

# ספירת העומר The Counting of the Omer

## Third Week: Splendor — תִּפְאֶרֶת (*Tiferet*)

*Tiferet*, which literally means “splendor,” is associated with harmony and balance—specifically, a balance among ideas, values, and qualities that appear to be conflicting. This suggests that we are at our best when the various impulses within us, and the competing demands made upon us, are in balance—for example, when play and seriousness each have their place in our lives, when we practice both self-care and care for others, and when a sense of mission is mediated by a realistic appraisal of the world as it is. The Kabbalists thought that the essential balance needed in our lives was that between the aspects associated with the first two weeks—love and judgment. Love needs to know how to be mediated by proper judgment, and judgment without love is hurtful and dangerous. The Kabbalists also associated *tiferet* with *emet*, truth, reflecting their understanding that deep truths emerge from the harmonizing of seemingly incompatible values and perspectives.

שָׁמְעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְנָסֵת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר: עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד—עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת הַסְּדִים.

Simon the Righteous was one of the last surviving members of the Great Assembly. He taught: The world stands on three things—on Torah, on worship, and on good deeds.

—Pirkei Avot 1:2

רַבִּי אוֹמֵר: אֵיזוֹ הִיא דֶרֶךְ יִשְׂרָאֵל שְׂיִבּוֹר לּוֹ הָאָדָם? כָּל־שֶׁהִיא תִּפְאֶרֶת לְעוֹשֶׂהוּ וְתִפְאֶרֶת לּוֹ מִן הָאָדָם.

Rabbi [Judah] taught: What is the right path, that a person should choose? One that brings glory to the Creator and one that everyone acknowledges about you as glorious.

—Pirkei Avot 2:1

*From the second night of Pesah until the night before Shavuot, we count the omer. We rise.*

I am about to fulfill the mitzvah of counting the *omer*, as it is written in the Torah:

“You shall count from the eve of the second day of Pesah, when an *omer* of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days.” Leviticus 23:15–16

*Barukh atah ADONAI*, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to count the *omer*.

*Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al s'firat ha-omer.*

הַנְּבִי מוֹכֵן\מוֹכֵנָה וּמְזוּמָן\וּמְזוּמְנָת לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֵר כְּמוֹ שְׂפָתוֹב בְּתוֹרָה:

וּסְפִרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָתְכֶם אֶת־עֹמֶר הַתְּנוּפָה, שִׁבְעַ שַׁבָּתוֹת תְּמִימַת תְּהִיֵּינָה. עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם. וִיקְרָא כַּב: טו-טז

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.

*On the FIRST DAY OF ROSH HODESH OF IYAR, NISAN 30:*

הַיּוֹם הַחֲמִשָּׁה עָשָׂר יוֹם, שָׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.  
Today is 15 days—two weeks and one day—of the *omer*.  
Hayom ḥamishah asar yom, she-hem sh'nei shavuot v'yom ehad la-omer.

*On the SECOND DAY OF ROSH HODESH OF IYAR, IYAR 1:*

הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם, שָׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֶר.  
Today is 16 days—two weeks and two days—of the *omer*.  
Hayom shishah asar yom, she-hem sh'nei shavuot u-shnei yamim la-omer.

*On IYAR 2 (YOM HA-ZIKARON, if Tuesday night):*

הַיּוֹם שִׁבְעָה עָשָׂר יוֹם, שָׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים לְעֹמֶר.  
Today is 17 days—two weeks and three days—of the *omer*.  
Hayom shivah asar yom, she-hem sh'nei shavuot u-shloshah yamim la-omer.

*On IYAR 3 (YOM HA-ZIKARON, if Tuesday night; YOM HA-ATZMA-UT, if Wednesday night):*

הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם, שָׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.  
Today is 18 days—two weeks and four days—of the *omer*.  
Hayom sh'monah asar yom, she-hem sh'nei shavuot v'arba-ah yamim la-omer.

*On IYAR 4 (YOM HA-ZIKARON, if Monday night or Tuesday night; YOM HA-ATZMA-UT, if Wednesday night):*

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם, שָׁהֵם שְׁנֵי שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.  
Today is 19 days—two weeks and five days—of the *omer*.  
Hayom tishah asar yom, she-hem sh'nei shavuot va-ḥamishah yamim la-omer.

*On IYAR 5 (YOM HA-ZIKARON, if Sunday night; YOM HA-ATZMA-UT, if not Sunday night, Thursday night, Friday night, or Saturday night):*

הַיּוֹם עָשָׂרִים יוֹם, שָׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לְעֹמֶר.  
Today is 20 days—two weeks and six days—of the *omer*.  
Hayom esrim yom, she-hem sh'nei shavuot v'shishah yamim la-omer.

*On IYAR 6 (YOM HA-ATZMA-UT, if Monday night):*

הַיּוֹם אֶחָד וְעָשָׂרִים יוֹם, שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר.  
Today is 21 days—three weeks—of the *omer*.  
Hayom ehad v'esrim yom, she-hem sh'loshah shavuot la-omer.