

A lightning in the purple skies, with trees and a rural looking house



# NESHAMAH RECHARGE

Counting the Omer  
with Ritualwell



# Counting of the Omer 2025 | 5785

*Alternative text is available on photos for accessibility purposes.*



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## About **NESHAMAH RECHARGE**

The Counting of the Omer is a time for spiritual introspection and growth. During a time when many of us are feeling deflated and anxious about the state of the world, this ritual can help us to recharge our Neshamah, our soul.

Ritualwell is here for you! **Through the 7-week period of the Omer, we'll provide you with support, accountability, community and creative inspiration to do this spiritual work.**

And we are grateful for your support! **Counting the Omer: A Neshamah Recharge** is Ritualwell's annual campaign to sustain our work. Ritualwell's mission to create a welcoming space for individuals from diverse backgrounds who wish to embrace Jewish practice has become more vital than ever.

We know that you appreciate us being here for you during the Omer season and through the year. We rely on your support to continue our efforts. Ritualwell's free offerings are made possible by gifts from people like you. We invite you to make a donation of any amount to our campaign.

# About

## COUNTING THE OMER

In Jewish tradition, we count the 49 days between Passover and Shavuot, symbolically connecting the Exodus from Egypt to the revelation of the Torah at Mount Sinai. This commandment is found in the Torah:

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת-עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימֹת  
תִּהְיֶינָה: עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה  
לַיהוָה:

*us'fartem lakhem mimokharat hashabbat miyom haveeakhm et omer hatenufa, sheva  
shabatot temeemot tih'i'ena: ad mimokharat hashabbatt hash'vieet tisperoo  
khameesheem yom v'hikravtem minkha khadashah l'adonai.*

And you shall count from the day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be; continuing fifty days to the day after the seventh Sabbath; then you shall present a cereal offering of new grain to the ETERNAL.

Leviticus 23: 15-16

Bundles of wheat or barley laid on a wooden table



In ancient Israel, these 49 days marked the harvest season. The term "Omer" refers to a sheaf, and the Israelites would present a portion of their barley harvest as an offering at the Temple.

# About COUNTING THE OMER

Later, *Kabbalists* (Jewish mystics) assigned distinct mystical attributes to each of the seven weeks of the Omer. These seven qualities, known as *sephirot*, represent how the Kabbalists envisioned God's interaction with the world.

The seven *sephirot*/qualities are:

Hesed | Lovingkindness | חֶסֶד  
Gevurah | Strength | גְּבוּרָה  
Tiferet | Beauty | תִּפְאָרֶת  
Netzach | Eternity | נֶצַח  
Hod | Splendor | הוֹד  
Yesod | Foundation | יְסוֹד  
Malchut | Divine Presence | מַלְכוּת

We invite you to join our community in this counting tradition. Each week, we will share readings, prompts, and practices to reflect on that week's quality and how you can embody it in your life. Think of counting as taking a mindful moment, a time to recharge your *neshamah* (soul).

# About COUNTING THE OMER

## How to count:

Blessing from the Reconstructionist  
siddur: Kol Haneshamah Shabbat  
Vehagim

Traditionally, the Omer is counted each evening at sundown, beginning with the second night of Passover. It can be recited any time before dawn.

## Before counting the Omer, say the blessing:

בָּרוּךְ אַתָּה אֲדוֹנֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל סְפִירַת הָעֹמֶר:

*Baruch atah adonay eloheynu melech ha'olam asher kideshanu  
bemitzvotav vetzivanu al sefirat ha'omer.*

Blessed are you, ETERNAL, our God, the sovereign of all  
worlds, who has made us holy with your mitzvot, and  
commanded us concerning the counting of the Omer.



## About **COUNTING THE OMER**

**How to count:**

Blessing from the Reconstructionist siddur:  
Kol Haneshamah Shabbat Vehagim

After saying the blessing, you recite the day of the Omer:

**Today is the \_\_\_\_ Day of the Omer.**

Then, after the first six days, you also include the number of weeks and days that one has counted.



**Example:**

Today is the thirteenth day of the Omer.

That is one week and six days of the Omer.

The words: "be kind to one another" written alongside a strand of wheat

♡♡♡  
BE KIND  
to one  
ANOTHER

## First week

# HESED | LOVINGKINDNESS | תּוֹנָה

We begin counting the Omer with the sephira (quality) of Hesed. Often translated as lovingkindness, we embark on our Omer journey grounded in love and compassion.

This concept of love can encompass our personal relationships, the affection we share with friends and family, as well as the often challenging practice of self-love and compassion. You might also view Hesed as love flowing from a Divine Source, a love that you can both share and embrace.

In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Hesed.



### **Biblical example of Hesed:**

To begin your focus on Hesed, we share the story of Rebecca at the well. Rebecca demonstrates Hesed when she generously responds to Eliezer's request for water. And even though she doesn't know him, she also offers to draw water for his thirsty camels.

וַיֵּרָץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגְּמִי־אֵינִי נָא מֵעַט־מַיִם מִכֶּדֶךָ: וַתֹּאמֶר שְׁתֵּה אֲדֹנָי וְתַמְהִיר  
וְתֵרַד כֶּדֶה עַל־יָדָה וְתִשְׁקֶהוּ: וְתִכַּל לְהִשְׁקֹתוֹ וַתֹּאמֶר גַּם לְגַמְלֶיךָ אֶשָּׂאב עַד אִם־כָּלוּ  
לִשְׁתֹּת:

*vaiyarts haeved likratah, vaiyomer hag'mianee na me'at mayim mikadekh: vatomer  
sheteh adonee vatemaher vatorede kadah al yadah vatashkehhu: vatkhal lhashkoto,  
vatomer gam ligmalekha eshav ad im kiloo lishtot.*

The servant ran toward her and said, "Please, let me sip a little water from your jar." "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink. When she had let him drink his fill, she said, "I will also draw for your camels, until they finish drinking."

Genesis 24:17-19





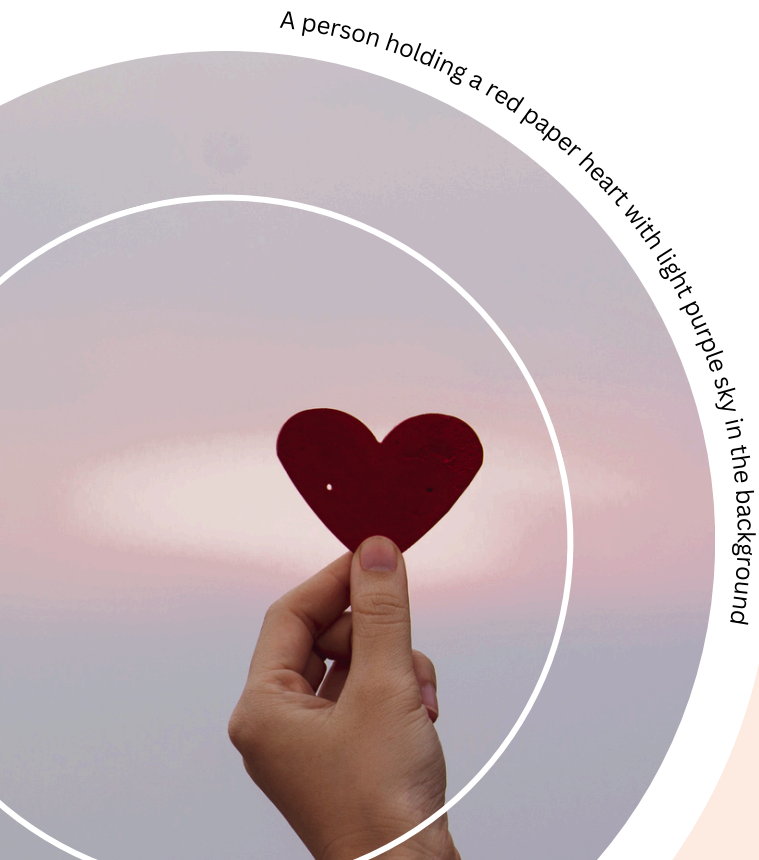
### Modern example of Hesed:

The Ba'al Shem Tov, a mystic from the 18th century known as the founder of Hasidic Judaism, believed that because humans each hold a Divine spark, that loving people is a direct path to loving God.

He offers this short teaching about how human and Divine love are connected:

*The Ba'al Shem Tov Teaches:*

*The three loves - the love of G-d, love of Torah, and the love of one's fellow - are indeed truly one.*







Contemporary example of Hesed:

## APRIL POEM

by Susan Windle

Washed in April  
veiled in grey  
the star magnolia opens.  
In her fingers  
I am lifted  
to the tips of budding maples  
and brushed  
an early green  
in the morning rain.

There you will find me still  
wet, with daffodils.



Contemporary example of Hesed:

## THE WORLD IS BUILT ON HESED

by Rabbi Renee Bauer

*When did you receive hesed from others in the past year? When did you feel like someone else really understood your needs? Then ask yourself how you can bring hesed into the world in the coming year. Who is someone very different than yourself? How can you try to understand that person's point of view and act with kindness from that knowledge? What will you need to do to maintain compassion in that interaction?*

*Each act of compassion, tradition teaches, plants a seed for more compassion and leads to more hesed in the world. Let us together make compassion, grace and care grow in the coming year.*

[Read More](#)



Contemporary example of Hesed:

## OMER DAY 1: LOVINGKINDNESS WITHIN LOVINGKINDNESS

by Rabbi Malkah Binah Klein

*How do we open the channel to Divine love? Given how quickly we can become constricted and closed off, the way to open the flow often seems mysterious and unreachable. Yet, it can also be quite simple. The first step is believing that it's possible to open to the flow. The second step is to open the channels from below and above.*

[Read More](#)

## HESED | LOVINGKINDNESS |

### Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Hesed described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- In Rebecca's encounter with Eliezar, she offers him assistance even though he is a stranger to her. Recall a time when you stepped in to help someone you didn't know and how that experience felt. Have you been on the receiving end of that kind of hesed?
- The Ba'al Shem Tov taught that humans each hold a Divine spark. Think of a person who has especially offered you kindness, caring or support. Write a thank you letter to them, describing the impact their kindness made.
- When our own soul is recharged, we're better able to offer hesed to others. Make a list of ways that you can offer more hesed (be kinder) and compassion to yourself.



## HESED | LOVINGKINDNESS |

### Prompts & Practices

In addition, here are some practices to consider for the week:

- Do the mitzvah of visiting the sick and take a meal, flowers or something to cheer someone who is ill.
- Make an effort to do an act of kindness for someone you struggle with.
- Offer hospitality to someone new to your community or whom you've meant to reach out to.

Green leaf plant growing from a crack in the ground



## Second week

## GEVURAH | STRENGTH | גְּבוּרָה

Our journey counting the Omer continues with the sefira (quality) of Gevurah. Often translated as strength or discipline, Gevurah invites us to explore the different dimensions of our resilience and the source of our strength.

This concept of strength is not about wielding power over others but focuses on what we think of as inner strength, the power that helps us get through hard times and stay hopeful. Gevurah could also be thought of as the kind of discipline it takes to stick to goals and practices that help your physical, emotional and spiritual wellbeing.

*In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Gevurah.*



### **Biblical example of Gevurah:**

To begin your focus on Gevurah, we share these words about finding strength from a Divine Source found in the first verse of Psalm 27. Throughout the Psalms, we find different kinds of imagery about finding strength, especially when facing hardship or adversity. In this verse, God is depicted as light, as a helper and also as a place of protection:

יְהוָה אֹרֶי וְיִשְׁעֵי מִמֶּנִּי אִירָא יְהוָה מְעוֹז־חַיִּי מִמֶּנִּי אֶפְחָד:

Adonai oree v'yishee mimi ira adonai maoz khayai mimi efakhed:

Adonai is my light and my help; whom should I fear?

Adonia is the stronghold of my life, whom should I dread?

Psalm 27: 1



## Rabbinic example of Gevurah:

Pirke Avot, The Ethics of our Fathers, is a collection of rabbinic teachings about everyday human interactions and how to live an ethical and meaningful life.

In this teaching Ben Zoma describes strength as a kind of inner discipline, working towards equanimity and emotional regulation:

*Ben Zoma said...Who is mighty?*

*He who subdues his [evil] inclination, as it is said:*

*“He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city”*

Proverbs 16:32







Contemporary example of Gevurah:

## BLESSING

by Elizabeth Caplun

The power to bless is the power  
to choose.

(I hold it from my ancestors  
whose power to choose  
was cut short by the powerful.)

The power to bless is the freedom  
to see  
the Canada geese strutting in the grass  
to feel  
the warmth of the sun  
to hear  
the birds singing high in the canopy

knowing  
it could all be gone in a moment  
if I, if we, do not act to make life,

our life,  
a blessing  
Now.

[Read More](#)



Contemporary example of Gevurah:

## OMER DAY 13: THE GROUNDING OF BOUNDARIES

by Jake Best Adler

*Boundaries provide an important foundation. We talk glowingly about people who color outside the lines, but we rarely discuss the important of those lines. Ornette Coleman's free jazz, which can feel cacophonous, came from a place of deep knowledge and years of training. In order to successfully break the rules, we need to know very deeply the rules that we are breaking. The art can't have the same impact without the knowledge that it is transgressive and revolutionary. We need to be able to see the supporting structure so that we can appreciate the freedom to riff.*

[Read More](#)



Contemporary example of Gevurah:

**HELP ME**

by Betty Shapiro

With a piercing cry, I reach out to the Shekhinah,

Help me! Help me! Help me:

Reawaken me to my loving family and supportive friends.

Encourage me to develop my own natural healing abilities.

Empower me to educate myself to learn about available resources.

Inspire me to respond creatively and meaningfully.

Guide me to understand that accepting help is not a sign of weakness but of strength.

Embolden me to put forth my best efforts.

Give me the strength to discover new ways to be.

Please gift me with hope.

Amen

## Gevurah | Strength | גְּבוּרָה

### Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Gevurah described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- In Psalm 27, the poet uses imagery to describe strength from a Divine source. Try writing your own metaphor for that kind of strength, using the name for God or a power greater than ourselves that resonates with you (such as Adonai, Shekhinah, Hashem, the Mystery, the Universe).  
*Adonai is my \_\_\_\_\_.*
- Ben Zoma imagines strength as an inner force or discipline. Craft your own answer to his question, “Who is mighty?” Describe a person who embodies the quality of Gevurah. How do they show strength, determination or discipline? In what ways do they use this strength for greater good?



A child dressed as a superhero lifting their arms up to show their muscles

## Gevurah | Strength | גבורה

### Prompts & Practices

In addition, here are some practices to consider for the week:

- Meditation is a helpful discipline to develop emotional regulation. Ritualwell features many Jewish guided meditations to try this week.
- Journaling is a great tool for developing inner strength. Take a few minutes to reflect in a journal after counting the Omer each night.
- Check in with a friend who is also committed to Counting the Omer and support each other's discipline with regular check-ins by phone or text.

A sunrise over mountains reflecting in the river



## Third week

### TIFERET | BEAUTY | תְּפִאֶרֶת

Our journey in counting the Omer continues with the sefira (quality) of Tiferet. Tiferet embodies beauty, harmony, and balance. It invites us to appreciate the elegance and equilibrium found in the natural world, as well as to acknowledge the beauty and harmony present in our relationships—with others, within ourselves, and with the Divine Life Force that transcends our individual existence.

We can perceive Tiferet as a representation of aesthetic beauty, acknowledging it in art, nature, and the idea of hiddur mitzvah (the practice of enhancing a mitzvah's beauty, like elegantly decorating a sukkah). We can also look at the inner beauty shining within people—their qualities of kindness, compassion and generosity.

In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Tiferet.



### **Biblical example of Tiferet:**

To begin your focus on Tiferet, we share these beautiful lines from 'The Song of Songs,' the exquisite love poem found in the Tanakh (Hebrew Bible). While often viewed as an allegory representing the love between God and the Jewish people, it can also be appreciated simply as a love poem.

In this passage, the two speakers—a young man and woman—articulate their feelings of affection and attraction:



**Continue on the next page**



hinakh yafah rayahtee, hinakh yafah  
ayinaikh yoneem  
hinkha yafeh dodee af naeem  
af arsenu ra'anana  
korot bateinu arazeem  
(rakheeteinu) [rahiteinu] broteem.

הַנָּךְ יָפָה רַעֲיָתִי הַנָּךְ יָפָה  
עֵינֶיךָ יוֹנִים:  
הַנָּךְ יָפָה דּוֹדִי אֶף נָעִים  
אֶף-עֲרֻשָּׁנוּ רַעֲנָנָה:  
קִרְוֹת בְּתֵינֹן אֲרָזִים  
(רַחֲיטָנוּ) [רַהֲיטָנוּ] בְּרוֹתֵימ:

Ah, you are fair, my darling,  
Ah, you are fair,  
With your dove-like eyes!  
And you, my beloved, are handsome,  
Beautiful indeed!  
Our couch is in a bower;  
Cedars are the beams of our house,  
Cypresses the rafters.

–Song of Songs, 1:15-17



### Rabbinic example of Tiferet:

Exploration of the Song of Songs continues in this rabbinic midrash (commentary that explains Jewish texts). Here, the rabbis describe the beauty that can be found in Jewish practice and observance—that doing mitzvot is a beautiful way to be in the world:



*You are beautiful, my love, you are beautiful, through mitzvot . . . beautiful through mitzvot, beautiful through deeds of loving kindness, . . . through prayer, through reciting the “Shema,” through the mezuzah, through phylacteries, through Sukkah and lulav and etrog...*

Midrash Song of Songs Rabbah 1.15



**Contemporary example of Tiferet:**

## **DAY 16: GEVURAH OF TIFERET** by Rabbi Maurice Harris

*Beauty manifests as radiant energy bounded by structures. The energy pulses, the borders define. The formless energy follows the secret path of an encoded design within. The shape may change.*

[\*\*Read More\*\*](#)

Contemporary example of Tiferet:



## NO MATTER HOW MANY TIMES by Jaden Diamond

Adonai, how beautiful is Your name.

Adonai, how holy are Your works.

Adonai, how gorgeous is the universe so filled  
with wonder and beauty.

Adonai, God of Israel, holy are You.

[Read More](#)

A closeup on a strand of a plant glowing in the sunshine





Contemporary example of Tiferet:  
**CHANGES**  
by Terry Boyle

There's a touch of warmth to the evening air.  
There's just enough warmness to stir to life  
that budding promise and expectation to believe  
that this vigil of dark lonely nights  
will gently pass into a brighter awakening.

Soon, the glory of the divine will appear  
so naturally, and so inconspicuously,  
in a wondrous glorious floral homage,  
gaily displaying an array of pleasing colours  
enough to satisfy even this pilgrim's heart.

[Read More](#)

## Tiferet | Beauty | תִּפְאֶרֶת

### Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Tiferet described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- The Song of Song explores affection, beauty and love. In honor of Tiferet, write a love letter (romantic or platonic) to someone whom you care about deeply. Describe their qualities that you most appreciate and express your gratitude for their presence in your life.
- In Midrash Song of Songs Rabbah, the rabbis describe how doing mitzvot can be a thing of beauty. Write about an experience you've had doing a mitzvah (such as lighting Shabbat or Hanukkah candles, putting up a mezuzah, sitting in a sukkah etc.) that felt like a beautiful experience.
- Look around the room you're sitting in and find one thing that strikes you as beautiful. Look at it with care and describe its attributes in detail: its size and shape, colors and design. What makes you consider it to be a thing of beauty?



## Tiferet | Beauty | תְּפִאֶרֶת

### Prompts & Practices

In addition, here are some practices to consider for the week:

- Recognizing that doing mitzvot can be a way to find beauty, try a new mitzvah that you don't usually do this week. You might try saying a blessing before you eat, inviting someone to your home for a meal or saying the Shehecheyanu blessing at a new, special moment.
- Taking nature photos is a mindful way to appreciate the beauty of the world around us. Take a walk and look for beautiful things to capture.
- In honor of Tiferet, visit a place full of beautiful things, like an art museum, garden or place full of whatever feels beautiful to you.

A baby turtle on a sandy beach about to reach the water

## Fourth week

### NETZACH | ETERNITY | נֶצַח

Our journey in counting the Omer continues with the sefira (quality) of Netzach. Netzach embodies the concept of eternity and represents the ability to endure challenges and emerge victorious. It encourages us to view victory not as defeating others or competing, but as achieving our own spiritual and emotional potential.

We often associate endurance with facing challenges through patience and determination. This endurance can be cultivated through physical activities such as exercise, as well as through spiritual practices like prayer, meditation, and rituals such as Counting the Omer. By developing endurance during everyday situations, we can better prepare ourselves for the inevitable hardships that life may present.



Contemplating our lives in the context of eternity helps us concentrate on what truly matters to us and the legacy we aspire to create through our existence.

*In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Netzach.*



### **Biblical example of Netzach:**

In this passage from Exodus, we observe an illustration of Netzach, represented through Moses' endurance. He must keep his hand raised throughout the day to support the community. Aaron and Hur acknowledge the strength required for this task and provide both physical and emotional support.

Four hands lifted up together, embracing each other



**Continue on the next page**

This text serves as a reminder that we do not have to endure challenges alone; support is always available for us:

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עַמְלֵק:  
וַיְדֵי מֹשֶׁה כְּבִדִּים וַיִּקְחוּ־אֲבָן וַיִּשְׁימוּ תַּחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן וְחֹר וְתַמְכֵּן  
בְּיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֶמּוּנָה עַד־בֹּא הַשֶּׁמֶשׁ:

*vehayah kaasher yarim mosheh yado vegavar yisrael vekaasher yaniakh  
yado vegavar amaleq:*

*viyade mosheh kevedim vayyiqkhu even vayyasimu takhtayw vayyeshev  
aleha veaharon vekhur tamekhu beyadayv mizzeh ekhad umizzeh ekhad  
vayehi yadayw emunah ad bo hashemesh*

Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed.

But Moses' hands grew heavy; so they took a stone and put it under him and he sat on it, while Aaron and Hur, one on each side, supported his hands; thus his hands remained steady until the sun set.

–Exodus 17: 11-12





## Rabbinic example of Netzach:

You may be familiar with the phrase "וּלְנֶצַח נְצָחִים" (*ool'netzach netsachim*), which translates to "and to all eternity." These words are found in the *Kedusha* portion of the Amidah, the standing prayer that is recited in three daily prayer services (*Shacharit*/Morning, *Mincha*/Afternoon, *Maariv*/Evening). In the *Kedusha*, we declare God's greatness throughout eternity:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נְצָחִים קִדְשְׁתָּךְ נִקְדִּישׁ וְשִׁבְחָךְ אֱלֹהֵינוּ  
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:  
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:  
בַּעֲשֵׂי"ת מִסִּיִּם: בָּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:

*ledor vador naggid godlekha ulenetsakh netsakhim qedushatekha naqdish  
veshivkhakha elohenu mippinu lo yamush leolam vaed ki el melekh gadol  
veqadosh attah: barukh attah yhwh hael haqqadosh: vash"yt mesyym:  
barukh attah yhwh hammelekh haqqadosh:*

From generation to generation we will declare Your greatness, and to all eternity, we will sanctify Your holiness, and Your praise, our God, will not depart from our mouth forever and ever; because You are the Almighty Who is King; Great, and Holy.  
Blessed are You, Adonoy, the Almighty, the Holy One.

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Keduasha 14



Contemporary example of Netzach:

## CHOOSING TO SURVIVE

by Tiferet Welch

There is a war going on,  
with battle aims that are different.  
And no matter how I might try not to take a side,  
with arms reaching round the Torah  
that was gifted to my people  
as a wedding treasure from The Beloved,  
I know I have a duty to do what I can  
to ensure that my people survive.

We must survive  
for one fundamental reason:  
we have a job to do.

We are here  
to raise up  
the Light.

[Read More](#)

Contemporary example of Netzach:



## DAY 24: TIFERET OF NETZACH by Devon Spier

eternity is in every glance  
and every leaf  
and  
between nature and nurture  
a search for truth  
that pulls us out of our lower selves  
and says  
no matter our feeling of smallness  
every question and answer must begin  
with bottomless compassion  
that deepens and defies every measure

[Read More](#)

A close up picture on an ant carrying a large leaf





Contemporary example of Netzach:  
**GEVURAH OF NETZACH**  
by Rabbi Yael Levy

We ask for the strength to act for good,  
The discipline to follow through on our  
commitments,  
The determination to act for justice,  
Even when we don't see the results we long for.

May goodness and kindness pursue us all the days  
of our lives.

Let us dwell in the heart of the Mystery always.

Psalm 23:6

[Read More](#)

A palm of a hand raised in front of a sunny garden of flowers



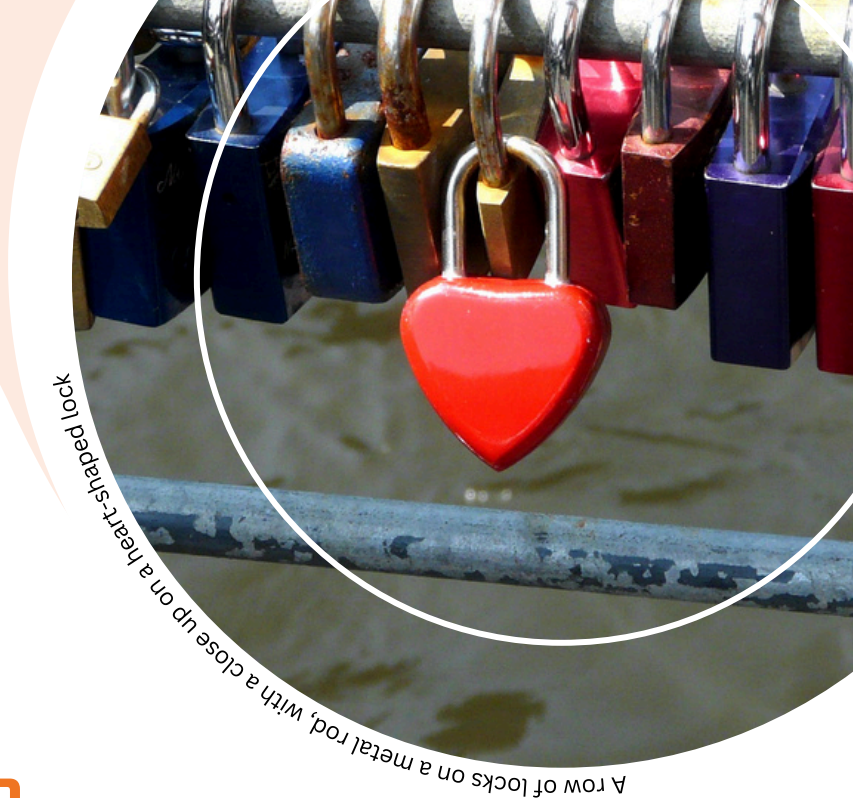
## Netzach | Eternity | נֶצַח

### Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Netzach described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- In our Biblical example, we discover how Aaron and Hur help Moses to endure the challenge of keeping his hand raised until the sun set. Describe a moment when someone supported you in enduring something difficult—or when you showed up to help someone going through a challenging time.
- In the Kedusha prayer, we declare God's greatness through eternity. Make a list of the words that describe the great things you see and experience throughout creation.
- Netzach relates to determination, tenacity and commitment—all things we need to develop endurance. Write about one of your physical or spiritual practice that builds endurance.



A row of locks on a metal rod, with a close up on a heart-shaped lock

## Netzach | Eternity | נְצַח Prompts & Practices

In addition, here are some practices to consider for the week:

- This week is a good time to look at your support system—reaching out if you need more support and thinking about ways you could help others get through tough times. You may want to look into doing a mitvah to support others—like volunteering at a local soup kitchen or food pantry.
- Netzach represents the sphere of enduring action. Set aside time to review goals you’ve set and consider steps and support you may need to help you reach goals.
- Giving Tzedakah to organizations we care about is a way to help them be victorious in achieving their mission. We’re grateful that you’ve donated to Ritualwell to help us meet our goals!





Two young children looking to the sky with amazement; behind them a field of wheat in the sunset



## Fifth week

# HOD | SPLENDOR | הוד

Our journey of counting the Omer progresses as we explore the sefira (quality) of Hod. Hod embodies both humility and splendor, representing our awareness of the Divine presence in the world and the majesty we feel upon recognizing it. Picture Hod as those moments when you witness a breathtaking sunset or encounter another awe-inspiring aspect of nature that leaves you speechless. We might feel Hod when we take the time to look at a flower or stone, to listen to a bird or deeply appreciate one of your friends or loved ones.



Humility allows us to maintain perspective, reminding us that we are not just individuals but part of a greater whole. Hod encourages us to awaken to the earthly beauty that we often overlook. Additionally, gratitude plays a significant role in Hod, fostering an appreciation for existing in a world brimming with magnificence.

*In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Hod.*





## Biblical example of Hod:

To embark on your journey into Hod, let's begin with the words from Psalm 148, which beautifully illustrates both heaven and earth brimming with Divine Splendor. Throughout the Psalms, we encounter verses that extol God's greatness and remind humanity to pause and appreciate the magnificence of creation:

*yehalelu et shem adonai  
ki nisggav shemo levaddo  
hodo al erets veshamayim*

יְהַלְלוּ אֶת־שֵׁם יְהוָה  
כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ  
הוֹדוֹ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of Adonai,  
for God's name, God's alone, is sublime;  
God's splendor covers heaven and earth.

Psalm 148:13



## Rabbinic example of Hod:

In the Amidah, the standing prayer recited during the three daily prayer services—Shacharit (Morning), Mincha (Afternoon), and Maariv (Evening)—the second concluding prayer is known as Hoda'ah, which means "thanks."

This prayer allows us to express our gratitude to God for the precious gift of life and to recognize the daily miracles and wonders that we often overlook:

נוֹדָה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָּךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל-עֵת עָרֵב וּבֹקֶר וְצַהֲרָיִם:

*node lecha unesaper tehilatecha al chyeenu hamesuri, beyadcha veal  
nishmoteynu hapekudut lach veal hanisim shebechol yom emanu veal  
niphlaotecha vetovoteycha shebechol et erev veboker vetzaharayim*

We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night.



Contemporary example of Hod:

## Day 31: Tiferet of Hod by Shir Lovett-Graff

Humility is delicate in nature. If you are too humble, you may diminish yourself. If you are not humble enough, you may diminish others. True humility requires accessing a deep well of compassion for yourself and others.

[Read More](#)



Contemporary example of Hod:



## A JOURNEY OF REDEMPTION: A KABBALISTIC MEDITATION FOR THE OMER

by Arielle Neshama Lee

Focus on the splendor in the world around you, the beauty of nature. Focus on yourself as a being filled with the splendor of the Divine. See yourself as being created in the divine image. Hod also means humility. See how humility tempers your victories and keeps you balanced.

[Read More](#)



Contemporary example of Hod:

## OMER DAY 31: TIFERET SH'BE'HOD – COMPASSION OF HUMILITY

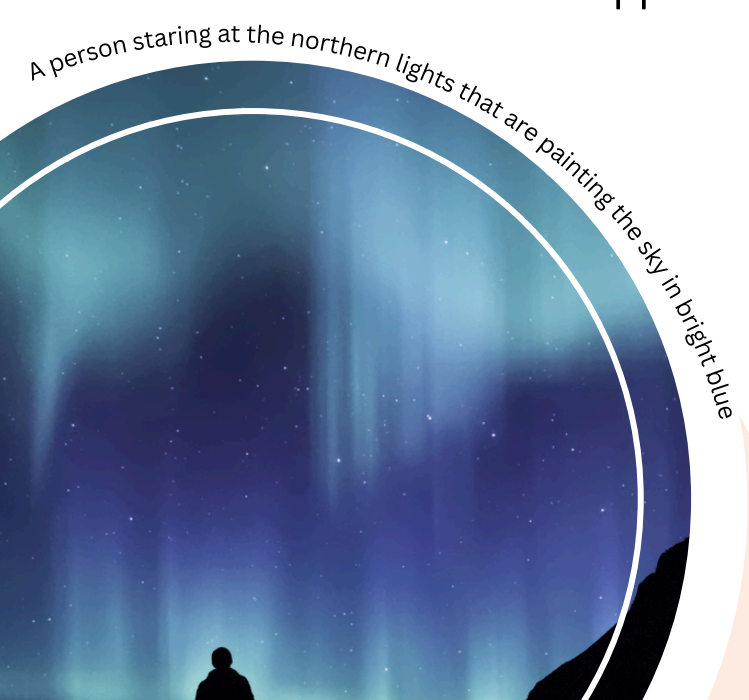
by Stacey Zisook Robinson

Humility is a blue flame,  
dipping into indigo  
and edged in black.

It is cool water  
that flows in small  
ripples and puddles  
at my feet.

It is balm  
for a weary soul,  
and a heart that  
cannot find its  
rhythm, that is  
lost a bit,  
that is chipped.

[Read More](#)



## Hod | Splendor | Tiferet

### Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Hod described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- In Psalm 148, it states that “God’s splendor covers heaven and earth.” Take a moment to browse through your photos—whether on your phone, scattered around your home, or tucked away in an album. Choose one image that embodies your interpretation of ‘splendor.’ Describe this picture in detail, and envision how you would illustrate it for someone who has never encountered this scene.
- In the *Hodah’ah* section of the *Amidah*, we express gratitude for “the miracles that greet us every day.” As you reflect your week so far, has anything occurred that you might consider to be a miracle? It doesn’t have to be extraordinary; it could simply be the sun rising and setting or the amazing functionality of the human body. Pick one experience that stands out to you and compose a note of appreciation for it.



A close up on the book of psalms in Hebrew with a star of David pin on the book

## Hod | Splendor | תִּהְיוּ Prompts & Practices

In addition, here are some practices to try this week:

- If you don't regularly recite the *Amidah*, try adding the prayer to your daily routine. Notice how you feel when offering gratitude for daily life and miracles.
- Reading Psalms of praise is a powerful way to get in touch with the splendor in the world around us. In addition to Psalm 148, Psalm 100, 145 and 150 are expressions of praise.
- Listening with empathy is a great way to practice humility. Too often in conversation, we want to jump in with our opinions. Consciously making an effort to listen can open us to other perspectives in a powerful way.







## Sixth week

# YESOD | FOUNDATION | תִּיּוֹד

As we continue our journey of counting the Omer, we delve into the sefira (quality) of Yesod. While Yesod is defined as "foundation," it also embodies the concept of connection—linking heaven and earth, humanity with the Divine, and the bonds we share with one another.

Yesod encourages us to reflect on how loving connections lay the groundwork for our lives. Although we are individuals, we are also integral parts of a larger community. Our relationships with others can serve as pathways to connect with a force greater than ourselves. Yesod reminds us to recognize the Divine image within every person we meet.

In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Yesod.



### **Biblical example of Yesod:**

To begin your exploration of Yesod, let's reflect on these words from Proverbs, illustrating how the righteous serve as the foundation of the world. For a community to thrive in equity and love, it must be rooted in spiritual righteousness.

כַּעֲבוֹר סוּפָה וְאִין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם

*kaavor sufah veen rasha vetsaddiq yesod olam*

When the storm passes the wicked man is gone,  
But the righteous is an everlasting foundation.

Proverbs 10:25



## Rabbinic example of Yesod:

In this excerpt from the Mishneh (the first written compilation of Oral Torah), it asserts that the foundation of creation comes from a Divine Source. This passage conveys a profound truth that underpins our very existence. For those who may not imagine God as a creator, consider envisioning a principle of goodness or a scientific law that provides a foundational sense to life itself.

יְסוֹד הַיְסוּדוֹת וְעַמּוּד הַחֲכָמוֹת לֵידַע שֶׁיֵּשׁ שָׁם מְצוּי רִאשׁוֹן. וְהוּא  
מִמְצִיא כָּל נִמְצָא. וְכָל הַנִּמְצָאִים מִשָּׁמַיִם וָאָרֶץ וְמֵה שְׁבִינֵיהֶם לֹא  
נִמְצְאוּ אֶלָּא מֵאֲמִתַּת הַמְצָאוֹ

*yesod hayesodot veammud hakhokhmot leyeda sheyyesh sham matsuy  
rishon. vehu mamtsi kol nimtsa. vekhol hannimtsaim mishshamayim  
vaarets umah shebbenehem lo nimtseu ella meemittat himmatseo*

The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought into being all existence. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being.



Contemporary example of Yesod:

## Day 37: Hesed of Yesod by Rabbi Amber Powers

Source of all, help me feel rooted and strong. May I face any challenges this day brings grounded in the foundational truth that I am a holy and capable being.

[Read More](#)



Contemporary example of Yesod:



## OMER DAY 27: FOUNDATION OF ENDURANCE

by Rabbi Tamara Cohen

Here in the joining of strong right thigh to centering pubic bone,

here in the weaving of my life and yours, the melding of my purpose and The Purpose, here you are staying still, staying present for as long as you need, for all time like the ocean promises the sand, like the stars promise the black expanse of night, here you are the lone tree not fallen despite wind, despite rain, if nothing could shake your roots, here is where you would find yourself and what would you do with this enduring foundation holding you firm, what would you dare?

A close up on a person's hands weaving strands together





## Contemporary example of Yesod: **COSMIC OMER CARWASH MEDITATION**

by Kohenet Keshira haLev Fife

There is outpouring love in our bonding.  
There is justice in our structure.  
There is harmony in our groundedness.  
There is striving in our steadiness.  
There is gratitude in our foundation.  
There is steadiness in our presence.  
There is leadership in our integrity.

[Read More](#)

## Yesod | Foundation | תִּיּוֹד Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Yesod described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- In Hebrew, a righteous person is referred to as a *Tzaddik*. The term *Tzaddik* shares its roots with the word *Tzedek*, which translates to justice. Think of someone you consider to be a righteous person. Who comes to mind? Share a moment when you witnessed their righteousness in action, or write about how they have influenced your life.
- In our Mishneh Torah text, we delve into the Divine Foundation of all existence. Let's envision our individual lives as constructed on various types of foundations, such as the support of family and friends, a nurturing community, the comfort of home, and a sense of belonging.





flat rocks added together to create an arch that is being supported by the rocks connection

## Yesod | Foundation | TID! Prompts & Practices


Create a list of all the elements that feel foundational in your life. Once you've compiled your list, choose one item to explore in depth.

How does this foundation manifest in your everyday life?

In addition, here are some practices to try this week:

- The week of Yesod presents a wonderful opportunity to reflect on how you can embody the qualities of a *Tzaddik*! Consider what actions you can take to promote justice within your community.

*Continue on the next page*

- 
- Since Yesod emphasizes our connections, reach out to someone you haven't spoken with in some time to check in on how they are doing. You might call, send an email, or even write a handwritten letter, which can be especially appreciated these days.
  - Yesod also invites us to contemplate our relationship with what we envision as God or a life force greater than ourselves. On Ritualwell, we offer resources for *Hitbodedut*, which might be a helpful practice for this relationship.



Rays of sunshine entering a dark cave through holes in the stones

## Seventh week

### MALKHUT | DIVINE PRESENCE | מַלְכוּת

We are now in the last week of our Omer journey. We are deeply thankful for the opportunity to have traveled alongside you over the past seven weeks, connecting Passover to Shavuot. Throughout this time, we have drawn inspiration from Jewish texts and contemporary writings, delved into the sefirot through creative prompts, and engaged in practices that bring the qualities of the sefirot to life.

This week, we focus on the final sefira, Malkhut, which represents the Divine Presence. Malkhut is connected to the *Shekhinah*, the indwelling presence of the Divine. In *Kabbalah*, the *Shekhinah* embodies the qualities of God's presence that we can experience in our daily lives.

As we reflect this week, let's consider how we have integrated the previous six sefirot into our lives. We will explore how we can perceive the Divine Presence in the world around us—through plants, trees, and animals; in the air we breathe and the gentle wind against our skin; as well as in the water, sky, and stars. We can begin to recognize the sense of Divine guidance in our daily lives, leading us toward Shavuot, the moment when we remember that we all stood together at Sinai to receive the Torah.

*In the service of supporting your **Neshamah Recharge**, we'll share five Jewish wisdom texts, including contemporary writers, that offer examples and inspiration connected to the sephirah of that week. After reading each resource, pause and reflect on how this reading helps you recharge your ability to experience Malkhut.*

A mountain at dusk





## Kabbalistic example of Malkhut:

Each Shabbat, when we sing Lecha Dodi to greet the Sabbath queen or bride, we honor the essence of Malkhut. This beautiful hymn was composed by Rabbi Shlomo HaLevi Alkabetz, a distinguished Kabbalist from Safed. Many scholars interpret the the Sabbath bride as the embodiment of the Shekhinah, with Kabbalat Shabbat on Friday night symbolizing a metaphorical wedding between the Shekhinah and the people of Israel.

לְכָה דוּדִי

לְכָה דוּדִי לְקִרְאָת פֶּלָה פָּנֵי שַׁבָּת נִקְבְּלָה:

שָׁמּוֹר וְזָכוֹר בְּדִבּוּר אֶחָד

הַשְּׁמִיעָנוּ אֵל הַמִּיחָד

יְהוָה אֶחָד וְשִׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיָה:

לְכָה דוּדִי . . . ←

Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezahor bedibur eḥad

Hishmi'anu el hamyuhad

Adonay eḥad ushmo eḥad

Leshem ultiferet velit-hilah

Leḥah dodi. . . →

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

"Keep" and "Remember" in a sole command  
the solitary God did us command  
"I AM!" is one, the Name is one,  
in name, in splendor, and in praise.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside. ↩



## Rabbinic example of Malkhut:

We're very familiar with Queen Esther's journey from shy orphan to courageous Queen. In the Babylonia Talmud, the rabbis explore Esther's connection to the quality of Malkhut. They consider that when the Megillah states that Esther clothed herself in royalty, it may not refer to her clothing but to being wrapped in the Divine Spirit.





A person holding a flower crown in a blur forest background

אֶסְתֵּר – דְּכָתִיב: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת",  
בְּגָדֵי מַלְכוּת מִיָּבְעֵי לִיה! אֲלֹא שֶׁלְבַשְׁתָּה רוּחַ הַקֹּדֶשׁ, כְּתִיב הָכָא:  
"וַתִּלְבַּשׁ", וְכָתִיב הָתָם: "וְרוּחַ לְבָשָׂה אֶת עַמְשִׁי וְגו'".

Esther was also a prophetess, as it is written: "And it came to pass on the third day that Esther clothed herself in royalty" (Esther 5:1). It should have said: Esther clothed herself in royal garments. Rather, this alludes to the fact that she clothed herself with a divine spirit of inspiration. It is written here: "And she clothed herself," and it is written elsewhere: "And the spirit clothed Amasai" (I Chronicles 12:19). Just as there the reference is to being enclothed by a spirit, so too Esther was enclothed by a spirit of divine inspiration.

–Megillah 14b:9





## Contemporary example of Malkhut: Omer Day 49: Malkhut sh'be'Malkhut by Trisha Arlin

We count the Omer for seven weeks, 49 days:  
The loving kindness and benevolence of Hesed;  
The strength and holy limitations of Gevurah;  
The spiritual balance and beauty of Tiferet;  
The eternal endurance of Netzach;  
The prayer and intellectualism of Hod;  
The gateway of Yesod, collecting all of these sefirot and  
transmitting them to  
Malkhut, the end of the chain, our human world.  
Malkhut of Malkhut – It is the culmination.  
This is where we live, this is the here and now,  
God's name in Malkhut is Adonai Ha-Eretz, Lord of the Earth.  
But in Malkhut we are ALL the lords of this realm,  
We are one in the One-ness.

[Read More](#)



Contemporary example of Malkhut:

## A JOURNEY OF REDEMPTION: A KABBALISTIC MEDITATION FOR THE OMER

by Ariel Neshama Lee

Malkhut represents majesty. Focus on what is majestic in our world, in your world. See how you are a majestic being.

Malkhut represents the place where we dwell. Focus on the places where you dwell, what they mean to you—in the physical world and in the non-physical world. Now see yourself as a dwelling place for the Divine, a vessel of holiness. It has been said that Malkhut is the sefirah of the Shekhinah.

Envision the Shekhinah above you. See how the Shekhinah guides your life. See how the Shekhinah is always there for you, celebrating your victories, sharing your joy, supporting you and sustaining you through good times and bad. See the energy of the Shekhinah flowing through you. See this energy flowing through all the sefirot.

[Read More](#)



Contemporary example of Malkhut:  
**SHEKHINAH'S BLESSING: A SHIVITI  
FOR THE OMER**

by Kohenet Batya Diamond

**Shekhinah's Blessing**

May Shekhinah bless you and watch over you  
May She light up to you  
May She rise up to you  
And may She bring you peace

[Read More](#)

## Malkhut | Divine Presence | מַלְכוּת

### Prompts & Practices

Below are some ways that you can channel your creativity while reflecting on how the attributes of Malkhut described in our texts and readings manifest in your own life. Set aside some time and find a quiet place, making it a comfortable environment for creative exploration (you might light a candle, bring a favorite drink, etc.)

Consider writing in response to one or more of these prompts:

- In Lecha Dodi, we envision the Sabbath as a Queen or Bride. Let's expand this image to picture the Sabbath arriving as the most beautiful manifestation of the Shekinah you can imagine. How do you see the Shekinah? Write about your vision, and consider crafting your own verse of Lecha Dodi inspired by this imagery.
- Esther stands as a powerful figure, displaying courage on behalf of the Jewish people. Megillah 14b:9 describes Esther as enveloped in the Divine Presence. Create a sketch depicting how Esther might appear. Write a monologue from her viewpoint, expressing how it feels to be cloaked in protection and what empowers her to find her courage.
- As we arrive at the seventh week of the Omer, it's a perfect opportunity to reflect on your writing from over the last six weeks and to articulate how the experience of counting the days of the Omer has felt for you.



Bunches of herbs on a wooden table

## Malchut | Divine Presence | מַלְכוּת

### Prompts & Practices

In addition, here are some practices to try this week:

- The week of Malkhut is an excellent time to connect with the beauty of the natural world around you. During late spring when flowers and herbs are blooming, you could recite the blessing for them: *Barukh atah Adonai, Eloheinu melekh ha'olam, borei isvei b'samim*. We praise You, Eternal God, Sovereign of the universe, who creates fragrant flowers and herbs.
- Join us for Finding Shekhinah with poet Joy Ladin coming up in July! We will explore our experiences of divinity, and imaginatively trying out different relations to divine presence.
- Celebrate the end of counting the Omer with our Ritualwell event on June 4th!



A lightning bolt strikes ahead of an empty road

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