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## DAY 15

\*\*\*\*\* The Count (using the I-Count Card) \*\*\*\*\*

Please follow the "5 steps of counting the Omer" on the I-Count Card (which can be downloaded at <http://omerproject.com/assets/docs/I-Count.pdf>). When you arrive at Step #3, please use the following for the count:

Rabbinic: **Ha-yom chami-sha asar yom, shehaym sh'nay shavuot v'yom echad la-omer**

**Today is fifteen days, which are two weeks and one day of the Omer**

Karaite: Today is the second day of the second week of seven weeks. Today is the ninth day of the counting of fifty days from the day of the waving of the Omer on the morrow after Shabbat.

\*\*\*\*\* Sing \*\*\*\*\*

Ana B'Koach represents the seven sefirot and is recited in Rabbinic prayers wherever there is a symbolic ascent of Divine energy from a lower plane to a higher one, or whenever there is any movement from one reality into the next:

**A·na, b'cho·ach g'du·lat y'min·cha ta·tir tz'ru·rah**

(Please, with the power of Your great right hand free the bound.)

\*\*\*\*\* This Week According to Rabbinic Mystical Teachings \*\*\*\*\*

Week Three: Tiferet. Radiance, Beauty, Pride, Harmony, Balance, Truth.

Tiferet is the combination of chesed and gevurah, it represents the ability to mix expansive and limiting forces and achieve goodness and harmony. To allow tiferet into one's life is to view the world in a compassionate and balanced way, acknowledging its beauty.

Jacob represents tiferet during this week. Jacob harmonized both the chesed and gevurah of his Father and Grandfather (Abraham representing chesed and Isaac representing gevurah).

\*\*\*\*\* This Day According to Rabbinic Mystical Teachings \*\*\*\*\*

This day: Chesed shebe'Tiferet. Loving-kindness in Compassion, Grace within Balance, Love within Compassion.

One thought for Chesed of Tiferet. Knowledge of the scriptures.

\*\*\*\*\* This Day's Biblical Figures \*\*\*\*\*

\*\*\*\*\* with the Rabbinic Mystical Quality of the Day \*\*\*\*\*

Shifrah and Puah are two hardworking midwives who help Hebrew slaves deliver babies in the land of Egypt. Pharaoh commands them to kill every Hebrew baby boy they deliver, while letting the girls live. Shifrah and Puah do not obey the king's command. They show compassion to the Hebrew mothers and their children, and they do not kill the male babies. When Pharaoh summons the midwives again and demands to know why they have not carried out his order, they use his own prejudices against him. They claim: "The Hebrew women are like animals. Before the midwife can come to them, they give birth." Because of the compassion they show, God rewards them -- "God built them houses." This may mean many children or prosperous families -- one wonderful modern interpretation of this verse is that God made schools of midwifery for them so that they could pass on their heroic values!

Some legends say that Shifrah and Puah are Egyptian women who believe in righteousness and who act to preserve the lives of others simply because it is the right thing to do. Shifrah and Puah demonstrate their love for life and show their compassion for the women whom they help to give birth, even at the risk of their lives. They are truly exemplars of chesed shebetiferet -- they do acts of love born from compassion. We act like Shifrah and Puah when we seek to save others from tyranny and to preserve innocent life.

The day of chesed shebetiferet is also Rosh Chodesh, the new moon. The new moon is a symbol of rebirth -- appropriate to two midwives who help to birth the Hebrew slaves into a free people.

\*\*\*\*\* This Day's Rabbinic Refinement of Moral Character \*\*\*\*\*

Examine the love aspect of compassion.

Ask yourself:

Is my compassion tender and loving or does it come across as pity?

Is my sympathy condescending and patronizing?

Even if my intention is otherwise, do others perceive it as such?

Does my compassion overflow with love and warmth; is it expressed with enthusiasm, or is it static and lifeless?

Exercise for the day:

When helping someone extend yourself in the fullest way; offer a smile or a loving gesture.