

COUNTING
THE OMER —
TESHUVAH

Counting the Omer – Teshuvah

compiled and adapted, 2024 / 5784 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

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Counting the Omer / Teshuvah – Overview

The Counting of the Omer (*originally a harvest offering of grain*) is assigned in Torah as counting from Pesach for seven weeks, 49 days, leading up to Shavuot (Lev 23:15-16).

A similar practice has been adopted, counting in reverse order, starting on **the day after Tisha B'Av counting down the seven weeks leading toward Rosh Hashanah**. These are known as the **Seven Weeks of Consolation**. On Tisha B'Av – forty days after revelation at Sinai (Shavuot) – we are faced with the fact of the brokenness of the world. This counting challenges us to engage in *y'ridah l'tsorech aliyah* – descent for the sake of ascent. We can ascend from the depths of 9 Av through the spiritual accounting of Elul to prepare for The Ten Days of Teshuvah/ Return/Awe. (The counting completes on 28 Elul, leaving the 29th as a pause before Rosh Hashanah on 1 Tishrei.)

This mystical journey of seven times seven days is a journey through the Kabbalistic Tree of Life – this time, ascending from *malchut* to *chesed*. (This tree is the map of energies or emanations through which the Infinite Divine manifests – like light through a prism). Each day and each week correspond to one of these divine energies (*sefirot*, 'numbers'). They can be summarized as:

Malkhut - 'sovereignty', dignity, mastery, completion, reflection, Divine presence/*Shekhinah*. [David; Rachel, Esther; *blue*]

Yesod - 'foundation', power, (pro)creativity, bonding, covenant, reciprocal relationship. [Joseph; Tamar; *orange*]

Hod - 'splendor', 'glory', empathy, humility, service, surrender. [Aaron; Hannah; *lavender*]

Netzach - 'victory', 'eternity', effectiveness, endurance, ambition, overcoming limitations. [Moses; Miriam; *light pink*]

Tiferet - 'beauty', harmony, compassion, truth, proportion, balance (of lovingkindness and strength). [Jacob; Ruth; *yellow*]

Gevurah - strength; judgment; discernment; justice; restraint, discipline (of setting boundaries). [Isaac; Sarah, Leah; *red*]

Chesed - lovingkindness; benevolence, generosity, grace, altruism, unconditional love. [Abraham; Rebecca; *white*]

As we take the time each day to consider its unique 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 our renewed sacred covenant, toward a new year and new forgiveness – Rosh Hashanah/Yom Kippur – but the process can't be rushed. We must take it one day at a time, and every day counts as it is.

The calendar for counting is on page 10. Prayers to set intention begin on page 11 and counting is on page 13.

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 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 (Lev 23:15-16) 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).

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 Shavuot 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. 31). Each day and each week correspond to one of these divine energies (*sefirot*, numbers, text, telling, sapphire). 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.

A similar practice has been adopted, counting in reverse order, starting on the day after Tisha B’Av, counting down the seven weeks leading toward Rosh Hashanah (taught by R Zalman Schachter-Shalomi from Cantor Michael Esformes). On Tisha B’Av – forty days after revelation at Sinai (Shavuot) – we are faced with the fact of the brokenness of the world (the destruction of the Temple) – and challenged to evoke constructive grief: motivation to renewed appreciation and hope. Then we enter the *Seven Weeks of Consolation* when the Haftarah portions imbue hope.

Traditionally, the 15th of Av – Tu B’Av – just 6 days after the depths of Tisha B’Av, is a celebration of hope and love, dancing with the Divine under the full moon, recognizing potential partners.

Then, the month of Elul is the time for mindful self-reflection, forgiveness and repentance, as preparation for the new year.

The Saturday night before Rosh Hashanah is *Leil Selichot*, ‘Night of Forgiveness’ – engaging in deep meditations (prayers) of repentance, preferably between midnight and dawn. (This is usually the last Saturday before Rosh Hashanah, but if that is on Monday or Tuesday, then it is the prior Saturday to allow for at least four days of prayer before the new year.)

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. The count for Teshuvah (re/turning) spans the time from Tisha B'Av to Rosh Hashanah. It is a challenge to engage in ירידה לצורך עלייה (*y'ridah l'tsorech aliyah*) – descent for the sake of ascent (Makkot 7a). God tells Moses ‘Go, descend and thus you will ascend’ (Ex 19:24). We can ascend from the depths of 9 Av through the spiritual accounting of Elul to prepare for The Ten Days of Teshuvah/Return/Awe. (The counting completes on 28 Elul, leaving the 29th as a pause before Rosh Hashanah on 1 Tishrei.)

We are challenged to hold the realities of sorrow and joy together, just as the ark carried both the broken fragments of the Tablets together with the complete ones. (And as custom is to break a glass at a wedding.) In grief are buried the seeds of new growth. Tradition holds that the messiah is born on the very day the Temple was destroyed. When we return home on Tisha B'Av, we prepare to greet the arrival of messiah. So, we can ascend through the sefirot from Tisha B'Av to Rosh Hashanah and Yom Kippur.

The 15th of Av – Tu B'Av – occurring just 6 days after the depths of Tisha B'Av, is a celebration of hope and love, traditionally, a time to dance with the Divine under the full moon, recognizing potential partners. It occurs on the day of *gevurah she'b'malkhut* – strength and discernment within the sovereignty of Divine Presence / Shechinah.

Then, the month of Elul is the time for mindful self-reflection and חשבון הנפש (*chesbon ha-nefesh*) – an accounting of the soul. It begins on *malkhut she'b'netzach* – manifesting Divine Presence within perseverance / endurance. We prepare for the upcoming new year by taking account of ourselves and work at repairing relationships with honest repentance and forgiveness. תשובה (*teshuvah*) – re/turning – is the act of turning-away from our missteps and returning toward our core Divine essence. We are all created in the Divine image – בְּצֶלֶם אֱלֹהִים (*b'tselem Elohim*).

The Saturday night before Rosh Hashanah is *Leil Selichot*, ‘Night of Forgiveness’ – a time for deep meditations (prayers) of repentance, preferably between midnight and dawn, for at least four days before Rosh Hashanah.

We count the Omer toward Teshuvah through the Seven Weeks of Consolation, when we read uplifting Haftarat from Isaiah (p. 15). We ascend from *malchut* – perceiving the imminent Divine Presence in the world around us, through *yesod* – reciprocal relationship, *hod* – service, *netzach* – perseverance, *tiferet* – compassion, *gevurah* – discernment, and *chesed* – lovingkindness. Having applied ourselves to the work of forgiveness, we arrive prepared to enter a new year.

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 of ascent in the brokenness of the world, building our best selves toward a new year and forgiveness. But the process can't be rushed; we must take it one day at a time, and every day counts as it is.

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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 toward Teshuvah starts the day after Tisha B'Av (9 Av) and continues for 49 days, toward Rosh Hashanah, during the Seven weeks of Consolation.

The Omer calendar (p. 10) shows each of the seven weeks starting on 10 Av (the day after Tisha B'Av). The day 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 2024 (5784), 10 Av starts at sundown on Tuesday, Aug 13. Write in the ‘Day of the Week’ across as Tue, Wed ... to Mon. and Aug 13 as the date for 10 Av (and on for all the dates). The first week, Tue, Aug 13 (10 Av, Omer 49) through Mon, Aug 19 (16 Av, Omer 43) is the week of Malchut, Divine Presence. You can also mark Leil Selichot – Night of Forgiveness. It is usually the last Saturday before Rosh Hashanah, but if the Omer calendar ends (28 Elul) on Saturday or Sunday, then it is Saturday of the prior week to allow for at least four days of prayer before the new year.

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. 11) which can be used as a mindfulness focus sacralizing almost any act. (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.

The final prayer of intention for manifestation (p. 12) imagines the outcome of acting with heightened sacred awareness. Also included is a God’s affirmation to Moses to ascend through descent.

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 (49 – 1) of the omer, and designating it as the number of weeks and number of days remaining. For example: “Today is forty-six days, which are six weeks and four days, of the Omer.” The breakdown can easily be determined from the *Omer Calendar* (p. 10). For Omer 46, the remaining weeks in the countdown (far left in the row below) is 6, and the number of days (top of the Omer 46 column) is 4. The information is also available in English and Hebrew in the *Daily Count Table* (p. 33). Both the *Omer Calendar* and *Daily Count Table* identify that Omer 46 is the day of *Netzach she'b'Malchut* or “endurance within presence.” You might check off each day on the calendar (p. 10) 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 that can be construed to have 49 words corresponding to the 49 days of counting. The Haftarah readings for this Seven Weeks of Consolation work well with this approach. These seven passages outline a sefirotic process of growth, encapsulated in the first seven words of each (as outlined on p. 15).

Traditional prayers interpreted with 49 words include Psalm 67 and the *Ana B'Koach*. These are originally associated with counting the omer from Pesach to Shavuot. If you want to find the word corresponding to the Teshuvah count-down day, you’ll need to locate the omer day number from the bottom up.

Seven weeks of Consolation (p. 15) The Haftarah portions for each of the Seven Weeks of Consolation are drawn from Isaiah. Taken together, the seven passages outline a progression of consolation in relationship with God and each other. Here, the first seven words of each portion offer an anchoring in the daily counting as we develop a deepened understanding.

Psalm 67 (p. 17) 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. This Psalm is traditionally assigned to counting the omer from Pesach to Shavuot; here the word numbering has been reversed to count down.

Ana B'Khoach (p. 19) 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 six words with a concluding blessing. It can be read as 49 words if the summarizing ‘acronym’ is included at the end of each line. This prayer is traditionally assigned to counting the omer from Pesach to Shavuot. Since it is evenly seven lines of seven words, it can be associated with the sefirot in either order – Chesed to Malchut or Malchut to Chesed – each line is the weekly sefirah and each word is the daily sefirah.

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. 24) 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. 25) 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. 26) assists in locating and experiencing the day’s energies in the body.

The **Double Consolation for a Two-fold Transgression** (p. 27) explores a balance of dualism in the Haftarah portions of the Seven Weeks of Consolation, as we embody spirit and ensoul our bodies. As we are seeking God, God is seeking us. We can hold this in the daily intersections of the sefirotic energies, and in awareness of the bidirectional path – counting the omer backward and forward. As we are ascending awareness, the energies are descending and radiating throughout the world.

The ***Surrounding Field*** (p. 29) 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. 30) focuses all of Torah through one core verse of each of the Five Books totaling 49 words which can be associated with the 49 days of counting. To find the word corresponding to the Teshuvah count-down day, locate the intersection of the sefirot for the omer day (e.g. 49 – *malchut she'b'malchut*, the beginning of the count-down is the bottom left corner).

Reference

A diagram of ***Kabbalistic Tree of Life*** (p. 31) 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. 32) 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. 33) 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.

The book ***Omer / Teshuvah – 49 Poetic Meditations for Counting the Omer or Turning Toward a New Year*** by Shifrah Tobacman, edited by Rachel Barenblat, offers a procedure and meditations for an omer count-down from Tisha B'Av to Rosh Hashanah.

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Omer Calendar

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

count after sundown each day

(Check-off each day after counting)

*Tu B'Av (15 Av) – celebration of hope and love; dancing with the Divine in human partnership

Leil Selichot – Night of Forgiveness; repentance prayers begin Saturday night (at least four days) before Rosh Hashanah

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Omer Prayers – Kavvanot / Intention

Unification / Presence

וְרַחֲמֵינוּ.	בְּדַחֲלֵנוּ	עַל יְדֵי הַהוּא	וְשִׁכְנֵתֶיחָהּ	הוּא	בְּרִיךְ	קוֹדֶשׁ	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	בְּיַחְוּדָהּ	הֵ"א	בְּוַ"ו	הֵ"א	יֹד	שֵׁם	לְיַחְוּד
<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</i>	<i>yod</i>	<i>sheim</i>	<i>l'yacheid</i>
who Persist with	< all	< in the	< in	< with	< Yud-Hey	< the	< to			
Sacred-Life.		Essence of	complete unity	Vav-Hey		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

Presence

הַעוֹמֵר.	סְפִירַת	שֶׁל	עָשָׂה	מִצְוֹת	לְקַיֵּם	וּמְזוּמָן	מוֹכָן	הִנְנִי
<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>
the	< Counting	< of	< made	< the pathway	< to	< and	< prepared	< Behold,
Omer.				of holiness	affirm	ready		I am
				(<i>mitzvah</i>),				

Here I am, prepared and ready to affirm the pathway of holiness through Counting the Omer.

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> ,	נְעִים <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
		כּוֹנְנֶיהוּ: <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*.

Descent/Ascent Meditations

וַיֹּאמֶר אֱלֹהֵי יְיָ לְמֹשֶׁה וְעָלִיתָ

And God said to him [Moses]: Go! descend! and thus you will ascend.
(Ex 19:24)

וְלֹא־תַעֲלֶה בְּמַעֲלֹת

And you will not ascend in goings-up.
(Ex 20:23)

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 <i>Omer.</i>		< 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,	שָׁבוּעוֹת (שָׁבוּעַ #)	שֶׁהֵם]	יּוֹם \ יָמִים (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 <i>Omer.</i>		< 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. 33.)

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 / Counting Meditations

סְלָה:	אָמֵן	בְּיָמֵינוּ.	בְּמַהֲרָה	לְמִקְוָמָה	הַמִּקְדָּשׁ	בֵּית	עֲבוֹדַת	לָנוּ	יִתְזַיֵּר	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 קִצְי וּמִדַּת יָמֵי מַה־הִיא אֲדַעָה מַה־חֵדֵל 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 כֵּן הוֹדַע וְנָבֵא לְבַב חֲכָמָה:

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

Omer Prayers – Forty-nine
Seven Weeks of Consolation

adapted from R Simon Jacobson, 60 Days

	אֵלֵהֶיכֶם:	יֹאמֵר	עָמִי	נַחֲמוּ	נַחֲמוּ	נַחֲמוּ –	נַחֲמוּ
<i>Week 7 (1st)</i>	<i>eloheichem</i>	<i>yomar</i>	<i>ami</i>	<i>nachamu</i>	<i>nachamu</i>	<i>nachamu</i>	<i>nachamu</i>
<i>Isa 40:1-26</i>	your-all <i>Divine-Power</i> .	< says	< My people	< you-all console!	< you-all comfort!	< console!	< Comfort!

God sends messengers to comfort the people after the destruction of the Temple.
(Abraham, Isaac, Jacob, Moses – Pesikta Rabbah 30:30) [malchut – sovereignty]

	הֲתִשְׁכַּח	שְׂכַחְתִּי:	וְאֲדֹנָי	יְיָ	עָזַבְנִי	צִיּוֹן	וַתֹּאמֶר
<i>Week 6 (2nd)</i>	<i>ha-tish'kach</i>	<i>sh'cheichani</i>	<i>va-adonai</i>	<i>Adonai,</i>	<i>azavani</i>	<i>tsi-yon</i>	<i>va-tomer</i>
<i>Isa 49:14-51:3</i>	Would she forget?	< has forgotten me.	< and My-Guide	< I-Will-Be has forsaken me	< And-then Zion (parched/signpost) said		
	<i>The people question why the messengers have come instead of God.</i>					<i>[yesod – bonding]</i>	

	מִרְבִּיץ	אֲנֹכִי	הִנֵּה	נַחֲמָה	לֹא	סֶעֱרָה	עֲנִיָּה
<i>Week 5 (3rd)</i>	<i>mar'bits</i>	<i>anochi</i>	<i>hineih</i>	<i>nuchamah</i>	<i>lo</i>	<i>so-arah</i>	<i>ani-yah</i>
<i>Isa 54:11-55:5</i>	am setting-in-place (causing to lie down / crouch)	< I	< Behold	< not consoled;	< storm-tossed	< Afflicted (answered)	
	<i>The messengers return and tell God that the people are not consoled.</i>					<i>[hod – empathy]</i>	

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	וַתִּירְאֵי	אֶתְּ	מִי	מִנְחֵמְכֶם	הוּא	אֲנֹכִי	אֲנֹכִי
<i>Week 4 (4th)</i>	<i>va-tir'i</i>	<i>at</i>	<i>mi</i>	<i>m'nachem'chem</i>	<i>hu</i>	<i>anochi</i>	<i>anochi</i>
<i>Isa 51:12-52:12</i>	and-so you have feared / awed / revered	< you?	< Who are	<< comforting you-all.	< am <i>Hu</i> (He)	< I (Myself)	< I
	<i>God consoles the people directly. (first week of Elul)</i>				<i>[netzach - endurance]</i>		
	וְצִהְלֵי	רִנָּה	פְּצִחֵי	יִלְדָה	לֹא	עֲקָרָה	רָנִי
<i>Week 3 (5th)</i>	<i>v'tsahali</i>	<i>rinah</i>	<i>pits'chi</i>	<i>yaladah</i>	<i>lo</i>	<i>akarah</i>	<i>rani</i>
<i>Isa 54:1-10</i>	and-cheer!	< a song	< Break-out!	< who has not borne-forth;	< uprooted-one	< Sing-out!	
	<i>God continues to console the people, awakening them.</i>				<i>[tiferet - compassion]</i>		
	יְיָ	וּכְבוֹד	אוֹרְךָ	בָּא	כִּי	אוֹרִי	קוּמִי
<i>Week 2 (6th)</i>	<i>Adonai,</i>	<i>uch'vod</i>	<i>oreich</i>	<i>va</i>	<i>ki</i>	<i>ori</i>	<i>kumi</i>
<i>Isa 60:1-22</i>	<i>I-Am</i>	and-the-glory (weightiness)-of	your-light has-come		< for	< shine!	< Arise!
	<i>God's consolation becomes powerful and profound illumination.</i>				<i>[gevurah - discernment]</i>		
	כִּי	בְּאֵלֹהֵי	נַפְשִׁי	תִּגְּלֵל	בְּיְיָ	אֲשִׁישׁ	שׂוֹשׁ
<i>Week 1 (7th)</i>	<i>ki</i>	<i>bEilohai</i>	<i>naf'shi</i>	<i>tageil</i>	<i>ba-Adonai,</i>	<i>asis</i>	<i>sos</i>
<i>Isa 61:10-63:9</i>	for ...	< with my <i>Divine-Power</i>	< My soul shall exult	< with <i>I-Will-Be,</i>	< I will rejoice	< Rejoicing	
	<i>The people are consoled and emerge for the renewal and rebirth of Rosh Hashanah. [chesed - lovingkindness]</i>						

*(God does not console us directly immediately, in order to teach us that even as we are,
 we have the power and responsibility to console one another.)*

Omer Prayers – Forty-nine

Psalm 67

שִׁיר:	מְזִמּוֹר	בְּנִינֹת	לְמַנְצָחַ
<i>shir</i> (46)	<i>miz'mor</i> (47)	<i>bin'ginot</i> (48)	<i>lam'natsei-ach</i> (49)
<< a song.	< a melody,	< with strumming	< For endurance

סֵלָה:	אִתָּנוּ	פָּנָיו	יֵאֵר	וַיְבָרֵכֵנוּ,	יְחַנְּנוּ	אֱלֹהִים
<i>selah</i> (39/43)	<i>itanu</i> (40/44)	<i>panav</i> (41/45)	<i>ya-eir</i> (42/46)	<i>vi-var'cheinu</i> (43/47)	<i>y'chaneinu</i> (44/48)	<i>elohim</i> (45/49)
<< Solid!	<< with us.	< <i>It's</i> face	< shall shine	<< and shall bless us,	< shall grace us	< <i>Divine-Presence</i>

יְשׁוּעָתְךָ	בְּכָל-גּוֹיִם	דֶּרֶכְךָ,	בְּאֶרֶץ	לְדַעַת
<i>y'shu-atecha</i> (34/37)	<i>goyim</i> (35/38)	<i>dar'kecha</i> (36/40)	<i>ba-arets</i> (37/41)	<i>la-da-at</i> (38/42)
<< Your salvation.	< nations	< In all	< Your way;	< in the Land

כָּלָם:	עַמִּים	יודוך	אֱלֹהִים,	עַמִּים	יודוך
<i>kulam</i> (28/31)	<i>amim</i> (29/32)	<i>yoducha</i> (30/33)	<i>elohim</i> (31/34)	<i>amim</i> (32/35)	<i>yoducha</i> (33/36)
<< 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> (18/20)	<i>tan'cheim</i> (19/21)	<i>ba-arets</i> (20/22)	<i>ul'umim</i> (21/23)	<i>mishor</i> (22/24)	<i>amim</i> (23/25)	<i>tish'pot</i> (24/26)	<i>ki</i> (24/27)	<i>l'umim</i> (25/28)	<i>vi-ran'nu</i> (26/29)	<i>yis'm'chu</i> (27/30)
<< 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	יִדְוּדָה	אֱלֹהִים,	עַמִּים	יִדְוּדָה
<i>kulam</i> (12/14)	<i>amim</i> (13/15)	<i>yoducha</i> (14/16)	<i>elohim</i> (15/17)	<i>amim</i> (16/18)	<i>yoducha</i> (17/19)
<< all of them.	< peoples,	< They shall praise You,	<< <i>Divine-Power</i> .	< peoples,	< They shall praise You,

אֱלֹהֵינוּ:	אֱלֹהִים	יְבָרְכֵנוּ	יְבוּלָה,	נָתְנָה	אֶרֶץ
<i>eloheinu</i> (6/8)	<i>elohim</i> (7/9)	<i>y'var'cheinu</i> (8/10)	<i>y'vulah</i> (9/11)	<i>nat'nah</i> (10/12)	<i>erets</i> (11/13)
<< our <i>Divine-Presence</i> .	< <i>Divine-Power</i>	< Shall bless us,	<< her produce.	< has given	< The Land

כָּל-אֶפְסֵי-אֶרֶץ:	אֶתוֹ	וַיִּירָאוּ	אֱלֹהִים	יְבָרְכֵנוּ		
<i>arets</i> (1/1)	<i>af'sei</i> (1/2)	<i>kol</i> (1/3)	<i>oto</i> (2/4)	<i>v'yir'u</i> (3/5)	<i>elohim</i> (4/6)	<i>y'var'cheinu</i> (5/7)
<< 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	אָנָּא
\ the entanglements.		\ untie	\ of Your love (right),	\ of the greatness	\ With the power	\ Please!
קָרַע שְׂטֵי"ג	נֹרָא.	טְהַרְנוּ	שִׁגְבֵנוּ	עַמֶּךָ	רִנַּת	קִבֵּל
\ O Awesome One.		\ refine us,	\ lift us high,	\ of Your people;	\ the exultation	\ Receive
נִגְדֵד יכ"ש	שְׁמָרֵם.	כְּבַבַת	יְחִוּדֶךָ	הַדּוֹרְשֵׁי	גְבוּר	נָא
\ watch over them.	\ like the apple of your eye		\ Your Unity,	\ seekers of	\ O Mighty One,	\ Please
בְּטָרֵד צְתִיג	נְמַלֵּם.	תָּמִיד	צְדֻקָתֶךָ	רַחֲמִים	טְהַרֵם	בְּרַכֵם
\ brings into balance.		\ always	\ Your truth	\ be compassionate;	\ cleanse them,	\ Bless them
חֲקִיב טְנִיעַ	עֲדָתֶךָ.	נְהַל	טוֹבֶךָ	בְּרוּב	קָדוּשׁ	חֲסִין
\ Your community.		\ guide	\ of Your goodness	\ with the abundance	\ Holy One	\ Sacred One,
יְגִל פְּזִיק	קִדְשֶׁתֶּךָ.	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	צַעֲקֹתֵנוּ	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.

Omer Prayers – Cleansing/Repairing Sefirot

עולם,

olam

all being (hidden within / the universe / forever)

של

shel

< of

רבנו

Ribono

< Order

העומר

ha-omer

the
Omer.

ספירת

s'firat

< the Counting
of

לספור

lis'por

< to count

...

עבדך

av'decha

< Your
servant,

משה

Moshe

< Moses,

על ידי

y'dei al

< through
(by the hand of)

צויתנו

tsivi-tanu

< gave us
charge
(commanded)

אתה

Atah

< You

ומטומאתינו.

u-mi-tum'oteinu,

< and from our
encrustations,

מקלפתינו

mik-lipo-teinu

< from our cloakings
(klippot)

לטהרנו

l'taha-reinu

< to cleanse
us

כדי

k'dei

< in order

מיזהמתם:

mi-zu-hamatam.

from their tarnish. < who Persist with Sacred Life –

ישראל

Yis'ra-eil

< Your people,

עמך

am'cha

נפשות

naf'shot

< the souls of

שיטהרו

she-yita-haru

< they will be cleansed –

כדי

k'dei

< 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 מכל 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 ...

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

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.)

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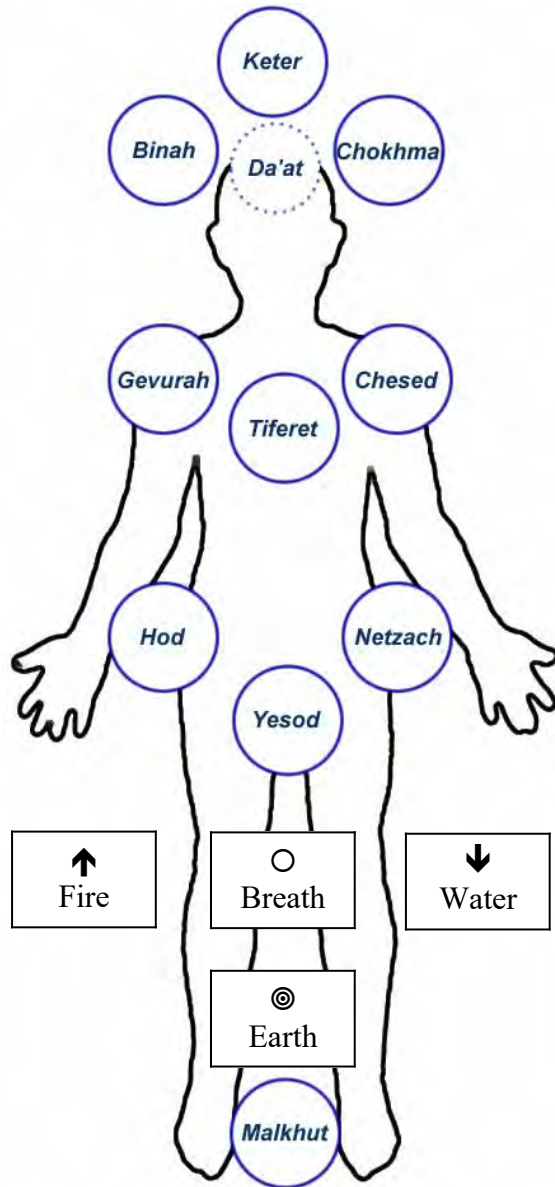
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Omer Meditations *Sefirot in the Four Worlds*

	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
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
Yesod Foundation, Reciprocal relationship	Standing firm in cooperative relationship	Bonding with others	Creative dialog; recognizing dynamic relations	Acknowledge and affirm Divine covenant
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
Netzach Endurance, Perseverance	Persistent action, tenacity	Set your resolve: stubbornness and patience	Vision of goal, persistent analysis	Eternal perspective; faith beyond apparent
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
Gevurah Strength, Discernment, Restraint	Purposeful action: discipline & self-control	Emotional self-discernment & awareness	Considered judgment	Spiritual discipline; strengthened vessel
Chesed Lovingkindness, Grace, Compassion	Acts of lovingkindness	Feelings of compassion, love, being loved	Compassionate wisdom	Unconditional divine love

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 46, *Netzach* within *Malchut*, set a goal from:
 Doing: engaging in *persistent action & tenacity* as an expression of *acting in/from sacred presence*;
 Feeling: *setting your resolve (with stubbornness or patience)* in service to *embracing the divine presence in all beings*;
 Thinking: *setting your vision toward a goal with persistent analysis* as an expression of *the paradox of transcendent sacred text*;
 Being: take an *eternal perspective with faith beyond the apparent* as an application of *dwelling in/expressing Divine presence*.



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 day 47 of the Omer / Teshubah countdown – *hod she'b'malchut*, feel the power of empathy (*hod*) in your left leg radiating/manifesting (*malchut*) throughout your body or flowing through your foot connecting you to the earth, and experience the day's dynamic relationship as you step forward in service and surrender.

Omer Meditations

Double Consolation for a Two-fold Transgression

(a balance of dualism / embodiment of spirit – counting the Omer backward and forward;
as we are seeking God, God is seeking us)

Comfort! comfort! my people, says your *Divine-Power*. (Isaiah 40:1 – Wk 1/Consolation)

נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם:

Beginning of the 7 Weeks of Consolation – a double consolation.

Jerusalem has **sinned a sin**, therefore she has become alienated ... (Lamentations 1:8 – Tisha B'Av)

חַטָּא חַטָּאָה יְרוּשָׁלַם עַל-כֵּן לְנִידָה הָיְתָה ...

For **two bad-things** My people have done: Me, they have forsaken – the Fountain of Living Waters; [and] to hew out for themselves cisterns – broken cisterns, that will not hold water. (Jeremiah 2:13 – Wk 2/Rebuke)

כִּי-שְׁתֵּימָן רָעוֹת עָשָׂה עַמִּי אֶתִּי עָזְבוּ מְקוֹר מַיִם חַיִּים לְחַצְב לָהֶם בְּאֵרוֹת בְּאֵרִים אֲשֶׁר לֹא-יִכְלוּ הַמַּיִם:

*The sin was two-fold, occurring on multiple levels – spiritual and social – and occurs from our being bifurcated:
split off from our divine self, under the illusion that we are separate, self-made.*

Speak upon the heart of Jerusalem, and proclaim to her that she has fulfilled her struggle (variety, forces), that her wrongdoing has been accepted (expiated); for she has received (taken) from the hand of YHVH **doublings** for all her shortcomings. (Isaiah 40:2 – Wk 1/ Consolation)

דַּבְּרוּ עַל-לֵב יְרוּשָׁלַם וְקְרְאוּ אֵלֶיהָ כִּי מָלְאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד ה' כַּפָּלִים בְּכָל-חַטָּאתֶיהָ:

A two-fold punishment was effected as a result of the split (destruction of the Temple and exile).

And He would tell you the concealment of wisdom, for it is **two-fold** (doublings) for understanding. Know that God will allow forgetting from your wrongdoing [exacting less than deserved]. (Job 11:6)

וַיִּגְדַּל-לְךָ תַעֲלָמוֹת חֲכָמָה כִּי-כַפָּלִים לְתוֹשִׁיָהּ וְדַע כִּי-יִשָּׂה לְךָ אֱלוֹהַּ מֵעֹנָךְ:

The deeper wisdom is often concealed within and not attained until a subsequent attempt.

The act of falling short may be a necessary part of the learning and is not 'punished' as wrongdoing.

(For example, the second set of tablets – created by Moses in partnership with God – after the first failed attempt.

*Note that Nachamu is the Haftarah portion read with Va'etchanan –
when the 10 Commandments are presented for the second time in Torah.)*

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(Joseph to his brothers:) And you-all, you-all intended bad upon me; *Divine-Power* intended it for good, for the sake of doing, as it is this day, to sustain life – an abundant people. (Genesis 50:20)

וְאַתֶּם חָשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשָׁבָה לְטָבָה לְמַעַן עֲשֶׂה בַיּוֹם הַזֶּה לְהַחֲיִית עַם-רַב:

Our actions unfold with consequences on multiple levels.

It is when we can see past the personal results that we may realize the greater outcomes and deeper meanings.

I, I am *Hu* (He), comforting you-all; ... (Isaiah 51:12 – Wk 4/Consolation) אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם

*Connection with the Divine – on multiple levels – brings consolation as the split self re-memembers the underlying sacred unity.
(4th week of Consolation: first week of Elul.)*

*Teshuvah (repentance) is both the act of turning away from our wrongdoing and returning to our Divine essence.
God calls us twice – on both accounts (Abraham-Gen 22:11; Jacob-Gen 46:2; Moses-Ex 3:4).*

Rejoicing I will rejoice with *I-Will-Be*; my soul shall exult in my *Divine-Power*; (Isaiah 61:10 – Wk 7/Consolation)

שׁוֹשׁ אָשִׁישׁ בְּדָהּ תִּגְלַל נַפְשִׁי בְּאֱלֹהֵי

Culmination of the 7 Weeks of Consolation:

Doubled joy is achieved when the lessons – and the sacred Self – are integrated in wholeness.

*(The broken Tablets – of 17 Tammuz – are embraced along with the whole Tablets – and both are carried together in the ark.
The second Tablets were received on Yom Kippur – a great forgiveness.)*

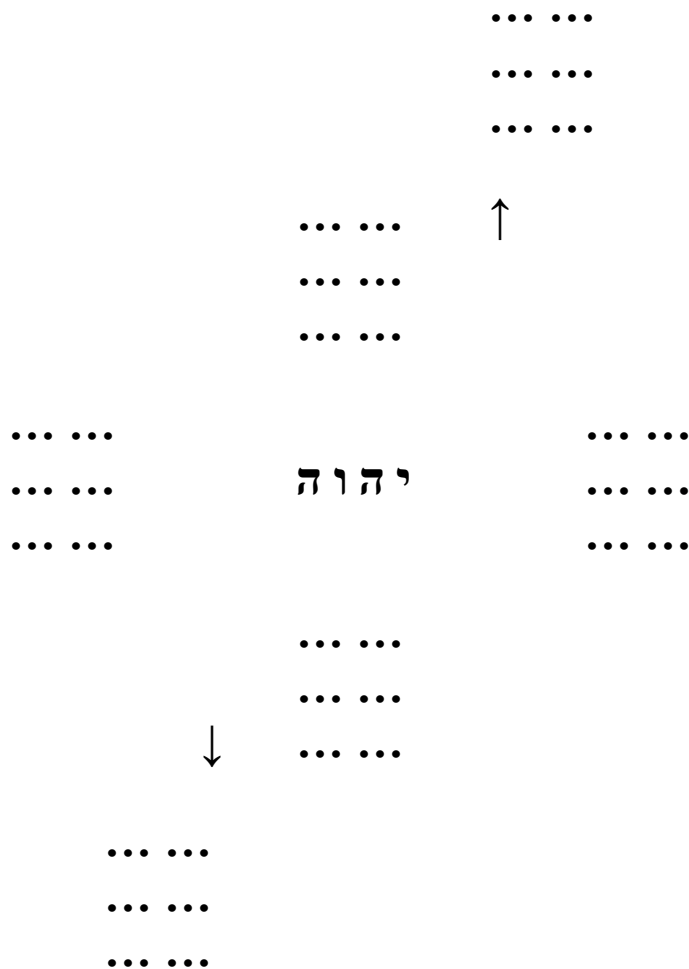
Soon we will dance with the Torah.

*(After the 7 Weeks are the 2 Weeks of Return (integration, Rosh Hashanah → at-one-ment, Yom Kippur → fruition, Sukkot)
and 9 Days of Joy (Sukkot → Simchat Torah).*

Omer Meditations

Repetition (Surrounding Field)

112 = 18 * 6 + 4



Repeat the day’s count (e.g. “*Gevurah she'b'Malchut*”) 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 (*YHV’H*). Be aware of each spot glowing once filled.

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>YHV'H</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>YHV'H</i> <i>Sacred-Is</i>	אֲנִי I (am)	כְּמוֹךָ as yourself	לְרֵעֶךָ (for) your neighbor	וְאָהַבְתָּ and you shall love	עַמֶּךָ your people	בְּנֵי the children of	Netzach
אֵלַיךָ to you	פְּנֵי <i>(Divine)</i> face	יְהוָה <i>YHV'H</i> <i>Sacred-Is</i>	יָאֵר shall shine	וַיִּשְׁמְרֶךָ. and shall guard you.	יְהוָה <i>YHV'H</i> <i>Sacred-Is</i>	יְבָרְכֶךָ shall bless you	Hod
לְךָ for you	וַיִּשָׁם and shall establish	אֵלַיךָ to you	פְּנֵי <i>(Divine)</i> face	יְהוָה <i>YHV'H</i> <i>Sacred-Is</i>	יִשָּׂא shall lift up	וַיַּחַנֶּךָ. and shall grace you.	Yesod
אֶחָד: (is) one.	יְהוָה <i>YHV'H</i> <i>Sacred-Is</i>	אֱלֹהֵינוּ our G!d <i>Divine-Power</i>	יְהוָה <i>YHV'H</i> <i>Sacred-Is</i>	יִשְׂרָאֵל Israel (Persist w/G!d)	שָׁמַע Hear!	שְׁלוֹם: wholeness.	Malchut

Essential verses of Torah:

Genesis, *Bereishit* 1:1

Numbers, *Bamidbar* 6:24-26

Exodus, *Shemot* 20:2

Deuteronomy, *Devarim* 6:4

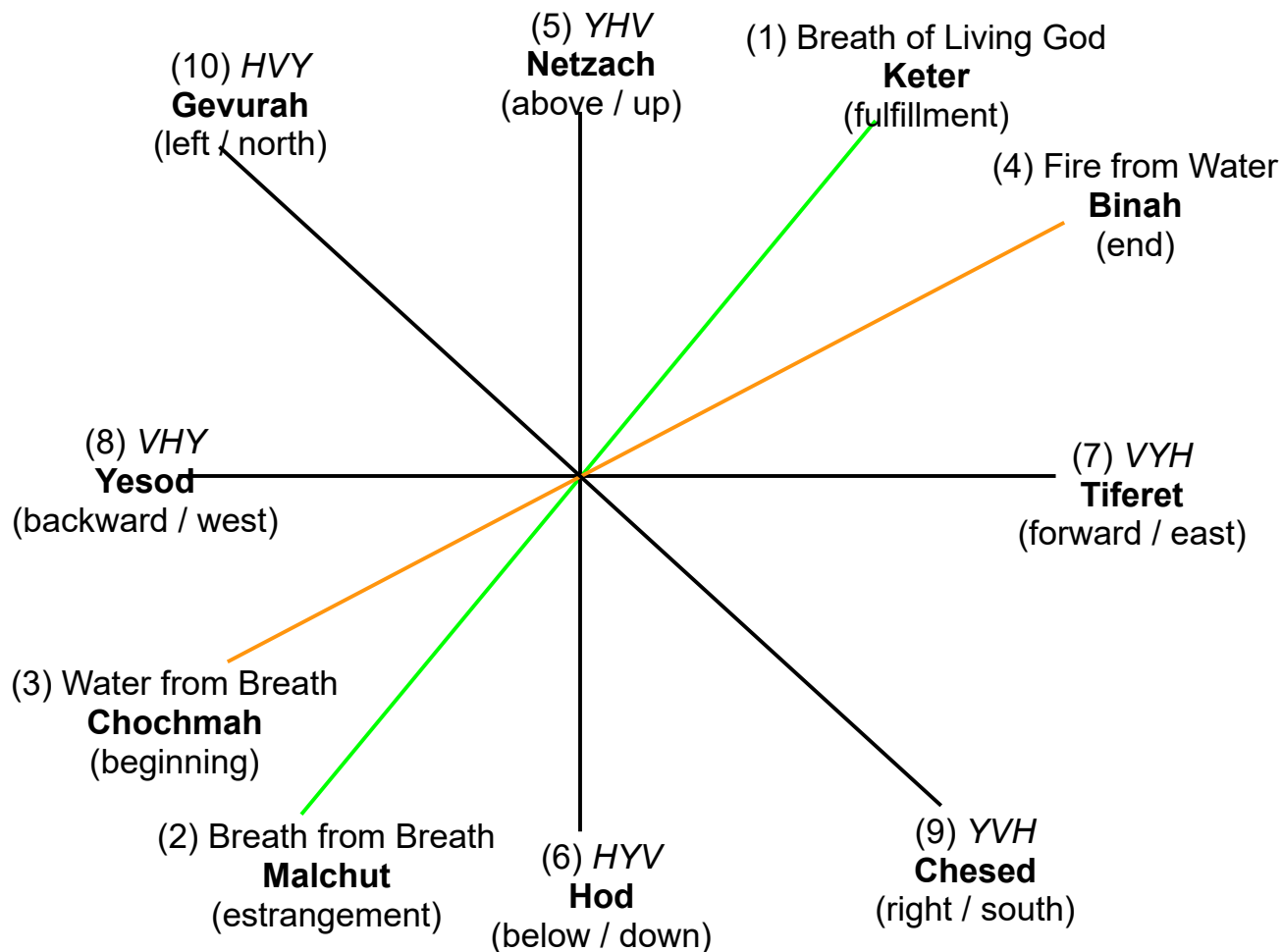
Leviticus, *Vayikra* 19:18

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

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Sefirot Dimensionality – 10 directions

וּבְרָא אֶת עוֹלָמוֹ בְּשִׁלְשָׁה סִפְרִים בְּסֵפֶר וּסְפָר וּסְפִינָה

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 / Teshuvah – Daily Count Table		Count	Day
Malchut – majesty, dignity, wholeness, receiving, completion, <i>Shechinah</i> /Divine Presence			
49	מט	היום תשעה וארבעים יום, שהם שבועה שבועות, לעומר מלכות שבמלכות	Today is forty-nine days, which are seven weeks, of the Omer presence within presence
48	מח	היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים, לעומר יסוד שבמלכות	Today is forty-eight days, which are six weeks and six days, of the Omer creativity within presence
47	מז	היום שבועה וארבעים יום, שהם ששה שבועות וחמישה ימים, לעומר הוד שבמלכות	Today is forty-seven days, which are six weeks and five days, of the Omer splendor within presence
46	מו	היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים, לעומר נצח שבמלכות	Today is forty-six days, which are six weeks and four days, of the Omer endurance within presence
45	מה	היום חמישה וארבעים יום, שהם ששה שבועות ושלשה ימים, לעומר תפארת שבמלכות	Today is forty-five days, which are six weeks and three days, of the Omer balance within presence
44	מד	היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים, לעומר גבורה שבמלכות	Today is forty-four days, which are six weeks and two days, of the Omer discernment within presence
43	מג	היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד, לעומר חסד שבמלכות	Today is forty-three days, which are six weeks and one day, of the Omer lovingkindness within presence
Yesod – foundation, power, (pro)creativity, bonding, covenant, reciprocal relationship			
42	מב	היום שנים וארבעים יום, שהם ששה שבועות, לעומר מלכות שביסוד	Today is forty-two days, which are six weeks, of the Omer presence within creativity
41	מא	היום אחד וארבעים יום, שהם חמישה שבועות וששה ימים, לעומר יסוד שביסוד	Today is forty-one days, which are five weeks and six days, of the Omer creativity within creativity
40	מ	היום ארבעים יום, שהם חמישה שבועות וחמישה ימים, לעומר הוד שביסוד	Today is forty days, which are five weeks and five days, of the Omer splendor within creativity
39	לט	היום תשעה ושלשים יום, שהם חמישה שבועות וארבעה ימים, לעומר נצח שביסוד	Today is thirty-nine days, which are five weeks and four days, of the Omer endurance within creativity
38	לח	היום שמונה ושלשים יום, שהם חמישה שבועות ושלשה ימים, לעומר תפארת שביסוד	Today is thirty-eight days, which are five weeks and three days, of the Omer balance within creativity
37	לז	היום שבועה ושלשים יום, שהם חמישה שבועות ושני ימים, לעומר גבורה שביסוד	Today is thirty-seven days, which are five weeks and two days, of the Omer discernment within creativity
36	לו	היום ששה ושלשים יום, שהם חמישה שבועות ויום אחד, לעומר חסד שביסוד	Today is thirty-six days, which are five weeks and one day, of the Omer lovingkindness within creativity

Heart-Fire Healing

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 Repair of the Soul תיקון הנפש
 Listening for the Sacred שומע ברוח

Reb Rachmiel Langer רחמיאל
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Counting the Omer / Teshuvah – Daily Count Table		Count	Day
Hod – splendor, glory, empathy, humility, service, surrender			
35	לה	היום חמישה ושלשים יום, שהם חמישה שבועות. לעומר מלכות שבהוד	Today is thirty-five days, which are five weeks, of the Omer presence within splendor
34	לד	היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים. לעומר יסוד שבהוד	Today is thirty-four days, which are four weeks and six days, of the Omer creativity within splendor
33	לג	היום שלשה ושלשים יום, שהם ארבעה שבועות וחמישה ימים. לעומר הוד שבהוד	Today is thirty-three days, which are four weeks and five days, of the Omer splendor within splendor
32	לב	היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים. לעומר נצח שבהוד	Today is thirty-two days, which are four weeks and four days, of the Omer endurance within splendor
31	לא	היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים. לעומר תפארת שבהוד	Today is thirty-one days, which are four weeks and three days, of the Omer balance within splendor
30	ל	היום שלשים יום, שהם ארבעה שבועות ושני ימים. לעומר גבורה שבהוד	Today is thirty days, which are four weeks and two days, of the Omer discernment within splendor
29	כט	היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד. לעומר חסד שבהוד	Today is twenty-nine days, which are four weeks and one day, of the Omer lovingkindness within splendor
Netzach – victory, eternity, effectiveness, endurance, mastery, overcoming limitations			
28	כח	היום שמונה ועשרים יום, שהם ארבעה שבועות. לעומר מלכות שבנצח	Today is twenty-eight days, which are four weeks, of the Omer presence within endurance
27	כז	היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים. לעומר יסוד שבנצח	Today is twenty-seven days, which are three weeks and six days, of the Omer creativity within endurance
26	כו	היום ששה ועשרים יום, שהם שלשה שבועות וחמישה ימים. לעומר הוד שבנצח	Today is twenty-six days, which are three weeks and five days, of the Omer splendor within endurance
25	כה	היום חמישה ועשרים יום, שהם שלשה שבועות וארבעה ימים. לעומר נצח שבנצח	Today is twenty-five days, which are three weeks and four days, of the Omer endurance within endurance
24	כד	היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים. לעומר תפארת שבנצח	Today is twenty-four days, which are three weeks and three days, of the Omer balance within endurance
23	כג	היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים. לעומר גבורה שבנצח	Today is twenty-three days, which are three weeks and two days, of the Omer discernment within endurance
22	כב	היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד. לעומר חסד שבנצח	Today is twenty-two days, which are three weeks and one day, of the Omer lovingkindness within endurance

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Tiferet – beauty, harmony, compassion, balance, truth, proportion			
מלכות שבתפארת	לְעוֹמֵר. שְׁלֹשָׁה שָׁבוּעוֹת.	הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם.	כא 21
Today is twenty-one days, which are three weeks, of the Omer		presence within balance	
יְסוּד שְׁבַת־תְּפָאֵרֶת	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים.	הַיּוֹם עֶשְׂרִים יוֹם.	כ 20
Today is twenty days, which are two weeks and six days, of the Omer		creativity within balance	
הוֹד שְׁבַת־תְּפָאֵרֶת	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְחֲמִישָׁה יָמִים.	הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם.	יט 19
Today is nineteen days, which are two weeks and five days, of the Omer		splendor within balance	
נֶצַח שְׁבַת־תְּפָאֵרֶת	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְאַרְבָּעָה יָמִים.	הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם.	יח 18
Today is eighteen days, which are two weeks and four days, of the Omer		endurance within balance	
תְּפָאֵרֶת שְׁבַת־תְּפָאֵרֶת	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְשֵׁלֹשָׁה יָמִים.	הַיּוֹם שֶׁבַע עָשָׂר יוֹם.	ז 17
Today is seventeen days, which are two weeks and three days, of the Omer		balance within balance	
גְּבוּרָה שְׁבַת־תְּפָאֵרֶת	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְשְׁנַיִם יָמִים.	הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם.	ז 16
Today is sixteen days, which are two weeks and two days, of the Omer		discernment within balance	
חֶסֶד שְׁבַת־תְּפָאֵרֶת	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְיוֹם אֶחָד.	הַיּוֹם חֲמִישָׁה עָשָׂר יוֹם.	טו 15
Today is fifteen days, which are two weeks and one day, of the Omer		lovingkindness within balance	
Gevurah – strength, judgment, justice, discipline, restraint, discernment			
מְלָכוּת שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת.	הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם.	יד 14
Today is fourteen days, which are two weeks, of the Omer		presence within discernment	
יְסוּד שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים.	הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם.	יג 13
Today is thirteen days, which are one week and six days, of the Omer		creativity within discernment	
הוֹד שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְחֲמִישָׁה יָמִים.	הַיּוֹם שְׁנַיִם עָשָׂר יוֹם.	יב 12
Today is twelve days, which are one week and five days, of the Omer		splendor within discernment	
נֶצַח שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְאַרְבָּעָה יָמִים.	הַיּוֹם אֶחָד עָשָׂר יוֹם.	יא 11
Today is eleven days, which are one week and four days, of the Omer		endurance within discernment	
תְּפָאֵרֶת שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְשֵׁלֹשָׁה יָמִים.	הַיּוֹם עֶשְׂרִים יוֹם.	י 10
Today is ten days, which are one week and three days, of the Omer		balance within discernment	
גְּבוּרָה שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְאֶחָד יוֹם.	הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם.	ט 9
Today is nine days, which are one week and two days, of the Omer		discernment within discernment	
חֶסֶד שְׁבַת־גְּבוּרָה	לְעוֹמֵר. שְׁנַיִם שָׁבוּעוֹת וְיוֹם אֶחָד.	הַיּוֹם שְׁמוֹנָה יָמִים.	ח 8
Today is eight days, which are one week and one day, of the Omer		lovingkindness within discernment	

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Chesed – lovingkindness, benevolence, generosity, grace, altruism, unconditional love			
Today is seven days, which are one week, of the Omer	מלכות שבחוסד presence within lovingkindness	היום שבועה ימים. שהם שבוע אחד, לעומר	ז 7
Today is six days of the Omer	יסוד שבחוסד creativity within lovingkindness	היום ששה ימים לעומר	ו 6
Today is five days of the Omer	הוד שבחוסד splendor within lovingkindness	היום חמישה ימים לעומר	ה 5
Today is four days of the Omer	נצח שבחוסד endurance within lovingkindness	היום ארבעה ימים לעומר	ד 4
Today is three days of the Omer	תפארת שבחוסד balance within lovingkindness	היום שלשה ימים לעומר	ג 3
Today is two days of the Omer	גבורה שבחוסד discernment within lovingkindness	היום שני ימים לעומר	ב 2
Today is one day of the Omer	חסד שבחוסד lovingkindness within lovingkindness	היום יום אחד לעומר	א 1