations

Embodiment

Each day's sefirot can be located in the body. In this way, the energies of the day can be anchored and experienced through the body.

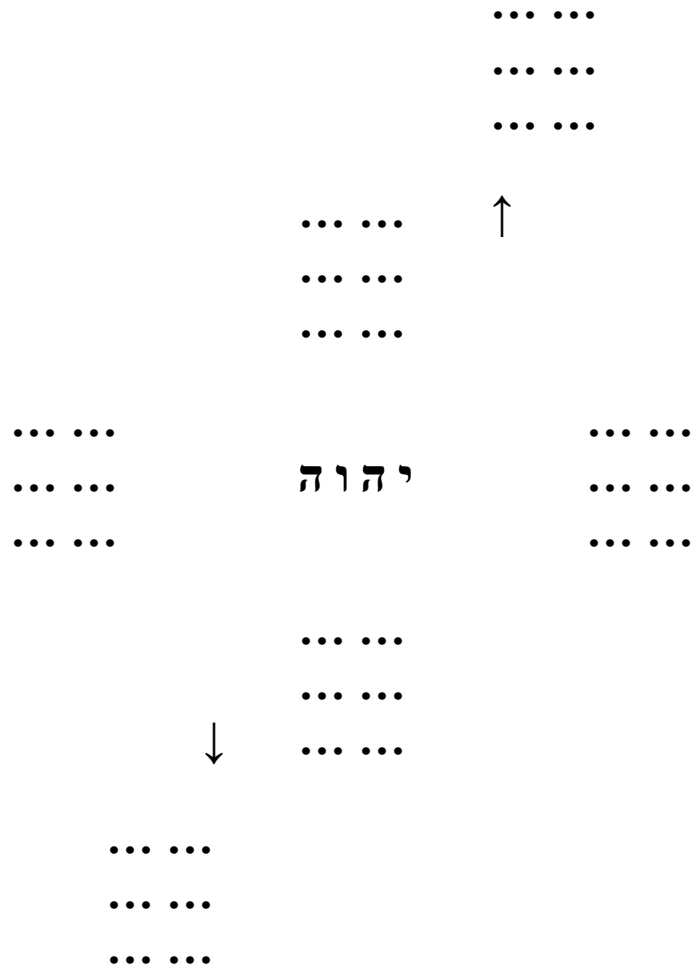
- **Chesed**, lovingkindness – right shoulder/arm/torso
- **Gevurah**, strength – left shoulder/arm/torso
- **Tiferet**, harmony – heart
- **Netzach**, endurance – right hip/leg
- **Hod**, empathy – left hip/leg
- **Yesod**, (pro)creativity – sexual center
- **Malchut**, manifestation – feet; base-of-spine; mouth; or entire body

For example, for the third day of the Omer – *tiferet she'b'chesed*, feel the balanced, harmonic energy (*tiferet*) radiating in your heart, and lovingkindness (*chesed*) streaming out through your right arm, and experience the day's dynamic relationship as an energetic flow from the heart to the arm.

Omer Meditations

Repetition (Surrounding Field)

112 = 18 * 6 + 4



Repeat the day's count (e.g. "Tiferet she'b'Chesed") 112 times. It helps to locate each repetition in a specific spot surrounding you – 18 to the North, South, East, West, Above and Below; and 4 in the center (YHVH). Be aware of each spot glowing once filled.

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Omer Meditations

Essence of Torah

Malchut	Yesod	Hod	Netzach	Tiferet	Gevurah	Chesed	
הָאָרֶץ: the Earth.	וְאֵת and	הַשָּׁמַיִם the Heavens	אֵת [obj marker] (Alef to Tav)	אֱלֹהִים G!d <i>Divine-Power</i>	בָּרָא having created	בְּרֵאשִׁית In beginning of	Chesed
מִצְרַיִם <i>Mitzraim</i> (narrowness)	מֵאֶרֶץ from the land of	הוֹצֵאתִיךָ brought you out	אֲשֶׁר who	אֱלֹהֶיךָ your G!d <i>Divine-Power</i>	יְהוָה <i>YHVH</i> <i>Sacred-Is</i>	אֲנִי I (am)	Gevurah
אֵת with	תֹּטֵר bear grudge	וְלֹא and do not	תִּקַּח take vengeance	לֹא Do not	עֲבָדִים: servitude.	מִבֵּית from the house of	Tiferet
ה': <i>YHVH</i> <i>Sacred-Is</i>	אֲנִי I (am)	כְּמוֹךָ as yourself	לְרֵעֶךָ (for) your neighbor	וְאַהֲבַתְּ and you shall love	עַמֶּךָ your people	בְּנֵי the children of	Netzach
אֵלַיךָ to you	פְּנֵי (Divine) face	יְהוָה <i>YHVH</i> <i>Sacred-Is</i>	יָאֵר Shine	וְיִשְׁמְרֶךָ. and keep you.	יְהוָה <i>YHVH</i> <i>Sacred-Is</i>	יְבָרְכֶךָ Bless you	Hod
לְךָ your	וְיָשָׁם and establish	אֵלַיךָ to you	פְּנֵי (Divine) face	יְהוָה <i>YHVH</i> <i>Sacred-Is</i>	יָשָׂא Lift up	וְיַחֲנֶנְךָ. and grace you.	Yesod
אֶחָד: (is) one.	יְהוָה <i>YHVH</i> <i>Sacred-Is</i>	אֱלֹהֵינוּ our G!d <i>Divine-Power</i>	יְהוָה <i>YHVH</i> <i>Sacred-Is</i>	יִשְׂרָאֵל Israel (Persist w/G!d)	שָׁמַע Hear	שְׁלוֹמָם: wholeness.	Malchut

Essential verses of Torah:

Genesis, *Bereishit* 1:1
 Numbers, *Bamidbar* 6:24-26

Exodus, *Shemot* 20:2
 Deuteronomy, *Devarim* 6:4

Leviticus, *Vayikra* 19:18

based on R Yitzchak Ginsburgh, *Klal Gadol Batorah*, applying R Akiva

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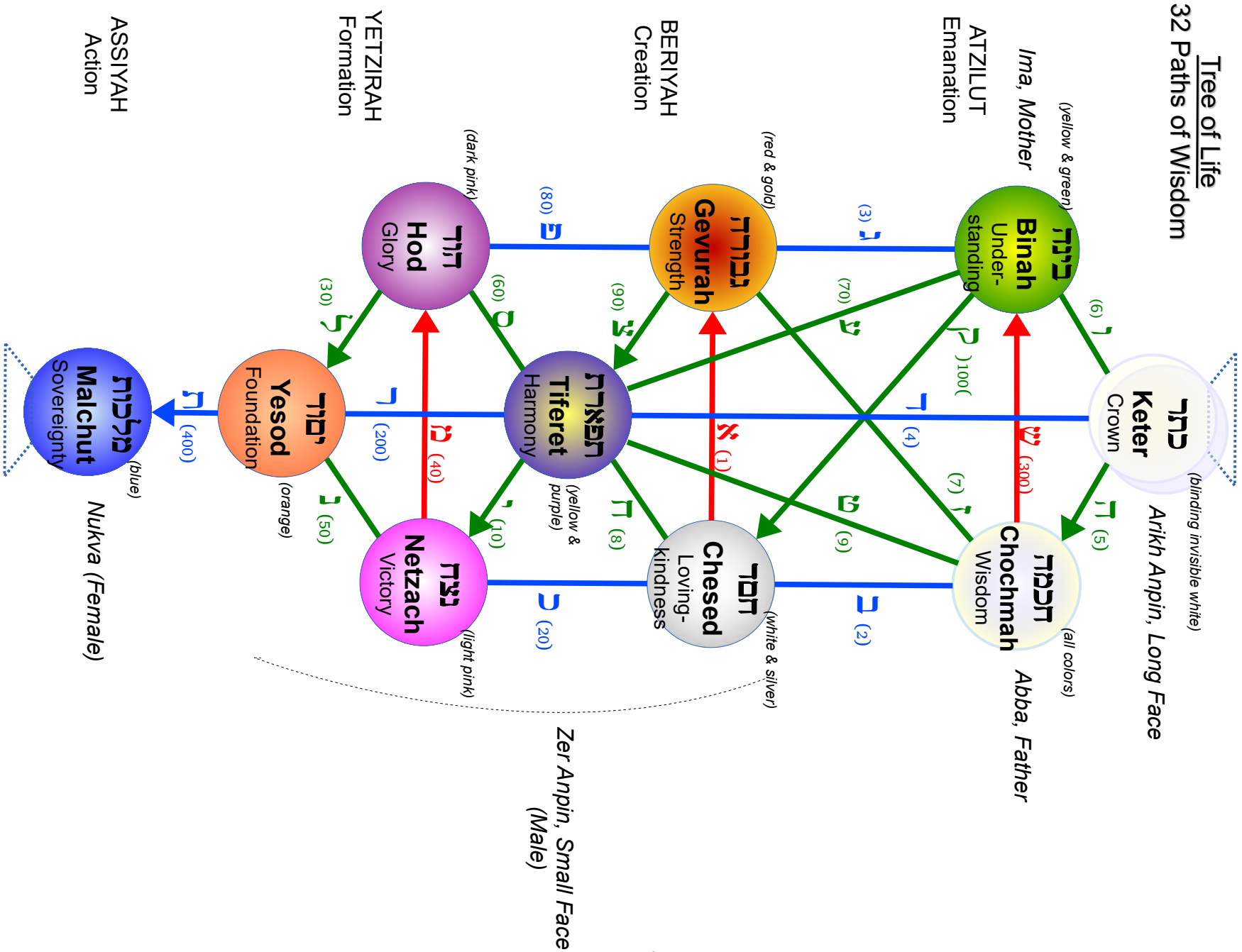
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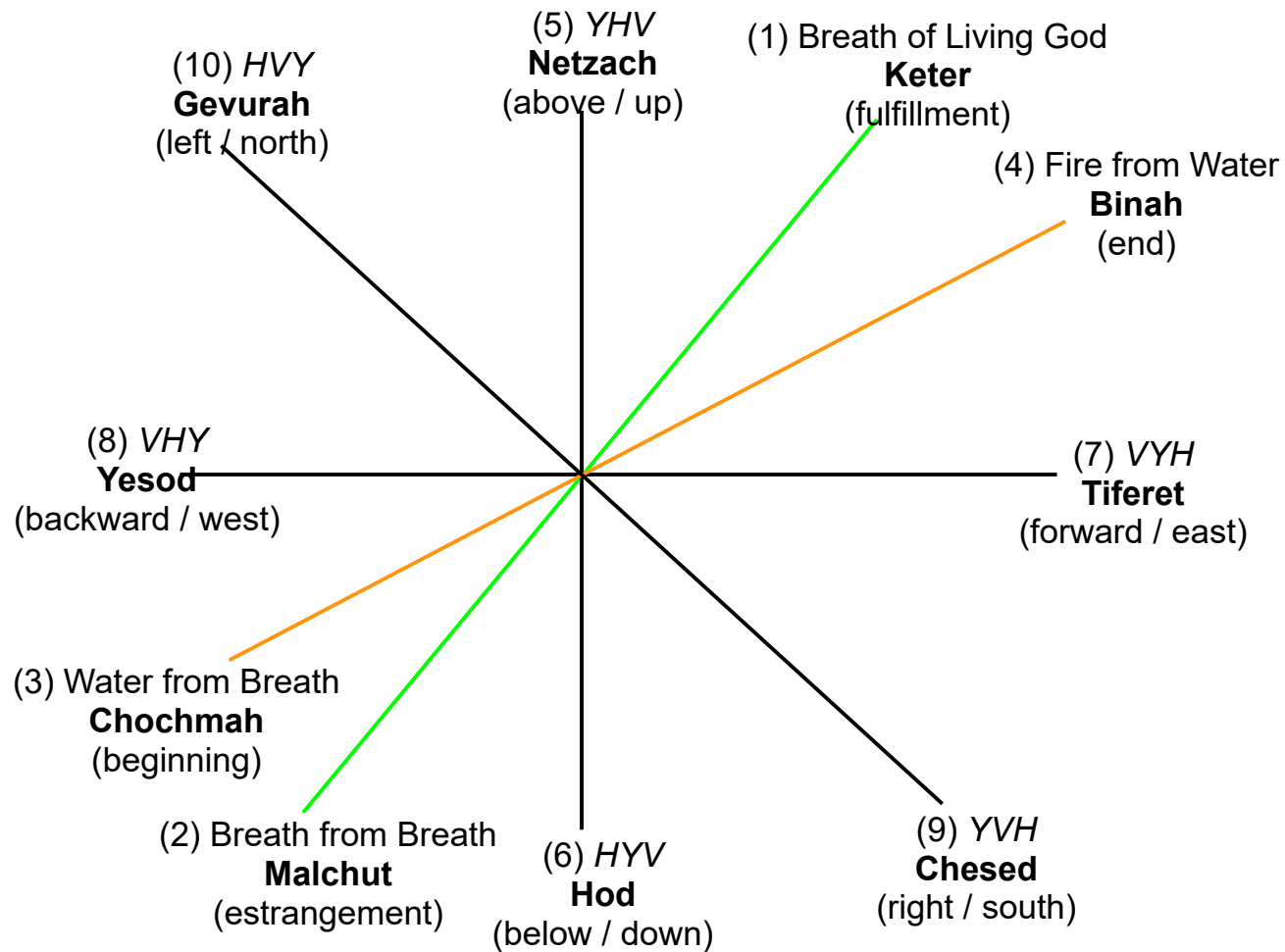
Sefirot – Kabbalistic Tree of Life



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Sefirot Dimensionality – 10 directions

וּבְרָא אֶת עוֹלָמוֹ בְּשִׁלְשָׁה סִפְרִים בְּסֵפֶר וּסְפָר וּסְפִיּוֹר

And (God) created the universe (*olam*) with three books (*s'farim*): with text (*sefer*), with number (*s'far*), and with telling (*sippur*).

Space (text – world)

up-down (height), north-south (depth), east-west (width)

Time (number – year)

beginning-end

Soul (telling – consciousness) fulfillment (*tov*)-estrangement (*ra*)

Sefer Yetzirah 1:1, 1:5, 1:1.

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Counting the Omer – Daily Count Table		Count	Day
Chesed – lovingkindness, benevolence, generosity, grace, altruism, unconditional love			
Today is one day of the Omer	lovingkindness within lovingkindness	היום יום אחד לעומר חסד שבחסד	א 1
Today is two days of the Omer	discernment within lovingkindness	היום שני ימים לעומר גבורה שבחסד	ב 2
Today is three days of the Omer	balance within lovingkindness	היום שלשה ימים לעומר תפארת שבחסד	ג 3
Today is four days of the Omer	endurance within lovingkindness	היום ארבעה ימים לעומר נצח שבחסד	ד 4
Today is five days of the Omer	splendor within lovingkindness	היום חמישה ימים לעומר הוד שבחסד	ה 5
Today is six days of the Omer	creativity within lovingkindness	היום ששה ימים לעומר יסוד שבחסד	ו 6
Today is seven days, which are one week, of the Omer	presence within lovingkindness	היום שבועה ימים, שהם שבוע אחד, לעומר מלכות שבחסד	ז 7
Gevurah – strength, judgment, justice, discipline, restraint, discernment			
Today is eight days, which are one week and one day, of the Omer	lovingkindness within discernment	היום שמונה ימים, שהם שבוע אחד ויום אחד, לעומר חסד שבגבורה	ח 8
Today is nine days, which are one week and two days, of the Omer	discernment within discernment	היום תשעה ימים, שהם שבוע אחד ושני ימים, לעומר גבורה שבגבורה	ט 9
Today is ten days, which are one week and three days, of the Omer	balance within discernment	היום עשרה ימים, שהם שבוע אחד ושלשה ימים, לעומר תפארת שבגבורה	י 10
Today is eleven days, which are one week and four days, of the Omer	endurance within discernment	היום אחד עשר יום, שהם שבוע אחד וארבעה ימים, לעומר נצח שבגבורה	יא 11
Today is twelve days, which are one week and five days, of the Omer	splendor within discernment	היום שנים עשר יום, שהם שבוע אחד וחמישה ימים, לעומר הוד שבגבורה	יב 12
Today is thirteen days, which are one week and six days, of the Omer	creativity within discernment	היום שלשה עשר יום, שהם שבוע אחד וששה ימים, לעומר יסוד שבגבורה	יג 13
Today is fourteen days, which are two weeks, of the Omer	presence within discernment	היום ארבעה עשר יום, שהם שני שבועות, לעומר מלכות שבגבורה	יד 14

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Counting the Omer – Daily Count Table		Count	Day
Tiferet – beauty, harmony, compassion, balance, truth, proportion			
15 טו	היום חמישה עשר יום, שהם שני שבועות ויום אחד, לעומר חסד שבתפארת	lovingkindness within balance	Today is fifteen days, which are two weeks and one day, of the Omer
16 טז	היום ששה עשר יום, שהם שני שבועות ושני ימים, לעומר גבורה שבתפארת	discernment within balance	Today is sixteen days, which are two weeks and two days, of the Omer
17 זז	היום שבעה עשר יום, שהם שני שבועות ושלשה ימים, לעומר תפארת שבתפארת	balance within balance	Today is seventeen days, which are two weeks and three days, of the Omer
18 יח	היום שמונה עשר יום, שהם שני שבועות וארבעה ימים, לעומר נצח שבתפארת	endurance within balance	Today is eighteen days, which are two weeks and four days, of the Omer
19 יט	היום תשעה עשר יום, שהם שני שבועות וחמישה ימים, לעומר הוד שבתפארת	splendor within balance	Today is nineteen days, which are two weeks and five days, of the Omer
20 כ	היום עשרים יום, שהם שני שבועות וששה ימים, לעומר יסוד שבתפארת	creativity within balance	Today is twenty days, which are two weeks and six days, of the Omer
21 כא	היום אחד ועשרים יום, שהם שלשה שבועות, לעומר מלכות שבתפארת	presence within balance	Today is twenty-one days, which are three weeks, of the Omer
Netzach – victory, eternity, effectiveness, endurance, mastery, overcoming limitations			
22 כב	היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד, לעומר חסד שבנצח	lovingkindness within endurance	Today is twenty-two days, which are three weeks and one day, of the Omer
23 כג	היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים, לעומר גבורה שבנצח	discernment within endurance	Today is twenty-three days, which are three weeks and two days, of the Omer
24 כד	היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים, לעומר תפארת שבנצח	balance within endurance	Today is twenty-four days, which are three weeks and three days, of the Omer
25 כה	היום חמישה ועשרים יום, שהם שלשה שבועות וארבעה ימים, לעומר נצח שבנצח	endurance within endurance	Today is twenty-five days, which are three weeks and four days, of the Omer
26 כו	היום ששה ועשרים יום, שהם שלשה שבועות וחמישה ימים, לעומר הוד שבנצח	splendor within endurance	Today is twenty-six days, which are three weeks and five days, of the Omer
27 כז	היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים, לעומר יסוד שבנצח	creativity within endurance	Today is twenty-seven days, which are three weeks and six days, of the Omer
28 כח	היום שמונה ועשרים יום, שהם ארבעה שבועות, לעומר מלכות שבנצח	presence within endurance	Today is twenty-eight days, which are four weeks, of the Omer

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Counting the Omer – Daily Count Table		Count	Day
Hod – splendor, glory, empathy, humility, service, surrender			
29	כט	היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד, לעומר חסד שבהוד	lovingkindness within splendor
Today is twenty-nine days, which are four weeks and one day, of the Omer			
30	ל	היום שלשים יום, שהם ארבעה שבועות ושני ימים, לעומר גבורה שבהוד	discernment within splendor
Today is thirty days, which are four weeks and two days, of the Omer			
31	לא	היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים, לעומר תפארת שבהוד	balance within splendor
Today is thirty-one days, which are four weeks and three days, of the Omer			
32	לב	היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים, לעומר נצח שבהו	endurance within splendor
Today is thirty-two days, which are four weeks and four days, of the Omer			
33	לג	היום שלשה ושלשים יום, שהם ארבעה שבועות וחמישה ימים, לעומר הוד שבהו	splendor within splendor
Today is thirty-three days, which are four weeks and five days, of the Omer			
34	לד	היום ארבעה ושלשים יום, שהם ארבעה שבועות ושלשה ימים, לעומר יסוד שבהו	creativity within splendor
Today is thirty-four days, which are four weeks and six days, of the Omer			
35	לה	היום חמישה ושלשים יום, שהם חמישה שבועות, לעומר מלכות שבהו	presence within splendor
Today is thirty-five days, which are five weeks, of the Omer			
Yesod – foundation, power, (pro)creativity, bonding, covenant, reciprocal relationship			
36	לו	היום ששה ושלשים יום, שהם חמישה שבועות ויום אחד, לעומר חסד שביסוד	lovingkindness within creativity
Today is thirty-six days, which are five weeks and one day, of the Omer			
37	לז	היום שבעה ושלשים יום, שהם חמישה שבועות ושני ימים, לעומר גבורה שביסוד	discernment within creativity
Today is thirty-seven days, which are five weeks and two days, of the Omer			
38	לח	היום שמונה ושלשים יום, שהם חמישה שבועות ושלשה ימים, לעומר תפארת שביסוד	balance within creativity
Today is thirty-eight days, which are five weeks and three days, of the Omer			
39	לט	היום תשעה ושלשים יום, שהם חמישה שבועות וארבעה ימים, לעומר נצח שביסוד	endurance within creativity
Today is thirty-nine days, which are five weeks and four days, of the Omer			
40	מ	היום ארבעים יום, שהם חמישה שבועות וחמישה ימים, לעומר הוד שביסוד	splendor within creativity
Today is forty days, which are five weeks and five days, of the Omer			
41	מא	היום אחד וארבעים יום, שהם חמישה שבועות ושלשה ימים, לעומר יסוד שביסוד	creativity within creativity
Today is forty-one days, which are five weeks and six days, of the Omer			
42	מב	היום שנים וארבעים יום, שהם ששה שבועות, לעומר מלכות שביסוד	presence within creativity
Today is forty-two days, which are six weeks, of the Omer			

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Malchut – majesty, dignity, wholeness, receiving, completion, <i>Shechinah</i> /Divine Presence			
היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד, לעומר חסד שבמלכות		43	מג
Today is forty-three days, which are six weeks and one day, of the Omer lovingkindness within presence			
היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים, לעומר גבורה שבמלכות		44	מד
Today is forty-four days, which are six weeks and two days, of the Omer discernment within presence			
היום חמישה וארבעים יום, שהם ששה שבועות ושלשה ימים, לעומר תפארת שבמלכות		45	מה
Today is forty-five days, which are six weeks and three days, of the Omer balance within presence			
היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים, לעומר נצח שבמלכות		46	מו
Today is forty-six days, which are six weeks and four days, of the Omer endurance within presence			
היום שבעה וארבעים יום, שהם ששה שבועות וחמישה ימים, לעומר הוד שבמלכות		47	מז
Today is forty-seven days, which are six weeks and five days, of the Omer splendor within presence			
היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים, לעומר יסוד שבמלכות		48	מח
Today is forty-eight days, which are six weeks and six days, of the Omer creativity within presence			
היום תשעה וארבעים יום, שהם שבעה שבועות, לעומר מלכות שבמלכות		49	מט
Today is forty-nine days, which are seven weeks, of the Omer presence within presence			