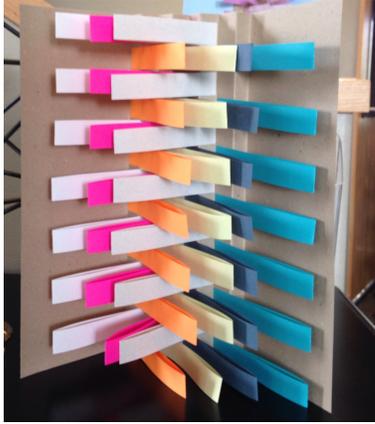


OMER COUNTER 5774 (2014)

1 April 15 Passover 2 nd night	<p>Beginning on the second night of Passover, we count the Omer every day beginning at nightfall between Passover and Shavuot. Count the Omer by saying the blessing transliterated below every evening or the whole next day. Follow blog posts throughout the Omer period at www.kabbalahexperience.com</p> <p style="text-align: center;"><i>Baruch atah adonay eloheynu melech ha'olam asher kidshanu bemitzvotav vetzivanu al sefirat ha'omer.</i></p> <p>Blessed are you, Adonai, our God, Ruler of the Universe, Who consecrates us with mitzvot and commands us to count the (days of the) omer.</p>					
2 April 16 Passover 3 rd night	25 May 9	24 May 8	23 May 7	22 May 6	21 May 5	20 May 4
3 April 17 Passover 4 th night	26 May 10	41 May 25	40 May 24	39 May 23	38 May 22	19 May 3
4 April 18 Passover 5 th night	27 May 11	42 May 26	49 June 2	48 June 1	37 May 21	18 May 2
5 April 19 Passover 6 th night	28 May 12	43 May 27	50 June 3 SHAVUOT!	47 May 31	36 May 20	17 May 1
6 April 20 Passover 7 th night	29 May 13	44 May 28	45 May 29	46 May 30	35 May 19	16 April 30
7 April 21 Passover 8 th night	30 May 14	31 May 15	32 May 16	33 May 17	34 May 18	15 April 29
8 April 22	9 April 23	10 April 24	11 April 25	12 April 26	13 April 27	14 April 28

The Counting of the Omer 2014 Getting our Identity Back

For the past few years we have “counted the Omer” together—a 50 day count from Passover to the holiday of Shavuot. Following the tradition in Kabbalah—the weekly and daily counts relate to the Tree of Life—the sefirot from Chesed (loving kindness) down to Malchut (expression).



The contribution of Kabbalah (and Chassidut) to our observance of the Passover laws—what we eat and don’t eat—is to make the experience an internal one—not simply ingestion (or indigestion as the case may be) rather it is “digestion” as in the definition, “to think over so as to understand, absorb or assimilate.” We change our eating habits to become aware of the symbolism of what we digest. In turn, we move to action based on our understanding and new awareness.

Each year we have applied a framework to the count and looked at it through the lens of it being a spiritual task of “leaving Egypt”—leaving the confines of the past and constrictions of the present, an aspect of self we want to shift or change. You can plan on changing a behavior(s) or committing to new ones—what I would suggest for your consideration this year is to work on an aspect of your “identity” which you commit to modify or change. As we learn in Kabbalah change is not abstract—it needs to manifest; so in the end behavior will look different (your actions change) if you work on changing an aspect of identity.

Identity is a term that can encompass most any characteristic—we call them in our classes “masks.” I found Andrew Solomon’s (Far from the Tree) distinction between vertical and horizontal identities useful. Vertical identities are those that we inherit (gender, ethnicity and religion are examples) and horizontal identities include those identities we choose for ourselves (sexual preference, religion). Solomon points out that when a child is born “different” than his or her family there can be a clash of identities—for example: hearing parents and their deaf child, or parents who adopt a child from a different race. Both vertical and horizontal identities may not align.

An example from my life: Last year around this time Rita and I decided to move. Up to that point the real estate market limited our opportunity—we could have sold but it did not seem prudent. The more important underlying issue was why we wanted to move. There were a number of factors; the house we were living in was not configured well for our present family with two toddlers and of equal importance we wanted to change our “identity.” Parental and communal influences (vertical identifications) played a role in how we viewed making a change in our living condition (where and what to purchase) and our own choices (past as well as the possibility of the present) were influenced by horizontal identifications.

The house we were living in was purchased by me when I was single. It did not represent fully a place that Rita and I established together from the beginning. Does living in a new house change your identity? The Sefirot system helps us identify that changing an aspect of our identity occurs by a process that moves from the abstract to the concrete—from an idea (and inspiration of the idea) to its manifestation. Preparedness then needs to translate into a change or a modification. It could have turned out that we would not have found a new house or sold the old house—but we were ready, prepared and committed to change. Almost a year later I can say that the move has changed our identity as a couple and a family.

Overview of the Basics: Before the start of the counting of the Omer think of an aspect of your identity you would like to modify or change. The first reflection week (Chesed) is on self-love as a factor in changing identity. The second week (Gevurah) is about determination to change and identifying a focus of change. In the third week (Tiferet) you create a plan for modifying or changing that identity. Week four (Netzach) entails overcoming obstacles that stand in the way of identity change and week five (Hod) surrendering to what you can’t or are not yet willing to change. The final weeks are Yesod (being truthful) and Malchut (manifesting the new identity).

1. We will be counting 50 days (7 weeks plus an additional day—the 50th—which is the holiday of Shavuot—the

2. This count is a recount and a new count. It recounts the process of the Hebrew slaves leaving Egypt and journeying 49 days in the desert—moving from slavery to freedom. It is a new count for each of us every year to expose, examine and express freedom from whatever limits or enslaves us. This year our focus is on an identity we wish to modify or change.
3. The count starts Tuesday night April 15th (the ‘day’ in the Hebrew calendar starts at nightfall and ends at nightfall). You count the day anytime from nightfall to dusk of the next day
4. If you miss a day get back into the count the next day—say you missed day 5 then the next night you count day 6. As far as the intention goes you do have to catch up (catch on to the prior intention and add it to the present intention). One says a blessing “on the counting of the Omer” (it is called the Omer count as that was the measurement of grain brought to the Temple to start this period of counting).
5. Each week of the count has a theme. This idea is an innovation of the Kabbalists but has been widely accepted into Jewish tradition as it appears in most prayer books. The theme of each week corresponds to different aspects of the Tree of Life (the seven ‘lower’ sefirot).

They are in order:

First week: Chesed—loving kindness or expansiveness

Second week: Gevurah- awe, strength or setting limits

Third week: Tiferet-harmony, beauty or creating a plan

Fourth week: Netzach-victory, everlasting or overcoming obstacles

Fifth week: Hod-acknowledgment, acceptance or surrender

Sixth week: Yesod-foundation, integrity or telling one’s truth

Seventh week: Malchut-kingdom, manifestation or expression

6. Each week in turn is divided by each day corresponding to the lining up of the seven sefirot with the week’s theme. Each week there is the Sefirah and its theme—Chesed and the day of that first week is Chesed in Chesed. Day Nine is Gevurah in Gevurah and Day 33 is Hod in Hod. The first week of Chesed has each of the remaining six sefirot associated with each day (Gevurah in Chesed—Day 2, Tiferet in Chesed-Day 3 etc.)

Outline for changing an aspect of your identity through the seven weeks:

Week one-Chesed: Changing out of love for the self and others. Seeing all aspects and implications of the change. Who will this affect, what else needs to change in order for the change to be realized?

Week two-Gevurah: Focusing on the change. Strengthening your determination to change. Setting realistic and attainable goals—being specific.

Week three-Tiferet: Formulating the blueprint of your change.

Week four-Netzach: Once formulated, recognizing obstacles and planning on how to overcome them in order to change.

Week five-Hod: Acknowledging one’s own limitations and accepting the challenges to affect change.

Week six-Yesod: Speaking the truth through an unwavering commitment—integrity here implies seeing the shadow side of yourself and your unwillingness to change.

What now?

This week prior to Passover is a time for reflection about what we can and want to change. In terms of the Sefirot we are in the higher realms of the Sefirot (the upper Sefirot which include Keter-Da'at, Chochmah and Binah). This is a week to open ourselves up to seeing our lives from a higher perspective—to release ourselves from the confines of who we think we are and where our capabilities can extend. In order to do so we need to “get rid” of those leavening products—the negative emotions and negative self-perceptions that keep us confined and constricted inside the exile (bondage) of slavery. The Seder night is a night for family and friends to enjoy each other's company, enjoy the traditional foods AND to engage in spiritual work. It is a night(s) for rebirth—a commitment to invent ourselves anew.

Although we are working toward a change in identity it is best to start with the end in mind and therefore start with how the identity change will have you “look different.” So start with the different look and recognize what change in identity will translate into that difference. It is often the manifest change that helps us see clearly what identity lies behind the status quo of who we perceive ourselves to be.

Week 1 Chesed: Love is Growth

Day 1: Chesed in Chesed

Chesed is the love of self (and others) that is motivating the change. If I did not love then I would remain the same as it is difficult to change, to question my identity, to face who I am ultimately loyal to. Love allows us to consider expanding and growing. Perhaps understood this way, stagnation is the opposite of love. Love is my wanting you and myself to grow.

Day 2: Gevurah in Chesed

Gevurah is self-determination, self-definition. In this week of Chesed the determination is to love ourselves (and others) enough to be fully determined to make a change. I also need to be focused, to work on a change that is doable, not unrealistic. That is part of self-love.

Day 3: Tiferet in Chesed

What are my preliminary thoughts about a change in my identity? Is this truly emerging out of love? While the change may not feel harmonious to others, the real litmus test is how harmonious does it feel within the set of my other identities. Does one change require other changes? Comfort is not the key here, rather a sense of fit—is this growth for me!

Day 4: Netzach in Chesed

What obstacles can I imagine at this preliminary stage that may cause me to give up on the change? Can I already think of the measures or strategies necessary to insure that I could consider these changes and stick to them? Netzach is about trusting actively in your self that you can and will make the change.

Day 5: Hod in Chesed

Hod is about acknowledgment and thankfulness. Who you are now is what you are considering changing but this does not imply that there is something wrong or bad with whom you are—it is rather a place from which to grow. You can therefore be thankful and acknowledge those who have influenced you and also lovingly acknowledge that it is not easy to change.

Day 6: Yesod in Chesed

Yesod, as you will see throughout this process, is that day in the process which we reflect on the truth of our assertions—

Day 7: Malchut in Chesed

Malchut is about actualizing—in this context it means to know that you have a foundation to grow. You may not have a particular focus yet on what you are changing—just love yourself enough to know that you will change.

Week 2 Gevurah: Determination and Focus

This second week of the counting of the Omer is connected to the Sefirah of Gevurah which means strength. In Kabbalah it is taken as the strength to set limits. As Gevurah sits opposite Chesed (the Sefirah of unbounded love) Gevurah is often interpreted as love through saying, “No.” In other words, setting limits can also be a way to express love. As we are using the counting of the Omer this year to change ourselves—our learning about Gevurah reflects the intention of this Sefirah as “determination” to change. Next week, the Sefirah of Tiferet will present the opportunity for making a plan for change. Our preparation for change during the first week of the count focused on the love we have for ourselves. We looked at how love is an important (starting) aspect of change—love for self is requisite for change to have a lasting impact. If love is one “wing” for change then determination is the other “wing.”

Week Two: Gevurah

As this year our focus is on change—and the following week (Tiferet) will be when we set the stage for change by creating the blueprint/plan for change—this week is still preparation for the plan of change. We now move from contemplating the feelings of the love of self and others (the first week of Chesed) as a motivation for change to the determination and discipline to change. Gevurah in this way represents our ability to step back, set limits, and create space for change. “One has to be determined to change.”

Day 8: Chesed in Gevurah—Is there loving kindness in determining to change? Chesed is always about expressing love—and love takes on many forms including being focused and when appropriate, setting limits. Whatever change you may be considering keep in mind both your determination to change and that its motivation is based in love.

Day 9: Gevurah in Gevurah—Gevurah is about focus and determination and as we suggested last week, the challenge to that is what will others think, how will this affect others and will that cause me to lose or strengthen my determination to change? So while I can always choose to love—I need to be firm in my commitment—a boundary that is set needs to be a consistent and determined boundary. As we look at changes to our identity we have to contemplate the *determination of boundaries* and the *boundaries of (our) determination* to see the change through.

Day 10: Tiferet in Gevurah—Tiferet is the blueprint for change and how your plan for change takes into account the need for balance—both internally and with others. Keep in mind that as you reflect on your determination this week it will impact the shape (boundaries) of your plan. How far and wide will the change be? When is the change best timed for? And do you need and have support? This week’s contemplation is not yet about the specifics of the plan but rather about examining if the plan will actualize your determination. You may need to be already thinking of some of the elements of the plan for change so you can have a ‘smell test’ of your determination

Day 11: Netzach in Gevurah—Netzach is about trust in yourself that you can overcome any thoughts or emotions that are stirred up by your plan and remain determined to create change. Netzach is about trust in the self to overcome obstacles and these are often external. One of the big issues in changing one’s self is: I have tried this before (and not changed) or how can I change now because I have let this go on for so long? These attitudes are internal obstacles we have to overcome in order for us to remain determined in our resolve to change.

Day 12: Hod in Gevurah—Hod is about acknowledging limitations. Perhaps there was a moment to act already upon your determination but you faltered, your resolve was not strong enough. It is ok to acknowledge that change is not easy and that you may not have had the courage or unflinching determination to change. We may also need to acknowledge that there are some obstacles to our determination that we may not be able to overcome (now). Fear of change may hold us back from the full change we might want—some change though is better than none. Remain determined to make some progress, if not a complete change.

which the test of your sincerity is measured by the degree of integrity your change reflects—the change in me will express my truth—the truth I want to be. Ultimately, Yesod is calling us to attend to ourselves and be willing to express the whole truth and, “nothing but the truth.”

Day 14: Malchut in Gevurah — This final day of the second week sets the stage for the week of Tiferet when the contemplations on both love for the self and determination as key prerequisites for change collectively shape the plan for change. Malchut always refers to manifestation, so, for today, it is simply manifesting your determination—expressing it to others, rehearsing it to enhance your determination about the plan for change.

You have a number of weeks until the count of the Omer reaches the week of Malchut itself (if you are ready to change already don't let the count deter you!).

Week Three Tiferet: A Harmonious Blueprint

A blueprint or plan harmonizes all input—takes into account all aspects and if it serves the manifestation of change—then it is harmonious and beautiful. The first two weeks of our count have been preparation for this week of Tiferet (they were significant in themselves as creating the possibility of the plan for change that will now take shape). We have taught that Tiferet represents the blueprint for the manifestation of anything into physical reality. In creating your blueprint/plan for change—this week is still a preparation for change.

Day 15: Chesed in Tiferet—The first day of the week of Tiferet is a check in on how the change (or shift) you are planning is based in love. If you have not specified what change you will want to create now is the time to select something and measure it against the criteria of loving kindness (to yourself and others).

Day 16: Gevurah in Tiferet —Gevurah is about focus and determination and again you need to check in whether you now feel that this change is doable and that you have the determination to fulfill it. You can still modify the plan—limit it further or even add to it as long as you feel your determination will match your desire for change.

Day 17: Tiferet in Tiferet —Tiferet is the blueprint for change and how your plan for change takes into account the need for balance—both internally and with others. Now it is time to outline the plan in more detail. Be specific. The timeline is set for the seventh week of the count. That is the week where the change manifests, so be realistic. Do you want to test some of the plan by taking some steps toward change or you can wait to implement the change? The three weeks that follow are continuing to look at the commitment you have made to change.

Day 18: Netzach in Tiferet —Netzach is about trust in yourself that you can overcome any thoughts or emotions that are stirred up by your plan and remain determined to create change. Can I identify obstacles already as I set up the plan? Love and determination remain important allies to insure that obstacles can be overcome but this day reflect on what obstacles you anticipate (next week you will engage with the obstacles—not just reflect on what you imagine them to be).

Day 19: Hod in Tiferet —Hod is about acknowledging limitations. Is your plan realistic or is a set up to fail! There is no shame in admitting that you can set too high expectations and lose your determination and wind up with a sense of an inadequacy. So be realistic and acknowledge limitations.

Day 20: Yesod in Tiferet —Yesod is the foundation on which change can will be actualized. Yesod is the final filter which tests your sincerity. Is this the person I aspire to be—and what will emerge if I am this new person? As I went through the process of Netzach and Hod am I overreaching or not setting the bar high enough?

Day 21: Malchut in Tiferet —This final day of the third week of Tiferet is the ‘manifestation’ of the plan. A plan is not manifesting the change itself but it serves as the blueprint of change. The plan needs to be in writing.

Week 4 Netzach: Overcoming Obstacles

Your blueprint is set down on paper and you have “signed off.” A blueprint or plan though is just a map, an outline for

Questions that often arise when looking at change are: Am I really ready? Am I capable of sticking to the change or will I revert back to old patterns? What will others think about my blueprint for change? Netzach is usually translated as victory—a sense of personal efficacy in one’s capacities to overcome any and every obstacle. Your task each day for this week of Netzach is to reflect on the obstacles (both internal and external) that will derail your plan for change and how to overcome them. Loyalty plays a major role in both holding us back (loyalty to the status quo or who I have been) and helping us move forward (loyalty to who I am capable of being) on change.

Day 22: Chesed in Netzach

On the day of Chesed we return to the feeling of self-love and the love of others. An interesting way of looking at loyalty is to not only look at it from a perspective of loyalty to someone or something outside of you but rather to yourself. Then loyalty to self will contain the aspect of self-love. An obstacle to change is loyalty—to old patterns (outside and inside you), to people or a community who are not ready to ‘release’ you. Loyalty is a very powerful emotion, an obstacle to overcome if it holds you back from moving forward

Day 23: Gevurah in Netzach

Gevurah is self-determination and therefore we set aside loyalty to others and commit to ‘loyalty to self.’ The obstacle to overcome today is the sense of isolation-loneliness and the sense of selfishness. Change as self-expression may feel disloyal and threaten your sense of connectedness to others and to yourself.

Day 24: Tiferet in Netzach

Today take out the blueprint to look at it in light of the obstacles you anticipate or are already dealing with. How do you transform your relationship to obstacles and see them now as part of a reformulation of your blueprint. In a general sense the obstacles are there to help crystallize a plan that will work. Tomorrow you can look more specifically at the actual obstacles and see how they will help you realize your goals.

Day 25: Netzach in Netzach

Overcoming the obstacle to overcoming obstacles! This paradox is simply resolved in seeing that obstacles are really there to help you in your plan for growth. “The greater the obstacle, the greater the reward.”

Day 26: Hod in Netzach

What are your limits in overcoming obstacles? The best approach at times is not to meet the force head on, just move to the side. This requires not only humility but also determination to seek a way around obstacle

Day 27: Yesod in Netzach

Yesod is the filter through which you measure your integrity. Obstacles are the greatest challenge and the greatest surety to measuring your integrity. On that basis you create a foundation for change. The changes you commit to remain important and will be a measure of your integrity to the process of change.

Day 28: Malchut in Netzach

This week is still not action but contemplating those obstacles that need to be released or removed. It is now a day to rest assured in your own capacity to move forward, to overcome obstacles. The vision of freedom has been strengthened by the need to confront impediments to growth, recognize the stumbling blocks and move past them.

Week 5 Hod: Giving Way

Your blueprint is designed (though it may have been altered during the week of Netzach). Netzach is active trust—trust

overcoming obstacles. It is therefore referred to it as surrender.

So what is meant by surrender? Surrender is not giving up or giving in—it is giving way. Each of us has a plan for our path to growth/change. Yet, the path is never without some accommodation.

Obstacles when not overcome, need to be accepted—surrendered to. When you accept reality as it is and know that (at least for the moment) you are not overcoming an obstacle—you surrender. A business or relationship may not ‘succeed’ or turn out the way you planned—but that outcome comes and can go in a different direction. With its going we may need to mourn while acknowledging that we are not in control. This spiritual realization is the essence of Hod—to realize our human limits and give way to our soul and God.

Day 29: Chesed in Hod

Still keeping Chesed-love (of myself and others) at the forefront of the motivation for change. I am not aiming for perfection—aiming though for overall consistency. Hod is a reminder that I might surrender for the moment due to recognizing my own limitations.

Day 30: Gevurah in Hod

Gevurah is self-determination. Today it is time to limit your acceptance, to say—I am limited but I am determined. With full awareness I can say—“this is what I am capable of now.” If I am accepting some limits I do so with the awareness that I have not given up yet.

Day 31: Tiferet in Hod

Take out the blueprint and look at it in light of accepting the limitations you have reflected on for the past two days. Can you acknowledge that it is a challenge to let go of some aspects of the blueprint? Today I must come to peace with altering the plan, the blueprint needs tweaking and I need to be cognizant of what I can and cannot change—for now

Day 32: Netzach in

Hod

Can I overcome the need for overcoming? Just surrender. Netzach here is subordinate to Hod. Sometimes our plans and the vision of our blueprint depend on knowing that we can act, that we can and will overcome. If you now realize that your blueprint has changed you need to overcome your desire to not surrender—and embrace the surrender. This is your new path.

Day 33: Hod in Hod

Today is called Lag B’Omer—the 33rd day of the Omer. It is the day that according to tradition Rabbi Shimeon bar Yochai, the great mystic of the first century died. His students wanted him to hold on—to not surrender to death. On his deathbed he revealed secrets he had not expressed to them yet. His ascension (as it is referred to) though was a complete surrender and that is why we celebrate the day of his death as a freedom. When death is accepted fully it is true freedom. That is the great secret Rabbi Shimeon shared. Accepting our limitations is the release we experience today.

Day 34: Yesod in Hod

For each week’s Sefirah you can ask yourself on this day of Yesod, have I done the inner work needed to acknowledge my limits and to implement my (evolving) blueprint for change? Yesod as foundation is to be in integrity with the challenges of wanting greater or faster change and admitting limits and accepting the change that is possible now. I may surrender to the precise goals of change set but I can see that change brings more change with it. The foundation then of change is to change.

Day 35: Malchut in Hod

doubling of what we expected. We acknowledge both what we can see overcoming and what we need to surrender.

Week 6 Yesod: Truth or Distortion

Over the past two weeks we have moved from looking at obstacles that need to be overcome (Netzach) to surrendering or at least suspending our notions of what the outcome of our plans need to be (Hod). Some of you have mentioned that it seems at times this past 2 weeks that it is a 'holding of opposites'—overcoming and surrendering go hand in hand.

The definition of Yesod is foundation. The question is how to define, what foundation means in the context of the using the Sefirot system to look at commitment to change? Yesod is also defined as “truth” or “integrity” and in this context it challenges us to take one long hard look at what we are committing to and whether we really are going to act with full integrity. There is a relationship between integrity and self-doubt. We can doubt in ourselves—can I really follow through or is what I am changing really significant? I want to encourage you that even a small change is very important as any change is significant in realizing that change is possible.

Without doubt we might not know how significant the change is and without a doubt any change is significant.

Day 36: Chesed in Yesod

Chesed is the love of self (and others) that is motivating the change. We have to remind ourselves of the original reason for picking the change we committed to (and you can still expand, contact or change what you are committing to change) and see now how love can aid us in remaining with integrity about our plan for change.

Day 37: Gevurah in Yesod

Gevurah is self-determination, self-definition. There will be doubt and that is the nature of things—to doubt. Strength is not eliminating doubt; rather it is living with it and still moving forward. We are now ready to face the doubt and even use the feelings generated by the doubt to re-enforce our determination.

Day 38: Tiferet in Yesod

Take out the blueprint and look at it in light of the doubt you have experienced over the last two days. Now is not the time to evaluate the plan as much as it is to evaluate your determination in light of doubt. This is your final edition of your plan. You are all in!

Day 39: Netzach in Yesod

The determination of Yesod is bolstered by the energy of Netzach to overcome any and all obstacles. Self-doubt is removed through the awareness that all can be accomplished even though the obstacles may now be clearer as seen through the filter of doubt. Be truthful about the obstacles—don't let them serve as a final deterrent to your plan for change.

Day 40: Hod in Yesod

Hod tempers the determination so doubt can yet again have a foothold as one faces obstacles or outcomes that seem intractable to change. We need to remember that surrendering is part of the process of finding our truth.

Day 41: Yesod in Yesod

in Yesod we look at our relationship with others—are we in consonance with them or struggling with them? In the battle for determination over doubt we need the support of others and today is the day to reach out and ask for that support and encouragement and the truth.

Day 42: Malchut in Yesod

It is now time to manifest the hard fought truth or to let go completely (perhaps the plan is now seen in a different light). Are you ready to manifest the change? Today is declaring I am ready. I leave any vestige of doubt behind.

Week 7 Malchut: Realizing Change

The definition of Malchut is sovereignty. It reflects the culmination as in manifestation or expression. It is the stage of coming into physical reality. Our way of looking at the Sefirot flow has been the creation of a plan for change. Malchut then is actualizing our change. The past week of Yesod was a shedding of doubt. In addition to meaning manifestation or expression, Malchut also implies taking full responsibility.

Day 43: Chesed in Malchut

As you embark on the change(s) keep mindful of the love you have for yourself and for others. This is what motivates the change and is confirmation that not only is change possible, it can be sustained by love. Today you experience the feeling of love as you experience change.

Day 44: Gevurah in Malchut

Determination will keep change moving forward. The question to ask: What do I want to get done today? A strategy of Gevurah is to start with something—a smaller accomplishment of the larger goal helps keep the focus on the big picture of change and gets one moving. So start with an aspect of the change you are implementing—not something tangential or even preparatory to change, something that is a piece of the change. I will take action today in the fashion I expect to maintain as my goal.

Day 45: Tiferet in Malchut

Now it is time to finalize the blueprint—for the last two days you tried on the change (for size—fit—feeling) and though last week you believed with full integrity that you were committed to the plan you finalize it today. The plan is now engraved.

Day 46: Netzach in Malchut

How will the change be everlasting? By removing any final obstacles to change—so look inside and outside. Not just for now but anticipate what might loom ahead or spring up as you make the change concrete.

Day 47: Hod in Malchut

Even though doubt has been removed and we have looked carefully at the obstacles present or that may present later, we can tire, our determination can flag. And so we pause to gather strength so that we can push on. Taking a breather means to breathe in the change, to surrender to a higher calling and ready ourselves for the full actualization of our change.

Day 48: Yesod in Malchut

For each week's Sefirah you can ask yourself on this day of Yesod, have I done the inner work needed...to do the outer work? Have I laid the proper foundation—dug deep enough into myself to construct a new reality—a new me? Keep in mind that even a small change is difficult and reflects the possibility of taking on any and every change. You can feel others and you can even feel yourself. Therefore change has to be real and consistent with

Day 49: Malchut in Malchut

We now stand in our change—this is revelation having accepted the Divine call. Engrave it upon your heart, upon your whole being. You are working hard and that is your task—to grow and fulfill your potential. Be humble and be proud. Be present and await the next call in the still small voice that will rumble in at the foot of the mountain