

The Seder (order) for the Sephirot HaOmer.

Night of April 10, 2010 which is 27th of Nissan.

Say all of the below while standing and facing East towards Jerusalem or the Rising of the Sun. The reason we stand is that we are metaphorically making Tikune (correction) on the Supernal Adam (Man) which we have damaged.

1. This step will cause your soul to knowingly do this Mitzvah with the proper Kavenah (intention).

Please say the following:

לשם יחוד קודשה בריך הוא ושכינתיה (יאהדונהי) בדחילו
ורחימו (יאההויהה) ורחימו ודחילו (יאההויהה) ליחדה שם
יו"ד הי בוא"ו הי ביחודה שלים (יהוה) בשם כל ישראל
הנה אנחנו באים לקיים מצות ספירת העומר : לעשות
נחת - רוח ליוצרנו ולעשות רצון בוראנו : ויהי נעם אדני
אלהנו עלינו ומעשה ידינו כוננה עלינו ימעשה ידינו
: כוננהו

Leshem Yechud Kudsha Berich Hu VeShekintay (יאהדונהי) Bidchilu
Urchimu (יאההויהה) Urchimu Udchilu (יאההויהה) Leyachda Shem Yood
Hay and Vav Hay Beyachuda Shalaim (יהוה) BeShem Kol Israel Henay
Anachnu Ba'Aim Lekayaim Mitzvat Sephirat HaOmer. LaAsot Nachat
Ruach LeYotzranu VeLaAsot Ratzon Boranu. Vayhi Noam Adonai
Elohainu Alainu UmaAsay Yadainu Connah Alainu Yamaseh Yadainu
Conanaihu.

For the sake of unification between the Holy Blessed One and His Shechinah, with fear and love and with Love and Fear, in order to unify the Name Yood Hay and Vav Hay in perfect unity, and in the Name of all Israel, we have hereby come to fulfill the commandment of the counting of the Omer. In order to give pleasure to our Maker

and to fulfill the wish of our Creator. May the pleasantness of HaShem, our God, be upon us and may He establish the work of our hands for us and may the work of our hands establish Him.

2. Additional Verses to say:

תהילים פרק קלח (ח) יְהוָה יִגְמֹר בְּעֲדֵי יְהוָה חֲסִדָּךְ לְעוֹלָם מִעֲשֵׂי
יְדִיךָ אֵל תִּרְפֵּי:

Adonai Yigmor BaAdi Adonai Chasdecha LeOlam MaAsai Yadecha
Al Teref:

תהילים פרק נז (ג) אֶקְרָא לֵאלֹהִים עֲלִיּוֹן לְאֵל גֹּמֵר עָלַי:

Ehkrah LaiElohim Elyon LaEil Gomair Alai:

יחזקאל פרק טז (ו) וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסְסֶת בְּדַמֶּיךָ וְאֹמַר

לְךָ בְּדַמֶּיךָ חַיִּי וְאֹמַר לְךָ בְּדַמֶּיךָ חַיִּי:

VaEhEhVor AhLaYiech VaEhrAich MitBoSehSeht BeDaMaYich

VayOmar Lach BeDaMaYich ChaYi VaOMaR Lach BeDaMaYich

ChaYi:

תהילים פרק קד (א) בָּרְכִי נַפְשִׁי אֶת יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד
הוֹד וְהַדָּר לְבִשְׁתֶּךָ:

Barki Nafshi Et Adonai Elohim Elohai Gadalta Meod Hod Vehadar
LaVashta:

תהילים פרק קד (ב) עֹטָה אֹר פִּשְׁלָמָה נוֹטָה שָׁמַיִם כִּירִיעָה:

Oteh Ohr Kasalma NoTeh Shamayim KaiRiAh:

3. Say this Blessing: Which is Surrounding Light or Ohr Makif.

ברוך אתה יהוה (יוד הא ואו הא) אלהינו מלך העולם אשר
קדשנו במצותיו וצונו על ספירת העומר:

Baruch Ata Adonai (Gematria 45) Ehlohainu Melech

HaOLam Asher KidShanu BeMitzvotav Vetzivanu Al Sephirat

HaOmer:

Blue Letters above have a Gematria of 65 which is the same as Adonai; a Name of God relating to Malchut or manifestation.

היום שנים עשר יום לעומר שהם שבוע אחד וחמשה

ימים: 4

HaYoM SHaNiM AhSaR YoM LaOMeR SHeHaiM SHaVuAh
EHCHaD VCHaMiSHaH YaMiM:

Twelve Days of the Omer which are One Week and Five Days

(This is the actual counting in two styles)

5. Ohr Penimi - Inner Light

הרחמן הוא יחזיר עבודת בית המקדש למקומה במהרה
בימינו אמן :

HaRachaman Hu YaChazeir Ahvodat Bait Hamikdash Limkoma h
Bimharah BeYamanu AMEN:

6. Per the ARI (Rabbi Issac Luria) we utilize Psalm 67 in 2 specific ways to cleanse specific attributes of our character in order to elevate a specific Sefira. This Psalm is unique in that it has 7 verses with 49 words and the middle verse has 49 Letters. We will utilize a word each day (colored Purple) during the counting and also a Letter (colored Red) within the middle verse for spiritual cleansing. The more one learns about each Letter and Word the stronger their cleansing will be. The cleansing a specific character trait in order to move higher (closer) to Hashem.

Psalm 67 תהילים פרק סז

(א) לְמִנְצַחַ בְּנִגִּינַת מִזְמוֹר שִׁיר:

LamnatzaAch BinGeNot Mizmor Shir:

For the musician, a melodious Psalm and a Song:

This first verse does not count as one of the 7 verses as it is describing the type of Psalm:

(ב) אֱלֹהִים יִחַנְנוּ וַיְבָרְכֵנוּ יְיָ אֵר פָּנָיו אֶתָנוּ סְלָה:

EloHim YaChaNainu YaAir Panav ETanu Selah:

May Elohim give us Favor and Bless Us, May He Shine His Face upon us Selah!

(ג) לְדַעַת בְּאֶרֶץ דְּרָכָךָ בְּכֹל גּוֹיִם יְשׁוּעָתְךָ:

LadaAt BaAretz Darkehcha Bekol Goyim YeShuAhTecha:

To Know your way (path) in theLand (or the World) in All (Every) Nations (More to follow each Day)

Goyim means peoples or nations. In what way do you separate yourself from other people? How can you bring yourself closer to these people? and These people closer to

Hashem?

(ד) יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם:

Yoducha Ahmim Elohim Yoducha Ahmim KuLam:

(ה) יִשְׁמְחוּ וִירָנְנוּ לְאֲמִים כִּי תִשְׁפּוֹט עַמִּים מִיִּשְׂרָאֵל
וְלְאֲמִים בְּאֶרֶץ תַּנְחֵם סְלָה:

Yismechu Verannu LeUMiM Ki TeshPot AhMiM MiShor Ulumim
BaAretz Tanchaim SELAH:

There are actually only 47 Letters in this verse not 49 as the ARI teaches. He adds the Blue Vav's to add a total of 49 Letters. This is quite a common technique since the vowel itself is the Vav only the word is spelled incompletely and will change when the Mashiach arrives.

The Letter Lamed is also a word that means Teacher. In what way can you teach or be taught spirituality to other People? or by Other people? Do you respect your teachers? Do you learn from all people in your life? or only those that teach what you want?

(ו) יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם:

Yoducha Ahmim Elohim Yoducha Ahmim Kulam:

(ז) אֶרֶץ נְתַנָּה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:

Ehretz Natnah Yevulah Yevarkanu Elohim Ehlohainu:

(ח) יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ אוֹתוֹ כָּל אַפְסֵי אֶרֶץ:

Yevarkanu Elohim VeYeru Oto Kal Afsai Aretz:

7. It is now time to say the Ana Bekoach which has 42 words (actually 49 - the seventh word in each verse is the all of the first letters of the other six words - they are printed at the end of the verse). This is the 3rd cleansing tool that we will do tonight. The Letter that we will use tonight will be colored Green. Stop and meditate on that Letter colored Green and the Kavenah written about it below.

Meditation while saying the first verse of the Ana Bekoach is "unconditional Love". As well as removing the negative aspect of the physical world as well as the Power of Redemption.

חֶסֶד-Chesed

אנא בכח גדולת מינק. תתיר צרורה. אבג יתצ

Tzerurah Tatir Yemincha Gedulat BeCoach Ana
7th word is pronounced Aleph Bet Gimmel Yood Taf Tzadi.

גבורה-Gevurah

קבל רנת. עמך שגבנו. טהרנו נורא. קרע שטן

Norah Taharenu Sagvenu Amcha Rinat Kabel
Awesome Our Purified Our Praise Your People Rejoicing Receive

The 7th word is pronounced Koof Resh Ayin Sin Tet Noon Sofit.

Based on the appearance of The Tet we learn that the essence of the Tet is a duality. Both pure and impure. The Sun was created by the Tet and demonstrates this duality. It is the idea of sharing life force and uses the Power of fire to do so. What can you do to balance the duality within you?

תפארת-Tiferet

נא גבור. דורשי יחודך. כבבת שמרם. נגד יכש

Shamraim Cevavat YeChudecha Dorshai Gibor Na
Observe Like a Letter Bet Your uniqueness Demand Strengthen Please

The 7th word is pronounced Nun Gimmel Dalet Yood Caf Shin

נצח - Netzach

ברכם טחרם. רחמי צדקתך. תמיד גמלם.

בתר צנג

Gamlaim Tamid Tzidkatecha Rachamai Tacharaim Barchaim
Grant Them Eternal Righteous Compassion Purify Them Bless Them

The 7th word is pronounced Bet Tet Resh Tzadi Taf Gimmel

הוד - Hod

חסין קדוש. ברוב טובך. נהל עדתך: חקבטנע

Adatecha Nahail Toovcha Barchaim Kadosh Chasin
Your People Govern Goodness Abundance Holy Invincible
Your

The 7th word is pronounced Chet Koof Bet Tet Nun Ayin

יסוד - Yesod

יחיד גאה. לעמך פנה. זוכרי קדושתך. יגל פזק

Kedushatecha Zochrai Penai Le-Amcha Ga-eh Yachid
Your Holiness remember Turn Your People Proud Unity

The 7th word is pronounced Yood Gimmel Lamed Pey Zion Koof

מלכות - Malchut

שועתנו קבלו שמעצ עקתנו. יודע תעלומות.

שקוצית

Ta-Alumot Yodaya Tziakatanu Ooshmah Kabel Shavatanu
Hidden You Know Our Wail And Hear Receive Our Cry

The 7th word is pronounced Shin Koof Vav Tzadi Yood Taf

ברוך שם כבוד מלכותו לעולם ועד

Va-Ed Le-Olam Malchuto Kevod Shem Baruch
Forever World Your Kingdom Honor Name Blessing

8. Starting Here and continuing is the Third method of counting of the Omer.

Please say the following in which ever language you prefer. Hebrew is recommended:

רבונו של עולם: אתה צויתנו על ידי משה עבדך לספור
ספירת העומר כדי לטהרנו מקלפותנו ומטומאתינו כמו

שכתבת בתורתך : וספרתם לכם ממחרת השכת מיום
הביאכם את עמר התנופה שבע שבתות תמימת תהיינה :
עד ממחרת השבת השביעת תספרו חמשים יום כדי
שיטהרו נפשות עמך ישראל מזוהמתם : ובכן יהי רצון
מלפניך יהוה אלהים ואלהי אבותינו שבסכות ספירת
העומר שספרתי היום יתקן מה שפגמתי בספירה

הוד שבגבורה

(after saying the Name of the Sephira Stop and Meditate on the
thoughts stated here)

Traits of Gevurah

Judgment

Severity

Power

Strength

Concealment

Darkness

This week is in the frame of Gevurah. How does one Expand Power?
How does one improve ones strength? How does one conceal Severity
and Judgment?

How does one bring the essence of Beauty to bear in the frame of
Judgment? What does Beauty look like as Judgment? Does it portray
one standing over another? or standing with another?

ואטהר ואתקדש בקדשה דל מעלה אמן סלה

Ribono Shel Olam, Ata Tzivitanu All Ydi Moshe Avdecha LiSPor
Sepherot HaOMeR KeDai LetaHaRaiNu MiklePoTaNu
UMTuMATaiNu KiMo ShKaTaVTa BeToRaTach: USPaRTaM
LaChem MimCHaRaT HaSHaBaT MeYoM HaVeAhCHeM ET
OMeR HaTeNuFah SheVa SheBaToT TeMiMoT Te'YeNa:
MiMaCHaRaT HaSHaBaT HaSHVeIT TeSaFRU CHaMiSHiM YoM
KeDai SHeYeTaHaRu NaFSHoT AhMCHa YiSRaEL
MeZoHaMaTaM: UVCHaiN YeHi RaTZoN MilFaNeCHa HaShem

ELOHaNu ELOHai AVoTaNu SheBiZKuT SeFiRuT HaOMeR
SHeSeFaRTi HaYoM YeTuKaN Ma SHePaGaMTe BeSePHeRa

Hod SHeBeGevurah

(after saying the Name of the Sefira Stop and Meditate on the thoughts stated here)

Traits of Gevurah

Judgment

Severity

Power

Strength

Concealment

Darkness

This week is in the frame of Gevurah. How does one Expand Power? How does one improve ones strength? How does one conceal Severity and Judgment?

How does one bring the essence of Beauty to bear in the frame of Judgment? What does Beauty look like as Judgment? Does it portray one standing over another? or standing with another?

continue in Hebrew

VeTaHaiR VeETKaDeSH BeKDuSHa SHeL MaALa Amein SeLah:

Master of the World, You have Commanded us through Moshe Your Sevant to enumerate the counting of the Omer, in order to purify us from the Klipot and ou defilements. This is as it is written in Your Torah: And you shall count for yourselves, from the day following the Shabbat, from the day on which you bring the portion of your wave offering, there shall be 7 complete weeks, until the day following the seventh week. You shall count 50 days so that the spirits of your Nation Israel shall be purified from their defilements (Leviticus 23:15-16): Therefore may it be pleasing before you HaShem our God and the God of our ForeFathers, that by virtue of the Counting of the Omer, that i have counted today, the flow that i have caused in the Sefirah of

Hod SHeBeGevurah

(after saying the Name of the Sephira Stop and Meditate on the thoughts stated here)

Traits of Gevurah

Judgment

Severity

Power

Strength

Concealment

Darkness

This week is in the frame of Gevurah. How does one Expand Power? How does one improve ones strength? How does one conceal Severity and Judgment?

How does one bring the essence of Beauty to bear in the frame of Judgment? What does Beauty look like as Judgment? Does it portray one standing over another? or standing with another?

continue in Hebrew

continue here

will be corrected and i shall be purified and sanctified with supernal sanctity, AMEN SELAH:

**You have now completed 12
days which is One Week and 5
Days of the Counting of the
Omer.**

Please note Our sages could have had us count down to the Holiday of Shavuot. This would be like a child who says to himself My Birthday is 50 days away, now 45 days away, now 5 days away. Instead they have us count up to Shavuot. One, Two, Ten, Twenty, Fourty Two etc.

Why do you think they did this? Send me your answer to
yeshshem@hotmail.com

There is additional tool to assist us in our spiritual work on this day. Each day of the year there are Tzadikim (Righteous People) who have chosen to leave this world on a particular day. There is a connection between these souls and this day. They ask us to utilize their connection to strengthen our own connection to our spiritual actions during this day. The more one learns about a particular Tzadik, the better is ones connection to their connection. All these actions are bringing us closer to Hashem.

Historically Birthdays have not been celebrated by the Jewish World until the last 200 - 300 years. Kabbalah teaches that the Birthdate represent the Keter or potential of the Soul while the Death Anniversary or Hilula represents the actual accomplishments of the Soul. While the Hilula is the stronger of the two from our perspective we can also utilize the Birth Date of a Tzadik to assist us in our spiritual connection.

The Tzadikim who died on Caf Vav (27th) of Nissan are:

Rabbi Yehuda Kahana, the Kuntress Hasfeikos (1819 which is 5579 in the Hebrew Calendar)

Rabbi Yeshayahu Asher Zelig Margulies, famous Yerushalayimer mekubal, author of Kumi V'Roni

Rabbi Levi Yitzchak Greenwald, Tzelemer Rov (1980 which is 5740 in the Hebrew Calendar)

Rabbi Avigdor ben Yisroel HaKohen Miller (2001 which is 5761 in the Hebrew Calendar)

Rabbi Sholom Moshe Ungar, Nitra Rav of Mount Kisco, Holocaust rescue worker in Slovakia together with his brother-in-law Rav Michael Ber Weissmandl

Rabbi Moshe ben Rabbi Yaakov Halberstam, moreh tzedek of Badatz Eida Hachareidit

Another tool we can use to enhance our spiritual cleansing during this period of the Omer is the Writings of the Prophets (Naviim). There are 48 Male Prophets and 7 Female Prophets. This allows us to create a set of 49 relationships between the Days of the Omer and each Navi (Prophet).

The Prophet that is best to use for the Twelfth Day of the Omer, which is Hod SeBe Gevurah, is Natan HaNavi. Natan was a Navi in the time of David HaMelech and was the one to give him Rebuke in the incident with Bath Sheva.

Verses from the Torah about Natan HaNavi begins in Samuel Bet
Chapter 7 verse 2

וַיֹּאמֶר הַמֶּלֶךְ אֶל נָתָן הַנָּבִיא רְאֵה נָא אֲנֹכִי יוֹשֵׁב בְּבַיִת
אֲרָזִים וְאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה:

That the king said to Nathan the prophet, See now, I live in an house of cedar, but the ark of God dwells within curtains.

May we all internalize the Attributes of Hod of Gevurah and grow to the level of Prophecy represented by the Prophet Natan HaNavi.