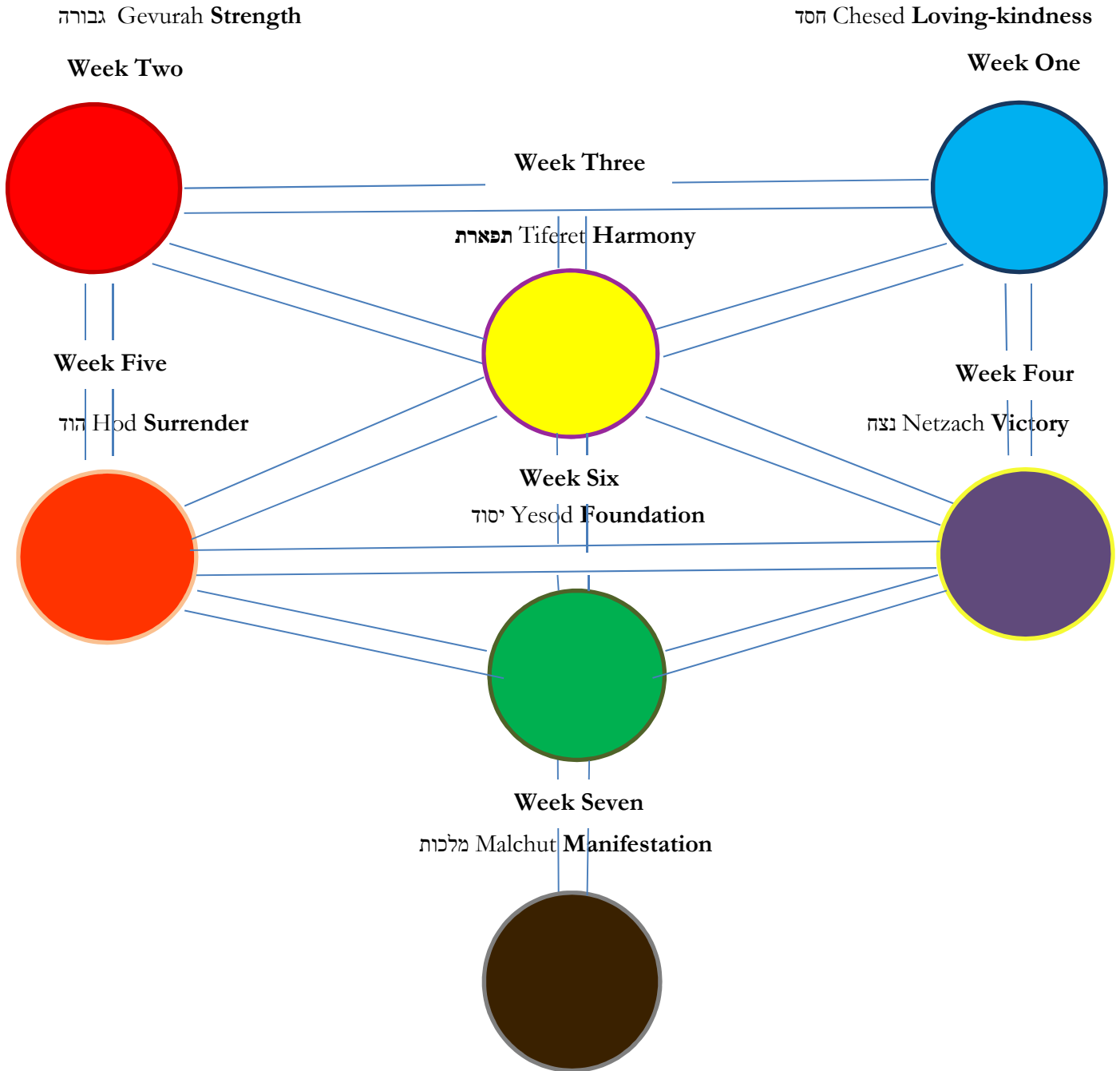


# A Fifty Day Count: The Seven Weeks Connected to the Seven (lower) Sefirot of the Tree of Life



## The basics of the 49 day count

1. We will be counting 49 days (7 weeks plus an additional day—the 50<sup>th</sup>—which is the holiday of Shavuot). The count this year begins on April 11<sup>th</sup> at night—as the “day” begins at night—so Day 1 corresponds this year to April 12<sup>th</sup>. (see the Calendar for this year).
2. This count is a recount and a new count. It recounts the process of the Hebrew slaves leaving Egypt and journeying 49 days in the desert—moving from slavery to freedom. It is a new count for each of us every year to expose, examine and express freedom from whatever limits or enslaves us.
4. If you miss a day get back into the count the next day—say you missed day 5 then the next night (or day) you count day 6. As far as the intention goes you do have to catch up (catch on to the prior intention and add it to the present intention).
5. Each week of the count has a theme. This idea is an innovation of the Kabbalists but has been widely accepted into Jewish tradition as it appears in most prayer books. The theme of each week corresponds to different aspects of the Tree of Life (the seven ‘lower’ sefirot).

### They are in order:

First week: Chesed—loving kindness and expansiveness

Second week: Gevurah- strength and setting limits (focus)

Third week: Tiferet-harmony and creating a plan

Fourth week: Netzach-victory and overcoming obstacles

Fifth week: Hod-surrender and accepting limits

Sixth week: Yesod-foundation and telling one’s truth

Seventh week: Malchut-kingdom and manifestation or expression

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

## **Outline for the 49 day count as a 7 week course toward action**

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

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

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

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

**Week five-Hod:** Acknowledging one's own limitations and accepting the challenges that affect change.

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

**Week seven-Malchut:** Manifesting the change.

### **What now?**

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

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

## **Week 1 Chesed:**

### **Day 1: Chesed in Chesed**

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

### **Day 2: Gevurah in Chesed**

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

### **Day 3: Tiferet in Chesed**

What are my preliminary thoughts about a change in my behavior, identity or taking on something new? Is this truly emerging out of love? While the change may not feel harmonious to others, the real litmus test is how harmonious does it feel to your sense of love. Comfort is not the key here, rather a sense of fit—is this growth for me!

### **Day 4: Netzach in Chesed**

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

### **Day 5: Hod in Chesed**

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

### **Day 6: Yesod in Chesed**

Yesod, as you will see throughout this process, is that day in the process which we reflect on the truth of our assertions—are we being authentic or are we distorting the truth we are trying to reveal?

This week you must reflect on the veracity of the change you want to implement—is it in truth growth that comes from love?

### **Day 7: Malchut in Chesed**

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