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DAY 22

***** 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 sh'nayim v'esrim yom, shehaym shelosha shavuot v'yom echad la-omer**

Today is twenty-two days, which are three weeks and one day of the Omer

Karaite: Today is the second day of the third week of seven weeks. Today is the sixteenth 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 Four: Netzach. Endurance, Perseverance, Victory, Confidence, Determination, Fortitude and Ambition.

Netzach is a combination of determination and tenacity. It is a balance of patience, persistence and guts. Endurance is also being reliable and accountable, which establishes security and commitment. Without endurance, any good endeavor or intention has no chance of success. Endurance means to be alive, to be driven by what counts. It is the readiness to fight for what you believe, to go all the way. Netzach is an expansive force that survives, acts on the world, and gets things done.

Moses represents netzach during this week. Moses represents the Torah's eternal message.

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

This day: Chesed shebe'Netzah. Love within Perseverance, Lovingkindness within Endurance.

One word for Chesed of Netzah: Patience.

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

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

A stranger asks Rebekah, Abraham's great-niece, for water. She quenches the stranger's thirst, but also offers to draw water for his camels. When the stranger asks her to go to Canaan to marry Isaac, Rebekah agrees quickly and fearlessly.

Rebekah's sons, Jacob and Esau, are in constant conflict even in the womb. When they grow up, Rebekah tells Jacob to dress as Esau to get Isaac's blessing. She sends Jacob away to save him from Esau's anger. She never sees him again, but his future is assured through her actions.

Rebekah doesn't always seem to act with chesed. She lies to her husband and desperately disappoints her eldest son. Yet Rebekah has great wisdom: she knows what must ultimately happen and acts to bring it about. Everything Rebekah does is an act of love for a future she will never see. We are most like Rebekah when we behave with chesed shebe'netzach: loving perseverance in bringing about the future.

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

For anything to endure it needs to be loved. A neutral or indifferent attitude will reflect in a marginal commitment. If you have difficulty making commitments, examine how much you love and enjoy the object that requires your commitment. Do I love my work? My family? My choices?

For endurance to be effective it needs to be caring and loving.

Ask yourself:

Does my endurance cause me to be, or seem to be, inflexible?

Does my drive and determination cause me to be controlling?

Am I too demanding?

Do others (my employees, friends, children) cooperate with me out of the sheer force of my will and drive, or out of love?

Exercise for the day:

When fighting for something you believe in, pause a moment to ensure that it is accomplished in a loving manner.