

Counting the Omer

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The Omer

*And ye shall count unto you [for yourselves] from the morrow after the day of rest from that day that ye brought the sheaf of the waving; seven complete weeks shall they be. Even unto the morrow (after) the seventh week shall ye number fifty days. And ye shall present a new meal-offering unto the Lord.*¹

To understand this commandment, we need to first refer to an earlier passage.

*These are the set times of the Lord, the sacred occasions, which you shall celebrate each at its appointed time. In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the Lord, and on the fifteenth day of that month the Lord's Feast of Unleavened Bread. You shall eat unleavened bread for seven days. The first day shall be for you a sacred occasion: you shall not work at your occupations.*²

So in this earlier passage we learn that the first day of the Passover is a day of rest, a shabbat. Also, as taught by Rabbi Chayim Ben Attar, at the time of the Exodus, the first day of Passover was a Sabbath as well.³ In the light of this we can understand Rashi's commentary.

Rashi tells us that *from the morrow after the day of rest* denotes on the morrow of the festival, meaning the fifteenth day of the month. And he says that *Complete shall they be* teaches us that one begins to count from the evening of the fifteenth. He tells us that relative to *even unto the morrow (after) the seventh week shall ye number* means that *even unto* is not included and thus there are exactly forty-nine days. And on the fiftieth day you shall offer it.

Nachmanides tells us that because the verse says *And ye shall count unto you* the Torah is telling us that it must be done by each and every person.⁴ He also says that *ye shall number fifty days*

means that one is to count seven weeks [comprising] forty-nine days and sanctify the fiftieth day which he has counted and make it a holy convocation, just as He said with respect to the Jubilee. This is the meaning of the word תְּמִימָת, complete. [in the phrase שִׁבְעַת שָׁבָתוֹת תְּמִימָת⁵, seven complete weeks]⁶.

Rabbi Samson Raphael Hirsch teaches that the phrase “one Sabbath”

¹Leviticus 23:15-16.

²Leviticus 23:4-7.

³Chayim Ben Attar, *Or Hachayim*, Vol. 3 (Jerusalem: 1995), p. 1265.

⁴Ramban, *Commentary on the Torah, Leviticus*, trans. Charles Chavel, (New York: Shilo Publishing House, 1974), p. 372.

⁵Leviticus 23:15

⁶*ibid.* p. 373.

designates a Sabbath with the six weekdays belonging to it, no matter whether these days come before or after it. So that if, for example, somebody swears he will hold off from drinking wine for “one whole Sabbath,” if this vow was taken on a Sabbath, he may not drink wine until and including the following Friday, if it was made on a Monday, Tuesday, Wednesday etc, wine is prohibited to him until the following Sunday, Monday, Tuesday etc. So that every Sabbath is taken as the beginning, end, or center point of a fixed number of days which are attached to it or which are grouped about it. ... And actually the meaning of the Sabbath does extend to the weekdays before and after it. The days leading up to it, see their goal in it, and are to be lived in the idea that the work that is done in them is of such a nature that one need not be ashamed when Sabbath arrives to lay it in homage at the feet of the Lord and Master. The days that follow it are to bring into effect the fresh spirit that was won anew on it, and to be the proof that, and how, one has renewed the bond between oneself and the Lord and Director of one’s world, and dedicated one’s weekly activities to His service. Thus, in general, Sunday, Monday and Tuesday are regarded as the result of the past Sabbath, and Wednesday Thursday, and Friday, as preliminary to the coming one.⁷

Rabbi Chayim Ben Attar says that

the reason the Torah adds the word “for yourselves” is that God commanded to count for seven weeks consecutively. We are told in the Zohar that seeing the Jewish people were in a state of impurity and God wanted to betroth them to Himself, He applied the legislation pertaining to a menstruant woman who is required to purify herself for seven days. He therefore commanded them to “purify” themselves for seven weeks by counting those days much as a menstruant counts the seven days. The count then was for the benefit of the Israelites in order that they would become God’s “bride” as it were and would be able to step under the wedding canopy at Mount Sinai. The reason that the period of counting was seven weeks instead of seven days was the extraordinary amount of impurity the Jewish people had accumulated during their extended stay in Egypt.⁸

And this is why Rabbi Schneerson teaches that

The theme of the Divine service of the 49 days of counting the Omer is to purify and rectify the attributes [seven composed of seven]. In fact, the word **וּסְפַרְתֶּם**. “And you shall count,” has a common root with the word “clarity” or “purity.” In other words, to refine and purify the attributes of the animal soul and to transform them to holiness.⁹

⁷Samson Raphael Hirsch, *The Pentateuch*, Vol. 3 Leviticus, Part 2, trans. Isaac Levy, (Gateshead: Judaica Press, 1989), pp. 659-660.

⁸Chayim Ben Attar, *Or Hachayim*, Vol. 3 (Jerusalem: 1995), p. 1264.

⁹Menachem Schneerson, *Sichos In English*, Vol. 26, (Brooklyn, NY: Sichos In English, 1985), p. 55.

Likewise, Rabbi Sorotzkin teaches that the counting of the omer

symbolizes the purification of the Jewish souls from Egyptian pollution, to a level where they were fit to receive the Torah. ...

The process of purification which occurs through the Omer-count begins when the Children of Israel bring the Omer-offering, acknowledging the animalistic state of their souls. Then they prepare themselves to receive the Torah through meditation on the state of their souls, and correct their actions.¹⁰

From this we learn that the counting of the Omer does not just mean reciting a blessing about the Omer and saying that this day is so many weeks and days of the Omer. Counting of the Omer is the opening that God is giving us to ascend one more step on our spiritual ladder. God, in Divine benevolence, acts first in providing the opening. It is up to us to receive it. And when we receive it, we can jump through and emerge out of the land where we had been and into a new land, a land involving a deeper and meaningful and yet a more spiritual living woven within our ordinary physical living.

In the following teaching of Rabbi Hirsch, keep in mind that the word *land* is a symbol for a spiritual state of consciousness. A phrase such as *acquisition of the land* or *possession of the land* then are phrases which refer to acquiring and possessing the next level of a spiritual state of consciousness which is consistent with the next level of spiritual living, a living which embodies a greater freedom, spiritually and physically. Rabbi Hirsch teaches us that

it is commanded to “count” from the day celebrating our freedom and our self-supporting national prosperity. Thereby these achievements are first of all, in general, taught to be considered not as the end, the goal, but only as the beginning of our national efforts. Then it goes on to teach that before the goal up to which this “counting” leads is reached, Sabbath, with its ever freshly recurring acknowledgement of God as the Creator, Lord, and Ruler of the world which Man Masters, ... must have proved its educational and healing strength on us seven times. So that freedom and the basis of independence – possession of land – must seven times have received their purification and adjustment by Sabbath thoughts before we can be reckoned fit for the remembrance of that acquisition up to which the counting leads.¹¹

Rabbi Hirsch concludes by saying that the true goal is the freedom ensured by the possession of the land. We understand that this freedom is not just political freedom. It is not economic freedom. Nor is it social freedom. It is the freedom to be able to make choices and live in a way that helps make a dwelling place for God in the

¹⁰Zalman Sorotzkin, *Insights In The Torah*, Vayikra, trans. Raphael Blumberg (Brooklyn, NY: Mesorah Publications, 1993), p. 322.

¹¹Samson Raphael Hirsch, *The Pentateuch*, Vol. 3 Leviticus, Part 2, trans. Isaac Levy, (Gateshead: Judaica Press, 1989), p. 660.

world. This freedom, the freedom that comes with possession of the *land*, possession of a Godly state of consciousness, is the freedom to which the counting of the Omer leads.

The counting of the Omer begins on the evening associated with the second day of **נִסְחָּ**, Passover. The meaning of **נִסְחָּ** is to jump over, to emerge to a new level. Therefore, Rabbi Schneerson teaches that the

counting of the Omer begins on the second day of Pesach, emphasizing that its intent is to continue the service of leaping forward. Furthermore, each day, we proceed to a higher level as reflected by the manner in which the Omer is counted. Rather than say, “Today is the second day ...”, “Today is the third day ... ” and the like, we say, “Today is two days of the Omer,” “Today is three days,” indicating that each day includes within it the service of all the previous days and then, contributes a further dimension of growth itself. Ultimately we conclude this service by reaching the level of “seven perfect weeks.”¹²

Real living always means to be advancing deeper and higher levels of spirituality. The counting of the Omer comes just at that time of year when the agricultural Israelite would be harvesting the crop. And rather than be thinking about service to the Divine, the thinking might be exclusively about the harvesting. And, therefore, another god would be served and there would not be any real growth or advancing. This is why Rabbi Nachshoni teaches that

The Omer relates to the labor of reaping the harvest. At that time, most Jews are engaged in working in their fields, and they are liable to forget that they are obliged to go up to Jerusalem for Shavuos. The counting thus reminds every Jew that the festival is drawing near.¹³

Rabbi Schneerson remarks that since Moses had told the Israelites that they would be given the Torah at the end of fifty days, then they

should have counted how many days were left until Mattan Torah (49, 48, 47, etc.), and not how many days had passed since the Exodus (1, 2, 3, etc.). However, since the counting was the preparation to Mattan Torah, they counted how many days had passed since the Exodus to see where they were up to in their preparation: one day of preparation passed, two days, etc., until they were fully prepared on the 49th day.¹⁴

Rabbi Schneerson teaches that

¹²Menachem Schneerson, *Sichos In English*, Vol. 44 (Brooklyn, NY: Sichos In English, 1990), p. 235.

¹³Yehuda Nachshoni, *Studies In The Weekly Parashah*, Vayikra, trans. Shmuel Himmelstein (Brooklyn, NY: Mesorah Publications, 1991), p. 819.

¹⁴Menachem Schneerson, *Sichos In English*, Vol. 20 (Brooklyn, NY: Sichos In English, 1984), p. 222.

The days of the counting of the Omer connect Pesach (the season of our freedom) with Shavuot (the season of the giving of our Torah). Thus the counting of the Omer emphasizes how the Exodus from Egypt was intended to lead to our receiving the Torah, and reflects likewise how the imminent Exodus from the present exile is intended to lead to the consummation of the giving of the Torah – the revelation of the “new [dimension of the] Torah which will emerge from [God].”¹⁵

Counting of the Omer is a period of refinement of our middot, the measurement of our vices, our negative emotions, our virtues and positive emotions. The purpose of the refinement of our middot is to bring our consciousness closer to a God consciousness.

In God consciousness, we understand that everything that happens to us is given to us by God and has a spiritual purpose. If we encounter situations or people we find difficult, people not meeting our expectations, doing what we do not want, it is easy to feel negative emotions such as anger, impatience, frustration, etc. For we interpret the situation as one deficient of God. But if the situation is given to us by God, then there is purpose for it. And the purpose is to give us the opportunity to transcend by bringing Godliness and virtue into that kind of a situation at a level beyond which we had ever done before.

So everything depends on the continual developing of our consciousness so that when confronted with a difficult situation, instead of reacting, we take a moment to find what in our habits, our values, our ethics, or our beliefs is not consistent with bringing virtue and positive emotions into the situation. We find what kind of change we need to make in ourselves so then we can behave in a way that indeed brings Godliness and virtue into the situation.

Refinement completes with the action that brings Godliness and virtue into the situation. Refinement begins with the identification of what tendencies we have toward negative emotions and/or vice and what positive emotions and/or virtues we have to develop to counteract and reduce our vice tendencies.

Each week of the 7 weeks, and each day of the 7 days of a week has its own set of vices on the Tree of Death and virtues on the Tree of life associated with the week. In counting the Omer by reading out loud the vices and virtues of the day and their definitions from the Tree of Death and the Tree of Life, we prepare ourselves to transcend our limitations the moment God gives us the difficult situation. Once we transcend, we will discover that the situation that had been difficult is now easy. God smiles and we wait for our next situation in which we can take the concealment of God in our consciousness and make it a revelation of God by our actions.

It is this refinement process toward God Consciousness that will bring about the new dimensions of Torah that Rabbi Schneerson mentions and the era of Moshiach.

¹⁵Menachem Schneerson, *Sichos In English*, Vol. 48 (Brooklyn, NY: Sichos In English, 1991), pp. 84-85.

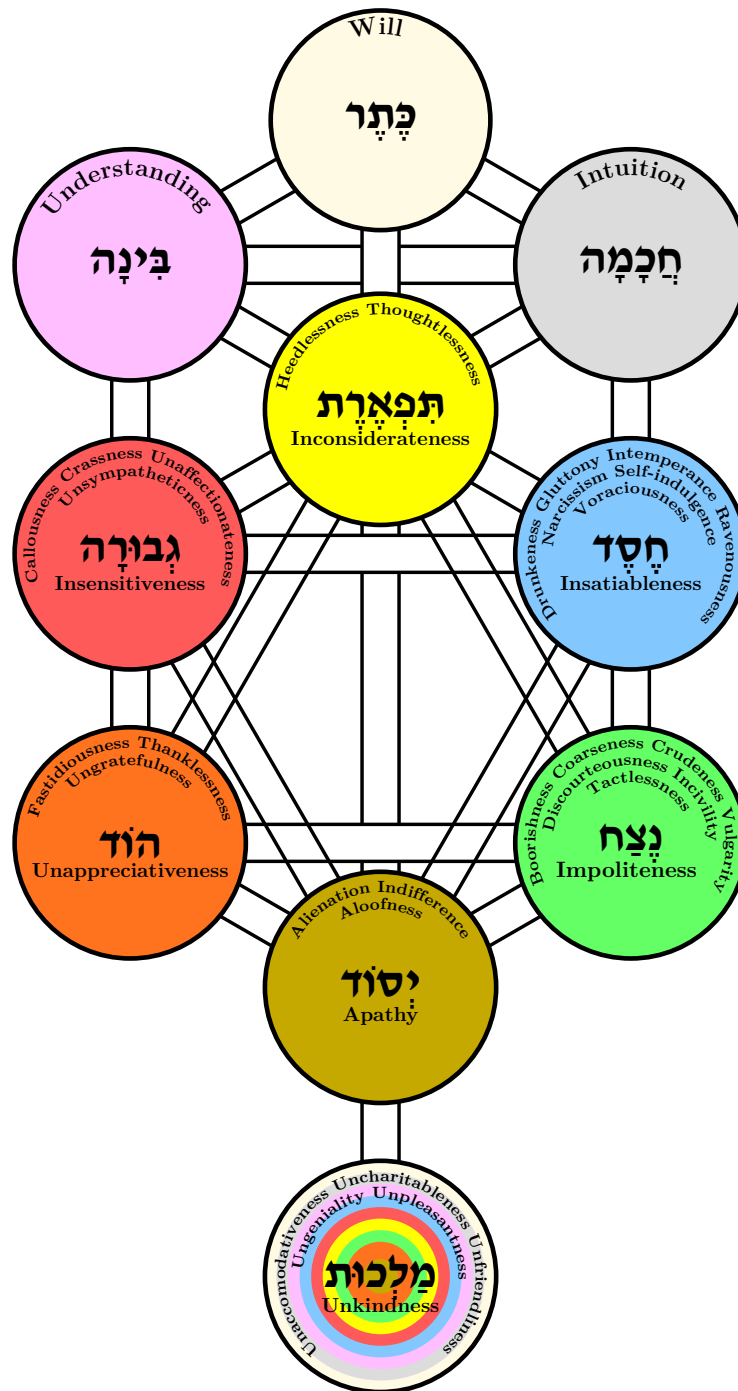
Counting The Omer

Master of the Universe!
 You have commanded us to count the Omer,
 In order to purify us from our vices,
 And to draw us closer to You,
 By acting with greater virtue.

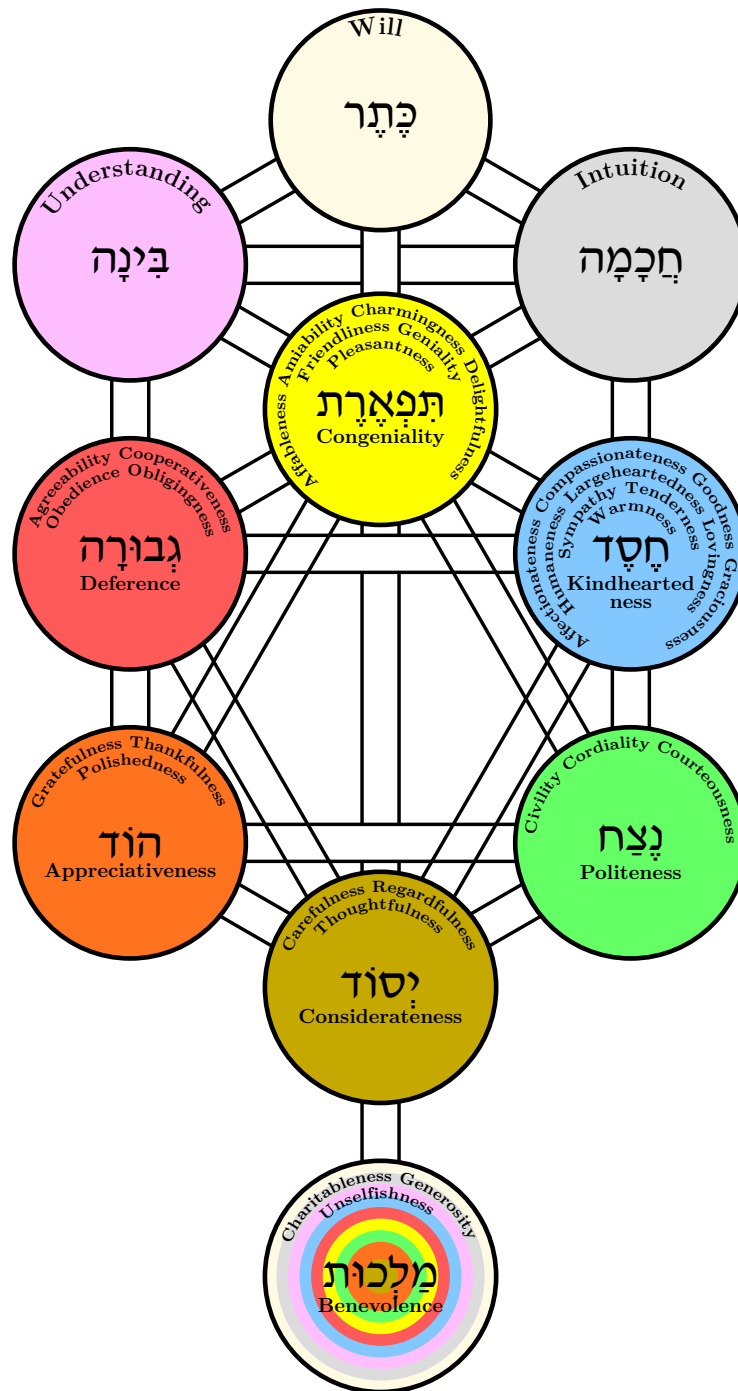
Blessed are You	<i>Baruch Atah</i>	ברוך אתה
Lord	<i>Adonai</i>	יהוה
our God	<i>Eloheynu</i>	אלהינו
King of the universe	<i>Melech Haolam</i>	מֶלֶךְ הָעוֹלָם
Who	<i>Asher</i>	אֲשֶׁר
has sanctified us	<i>Kid'shanu</i>	קִדְּשָׁנוּ
with His commandments	<i>B'mitzvotav</i>	בְּמִצְוֹתָיו
and commanded us	<i>V'tzivanu</i>	וְצִוָּנוּ
on [concerning]	<i>Al</i>	עַל
counting	<i>S'firat</i>	סְפִירַת
the Omer.	<i>Haomer.</i>	הָעוֹמֵר.

The musical notation consists of two staves in 4/4 time. The first staff contains the melody for the first line of the prayer, with lyrics: Ba ruch A tah A do nai E lo hey nu Melech Ha o lam A. The second staff contains the melody for the second line, with lyrics: sher Kid' sha nu B' mitz vo tav V' tzi va nu Al S' fi rat Ha O mer. There are triplets indicated by a '3' over the notes 'do nai' and 'o lam' in the first staff, and 'nu B' mitz vo' in the second staff.

Chesed Tree of Death With Vices



Chesed Tree of Life With Virtues



Day 1

חֶסֶד שְׁבַחְסֵד

Chesed of Chesed

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Chesed of Chesed.

I purge from within me,
 Any affinity I have,
 With the vices of Chesed of Chesed.
 I wash myself clean of:

Insatiableness	The quality of character which inclines one to have excessive desires that can never be satisfied.
Drunkenness	The state of being which results from drinking too much alcohol: ability to think clearly and coordinate with precision are lost.
Gluttony	The quality of character which inclines one to excess in eating and drinking.
Intemperance	The quality of character which inclines one to lack self control and engage in habitual immoderation, especially in food or drink.
Ravenousness	The quality of character which inclines one to eagerly pursue food, satisfaction, or gratification.
Narcissism	The quality of character in which there is excessive self-love or an excessive interest in one's own appearance, comfort, or importance.
Self-indulgence	The quality of character which habitually yields to one's own desires or passions with little thought of the cost or effect upon others.
Voraciousness	The quality of character which has an insatiable appetite for food or for other things.

And I open myself to the virtues of:

- Kindheartedness** The quality of character inclining one to have a good benevolent nature, consistently being helpful and showing consideration for others.
- Affectionateness** The quality of character inclining one to have and demonstrably express feelings of love or warm attachment to another.
- Compassionateness** The quality of character inclining one to feel and express a deep sympathy and sorrow for another who is stricken by suffering or misfortune and simultaneously to have a desire to help, spare, or alleviate the pain and suffering by removing its cause.
- Goodness** The quality of character inclining one to have moral excellence and virtue.
- Graciousness** The quality of character inclining one to show favor, kindness, love, and benevolence in a comfortable and easy way.
- Humaneness** The quality of character inclining one to feel and express the nobler, warmer, gentler aspects of being human.
- Kindness** The quality of character which inclines one to feeling warmth and expressing benevolence and considerateness to another.
- Largeheartedness** The quality of character which inclines one to be generous or show generosity.
- Lovability** The quality of character which makes one worthy of love and thereby evokes love from others.
- Lovingness** The quality of character inclining one to have tender or passionate affection for another.
- Motherliness** The quality of character inclining one to care and protect with tenderness and affection.
- Sympathy** The quality of character inclining one to feel harmony or agreement with another person's feelings, interests or distress.
- Tenderness** The quality of character inclining one to be easily moved to sympathy or compassion.
- Warmness** The quality of character inclining one to have and show lively feelings of passion, emotion, sympathy, enthusiasm, or cordiality.

Today is the first day of the Omer.

Day 2

גְּבוּרָה שְׁבַחֶסֶד

Gevurah of Chesed

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Gevurah of Chesed.

I purge from within me,
 Any affinity I have,
 With the vices of Gevurah of Chesed.
 I wash myself clean of:

- Insensitiveness** The quality of character marked by not feeling and not being responsive to the feelings of others.
- Callousness** The quality of character which is hardened in mind and insensitive in feeling.
- Crassness** The quality of character which inclines one to be gross and unfeeling, thereby making the mind (1) incapable of the delicate mental processes of analysis, discrimination, or evaluation or (2) impervious to absorb impressions of refined or spiritual ideas.
- Unaffectionateness** The quality of character which inclines one to be without warm regard, warm feelings, tender attachment, love, or fondness.
- Unsympatheticness** The quality of character which inclines one to not have a feeling for and deep tenderness for the suffering or distress of others, nor to have any friendly interest in others, nor to have agreement in taste or opinion with others.

And I open myself to the virtues of:

- Deference** The quality of character inclining one to submit or yield to the judgement or opinion of another.
- Agreeability** The quality of character inclining one to be willing or ready to agree or consent to another's statement or position.

- Cooperativeness** The quality of character inclining one to be willing and able to work well with others.
- Obedience** The quality of character which inclines one to be submissive to authority.
- Obligingness** The quality of character inclining one to be willing or eager to do favors and offering one's services.

Today is two days of the Omer.

Day 3

תִּפְאֶרֶת שְׁבַחֶסֶד

Tiferet of Chesed

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Tiferet of Chesed.

I purge from within me,
 Any affinity I have,
 With the vices of Tiferet of Chesed.
 I wash myself clean of:

- Inconsiderateness** The quality of character which inclines one to behavior which is careless of the rights and feelings of others; thoughtless.
- Heedlessness** The quality of character which inclines one to behavior which is inattentive, inconsiderate, and thoughtless.
- Thoughtlessness** The quality of character which inclines one to unmindful behavior showing lacking of thought and care.

And I open myself to the virtues of:

- Congeniality** The quality of character inclining one to be agreeable or pleasing in nature or character.
- Affableness** The quality of character inclining one to be easy to talk or relate to; being friendly, cordial, and warmly polite.
- Amiability** The quality of character inclining one to have or show agreeable, kind, pleasant, friendly, and social qualities.
- Charmingness** The quality of character inclining one to be pleasing or attracting by personality, beauty, or graciousness.
- Delightfulness** The quality of character inclining one to be able to make another feel enjoyment and keen and lively pleasure.
- Friendliness** The quality of character inclining one to be favorably disposed and on good terms with another; having an affinity to another person by feelings of affection, liking, respect, warm regard, or support.

- Geniality** The quality of character inclining one to be sympathetically kind, cordial, and cheerful.
- Pleasantness** The quality of charactering inclining one to be ready and desirous to please as well as giving or promoting pleasure.
- Pleasingness** The quality of character inclining one to pleasure giving; being agreeable, pleasant, charming, or delightful.

Today is three days of the Omer.

Day 4

נֵצַח שְׁבַחֶסֶד

Netzach of Chesed

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Netzach of Chesed.

I purge from within me,
 Any affinity I have,
 With the vices of Netzach of Chesed.
 I wash myself clean of:

Impoliteness	The quality of character inclining one to behavior marked by discourtesy, crudeness, rudeness, or lack of consideration, tact, or deference.
Boorishness	The quality of character which is rude, ill-mannered, and crudely insensitive.
Coarseness	The quality of action which is crude and unrefined in taste, manner, or language.
Crudeness	The quality of character marked by a lack of refinement and tact; uncultivated simplicity.
Discourteousness	The quality of character inclining one to behavior which is rude and lacking in courtesy.
Incivility	The quality of character inclining one to behavior marked by rudeness, impoliteness, and discourtesy.
Tactlessness	The quality of character which lacks a keen sense of what to do or say in order to maintain good relations or to avoid offending others.
Vulgarity	The quality of character which inclines one to engage in coarse conduct or speech which is offensive to good taste or sensitive feelings.

And I open myself to the virtues of:

Politeness	The quality of behavior marked by being habitually thoughtful for the feelings of others and by acting in a way consistent with the norms of courtesy in social intercourse.
Civility	The quality of character inclining one to adhere to the minimal norms of polite social intercourse.
Cordiality	The quality of being courteous, gracious, warm, and friendly.
Courteousness	The quality of character which inclines one to behavior which is thoughtful for the feelings of others and is more considerate and dignified than politeness.

Today is four days of the Omer.

Day 5

הוֹד שְׁבַחֲסֵד

Hod of Chesed

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Hod of Chesed.

I purge from within me,
 Any affinity I have,
 With the vices of Hod of Chesed.
 I wash myself clean of:

Unappreciativeness The quality of character which inclines one to not be sensitively aware of, to not esteem adequately or perceive distinctly that which others have done for one.

Fastidiousness The quality of character marked by having such a sensitive and meticulous taste that there is difficulty of being pleased or satisfied by the ordinary.

Thanklessness The quality of character which inclines one to not express appreciation or gratitude for that which has been done for one or for that which is given to one.

Ungratefulness The quality of character which inclines one to not feel pleasure, contentment, and appreciation for that which has been done for one or for that which has been given to one.

And I open myself to the virtues of:

Appreciativeness The quality of character inclining one to feel and show gratitude for the worth of something; manifesting wise judgement or keen insight in estimating and acknowledging the worth of something.

Gratefulness The quality of character inclining one to have a warm or deep appreciation of personal kindnesses shown to one.

Polishedness The quality of character inclining one to be refined, cultured, near flawless, and elegant.

Thankfulness

The quality of character inclining one to express gratitude and appreciation to another for help received or any kind of benevolence, including expressing gratitude and appreciation to Divine providence for one's own situation.

Today is five days of the Omer.

Day 6

יְסוֹד שְׁבַחֶסֶד

Yesod of Chesed

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Yesod of Chesed.

I purge from within me,
 Any affinity I have,
 With the vices of Yesod of Chesed.

I wash myself clean of:

Apathy	The quality of character inclining one to be in a state of being without feeling or emotion.
Alienation	The quality or state of being in which one has withdrawn affection or love from situations in which it had existed, thereby making oneself indifferent.
Aloofness	That quality of character which keeps one removed, at a distance, and not involved.
Indifference	The quality of character which inclines one to have no concern for or to have a lack of interest or feeling in that with which or with whom one comes in contact.

And I open myself to the virtues of:

Considerateness	The quality of character inclining one to have concern for the feelings of others; being thoughtful in preventing pain or in relieving pain, suffering, or distress in another.
Carefulness	The quality of character inclining one to be concerned, cautious, exact, thorough and accurate in all that one does.
Regardfulness	The quality of character inclining one to be observant, attentive, and heedful, especially for the feelings of others.
Thoughtfulness	The quality of character inclining one to think concentratedly, applying oneself to a careful and serious consideration of the issue and having unselfish concern for others and anticipating their needs.

Today is six days of the Omer.

Day 7

מַלְכוּת שְׁבַחֶסֶד

Malchut of Chesed

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Malchut of Chesed.

I purge from within me,
Any affinity I have,
With the vices of Malchut of Chesed.
I wash myself clean of:

- Unkindness** The quality of character which inclines one to not show good will, favorable acts, or benevolence to another person.
- Unaccomodativeness** The quality of character which inclines one to not adapt, adjust, compromise, conform, or oblige for another.
- Uncharitableness** The quality of character which inclines one to not help or show good will to those in need.
- Unfriendliness** That quality of character which inclines one to not show kind regard to another person.
- Ungeniality** That quality of character which inclines one to not show kindness, warmth, friendly disposition or cheerfulness to another person.
- Unpleasantness** The quality of character which inclines one to be not disposed, ready, or desirous to give pleasure or joy to another.

And I open myself to the virtues of:

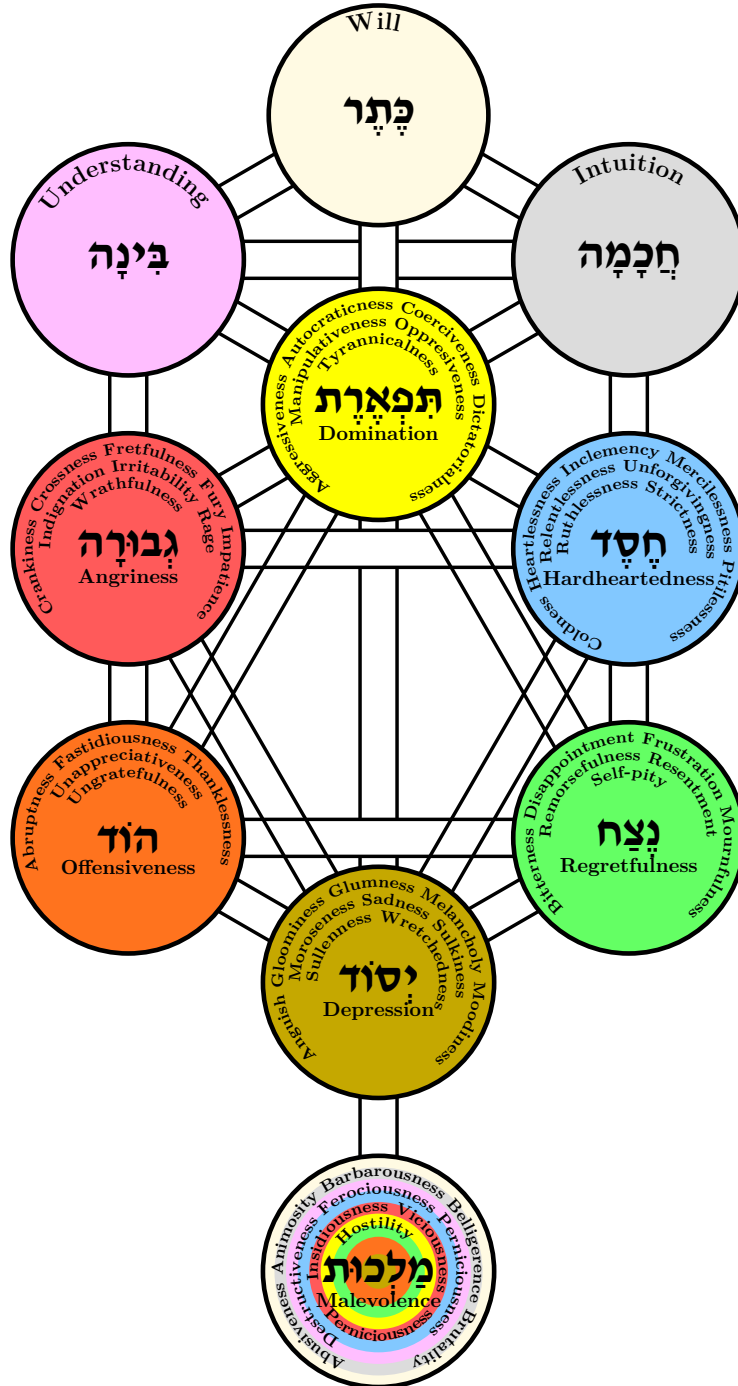
- Benevolence** The quality of character inclining one to habitually do good deeds or acts of kindness and charitableness to others.
- Charitableness** The quality of character inclining one to generously give gifts or engage in acts of service to relieve the needs of the indigent or otherwise oppressed, needy or helpless persons.
- Generosity** The quality of character which inclines one to give readily and liberally.

Unselfishness

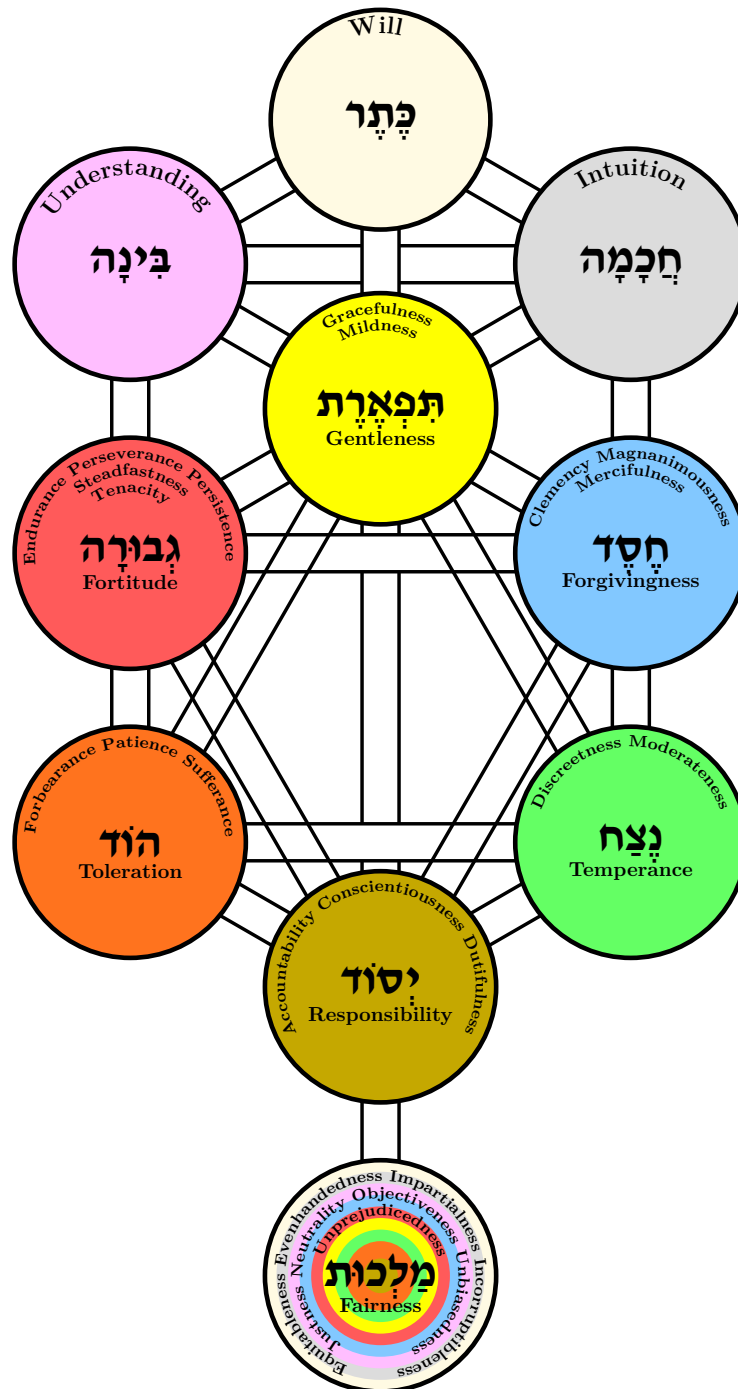
The quality of character inclining one to be generous and concerned for the well-being of others.

Today is seven days, which is one week of the Omer.

Gevurah Tree of Death With Vices



Gevurah Tree of Life With Virtues



Day 8

חֶסֶד שְׁבִיבוּרָה

Chesed of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Chesed of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Chesed of Gevurah.
I wash myself clean of:

Coldness	The quality of character which inclines one to lack warm feeling toward another thereby hindering the possibility of being close to the other person.
Hardheartedness	The quality of character marked by lack of feeling, unsympathetic understanding and pitilessness.
Heartlessness	The quality of character which inclines one to act cruelly without sympathy or affection. This pushes away the other person.
Inclemency	The quality of character which is marked by harshness, severity, and rigor, particularly in judging and punishing inappropriate behavior.
Mercilessness	The quality of character which inclines one to not treat an offender with less severity than he deserves or which inclines one to behave with harshness or cruelty to those in one's power.
Pitilessness	The quality of character which inclines one to feel no grief or pain or compassion upon seeing the misfortunes and sorrows of others.
Relentlessness	The quality of character which inclines one to be so obdurate in the pursuit of one's aims that there is no pity, compassion, or sympathy to restrain one's pursuit, or restrain the violence of one's rage, hatred, hostility, or vengeance.

- Ruthlessness** The quality of character which inclines one to have no compassion for the misery of others and to be unrestrained by pity.
- Severity** The quality of character which inclines one to be strict and strenuously exact: to be strict in conformity to truth and law, to be harsh or cruel in disposition, unsparing in treatment, or rigorous in operation.
- Strictness** The quality of character which inclines one to rigidly observe and exactly enforce rules.
- Unforgivingness** The quality of character which inclines one to not forget, pardon, and absolve the injustices done to one by another.

And I open myself to the virtues of:

- Forgivingness** The quality of character inclining one to grant free pardon, without resentment, for an offense done to one by another.
- Clemency** The quality of character inclining one not to exercise full judgment or punishment, thereby permitting a degree of mercy and relief for those who by rule, custom, or law deserve punishment.
- Magnanimousness** The quality of character inclining one to forgive an insult or injury generously, without resentment or vindictiveness.
- Mercifulness** The quality of character which inclines one to treat an offender with less severity than he deserves or which inclines one to behave with kindness and understanding to those in one's power.

Today is eight days, which is one week and one day of the Omer.

Day 9

גְבוּרָה שְׁבִיבּוּרָה

Gevurah of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Gevurah of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Gevurah of Gevurah.
I wash myself clean of:

Angriness	The quality of character which inclines one to an emotional feeling of strong displeasure against the person who provoked the displeasure.
Crankiness	The quality of character marked by being easily upset and showing ill-temper when in situations in which there is some opposition.
Crossness	The quality of character marked by transitory bad temper.
Fretfulness	The quality of character inclining one to be easily agitated, irritated, and impatient thereby causing emotional strain to those nearby.
Fury	A rage of such intensity that the explosive destructive emotional outburst verges on madness.
Impatience	The quality of being easily annoyed, short of temper, uneasy or fretful because of an experienced delay, restraint, or opposition; not being able to endure or tolerate something encountered without quickly getting irritated. With impatience, we do not give the other the gift of time.
Indignation	A righteous anger; an anger aroused against another person whose behavior is interpreted as mean, shameful, wrong, or otherwise unworthy.
Irritability	The quality of character which is marked by being easily annoyed or exasperated, easily excited to anger, or quickly becoming impatient.

- Rage** An intense anger, a violent boiling over of feeling, in which there is some loss of self control and a desire for revenge.
- Wrathfulness** The quality of anger which seeks to avenge a grievance or punish the other.

And I open myself to the virtues of:

- Fortitude** The quality of character inclining one to have strength, moral endurance, patience and courage even under conditions of pain, privation, affliction, or temptation.
- Endurance** The quality of character inclining one to have strength and persistent courage to calmly bear trial and hardship.
- Perserverance** The quality of character inclining one to be resolute, consistent, and steady in a course of action or purpose.
- Persistence** The quality of character inclining one to firmly continue an action despite steady and longstanding opposition.
- Steadfastness** The quality of character inclining one to be firm in belief, decision, determination, or adherence.
- Tenacity** The quality of character inclining one to be able to hold fast, retain, or keep a firm hold on things or situations such as one's course of action, opinions, or rights.

Today is nine days, which is one week and two days of the Omer.

Day 10

תְּפִאֶרֶת שְׁבַגְבוּרָה

Tiferet of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Tiferet of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Tiferet of Gevurah.
I wash myself clean of:

Domination	That quality of character which inclines one to desire and tend to control another.
Aggressiveness	The quality of character which is forceful and tries to dominate or master by assertive, hostile, injurious, or destructive action.
Autocraticness	The quality of character which dominates another in an unrestricted and irresponsible way.
Coerciveness	The quality of character which tends to restrain or dominate another person's free choice or action by threat or force.
Dictatorialness	The quality of character which is arrogantly, oppressively, and contemptuously domineering and overbearing toward others.
Manipulativeness	The quality of character which manages and controls another by shrewd use of influence or in ways that are unfair or fraudulent.
Oppressiveness	The quality of character marked by being unreasonably burdensome or severe.
Tyrannicalness	The quality of character which dominates another in an absolute, unjust, oppressive, cruel and arbitrary manner.
Sadism	The quality of character which gets pleasure from mistreating or hurting another.

And I open myself to the virtues of:

- Gentleness** The quality of character inclining one to act in a kind, mild, refined, and polite manner, with complete absence of any kind of harshness or roughness.
- Gracefulness** The quality of consistent elegance or beauty in form, manner, movement, or speech with gentle actions having proper propriety.
- Mildness** The quality of character inclining one to be gentle in nature and behavior.

Today is ten days, which is one week and three days of the Omer.

Day 11

נִצַּח שְׁבַגְבוּרָה

Netzach of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Netzach of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Netzach of Gevurah.
I wash myself clean of:

Regretfulness	The quality of character which inclines one to continually feel grief, disappointment, or remorse about what one has done.
Bitterness	The emotional quality of character which feels severe resentment, pain, grief, or regret.
Disappointment	The emotional state in which one fails to meet the expectation or hope that one has with respect to oneself or another.
Frustration	A state of dissatisfaction resulting from unresolved problems or unfulfilled needs; a state brought about by something coming between an aim or desire and its fulfillment.
Mournfulness	The quality of character which inclines one to feel sorrow or grief about what one has done or about one's state of affairs.
Remorsefulness	The quality of character which inclines one to feel a gnawing distress arising from a sense of guilt about past wrong doings.
Resentment	The quality of character which inclines one to feel indignant displeasure or persistent ill will toward someone regarded as having done one a wrong, or having given one an insult or injury.
Self-pity	The quality of character which inclines one to a self-indulgent dwelling on one's own sorrows or misfortunes.

And I open myself to the virtues of:

- Temperance** The quality of character inclining one to exert moderation and self restraint in an action or statement; demonstrating habitual moderation in the indulgence of a natural appetite or passion.
- Discreetness** The quality of character inclining one to be judicious in one's speech or action so that no one would be able to infer, come to know, or be reminded of that which might be of a delicate or an embarrassing nature to anyone.
- Moderateness** The quality of character inclining one to observe reasonable limits and not engage in extremes of behavior or expression.

Today is eleven days, which is one week and four days of the Omer.

Day 12

הוֹד שְׁבִיבוּרָה

Hod of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Hod of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Hod of Gevurah.
I wash myself clean of:

Offensiveness	Behavior which is displeasing and annoying, causing displeasure and resentment.
Abruptness	The quality of character by which one is sudden and short in behaviour or speech; unceremoniously curt.
Fastidiousness	The quality of character marked by having such a sensitive and meticulous taste that there is difficulty of being pleased or satisfied by the ordinary.
Thanklessness	The quality of character which inclines one to not express appreciation or gratitude for that which has been done for one or for that which is given to one.
Unappreciativeness	The quality of character which inclines one to not be sensitively aware of, to not esteem adequately or perceive distinctly that which others have done for one.
Ungratefulness	The quality of character which inclines one to not feel pleasure, contentment, and appreciation for that which has been done for one or for that which has been given to one.

And I open myself to the virtues of:

Toleration	The quality of character inclining one to allow and endure the existence, presence, practice or action of that which or to which one is negatively disposed.
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- Forbearance** The quality of character inclining one to be able to endure and refrain from negatively reacting to offensiveness of any kind.
- Patience** The quality of character inclining one to suppress restlessness or annoyance while waiting for someone to finish doing what they have to do; being able to bear provocation, annoyance, misfortune, or pain without complaint or loss of temper.
- Sufferance** The quality of character inclining one to be able to endure and tolerate suffering, pain, wretchedness, and other evil or illegal acts directed toward oneself.

Today is twelve days, which is one week and five days of the Omer.

Day 13

יְסוֹד שְׁבַגְבוּרָה

Yesod of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Yesod of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Yesod of Gevurah.
I wash myself clean of:

Depression	A mental and emotional state filled with sadness, dejection, inactivity, and difficulty in thinking or concentrating.
Anguish	A state of being in which mental pain or stress so dominates the mind that there is little inclination to pay attention to anything else or for that matter to do anything at all.
Gloominess	The quality of character which inclines one to feel a lowness in spirit and dejection; having little or no hopefulness.
Glumness	A morose emotional state often having an accompanying brooding and is outwardly expressed with a frowning and scowling.
Melancholy	A state of sadness or depression of mind and spirit.
Moodiness	A temperamental emotional state which easily changes and repeatedly returns to a depression of spirit.
Morbidness	An emotional state which easily changes to gloomy and unwholesome feelings.
Moroseness	An emotional state which is sullen and gloomy.
Sadness	The quality of character which inclines one to be affected with a grief, unhappiness, or low spiritedness.
Sulkiness	An emotional state of low spirit expressed with silence and distance from others.

- Sullenness** A sluggish, dismal, and gloomy emotional state often accompanied with a silent repression or resentment.
- Sourness** An emotional state characterized by being unpleasant, distasteful, sullen or cross.
- Wretchedness** The state of being unhappy, miserable, deeply afflicted, dejected or distressed in body or mind.

And I open myself to the virtues of:

- Accountability** The quality of character inclining one to be answerable, responsible, and able to explain or justify one's actions.
- Conscientiousness** The quality of character inclining one to be conscious of the goodness and blameworthiness one's own conduct and to have desire to do what one considers to be right or good.
- Dutifulness** The quality of character inclining one to do what one is expected to do in accordance with moral or legal obligation.
- Responsibility** The quality of character marked by reliably being able to carry out duties correctly.

Today is thirteen days, which is one week and six days of the Omer.

Day 14

מַלְכוּת שְׁבִיבוּרָה

Malchut of Gevurah

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Malchut of Gevurah.

I purge from within me,
Any affinity I have,
With the vices of Malchut of Gevurah.
I wash myself clean of:

Malevolence	The quality of character which inclines one to a deep-seated dislike, vicious ill will, spite, or hatred.
Abusiveness	The quality of character which improperly treats and thereby injures others, verbally or physically.
Animosity	The state of such strong dislike, ill will, anger, or vindictiveness that there is a desire to destroy or injure.
Barbarousness	The quality of character marked by an uncivilized lack of restraint, being bizarre primitive, unsophisticated and devoid of culture and refinement, even to the point of being mercilessly harsh or cruel.
Belligerence	The quality of character of being hostile or threatening in attitude, intention, and action.
Brutality	The quality of character marked by an unfeeling ruthlessness and cruelty.
Cruelty	The inflicting of injury, harm, grief, pain, or inhumane treatment, in a state devoid of humane feelings.
Destructiveness	The quality of character which tends to tear down what is precious to another or to oneself.
Ferociousness	The quality of character given to violent unrestrained cruelty and brutality with extreme intense fierceness.

Hostility	The state of strong and usually open enmity in active manifestation.
Insidiousness	The quality of character which inclines one to do ill to another in a slow and imperceptible means.
Maliciousness	The quality of character which harbors ill will and inclines one to desire to see or cause another to suffer or be inflicted with harm, mischief, pain, or injury without excuse or justification.
Mischievousness	The quality of character which inclines one to be irresponsibly playful, causing annoyance, trouble, or minor injury.
Perniciousness	The quality of character which acts to injure, hurt, and be destructive to another person.
Viciousness	The quality of character which inclines one to be deliberately cruel or to have a violent temper.

And I open myself to the virtues of:

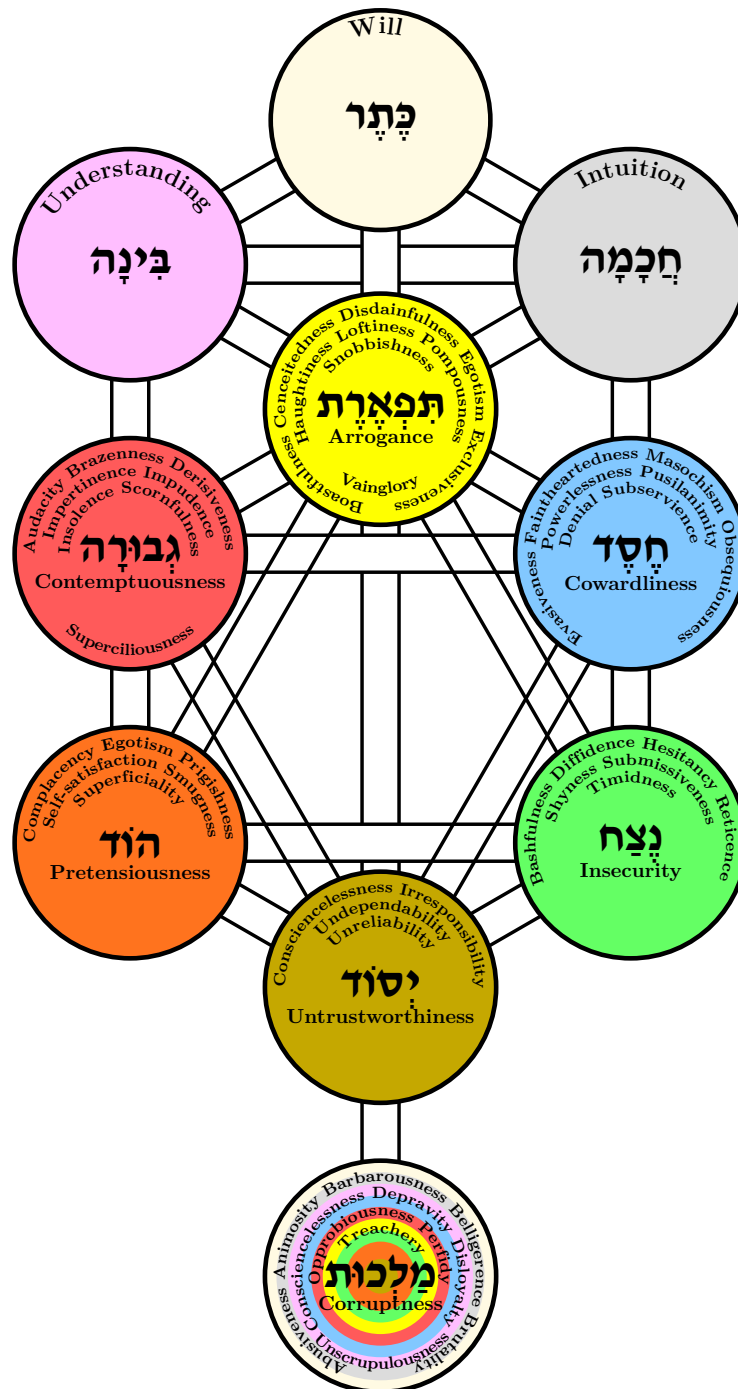
Fairness	The quality of character inclining one to be able to treat all sides alike, justly, equitably, and without bias or any kind of partiality.
Equitableness	The quality of character inclining one to be neutral, fair, just, right, and reasonable.
Evenhandedness	The quality of character which inclines one to treat all sides equally, fairly, and impartially.
Impartialness	The quality of character inclining one to be able to judge an issue or consider a question in a fair and equitable manner.
Incorruptibleness	The quality of character inclining one to be inflexibly just and upright; not bribable.
Justness	The quality of character which inclines one to act and judge in accordance with an accepted standard of justice, honesty, uprightness, and moral purity.
Neutrality	The quality of character inclining one to not be aligned with one side or the other of a controversy in which one is not participating.
Objectiveness	The quality of character inclining one to make judgements and interpretations without distortion due to subjective personal feelings, biases or prejudices .

Unbiasedness The quality of character inclining one to not have a prior inclination or preconceived notion which prevents one from fairly considering a question.

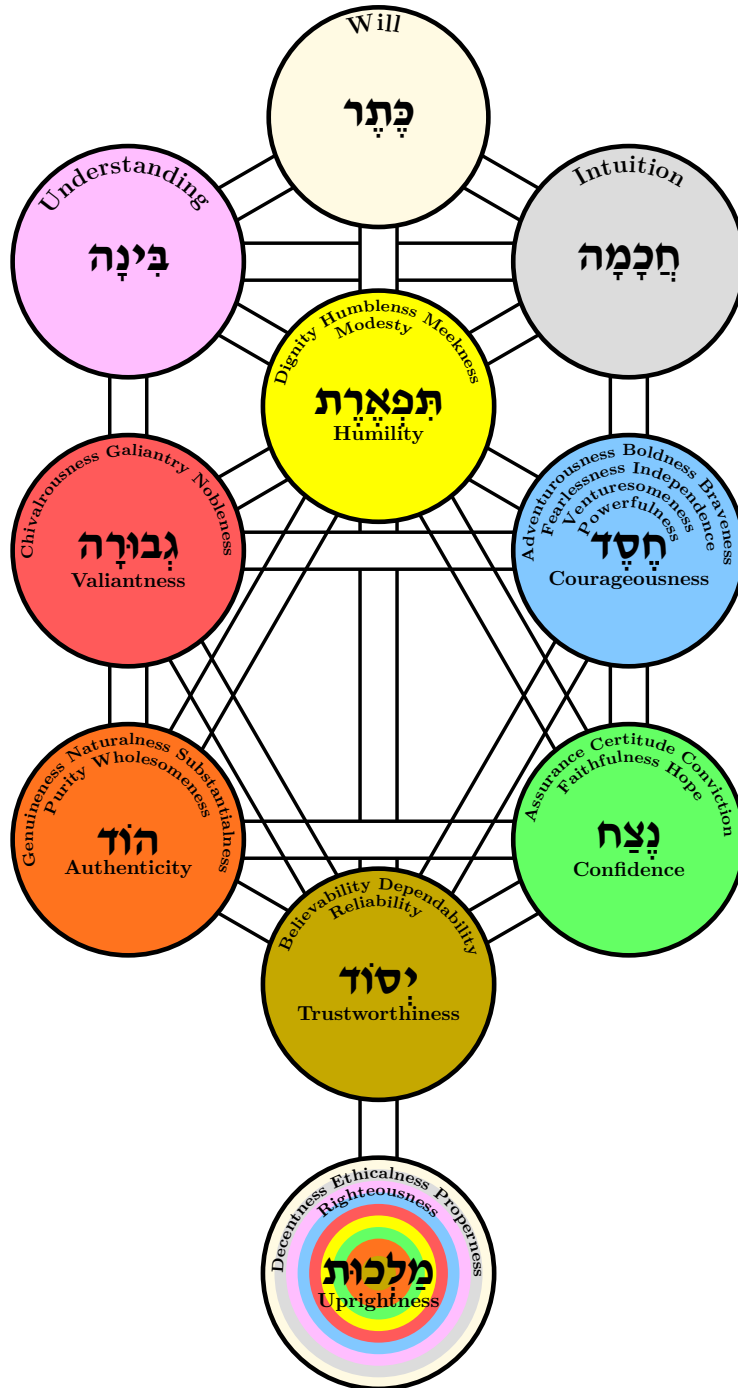
Unprejudicedness The quality of character inclining one to not have a prior preformed judgement or predisposition which prevents one from a fair consideration of a question.

**Today is fourteen days, which is two weeks
of the Omer.**

Tiferet Tree of Death With Vices



Tiferet Tree of Life With Virtues



Day 15

חֶסֶד שְׁבַת־פְּאֶרֶת

Chesed of Tiferet

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Chesed of Tiferet.

I purge from within me,
 Any affinity I have,
 With the vices of Chesed of Tiferet.
 I wash myself clean of:

Cowardliness	The quality of character which inclines one to avoid facing opposition and challenges with firmness, resolve, and courage
Denial	The quality of character which inclines one to refuse to believe one's own capability and power of being or what is plainly apparent to another.
Evasiveness	The quality of character marked by refusing to face up to the real issues.
Faintheartedness	The quality of character marked by timidity, lack of courageousness and resolve.
Masochism	The quality of character which gets pleasure from being dominated, mistreated, or hurt.
Obsequiousness	The quality of character which is in ready obedience, willing subservience, usually for some ulterior motive; excessive and slavish complaisance.
Powerlessness	A state in which one is unable to act, to take control, or is without authority to act or to take control.
Pusillanimity	A state of character which is lacking courage, spirit, strength of mind and which is full of faint-heartedness, cowardliness or indecision.
Subservience	The quality of character which is excessively submissive and is extremely compliant.

And I open myself to the virtues of:

- Courageousness** The quality of character inclining one to be able to face perils and difficulties without fear and with enthusiasm, especially for higher and nobler purposes.
- Adventurousness** The quality of character inclining one to seek, find, and cope with new and unknown dangers.
- Boldness** The quality of character inclining one to not hesitate in the face of challenge, danger, or rebuff; courageous and daring, imaginative beyond the usual limits of conventional thought or action.
- Braveness** The quality of character inclining one to have confidence, courageousness, and endurance in the face of anything threatening.
- Fearlessness** The quality of character inclining one to not be afraid and to not desire to escape from impending pain, danger, or evil.
- Independence** The quality of character inclining one to not choose to be influenced or controlled by another in matters of thought, opinion, speech, conduct, or action.
- Powerfulness** The quality of character marked by an ability to effect the desired result in an efficient and timely manner; mental, moral, or physical efficacy.
- Venturesomeness** The quality of character inclining one to be willing to undertake risky, hazardous, or dangerous activities.

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

Day 16

גְבוּרָה שְׁבִת־פְּאֶרֶת

Gevurah of Tiferet

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Gevurah of Tiferet.

I purge from within me,
 Any affinity I have,
 With the vices of Gevurah of Tiferet.
 I wash myself clean of:

- Contemptuousness** The quality of character inclining one to willfully display disrespect and to disregard authority or propriety.
- Audacity** The quality of character inclining one to behavior which is bold and defiant with arrogant disregard of normal restraints.
- Brazenness** The quality of character inclining one to contemptuous bold behavior.
- Derisiveness** The quality of character marked by ridiculing, scorning and contemptuous laughter for that which is disliked or hated.
- Impertinence** Behavior which is not restrained within due and proper bounds and is not in good taste.
- Impudence** The quality inclining one to be contemptuous with willful disregard of the other.
- Insolence** The quality of character which inclines one to be overbearing and insultingly contemptuous in speech or conduct.
- Scornfulness** The quality of character which inclines one to feel that someone or something is so inferior that it is unworthy of attention and inclines one to express this feeling by rejecting the someone or something with vigorous contempt.
- Superciliousness** The quality of character inclining one to be coolly and patronizingly haughty; exhibiting contempt or indifference.

And I open myself to the virtues of:

Valiantness	The quality of character inclining one to encounter difficulty and danger with firmness, strength, excellence, and courageousness.
Chivalrousness	The quality of character inclining one to be brave, courteous, generous, and gallant.
Gallantry	The quality of character inclining one to be courageous, dashing, and chivalrous in one's actions.
Nobleness	The quality of character marked by excellent and generous outstanding ideals.

Today is sixteen days, which is two weeks and two days of the Omer.

day 17

תִּפְרֵת שֶׁבְּתִפְרֵת

Tiferet of Tiferet

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Tiferet of Tiferet.

I purge from within me,
Any affinity I have,
With the vices of Tiferet of Tiferet.
I wash myself clean of:

Arrogance	The quality of character which inclines one to be unduly or excessively superior, overbearing, exhibiting haughtiness, claiming more for itself and conceding little to others.
Boastfulness	The quality of character which inclines one to speak ostentatiously about oneself; to exult, glory, and brag.
Conceitedness	The quality of character inclining one to have an excessively high opinion of oneself with a failure to see oneself as one truly is.
Disdainfulness	The quality of character which inclines one to contemptuously consider another unworthy of one's notice, regarding with scorn and proud indifference that which should be noticed and regarded with propriety and respect.
Egotism	The quality of character which attracts attention to and centers interest on oneself, one's thoughts and one's achievements. The quality of character which inclines one to talk too much about oneself and has an exaggerated sense of self-importance.
Exclusiveness	The quality of character which inclines one to exclude others from activities that one engages in because of a presumed superiority of self and inferiority of the excluded others.
Haughtiness	The quality of character inclining one to behavior which is blatantly and disdainfully proud.

Loftiness	The quality of character which inclines one to a haughty overbearing and supercilious manner.
Pompousness	The quality of character which inclines one to ostentatiously exhibit assumed stateliness and self importance.
Pridefulness	The quality of character which assumes superior airs of inordinate self-esteem, conceit, arrogance, or superciliousness.
Snobbishness	The quality of character inclining one to have an offensive air of superiority in matters of knowledge or taste and which inclines one to avoid interaction with those regarded as being inferior or of lower status or knowledge.
Vainglory	The quality of character which inclines one in boastful and arrogant display of one's power, skill, or influence.
Vanity	The quality of character which inclines one to excessively desire to win the notice, approval, or praise of others, often with regard to aspects which are of little relative importance.

And I open myself to the virtues of:

Humility	The quality of character inclining one to be modest in feeling and manifesting one's own merits, self worth, or importance.
Dignity	The quality of character inclining one to conduct oneself with self respect.
Humbleness	The quality of character inclining one to be courteously respectful, to be unassuming, plain, unpretending, and unpretentious, to feel one's own insignificance, and to not be proud or arrogant.
Meekness	The quality of character inclining one to endure even what is unpleasant with patience and without resentment.
Modesty	The quality of character inclining one to be free from vanity, egotism, boastfulness, or pretentiousness; showing regard for the decencies of behaviour speech or dress.

Today is seventeen days, which is two weeks and three days of the Omer.

Day 18

נֶצַח שְׁבֵת־פְּאֶרֶת

Netsach of Tiferet

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Netzach of Tiferet.

I purge from within me,
 Any affinity I have,
 With the vices of Netzach of Tiferet.
 I wash myself clean of:

Insecurity	The quality of character inclining one to have uncertainty and doubt about one's reception, especially in groups of strangers.
Bashfulness	The quality of character which manifests in an instinctive or constitutional shrinking from public notice, usually expressing itself in an awkwardness of demeanor; excessive shyness.
Diffidence	The quality of character which inclines one to distrust one's own abilities, opinions, or powers and manifests in a hesitancy and doubtfulness in manner.
Hesitancy	The quality of character which inclines one to hold back or delay in doubt or indecision.
Reticence	The quality of character inclining one to be habitually silent or reserved in speech.
Shyness	The quality of character which manifests in a reserve of manner or in a timidity of approaching others.
Submissiveness	The quality of character which is excessively yielding to others.
Timidness	The quality of character which inclines one to shrink from publicity, be easily frightened, or lack self-confidence.

And I open myself to the virtues of:

Confidence	The quality of character inclining one to have faith in one's own ability and knowledge or inclining one to consistently have faith in the outcome of situations.
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Assurance	The quality of character inclining one to be full of confidence and free from any kind of doubt.
Certitude	The quality of character inclining one to have a state of mind, faith, or belief which is free from doubt.
Conviction	The quality of character inclining one to have a state of mind which, due to a rational basis, is free from all doubt.
Faithfulness	The quality of character which inclines one to be loyal, steadfast in allegiance and affection, to adhere to one's promises, and to be conscientious in doing one's duty.
Hope	The quality of character inclining one to have faith that what one desires will come about.

Today is eighteen days, which is two weeks and four days of the Omer.

Day 19

הוֹד שֶׁבְּתִפְאֶרֶת

Hod of Tiferet

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Hod of Tiferet.

I purge from within me,
 Any affinity I have,
 With the vices of Hod of Tiferet.
 I wash myself clean of:

Complacency	A state of satisfaction with one's own possessions, achievements, attainments, or virtues often accompanied by a lack of awareness of one's deficiencies.
Egotism	The quality of character which attracts attention to and centers interest on oneself, one's thoughts and one's achievements. The quality of character which inclines one to talk too much about oneself and has an exaggerated sense of self-importance.
Pretentiousness	The quality of character which inclines one to make excessive and unjustifiable claims about one's ability, accomplishments, value, or standing.
Priggishness	The quality of character which inclines one to exaggerated propriety in a self-righteous, irritating or fussy manner.
Self-satisfaction	The quality of being satisfied with one's own possessions, actions, virtues, achievements, attainments, or accomplishments.
Smugness	The quality of character that inclines one to have habitual satisfaction with one's achievements, attainments, possessions, accomplishments, or virtues and that to some extent arouses a dislike or contempt.
Superficiality	The quality of character which inclines one to present oneself in a way that one thinks is "cool" or "in" but because the manner is not genuine or authentic, it can be discerned to

be only a shallow appearance without substance, depth, or significance.

And I open myself to the virtues of:

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|------------------------|---|
| Authenticity | The quality of character inclining one to be real and genuine; having agreement between the character within one and the character which one manifests. |
| Genuineness | The quality of character inclining one to be free from affectation, pretense, hypocrisy; being sincere and not counterfeit; of really being the purported and manifested character. |
| Naturalness | The quality of character marked by easy simplicity and freedom from artificiality and constraints. |
| Substantialness | The quality of character inclining one to be solid and deep in essence and importance. |
| Purity | The quality of character marked by innocence, moral correctness, and lack of roughness or harshness. |
| Wholesomeness | The quality of character inclining one to live in a way which is conducive to moral and general well-being. |

Today is nineteen days, which is two weeks and five days of the Omer.

Day 20

יְסוֹד שֶׁבִּתְפִּאֲרֵת

Yesod of Tiferet

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Yesod of Tiferet.

I purge from within me,
 Any affinity I have,
 With the vices of Yesod of Tiferet.
 I wash myself clean of:

Untrustworthiness The state in which one's integrity, veracity, judgement, or reliability cannot be counted on.

Consciencelessness The quality of character marked by a lack of consciousness of the moral goodness or blameworthiness of one's conduct and intentions.

Irresponsibility The quality of character inclining one to act in ways which do not fulfill the expected role that one has agreed to take on.

Undependability The state of not being able to be relied upon, especially in situations where another really needs to rely upon one.

Unreliability The state of not being dependable, especially to act or do the same unreliable thing in similar circumstances.

And I open myself to the virtues of:

Trustworthiness The quality of character inclining one to deserve trust or confidence; being dependable and reliable.

Believability The quality of character inclining one to always behave in such a manner that what one states will be accepted by another.

Dependability The quality of character inclining one to be able to be relied upon and trusted.

Reliability

The quality of character inclining one to be trustworthy and dependable and to be able to be counted upon to do and fulfill whatever one says that one will do or fulfill.

Today is twenty days, which is two weeks and six days of the Omer.

Day 21

מַלְכוּת שְׁבַת פְּאָרָת

Malchut of Tiferet

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Malchut of Tiferet.

I purge from within me,
 Any affinity I have,
 With the vices of Malchut of Tiferet.
 I wash myself clean of:

Corruptness	Behavior which is marked by bad morals, arising from unsound principles, and which represents a deterioration in values.
Abusiveness	The quality of character which improperly treats and thereby injures others, verbally or physically.
Animosity	The state of such strong dislike, ill will, anger, or vindictiveness that there is a desire to destroy or injure.
Barbarousness	The quality of character marked by an uncivilized lack of restraint, being bizarre primitive, unsophisticated and devoid of culture and refinement, even to the point of being mercilessly harsh or cruel.
Belligerence	The quality of character of being hostile or threatening in attitude, intention, and action.
Brutality	The quality of character marked by an unfeeling ruthlessness and cruelty.
Unscrupulousness	The quality of character, motivated by selfishness or power, which inclines one to act with no principles or caution and to not have fear of doing wrong.
Consciencelessness	The quality of character marked by a lack of consciousness of the moral goodness or blameworthiness of one's conduct and intentions.

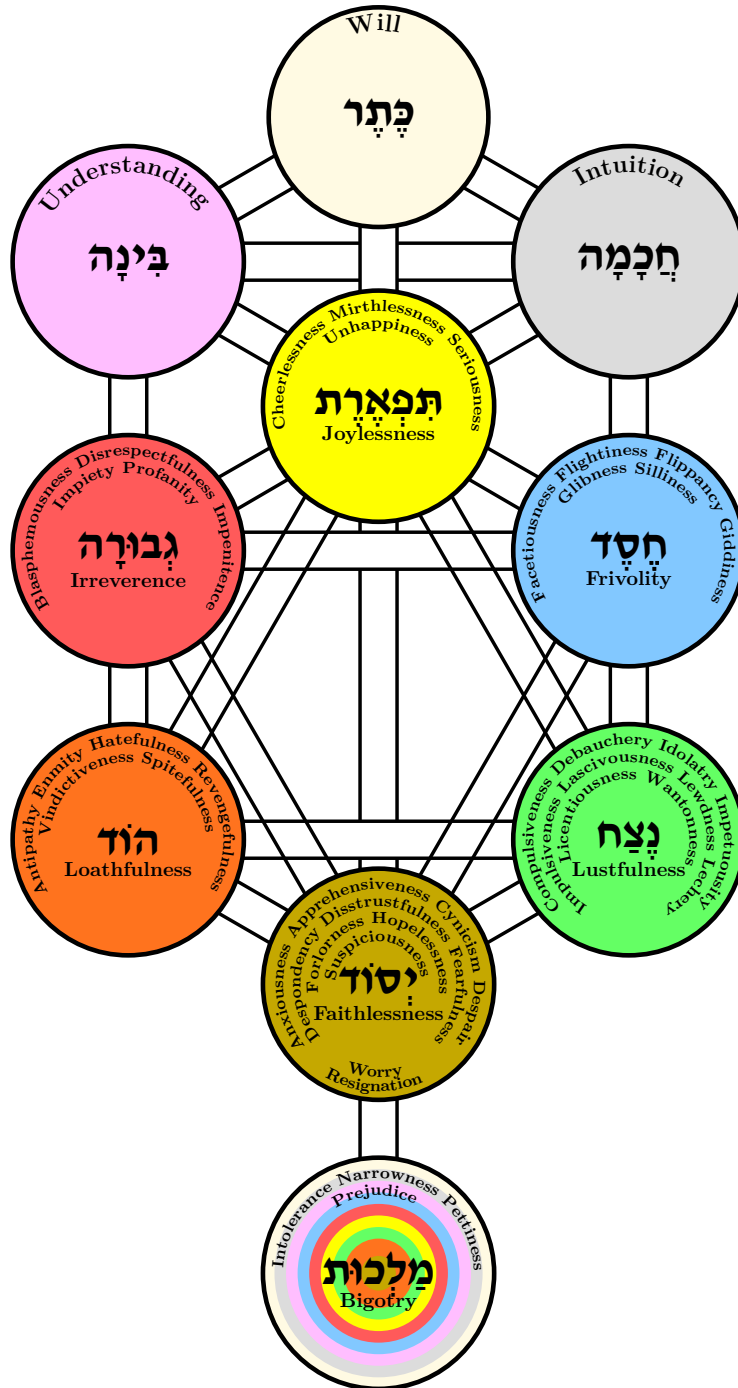
Depravity	The quality of character inclining one to be morally corrupting; the tendency to make bad or produce evil.
Disloyalty	The quality of character which cannot maintain allegiance to another person, to whom fidelity is due, or to a cause, ideal, or custom.
Opprobriousness	The quality of acting in a way which brings disgrace; scurrilousness, offensiveness.
Corruptibility	The state or quality of being susceptible to change from good morals to bad morals, to change from sound principles to unsound principles.
Depravity	The quality of character inclining one to be morally corrupting; the tendency to make bad or produce evil.
Perfidy	The quality of character inclining one to be faithless and disloyal, violating a trust, or deliberately violating a promise, vow, or allegiance.
Turpitude	The quality of character inclining one to any action of inherent baseness, vileness, or depravity.
Treachery	An act which violates trust, allegiance, faith, or confidence.

And I open myself to the virtues of:

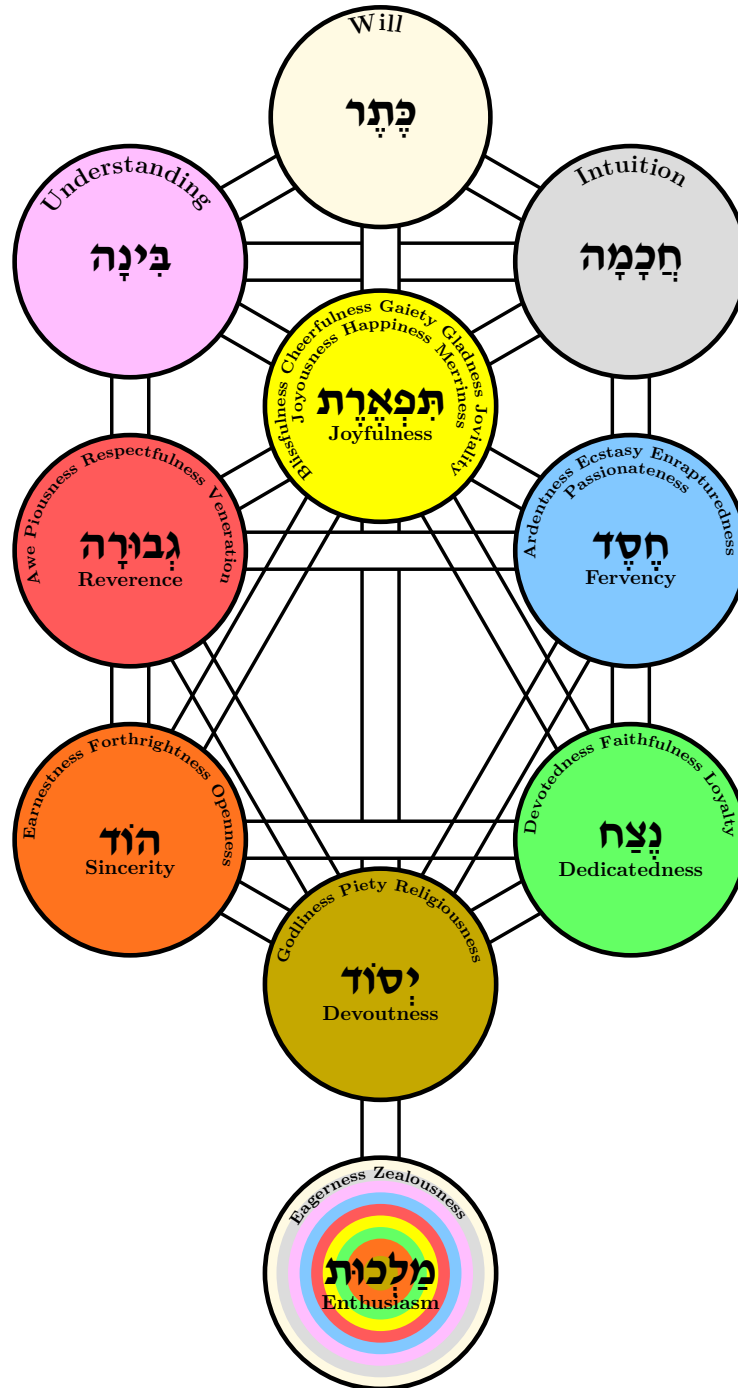
Uprightness	The quality of character inclining one to have strong moral rectitude.
Decentness	The quality of character inclining one to act in conformance with recognized standards of propriety, good taste, and modesty.
Ethicalness	The quality of character inclining one to act with high integrity and conform to the highest standards of moral behavior and action.
Properness	The quality of character marked by consistent suitability, rightness or appropriateness.
Righteousness	The quality of character inclining one to live life in accordance with Divine teachings.

Today is twenty-one days, which is three weeks of the Omer.

Netzach Tree of Death With Vices



Netzach Tree of Life With Virtues



Day 22

חֶסֶד שְׁבִנְצַח

Chesed of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Chesed of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Chesed of Netzach.
 I wash myself clean of:

Frivolity	The quality of character which inclines one to be void of significance or reason, to be irresponsibly silly or self-indulgent, and to express unbecoming levity or concentrate on trifles: the unimportant, the trivial, and the petty.
Facetiousness	The quality of character which inclines one to be jocular and express levity at inappropriate times and occasions.
Flightiness	The quality of character given to sudden whims, fancies, unsettledness, and irresponsible silliness.
Flippancy	The quality of character marked by unbecoming levity or pertness especially in respect to grave or serious matters.
Giddiness	That quality of character which inclines one to act with foolish levity and imprudence.
Glibness	The quality of character given to act in a smooth offhand manner, showing little preparation or forethought; lacking depth and substance.
Silliness	The quality of character which inclines one to be destitute of ordinary good sense and sound judgement, to be foolish, imbecilic, or fatuous.

And I open myself to the virtues of:

Fervency	The quality of character inclining one to have feelings of warmth and intensity; ardor, zeal.
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Ardentness	The quality of character inclining one to have and express intense feelings, emotions, or devotion; passionate, fervent, zealous.
Ecstasy	The quality of character inclining one to be beside oneself with an overpowering emotional or mental exaltation.
Enrapturedness	The quality of character inclining one to be carried away with delight, joy, love, and ecstasy.
Passionateness	The quality of character inclining one to have strong feelings and intense warm emotions for another; being easily excitable and affected by desires to express warm and loving emotions.

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

Day 23

גְבוּרָה שְׁבִנְצַח

Gevurah of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Gevurah of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Gevurah of Netzach.
 I wash myself clean of:

Irreverence	That quality of character inclining one to not feel or show honor, awe, or profound respect to what requires such propriety.
Blasphemousness	The quality of character inclining one to be insulting or show contempt or irreverence toward something considered sacred or inviolable.
Disrespectfulness	The quality of character which inclines one to not show just regard for and appreciation of worth to what another holds to be special and to be treated only with propriety.
Impenitence	The quality of character inclining one to irreverently not feel sorrow or regret for one's sins or faults.
Impiety	The quality of character inclining one to be lacking in reverence or proper respect toward that which requires reverence or respect; irreverent.
Profanity	The quality of character which inclines one to treat people or things with irreverence or abuse, or to desecrate what is sacred and holy.

And I open myself to the virtues of:

Reverence	The quality of character inclining one to have a feeling or attitude of profound deep respect and awe which implicitly recognizes the sacredness or inviolability of that to which one is reverent.
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- Awe** The quality of character inclining one to be impressed with reverence or reverential fear by that which is majestic and sublime.
- Piousness** The quality of character inclining one to be religious, fulfilling all outward religious observances, and to show reverence for deity and devotion in divine worship.
- Respectfulness** The quality of character inclining one to show politeness and deference; having esteem for and appreciation of the worth of another, another person's quality or trait, or anything considered as a manifestation of a personal quality or trait.
- Veneration** The quality of character inclining one to have feelings of deep respect and reverence.

Today is twenty-three days, which is three weeks and two days of the Omer.

Day 24

תְּפִאֶרֶת שְׁבִנְצַח

Tiferet of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Tiferet of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Tiferet of Netzach.
 I wash myself clean of:

Joylessness	The quality of character which lacks the ability to rejoice or express delight and happiness.
Cheerlessness	The quality of character which inclines one to be lacking in joy and the fullness of life feeling. Cheerlessness is often associated with gloom or worry.
Mirthlessness	The quality of character which lacks the ability to express joy and be in high spirits with laughter and merry-making.
Seriousness	The quality of character which is excessively thoughtful, lacks playfulness, and engages in excessively constrained or subdued expression.
Unhappiness	The quality of character which inclines one to not be contented and to not feel one's own well-being.

And I open myself to the virtues of:

Joyfulness	The quality of character inclining one to have a lively emotion of gladness, deeper and more intense than happiness.
Blissfulness	The quality of character inclining one to be superlatively happy; happiness with heavenly joy.
Cheerfulness	The quality of character which is joyful, animated, and full of life, and which, therefore, dispels gloom or worry.
Gaiety	The quality of character inclining one to to be gay and full of merriment.

Gladness	The quality of character inclining one to be in a state of having an exciting feeling or joy, pleasure, or contentedness; happiness that overflows.
Happiness	The quality of character inclining one to be in a pleasurable state, feeling good and comfortable, and generally satisfied.
Joviality	The quality of character inclining one to have a good natured spirit, full of mirth and gaiety.
Joyousness	The quality of character inclining one to be jubilant, full of happiness, and with a delightful heart.
Merriness	The quality of character inclining one to be full of spirited gaiety and lightheartedness.
Mirthfulness	The quality of character inclining one to be merry, jovial, and festive.

Today is twenty-four days, which is three weeks and three days of the Omer.

Day 25

נְצַח שְׁבִנְצַח

Netzach of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Netzach of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Netzach of Netzach.
 I wash myself clean of:

Lustfulness	The quality of character inclining one to such an intense eagerness and enthusiasm for the satisfaction of a desire, often a sexual desire, that the end becomes more important than the means.
Compulsiveness	The quality of character inclining one to habitual impulsive and irrational actions, often of a similar nature.
Debauchery	Extreme indulgence in sensuality or intemperance; licentiousness. Corruption by seduction into sensuality or intemperance.
Idolatry	The quality of having an immoderate attachment or devotion to something.
Impetuosity	The quality of character which inclines one to act rashly and spontaneously without deliberation and with violent impulse and emotion.
Impulsiveness	The quality of character which inclines one to have an instinctive and reactive craving for action without the appropriate deliberation.
Lascivousness	The quality of character which inclines one to lustfulness, wanton desires, and to incite lust or produce sensual desires in others.
Lechery	The quality of character which inclines one to have excessive interest in sex, lewdness, and lascivousness.

- Lewdness** The quality of character which inclines one to engage in gross, vile, and vulgar sensuality.
- Licentiousness** Behavior which exceeds the limits of propriety and disregards restraints imposed by law or custom. Behavior which is marked by habitual looseness of life and habits.
- Wantonness** The quality of character which inclines one to behavior that is unrestrained, unruly, undisciplined, recklessly inconsiderate, and morally irresponsible. The quality of character which is licentious, lewd, and lustful.

And I open myself to the virtues of:

- Dedicatedness** The quality of character inclining one to be wholly committed to an ideal, a goal, a cause, a job, a family, or a project etc.
- Devotedness** The quality of character inclining one to be dedicated, to give or surrender completely to some end, often to a sacred higher purpose; feeling or showing devotion; ardent, zealous, devout.
- Faithfulness** The quality of character which inclines one to be loyal, steadfast in allegiance and affection, to adhere to one's promises, and to be conscientious in doing one's duty.
- Loyalty** The quality of character inclining one to be faithful to one's commitments and obligations; devoted.

Today is twenty-five days, which is three weeks and four days of the Omer.

Day 26

הוֹד שֶׁבְּנֵצַח

Hod of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Hod of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Hod of Netzach.
 I wash myself clean of:

Loathfulness	An emotional quality of revulsion which regards with hate, disgust, disdain, and abhorrence.
Antipathy	The quality of character which inclines one to feel an intense opposition or aversion toward another person or thing.
Enmity	The state of being marked by strong hatred and opposition.
Hatefulness	The quality of character which has an intense dislike, hostility, and aversion toward another person or thing.
Revengefulness	The quality of character which inclines one to avenge against a person or organization which is thought to have done one some injustice or harm; retaliating in kind or degree or inflicting injury in return for what was done against one.
Spitefulness	The quality of character which inclines one to have a petty ill-will or hatred, with the disposition to irritate, annoy, or thwart.
Vindictiveness	The quality of character which inclines one to be motivated by a desire for vengeance with spiteful malice or malevolence for real or fancied wrongs or slights or for no reason at all.

And I open myself to the virtues of:

Sincerity	The quality of character inclining one to be genuine, real, and honest of purpose or character; free of deceit, hypocrisy, or duplicity, and to express just what one thinks, feels, or sees.
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- Earnestness** The quality of character inclining one to be serious in intention, sincerely zealous in purpose and steady in pursuing the purpose; showing depth and sincerity of feeling.
- Forthrightness** The quality of character inclining one to directness, openness, and honesty in communicating and doing.
- Openness** The quality of character inclining one to be accessible and receptive to ideas or sentiments; acting in a candid frank way, revealing all that might be relevant.

Today is twenty-six days, which is three weeks and five days of the Omer.

Day 27

יְסוֹד שֶׁבְנֵי צַח

Yesod of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Yesod of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Yesod of Netzach.
 I wash myself clean of:

Faithlessness	The quality of character which inclines one to lack conviction.
Anxiousness	The state of being characterized by an uneasiness of mind, often with a brooding fear about some future contingency.
Apprehensiveness	The quality of character which suspects the future of containing worrisome bad or evil elements and thereby anticipates the future with anxiety or alarm.
Cynicism	The quality of character inclining one to express continuous criticism marked by contemptuous distrust of human nature and motives.
Despair	The quality of character which inclines one to lose all hope and confidence.
Despondency	The quality of character which inclines one to be cast down, lose spirit, courage, hope, and become sad, dejected, disheartened, and depressed.
Distrustfulness	The quality of character which inclines one to lack the courage to place confidence in or reliance on another person.
Fearfulness	The quality of character which inclines one to be habitually excited by perceptions of threatening evil or impending pain and which is accompanied by a desire to avoid or escape it.
Forlornness	The quality of character which inclines one to feel abandoned and left in distress without help or hope.

- Hopelessness** The quality of character which inclines one to have no expectation of obtaining that which is desired.
- Resignation** The quality of character which inclines one to abandon, surrender, and give up a desire whose fulfillment would bring one enjoyment.
- Suspiciousness** The quality of character which inclines one to suspect something is wrong without any certain evidence.
- Worry** A mental distress or agitation resulting from concern for something impending or anticipated.

And I open myself to the virtues of:

- Devoutness** The quality of character inclining one to have a fervent, genuine religious spirit; inwardly religious.
- Godliness** The quality of character inclining one to be filled with love and reverence for God; of being pious, devout, and religious.
- Piety** The quality of character inclining one to have a reverence to Divinity; a devout fulfillment of religious obligation or duty.
- Religiousness** The quality of character inclining one to have faith in God and to live life in a religious way: with reverence, devoutness, and piety.

Today is twenty-seven days, which is three weeks and six days of the Omer.

Day 28

מַלְכוּת שְׁבַנְצַח

Malchut of Netzach

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Malchut of Netzach.

I purge from within me,
 Any affinity I have,
 With the vices of Malchut of Netzach.

I wash myself clean of:

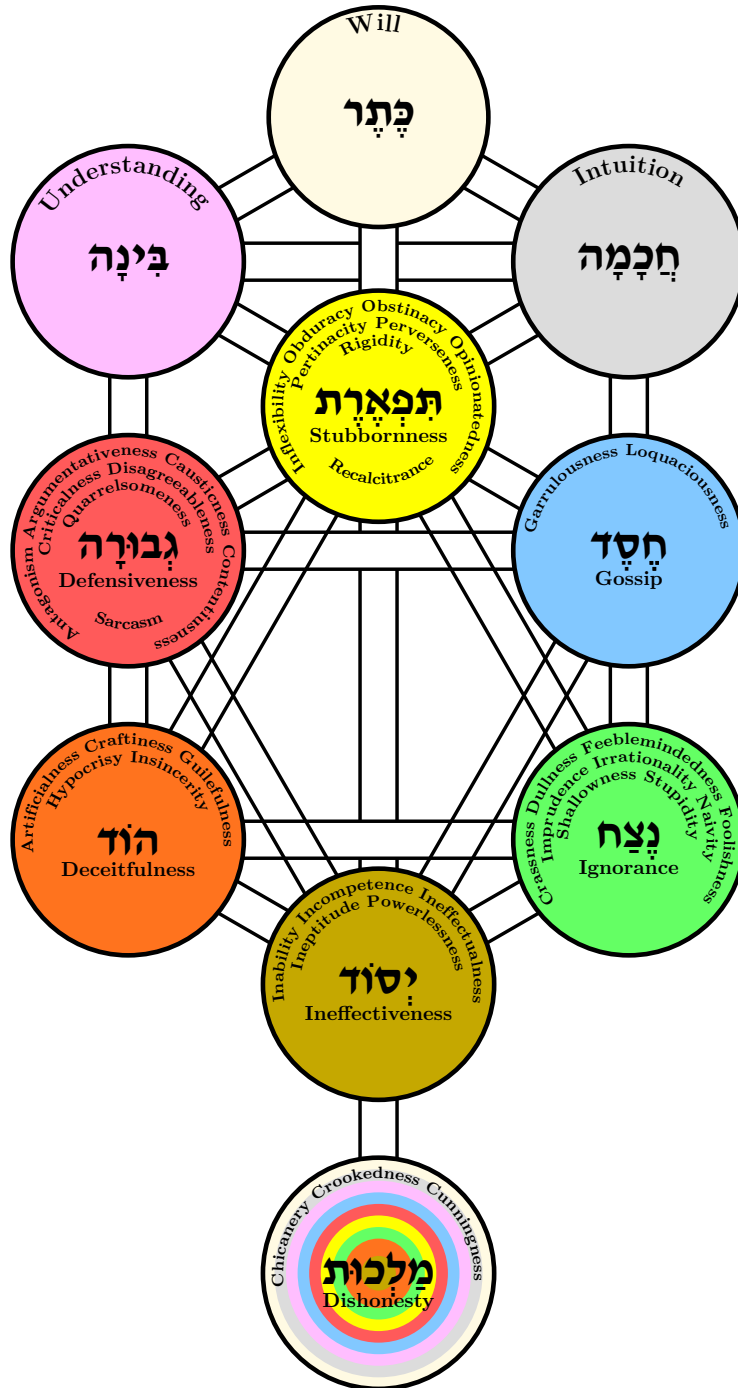
Bigotry	The quality of holding to one's opinions in an obstinate, blind and intolerant manner.
Intolerance	The quality of character which is unwilling to endure or let be circumstances which are not to one's liking or which are not consistent with one's beliefs.
Narrowness	The quality of character which inclines one to be prejudiced or illiberal in views or opinions.
Pettiness	The quality of character which inclines one to have narrow interests and sympathies, often of no consequence.
Prejudice	The quality of character which holds to preconceived judgement or preconceived opinion without just grounds or sufficient knowledge.

And I open myself to the virtues of:

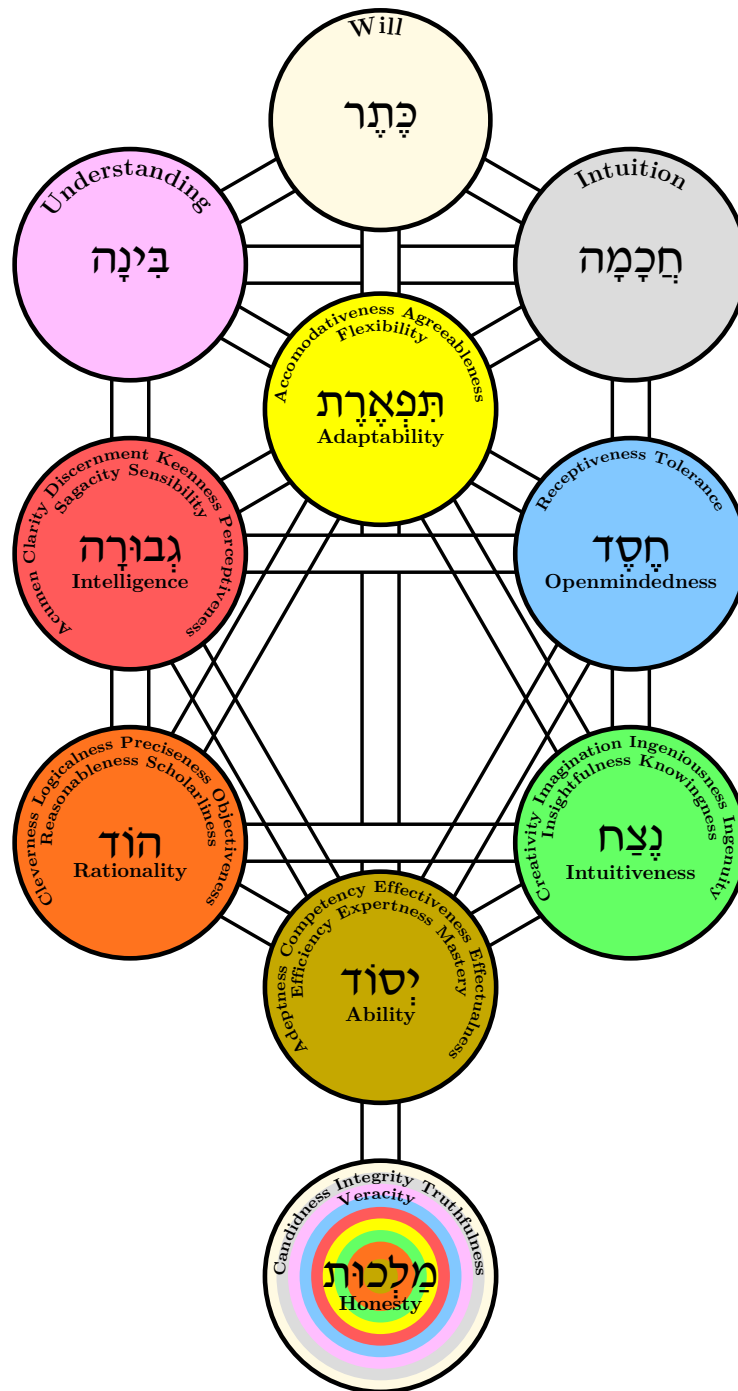
Enthusiasm	The quality of character inclining one to feel an intense earnest, fervent eager and inspiring interest in some activity or thing.
Eagerness	The quality of character inclining one to be ready to take action with enthusiasm, strong interest and desire.
Zealousness	The quality of character inclining one to be ardently active, devoted, and enthusiastic in pursuing an ideal, goal, or cause.

Today is twenty-eight days, which is four weeks of the Omer.

Hod Tree of Death With Vices



Hod Tree of Life With Virtues



Day 29

חֶסֶד שְׁבִיחַ

Chesed of Hod

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Chesed of Hod.

I purge from within me,
Any affinity I have,
With the vices of Chesed of Hod.
I wash myself clean of:

- Gossip** Familiar, idle, mischievous talk or tattle often revealing sensational facts, rumors or details of a personal intimate nature.
- Garrulousness** The quality of character marked by excessive, tedious, rambling, and often pointless loquacity; annoyingly talkative.
- Loquaciousness** The quality of character inclining one to excessive talking.

And I open myself to the virtues of:

- Openmindedness** The quality of character inclining one to have a mind receptive to new ideas or arguments free of prejudice or prior judgements.
- Receptiveness** The quality of character marked by being open to receive and respond to ideas and suggestions.
- Tolerance** The quality of having a fair and objective attitude toward's opinions and practices which differ from one's own; a liberal spirit towards the view and actions of others.

Today is twenty-nine days, which is four weeks and one day of the Omer.

Day 30

גְבוּרַה שְׂפָהוֹד

Gevurah of Hod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Gevurah of Hod.

I purge from within me,
 Any affinity I have,
 With the vices of Gevurah of Hod.
 I wash myself clean of:

Defensiveness	The quality of character which inclines one to protect one's position against the influence of another's argument, position, belief, or expectation.
Antagonism	That quality of character which inclines one to express opposition and hostility.
Argumentativeness	The quality of character which inclines one to habitually make controversy, quarrels, arguments, or disagreements.
Causticness	The quality of character which is sarcastic, severe, stinging, or biting in language.
Contentiousness	The quality of character which inclines one to cause wearisome arguments.
Criticalness	The quality of character which inclines one to ever readily find fault; to criticize severely and unfavorably.
Disagreeableness	The quality of character which inclines one to unfavorable action toward another or which inclines one to habitually have opinions which are at variance with another; unpleasantness.
Sarcasm	A sharp, scornful, and often satirical or keenly ironical and witty utterance directed against an individual in a way designed to cut or give pain.
Quarrelsomeness	The quality of character which habitually inclines one to engage in unfriendly disputes, arguments and contentiousness.

And I open myself to the virtues of:

Intelligence	The quality of intellect marked by ability to learn, to understand, and to effectively deal with new situations.
Acumen	The quality of intellect marked by keenness in depth of perception and discernment.
Clarity	The quality of intellect in being able to know clearly or to explain and make something clearly intelligible.
Discernment	The quality of intellect marked by being able to grasp and understand what is obscure; understanding beyond the obvious.
Keeness	The quality of intellect marked by a quick and penetrating mind.
Perceptiveness	The quality of character marked by keen discernment and sympathetic understanding.
Sagacity	The quality of intellect marked by the ability of keen, far-sighted, and discerning judgement.
Sensibility	The quality of having the capacity to sense and respond to aesthetic and emotional stimuli.

Today is thirty days, which is four weeks and two days of the Omer.

Day 31

תְּפִאֶרֶת שְׁבֵהוּד

Tiferet of Hod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Tiferet of Hod.

I purge from within me,
 Any affinity I have,
 With the vices of Tiferet of Hod.
 I wash myself clean of:

Stubbornness	The quality of character which inclines one to be unyielding in opinion, interpretation, or action.
Inflexibility	The quality of character which inclines one to rigid firmness and incapability to change.
Obduracy	The quality of character which inclines one to be hardened in feelings or stubbornly resistant in continued wrongdoing.
Obstinacy	The quality of character which inclines one to be persistent with unreasonable adherence to one's own opinion or purpose.
Opinionatedness	The quality of character which inclines one to unduly adhere to one's own opinion or preconceived notions.
Pertinacity	The quality of character which inclines one to have resolute adherence to an opinion, purpose, or design; stubbornly unyielding or perversely persistent.
Perverseness	The quality of character which stubbornly and obstinately inclines one to do anything that is contrary to what is normally expected or required.
Recalcitrance	The quality of character which inclines one to be obstinately defiant of authority or of restraint.
Rigidity	The quality of character which inclines one to be stiff and unyielding or firmly inflexible in opinion.

And I open myself to the virtues of:

- Adaptability** The quality of character inclining one to be able to change without difficulty.
- Accomodativeness** The quality of character inclining one to be able to adjust or reconcile differences by giving up some of one's own position.
- Agreeableness** The quality of character inclining one to be willing to act in a way to keep things harmonious.
- Flexibility** The quality of character inclining one to be capable of responding and conforming to new situations.

Today is thirty-one days, which is four weeks and three days of the Omer.

Day 32

נְצַח שְׁבִהוּד

Netzach of Hod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Netzach of Hod.

I purge from within me,
 Any affinity I have,
 With the vices of Netzach of Hod.
 I wash myself clean of:

Ignorance	The intellectual state of mind which is destitute of knowledge, education, or information.
Crassness	The quality of character which inclines one to be gross and unfeeling, thereby making the mind (1) incapable of the delicate mental processes of analysis, discrimination, or evaluation or (2) impervious to absorb impressions of refined or spiritual ideas.
Dullness	The quality of character which inclines one to be lacking in perception, sensibility, or responsiveness.
Feeble-mindedness	The quality of character which inclines one to be mentally deficient and backward.
Foolishness	The quality of character which inclines one to be lacking in understanding, judgement, and common sense.
Imprudence	The quality of character which inclines one to lack discretion and to not appropriately act in a way that could prevent a possible future danger.
Irrationality	The quality of character which inclines one to make interpretations and judgements that are not logical and have no reasonable basis.
Naivety	The quality of character which inclines one to be deficient in worldly wisdom and informed judgement.

Shallowness The quality of character marked by lack of intellectual depth.

Stupidity The quality of character which inclines one not to develop or use reasoning ability, thereby leading one to unintelligent decisions or acts.

And I open myself to the virtues of:

Intuitiveness The quality of mind that enables one to apprehend and know directly without having to consciously reason.

Creativity The quality of ability marked by power to produce something new, interesting, important, or delightful.

Imagination The quality of intellect marked by ability to think new solutions to problem situations or to create works of art, music, or literature involving a new resourceful and refreshing combination of elements.

Ingeniousness The quality of intellect marked by aptitude for discovering, inventing, or contriving.

Ingenuity The quality of intellect marked by skill or cleverness in combining and inventing.

Insightfulness The quality of intellect marked by ability to apprehend or intuit the inner nature of things.

Knowingness The quality of character marked by ability to know with correctness and assurance.

Today is thirty-two days, which is four weeks and four days of the Omer.

Day 33

הוֹד הוֹד

Hod of Hod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Hod of Hod.

I purge from within me,
 Any affinity I have,
 With the vices of Hod of Hod.
 I wash myself clean of:

Deceitfulness	The quality of character which inclines one to have injurious intent while leading another person to believe something one knows is false.
Artificialness	The quality of character inclining one to a feigned or assumed expression, thereby creating an inconsistency with one's underlying true character.
Craftiness	The quality of deceiving with skill and cunning.
Guilefulness	The quality of character which inclines one to deceive another in a cunning and pleasant manner.
Hypocrisy	The quality of character which inclines one to pretend or feign to be what one knows one is not.
Insincerity	The quality of character which inclines one to be hypocritical, not honest or not authentic.

And I open myself to the virtues of:

Rationality	The quality of character inclining one to be agreeable to employ reason in developing an understanding of anything.
Cleverness	The quality of intellect marked by mental quickness and resourcefulness.
Logicalness	The quality of intellect marked by skill in reasoning and in ability to make inferences and deductions in an orderly cogent and correct fashion.

Objectiveness	The quality of character inclining one to make judgements and interpretations without distortion due to subjective personal feelings, biases or prejudices .
Preciseness	The quality of intellect marked by ability to exactly define or state or to carry out in strict accordance with pattern, convention, or standard.
Reasonableness	The quality of character which inclines one to have sound judgement and be open to rational arguments.
Scholarliness	The quality of intellect marked by a high level of learning manifesting in critical ability, accuracy, and thoroughness of knowledge.

Today is thirty-three days, which is four weeks and five days of the Omer.

Day 34

יְסוֹד שְׁבַהוּד

Yesod of Hod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Yesod of Hod.

I purge from within me,
 Any affinity I have,
 With the vices of Yesod of Hod.
 I wash myself clean of:

Ineffectiveness	The quality of character which inclines one to actions which are not capable of producing the intended effect.
Inability	The state of lacking sufficient power, skill, or resources to engage in behavior which produces the intended effect.
Incompetence	The quality of being without adequate ability or knowledge.
Ineffectualness	The quality of character which inclines one to actions which fail to produce the proper or intended effect.
Ineptitude	The quality of character which inclines one to handle a situation one is not skilled to handle.
Powerlessness	A state in which one is unable to act, to take control, or is without authority to act or to take control.

And I open myself to the virtues of:

Ability	The quality of skillfully performing time and time again in mental or physical tasks.
Adeptness	The quality of ability marked by thorough proficiency and expertness.
Competency	The quality of ability adequate to effectively handle the job.
Effectiveness	The quality of ability marked by the power to accomplish one's purpose; produce the intended result.

Effectualness	The quality of ability marked by skill in accomplishing a desired result, fulfilling a purpose, or producing the intended effect.
Efficiency	The quality of character inclining one to be able to perform or function in the best possible and least wasteful manner; a skilled performing with minimum time and effort.
Expertness	The quality of high ability and skill due to knowledge, training, and experience.
Masterfulness	The quality of ability marked by great skill, expertise, professionalism, knowledge, and technique.

Today is thirty-four days, which is four weeks and six days of the Omer.

Day 35

מַלְכוּת שְׁבַהוּד

Malchut of Hod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Malchut of Hod.

I purge from within me,
 Any affinity I have,
 With the vices of Malchut of Hod.
 I wash myself clean of:

Dishonesty	The quality of character which inclines one to acts of lying, cheating, deceiving, defrauding, stealing, or any violation of trust.
Chicanery	The quality of character which inclines one to use legal trickery and mean or unfair artifices in contest or discussion.
Crookedness	The quality of character marked by dishonesty by one who makes many deals, such as a politician or business person.
Cunningness	The quality of character which inclines one to behavior marked by wiliness and trickery.

And I open myself to the virtues of:

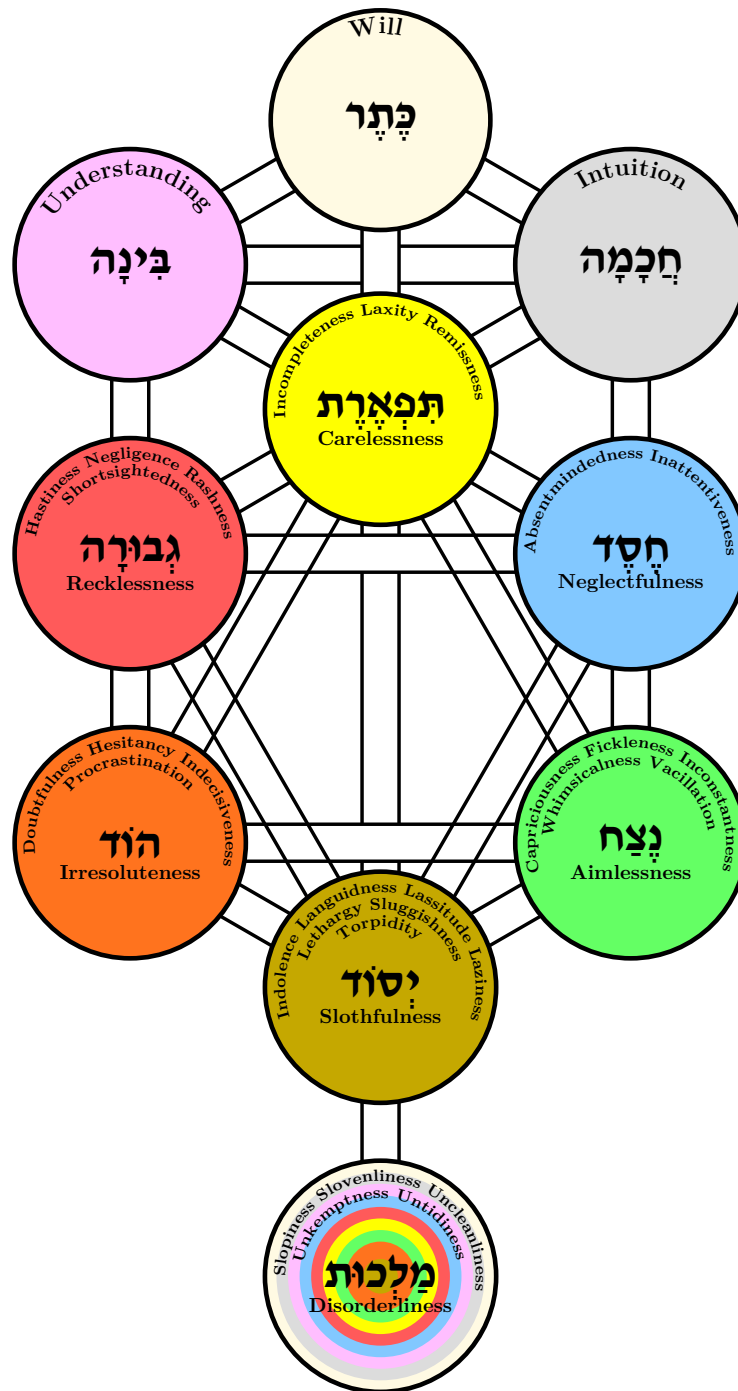
Honesty	The quality of character inclining one to be straightforward in conduct, acting with sincerity, openness, and integrity, and with a complete absence of fraud or deceit.
Candidness	The quality of character inclining one to act in a way of complete sincere honesty without any element of deception or malice.
Integrity	The quality of character inclining one to act in a way that always adheres to an accepted code of standards.
Truthfulness	The quality of character inclining one to always make one's expression be entirely consistent with what one knows.

Veracity

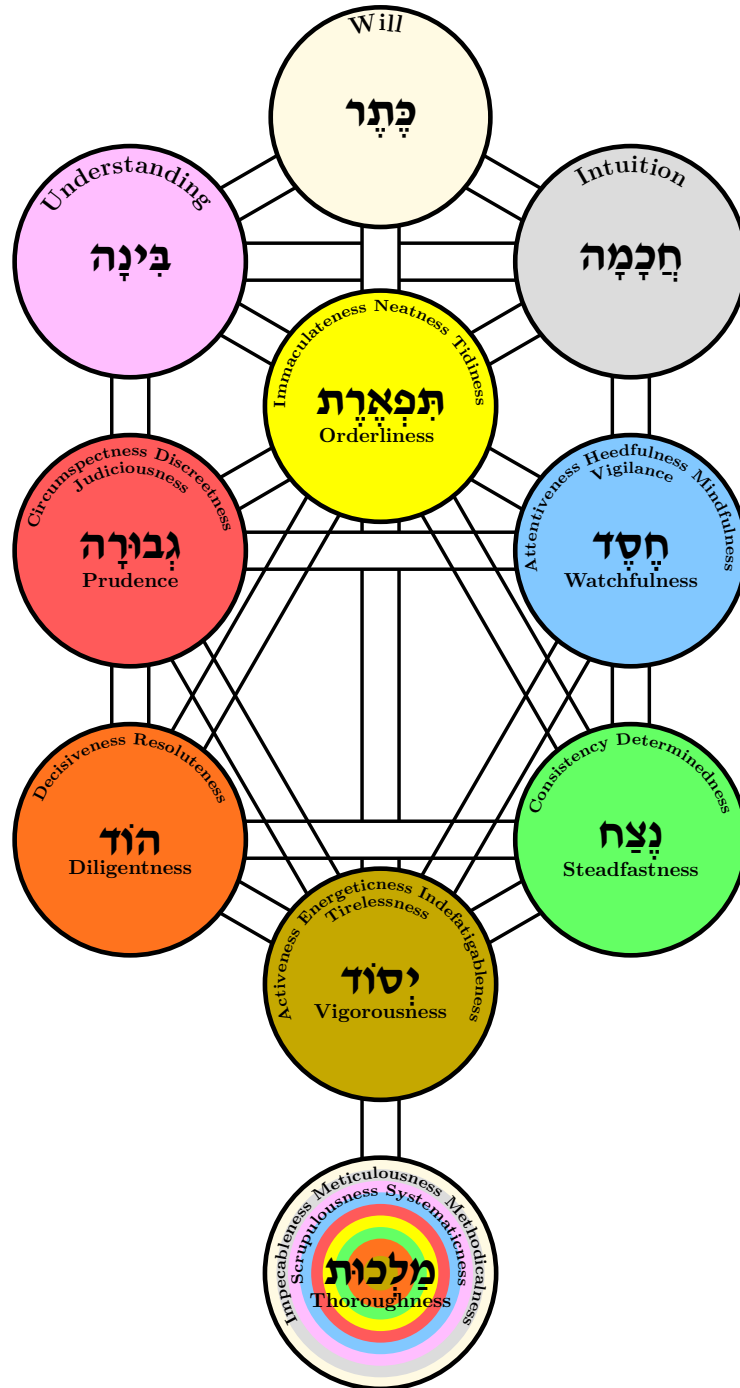
The quality of character inclining one to to be devoted to the truth and to adhere to the truth.

Today is thirty-five days, which is five weeks of the Omer.

Yesod Tree of Death With Vices



Yesod Tree of Life With Virtues



Day 36

חֶסֶד שְׁבִיטוֹד

Chesed of Yesod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Chesed of Yesod.

I purge from within me,
 Any affinity I have,
 With the vices of Chesed of Yesod.
 I wash myself clean of:

Neglectfulness The quality of character which inclines one to carelessly leave things unattended, undone, or incomplete.

Absentmindedness The quality of character which inclines one to get lost in thought, be inattentive to present needs and be unaware of the surroundings or the actions performed.

Inattentiveness The quality of character which inclines one to behavior which neglects or fails to pay attention thereby causing the consequences of carelessness.

And I open myself to the virtues of:

Watchfulness The quality of character inclining one to be vigilantly alert and closely observant.

Attentiveness The quality of awareness marked by being focused, mindful, and observant, without distraction.

Heedfulness The quality of character inclining one to observe and give careful attention and thoughtful consideration to one's own situation.

Mindfulness The quality of character which inclines one to be aware and attentive.

Vigilance The process of paying close and continuous attention marked by being alert, focused, mindful, watchful, and observant, without distraction.

Today is thirty-six days, which is five weeks and one day of the Omer.

Day 37

גְבוּרָה שְׁבִיטוֹד

Gevurah of Yesod

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Gevurah of Yesod.

I purge from within me,
Any affinity I have,
With the vices of Gevurah of Yesod.
I wash myself clean of:

Recklessness	The quality of character which inclines one to be careless of consequences and to manifest behavior which lacks proper caution.
Hastiness	The quality of character which inclines one to action which is done fast and superficially.
Negligence	The quality of character which inclines one to be culpably careless; not to be prudent.
Rashness	The quality of character which inclines one to be acting in a rush without proper thought or acting with undue haste and a lack of deliberation and caution.
Shortsightedness	The quality of character which inclines one to act without appropriate forethought.

And I open myself to the virtues of:

Prudence	The quality of character marked by ability to judiciously act in accordance with wisdom and disciplined reason.
Circumspectness	The quality of character inclining one to be prudent and look all around, consider all the circumstances, and understand what the consequences might be before taking any action.
Discreetness	The quality of character inclining one to be judicious in one's speech or action so that no one would be able to infer, come to know, or be reminded of that which might be of a delicate or an embarrassing nature to anyone.

Judiciousness

The quality of character inclining one to be able to use reason and good judgement in determining a plan or action.

Today is thirty-seven days, which is five weeks and two days of the Omer.

Day 38

תְּפִאֶרֶת שְׁבִיּוֹד

Tiferet of Yesod

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Tiferet of Yesod.

I purge from within me,
Any affinity I have,
With the vices of Tiferet of Yesod.

I wash myself clean of:

Carelessness The quality of character which inclines one to neglectful behavior that is unconcerned and indifferent about the resulting consequences.

Incompleteness The quality of character which inclines one to do tasks incompletely, leaving things out.

Laxity The quality of character which inclines one to be loose about the way one acts; yielding and not stringent with respect to the purpose of the action.

Remissness The quality of character which inclines one to forget all what one needs to do in the performance of work or duty.

And I open myself to the virtues of:

Orderliness The quality of character inclining one to be able to arrange one's environment in a way which is neat, orderly, and planned; being able to make everything have an appropriate place and being able to keep it in its appropriate place.

Immaculateness The quality of character inclining one to keep one's space spotlessly clean and free from disorder.

Neatness The quality of character inclining one to be habitually orderly and pleasing in appearance.

Tidiness The quality of character which inclines one to have a neat appearance and to be well ordered in one's habits, one's manner, and in one's environment.

Today is thirty-eight days, which is five weeks and three days of the Omer.

Day 39

נְצַח שְׁבִיטוֹד

Netsach of Yesod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Netzach of Yesod.

I purge from within me,
 Any affinity I have,
 With the vices of Netzach of Yesod.
 I wash myself clean of:

Aimlessness	The quality of character which inclines one to action without a clear direction, intent, or purpose.
Capriciousness	The quality of character which inclines one to action marked by sudden, unmotivated, unpredictable and impulsive changes in mind.
Fickleness	The quality of character which inclines one to have a lack of steadfastness, constancy, or stability; sometimes a state which is erratic with large changeability.
Inconstantness	The quality of character which inclines one to easily change goals and directions.
Whimsicalness	The quality of character which inclines one to suddenly and erratically change one's mind.
Vacillation	The quality of character which inclines one to alternate among different stands or actions; an inability to take a definite stand; a wavering in mind, will, or feeling.

And I open myself to the virtues of:

Steadfastness	The quality of character inclining one to be firm in belief, decision, determination, or adherence.
Consistency	The quality of character inclining one to act with steady coherence, firm constitution, and without any irregularity.

Determinedness The quality of character inclining one to carry through with what has been started or settle between alternatives and come to a decision, judgement, or interpretation.

Today is thirty-nine days, which is five weeks and four days of the Omer.

Day 40

הוֹד שְׁבִיטוֹד

Hod of Yesod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Hod of Yesod.

I purge from within me,
 Any affinity I have,
 With the vices of Hod of Yesod.
 I wash myself clean of:

Irresoluteness	The quality of character which inclines one to uncertainty about how to make up one's mind or about how to act or proceed. Irresoluteness is usually due to an infirmity of will rather than a lack of knowledge.
Doubtfulness	The quality of character which inclines one to lack certainty about what one knows or should do.
Hesitancy	The quality of character which inclines one to hold back or delay in doubt or indecision.
Indecisiveness	The quality of character which inclines one to a state of indecision; a wavering about two or more alternative possible actions.
Procrastination	The quality of character which inclines one to delay or put off decisions or actions until a future time.

And I open myself to the virtues of:

Decisiveness	The quality of character inclining one to act with such efficaciousness and resoluteness that there is no doubt that action has been taken and that the action taken will accomplish its intended purpose.
Resoluteness	The quality of character marked by firm decisive determination.

Diligentness

The quality of character inclining one to accomplish something with constant, persistent, continued and attentive effort.

Today is forty days, which is five weeks and five days of the Omer.

Day 41

יְסוֹד שְׁבִיטוֹד

Yesod of Yesod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Yesod of Yesod.

I purge from within me,
 Any affinity I have,
 With the vices of Yesod of Yesod.
 I wash myself clean of:

Slothfulness	The quality of character which inclines one to be habitually lazy and move slowly when one knows that exertion or speed is essential.
Indolence	The state of being habitually idle or lazy because of a settled dislike of movement or activity.
Languidness	The quality of character which inclines one to be sluggish, lacking force or quickness of movement.
Lassitude	A state of weariness with disinclination to exertion.
Laziness	The quality of character which inclines one to be indisposed to exertion or activity; not energetic or vigorous, indolent, or slothful.
Lethargy	The state of being which is slow in actions, responses or movements due to a deficiency in motivation or alertness or due to an excess of laziness, indifference or temperamental apathy.
Sluggishness	The quality of being abnormally slow in functioning, acting, moving or responding to stimulation; torpid, indolent, or lethargic.
Torpidity	The quality of being mentally sluggish, having loss of power of feeling and of exertion.

And I open myself to the virtues of:

Vigorousness	The quality of character inclining one to intense action which is full of energy and force.
Activeness	The quality of doing and producing in an energetic and vigorous way.
Energeticness	The quality of action which makes the action forceful, powerful, and vigorous.
Indefatigableness	The quality of character providing one with such strength and energy that one never tires out and yields to fatigue.
Tirelessness	The quality of character marked by being full of energy; not easily exhausted or fatigued.

Today is forty-one days, which is five weeks and six days of the Omer.

Day 42

מַלְכוּת שְׁבִיטוֹד

Malchut of Yesod

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Malchut of Yesod.

I purge from within me,
 Any affinity I have,
 With the vices of Malchut of Yesod.
 I wash myself clean of:

Disorderliness	The quality of character which inclines one to live in an environment that is chaotic, cluttered, or in disarray.
Sloppiness	The quality of character which inclines one to be untidy and messy, to be careless, slipshod, and unordered.
Slovenliness	The quality of being habitually negligent about one's appearance and neatness.
Uncleanliness	The quality of character which inclines one to live in an environment that is dirty and filthy.
Unkemptness	The quality of character which inclines one to be deficient in order or neatness; keeping oneself neglected or untidy.
Untidiness	The quality of character which inclines one not to have a neat appearance and not to be well ordered in one's habits, one's manner, and in one's environment.

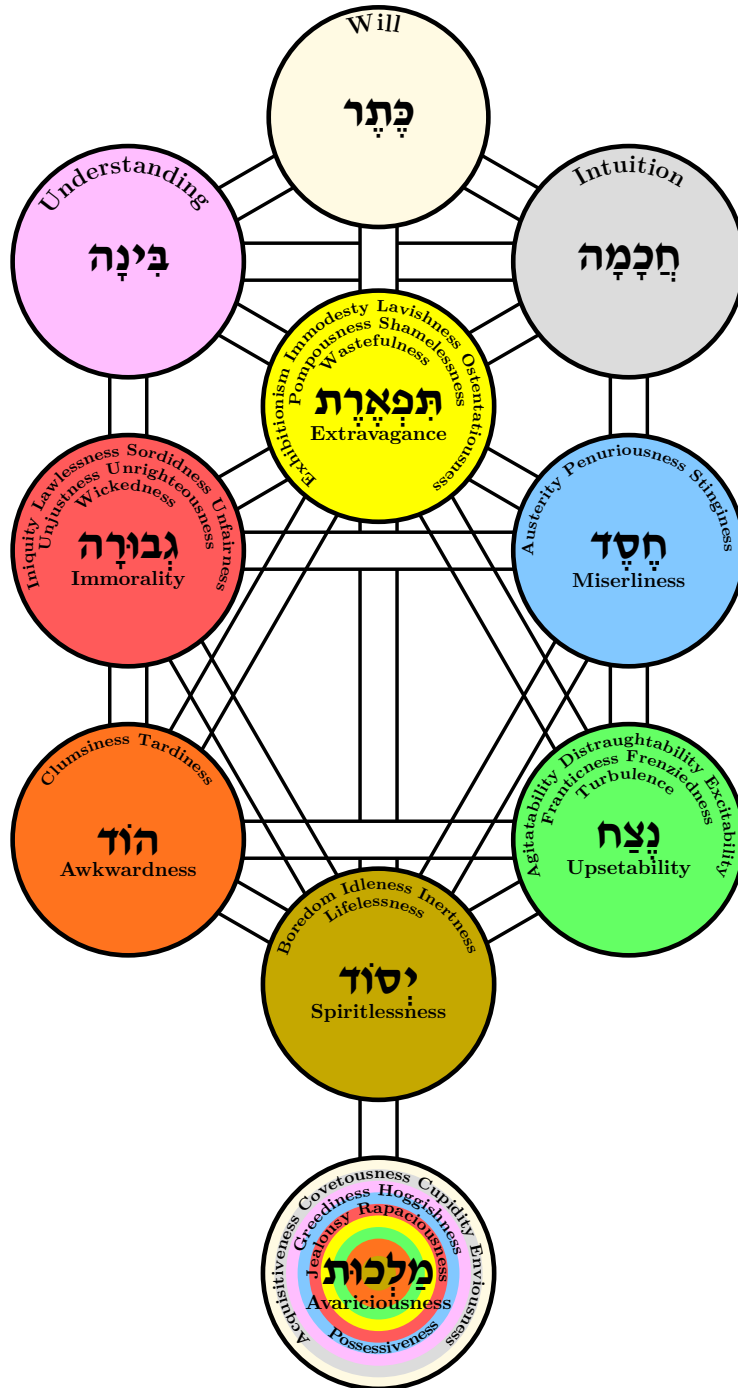
And I open myself to the virtues of:

Thoroughness	The quality of character inclining one to carry out what one is doing in a masterly and complete manner, with full attention to all details.
Impeccableness	The quality of character inclining one to faultlessly execute all that one does.

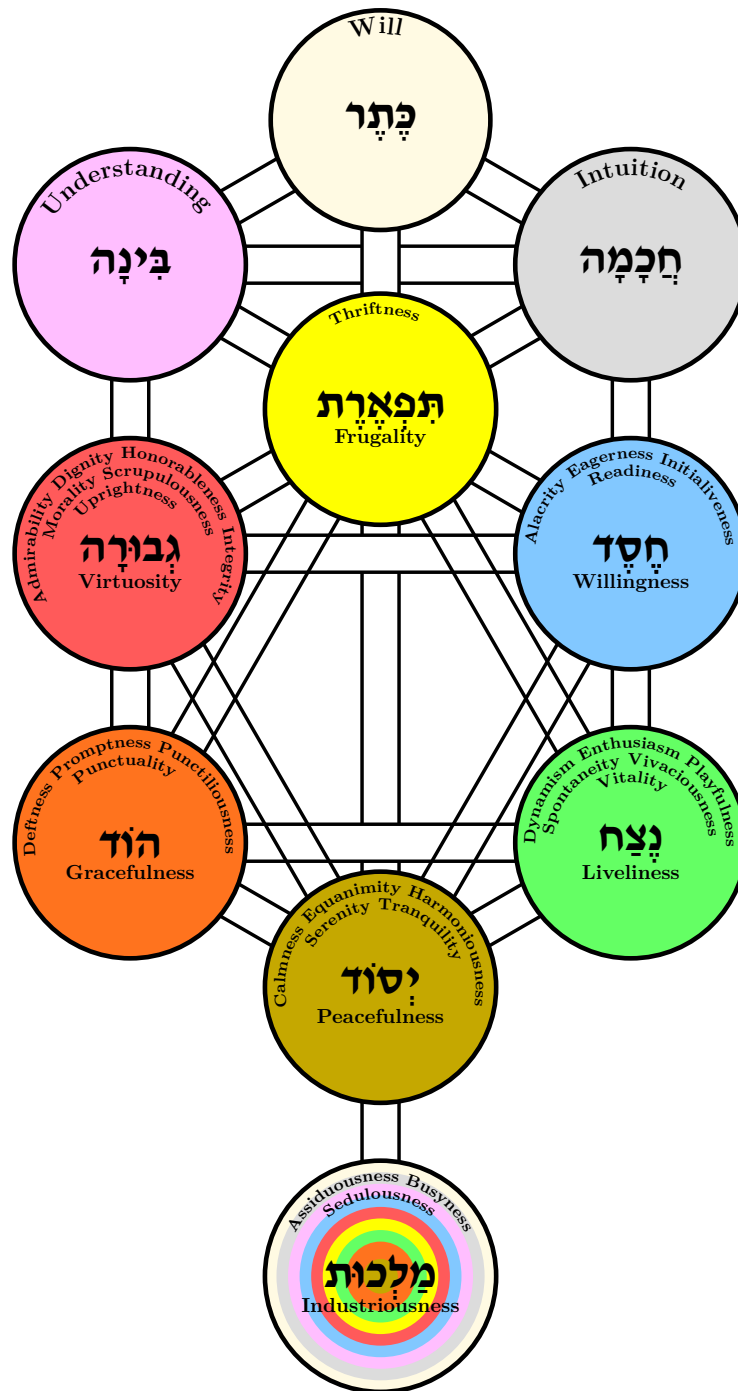
- Methodicalness** The quality of character inclining one to have logical plans indicating a definite order of action or consideration from beginning to end.
- Meticulousness** The quality of character inclining one to be extremely careful in paying attention to details.
- Scrupulousness** The quality of character of having strict regard to one's principals and inclining one to do things carefully with conscientious attention paid to detail.
- Systematicness** The quality of approaching situations with a thorough extensive plan together with a methodical regularity of action in carrying out the plan.

Today is forty-two days, which is six weeks of the Omer.

Malchut Tree of Death With Vices



Malchut Tree of Life With Virtues



Day 43

חֶסֶד שְׁבַמְלָכוֹת

Chesed of Malchut

May it be your will,
 Lord, our God, and God of our fathers,
 That the omer which I count today,
 Remove any restriction,
 Blocking the flow of your Divine Light,
 Through the Sefirah of Chesed of Malchut.

I purge from within me,
 Any affinity I have,
 With the vices of Chesed of Malchut.
 I wash myself clean of:

Miserliness	The quality of character which inclines one to live miserably in order to hoard wealth; saving and hoarding avariciously.
Austerity	The quality of character which is severely simple or temperate; severe self-restraint.
Penuriousness	The quality of character which inclines one to act with extreme stinting stinginess.
Stinginess	The quality of character which inclines one to be sparing or scant in giving and to be unwilling to share with others.

And I open myself to the virtues of:

Willingness	The quality of character inclining one to be favorably disposed, and ready to act and respond, without reluctance.
Alacrity	The quality of character inclining one to be willing, eager, and prompt to respond in a cheerful way.
Eagerness	The quality of character inclining one to be ready to take action with enthusiasm, strong interest and desire.
Initiativeness	The quality of character inclining one to be ready and take steps which lead to action.
Readiness	The quality of character marked by being mentally and physically prepared and willing to do what needs to be done.

Today is forty-three days, which is six weeks and one day of the Omer.

Day 44

גְבוּרָה שְׁבִמְלָכוֹת

Gevurah of Malchut

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Gevurah of Malchut.

I purge from within me,
Any affinity I have,
With the vices of Gevurah of Malchut.
I wash myself clean of:

Immorality	The quality of character which inclines one to violate the standards of good and right conduct or the standards of duty and obligation.
Iniquity	The quality of character which inclines one to behavior which deviates from the right, which is wrong, grossly unjust, wicked, or sinful.
Lawlessness	The quality of character which inclines one to be not regulated by or in conformance with the binding customs or practices of a community or the rules of conduct or actions formally prescribed to be binding in the community.
Sordidness	The quality of character, motivated by selfishness, having base or vile motives.
Unfairness	The quality of character which inclines one to show partiality, prejudice, or favoritism.
Unjustness	The quality of character which inclines one to be not fair or to engage in illegitimate action.
Unrighteousness	The quality of character which inclines one to be wicked or sinful.
Wickedness	The state of manifesting moral depravity, of manifesting evil in principle or practice.

And I open myself to the virtues of:

Virtuosity	The quality of character inclining one to have moral excellence, to have a good and righteous character, to be upright and ethical in deed, and to be worthwhile and substantial.
Admirability	The quality of character inclining one to be excellent and praiseworthy; exciting approval, reverence, or affection.
Dignity	The quality of character inclining one to conduct oneself with self respect.
Honorableness	The quality of character inclining one to act with such noble intentions, high principles, dignity, and distinction that others are naturally respectful.
Integrity	The quality of character inclining one to act in a way that always adheres to an accepted code of standards.
Morality	The quality of character inclining one's thought, speech and action to be in accordance with ideals of right human conduct.
Scrupulousness	The quality of character of having strict regard to one's principals and inclining one to do things carefully with conscientious attention paid to detail.
Uprightness	The quality of character inclining one to have strong moral rectitude.

Today is forty-four days, which is six weeks and two days of the Omer.

Day 45

תְּפִאֶרֶת שְׁבַמְלָכוֹת

Tiferet of Malchut

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Tiferet of Malchut.

I purge from within me,
Any affinity I have,
With the vices of Tiferet of Malchut.
I wash myself clean of:

Extravagance	The quality of character that inclines one to surround oneself in material excesses exceeding the limits of reason and necessity.
Exhibitionism	The quality of character marked by behavior which attracts attention to oneself.
Immodesty	The quality of character which inclines one to indecent shameless behavior.
Lavishness	The quality of character which inclines one to be spending or bestowing profusely.
Ostentatiousness	The quality of character which inclines one to indulge in excessive, conspicuous, and pretentious display.
Pompousness	The quality of character which inclines one to ostentatiously exhibit assumed stateliness and self importance.
Shamelessness	The quality of character which inclines one to be insensible to disgrace and to engage in impudent, immodest, and brazen behavior, without any sense of pride or decency.
Wastefulness	The quality of character which does not care when resources become dissipated by being inefficiently used, and so is prone to use resources inefficiently and carelessly.

And I open myself to the virtues of:

- Frugality** The quality of character inclining one to have economy in the spending of one's resources.
- Thriftiness** The quality of character inclining one to carefully manage, preserve, and use all of one's resources.

Today is forty-five days, which is six weeks and three days of the Omer.

Day 46

נֶצַח שְׁבַמְלָכוֹת

Netzach of Malchut

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Netzach of Malchut.

I purge from within me,
Any affinity I have,
With the vices of Netzach of Malchut.
I wash myself clean of:

Upsetability	The quality of character which inclines one to easily become emotionally tumultuous.
Agitatability	The quality of character which inclines one to become easily disturbed or excited emotionally.
Distraughtability	The quality of character which inclines one to become easily bewildered, mentally confused, or distracted.
Excitability	The quality of character which inclines one to become easily aroused in a tumultuous emotional manner.
Franticness	The quality of character which inclines one to be in a state wild with excitement, passion, fear, pain, or frenziedness.
Frenziedness	The quality of character which inclines one to easily become deeply mentally agitated.
Turbulence	The quality of character which inclines one to become violently disordered emotionally.

And I open myself to the virtues of:

Liveliness	The quality of character inclining one to be full of life and vital energy; active and vigorous.
Dynamism	The quality of character inclining one to project power, force, and vitality in whatever one is doing.

Enthusiasm	The quality of character inclining one to feel an intense earnest, fervent eager and inspiring interest in some activity or thing.
Playfulness	The quality of character inclining one to function spontaneously, freely, pleasantly and happily.
Spontaneity	The quality of character inclining one to act freely without external constraint, not contrived or manipulated.
Vitality	The quality of character inclining one to renew and refresh oneself in healthy living and developing.
Vivaciousness	The quality of character inclining one to be quick and lively.

Today is forty-six days, which is six weeks and four days of the Omer.

Day 47

הוֹד שְׁבַמְלָכוֹת

Hod of Malchut

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Hod of Malchut.

I purge from within me,
Any affinity I have,
With the vices of Hod of Malchut.
I wash myself clean of:

- | | |
|--------------------|--|
| Awkwardness | The embarrassing expression of character which lacks ease or grace and is not in the right proportions or harmony. |
| Clumsiness | The quality of action which is awkward and ungainly, lacking dexterity, nimbleness, or grace. |
| Tardiness | The quality of character which inclines one to move slowly, be sloppy with time, and therefore be late or have things done late. |

And I open myself to the virtues of:

- | | |
|------------------------|---|
| Gracefulness | The quality of consistent elegance or beauty in form, manner, movement, or speech with gentle actions having proper propriety. |
| Deftness | The quality of character inclining one to be dexterous, nimble, and skillful in accomplishing a task involving use of body or hands. |
| Promptness | The quality of character marked by being ready and quick to act as the occasion demands; readily doing things in a timely and rapid manner. |
| Punctuality | The quality of character inclining one to be prompt and on time to any scheduled appointment or event. |
| Punctiliousness | The quality of character inclining one to devote careful attention to the observance of formalities, amenities, conduct, or action. |

Today is forty-seven days, which is six weeks and five days of the Omer.

Day 48

יְסוּד שְׁבִמְלָכוֹת

Yesod of Malchut

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Yesod of Malchut.

I purge from within me,
Any affinity I have,
With the vices of Yesod of Malchut.
I wash myself clean of:

Spiritlessness	The state of being lacking in energy, ardor, vivacity, enthusiasm, courage, and lacking in a sense of well-being.
Boredom	The state of being uninterested by anything, of being wearied by what one perceives to be dullness, repetition, or monotony.
Idleness	A state of being not occupied and doing nothing, or a state of being occupied or doing but accomplishing nothing useful or beneficial.
Inertness	A state of being destitute of the inherent power to move or to be active.
Lifelessness	The state of being wanting in energy, power, vigor, or spirit.

And I open myself to the virtues of:

Peacefulness	The quality of character inclining one to be internally tranquil and harmonious, untroubled by external conflict, agitation, or commotion.
Calmness	The quality of character marked by an ability to face situations with harmony, an inside quiet, tranquility, and singleness of purpose, thereby permitting the attention to completely focus on and accomplish what has to be done.
Equanimity	The quality of character inclining one to be balanced and not easily disturbed or perturbed even while under stress.

- Harmoniousness** The quality of character inclining one to feel and act in congenial agreement with others.
- Serenity** The quality of character marked by utter calm and unruffled repose, completely without turbulent feelings.
- Tranquility** The quality of character marked by a lack of agitation, tension, and anxiety in mind or in spirit.

Today is forty-eight days, which is six weeks and six days of the Omer.

Day 49

מַלְכוּת שְׁבַמְלָכוֹת

Malchut of Malchut

May it be your will,
Lord, our God, and God of our fathers,
That the omer which I count today,
Remove any restriction,
Blocking the flow of your Divine Light,
Through the Sefirah of Malchut of Malchut.

I purge from within me,
Any affinity I have,
With the vices of Malchut of Malchut.
I wash myself clean of:

Avariciousness	The quality of character inclining one to have an excessive and insatiable desire or passion for wealth, riches, or gain; cupidity, greediness.
Acquisitiveness	The quality of character inclining one to have strong desires of acquiring and possessing money or anything of value.
Covetousness	The quality of character inclining one to have a longing for possessing that which belongs to another.
Cupidity	The quality of character inclining one to have an inordinate, intense and compelling desire for wealth, money, or possessions.
Enviousness	Grudging or coveting another's possession, with the stress on coveting rather than the desire to take for one's own the other's possession.
Greediness	The quality of character inclining one to be selfish and to be wanting or desiring more than one's share of anything thought to be of value.
Hoggishness	The quality of character which inclines one to be dominating or controlling the use of something which is shared. The quality of eating like a hog, of taking the most of, and refusing to share.
Jealousy	The quality of character which inclines one to grudge or covet another's desirable possession and at the same time be intolerant to the other having the possession.

Possessiveness The quality of character which inclines one to desire to control and own things considered to be of value.

Rapaciousness The quality of character inclining one to have an inordinate desire to seize things considered to be of value.

And I open myself to the virtues of:

Industriousness The quality of character inclining one to work energetically and devotedly.

Assiduousness The quality of character inclining one to work diligently with careful, persistent, and unremitting attentiveness.

Busyness The quality of character inclining one to be always engaged in productive doing.

Sedulousness The quality of being diligent in application or attention.

Today is forty-nine days, which is seven weeks of the Omer.