



The Sefirah period connects the Festival of Passover with the Festival of Shavuot. We begin counting the days of the Omer from the second night of the Festival of Passover which commemorates the exodus from Egypt when we were liberated from slavery and continue to count for forty-nine days. The 50th night commences the Festival of Shavuot when we re-live the giving and receiving of our Holy Torah. The purpose of counting or measuring any quantity is to ascertain the exact number or measure of a certain thing. The quantity of which is variable. A census of the population for example is taken from time to time since the population can either increase or decrease and we want to ascertain its progress. Similarly statistics are kept for various factors, conditions, etc. Were such factors stationary and unchangeable or were they uncontrollable, there would be no real purpose served in going over such statistics periodically. Time is something over which man has no control or influence one time just marches on and we can neither slow its march nor speed it up. Nor can we make an hour last more or less than sixty minutes. From this point of view the idea of Sefirah would seem incomprehensible, moreover even where things of variable quantity are concerned, the idea of counting or measuring signifies importance. We were not merely satisfied with an estimate or general appraisal, but wish to establish the exact number of units.

We have said that unlike most other things which are changeable in quantity, time is unchangeable and beyond our control. But this is true only superficially, actually time holds out for us possibilities which do not exist in other things, for while man's influence over things under his control is limited, his influence over time is in a sense unlimited. Time is like a "vessel" which is highly elastic and with an infinite absorptive capacity. It has the power of expanding or contracting depending on how much or little we put into it. We can fill our time with unlimited content or waste it away and the very same unit of time may mean an infinity to one or shrink to nothingness for another. Its true measure varies in direct proportion to what is achieved in it.

Herein lies the special significance of Sefirah - of counting the days to the time of receiving the Torah on Sinai. For the Torah "whose measure is longer than the earth and broader than the ocean" containing the infinite wisdom of G-d was given to finite beings, men limited to a life-span of short duration of "three-score years and ten, or if in strength, four-score years" at most his days shall be one-hundred-and-twenty years. Can a being so limited in time do justice to such an unlimited gift? Can a finite being like man have any grasp of the infinite Torah?

That is why in preparation for receiving the Torah we are commanded to count the days to relay the importance and the significance of time. It is thereby emphasized that although we cannot alter the flow of time either by stretching it or by retracting it, this is only superficially. In reality each particle of time even a day gives us almost infinite possibilities therefore although human life is limited on this earth to a certain number of years, one is not limited in ones possibilities of using them to accomplish as much as it would take others many, many years. Although formally, time is fixed and can only be measured but not influenced, nevertheless if it is measured in terms of its content and our accomplishments in the sphere of our infinite and eternal Torah and Mitzvot we are able not only to "stretch" time but even to turn it into infinity and eternity. In other words we can transfer and elevate our own time beyond and above time. This in essence is the significance of Sefirah, the Counting of the days to the Festival Shavuot as a preparation for receiving our Holy Torah.



## SOME LAWS CONCERNING THE SFIRAH PERIOD

Unfortunately the Sefirah period has become a semi-mourning period because 24,000 students of Rabbi Akiva died during this time. There are different opinions of exactly what date to what date is the mourning period. Please consult your local Rabbi for your particular custom.

### We may not:

1. Shave and cut hair
2. Listen to music
3. Have weddings
4. Have Simchas with music
5. Some people have the custom not to purchase new garments

### THE LAWS OF COUNTING THE SEFIRA

- a. It is a mitzvah to COUNT the SEFIRAH each evening starting from the second night of Passover culminating forty-nine days later.
- b. Should one have missed out a twenty-four hour period without counting, one may continue to count the Sefirah each day but WITHOUT the Blessing.
- c. Should one have to count the Sefirah without a Blessing, he should request that someone who is still counting with the Bracha, make the Blessing outloud so that he can answer Amen and then count accordingly.
- d. Once one remembers before sunset the next day to count Sefira, one counts THAT day WITHOUT a Blessing and continues the following days WITH a Blessing.
- e. Should someone request which day of Sefira is going to be counted that evening, one should respond by giving them the day of Sefira that was counted the day before (i.e. yesterday was 32). This would avoid him from having counted the Sefira by giving this information out.
- f. Should one hear someone make a Bracha on Sefiras Ha'Omer before one has counted, he may answer Amen. He should however have in mind that when he is answering Amen, he is not included in this Bracha of counting and may count later on with his own Bracha.

## COUNTING THE SFIRAH PERIOD

"The counting of Sefira which commences on the 2nd evening of Pesach (April. 13th), takes place 7 complete weeks prior to Shavuot. The count takes place after nightfall for the following day. One recites the Bracha in the evening. Should one have forgotten to count in the evening, one may count all day without a Bracha. One then resumes counting the next evening with a Bracha. Should one have forgotten the entire day, one continues to count the correct number without a Bracha for the remainder of the Sefirat Ha'Omer."

Pendant la Sefira, à partir du deuxième jour de Pessa'h, nous comptons les jours, pendant sept semaines jusqu'à Chavou'ot. Puisque les jours du calendrier juif débutent au coucher du soleil, et qu'il faut faire le compte tandis que le jour commence, le compte du Omer, cette année, débute le deuxième soir de Pessa'h (le 13 avril). Si on a oublié de faire le compte un soir, on peut compter, au moment où on s'en souvient, mais sans faire la prière. On peut alors continuer le compte, avec la prière au cours de la prochaine soirée. Si par contre, on a oublié pendant une journée entière, on peut continuer le compte au nombre approprié de la journée où on se souvient, mais on ne peut faire la prière pour le reste de la période de Sefira.



ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצותו וצונו על ספירת העומר.  
הרחמן הוא יחזיר לנו עבודת בית המקדש במקומה במהרה בימינו אמן סלה.

CHECK OFF

1

**Tuesday night, March 30, 2010**  
Today is one day of the Omer.  
היום יום אחד לעמר

2

**Wednesday night, March 31, 2010**  
Today is two days of the Omer.  
היום שני ימים לעמר

3

**Thursday night, April 1, 2010**  
Today is three days of the Omer.  
היום שלשה ימים לעמר

4

**Friday night, April 2, 2010**  
Today is four days of the Omer.  
היום ארבעה ימים לעמר

5

**Shabbat night, April 3, 2010**  
Today is five days of the Omer.  
היום חמשה ימים לעמר

6

**Sunday night, April 4, 2010**  
Today is six days of the Omer.  
היום ששה ימים לעמר

7

**Monday night, April 5, 2010**  
Today is seven days, which is one week of the Omer.  
היום שבועה ימים לשהם  
שבוע אחד לעמר



CHECK OFF

8

**Tuesday night, April 6, 2010**  
Today is eight days, which is one week and one day of the Omer.  
היום שמונה ימים לשהם  
שבוע אחד ויום אחד לעמר

9

**Wednesday night, April 7, 2010**  
Today is nine days, which is one week and two days of the Omer.  
היום תשעה ימים לשהם  
שבוע אחד ושני ימים לעמר

10

**Thursday night, April 8, 2010**  
Today is ten days, which is one week and three days of the Omer.  
היום עשרה ימים לשהם  
שבוע אחד ושלושה ימים לעמר

11

**Friday night, April 9, 2010**  
Today is eleven days, which is one week and four days of the Omer.  
היום אחד עשר יום לשהם  
שבוע אחד וארבעה ימים לעמר

12

**Shabbat night, April 10, 2010**  
Today is twelve days, which is one week and five days of the Omer.  
היום שנים עשר יום לשהם  
שבוע אחד וחמשה ימים לעמר

13

**Sunday night, April 11, 2010**  
Today is thirteen days, which is one week and six days of the Omer.  
היום שלשה עשר יום לשהם  
שבוע אחד וששה ימים לעמר



14

**Monday night, April 12, 2010**  
Today is fourteen days, which is two weeks of the Omer.

היום ארבעה עשר יום שהם  
שני שבועות לעמר

15

**Tuesday night, April 13, 2010**  
Today is fifteen days, which is two weeks and one day of the Omer.

היום חמשה עשר יום שהם  
שני שבועות ויום אחד לעמר

16

**Wednesday night, April 14, 2010**  
Today is sixteen days, which is two weeks and two days of the Omer.

היום ששה עשר יום שהם  
שני שבועות ושני ימים לעמר

17

**Thursday night, April 15, 2010**  
Today is seventeen days, which is two weeks and three days of the Omer.

היום שבעה עשר יום שהם  
שני שבועות ושלושה ימים לעמר

18

**Friday night, April 16, 2010**  
Today is eighteen days, which is two weeks and four days of the Omer.

היום שמונה עשר יום שהם  
שני שבועות וארבעה ימים לעמר

19

**Shabbat night, April 17, 2010**  
Today is nineteen days, which is two weeks and five days of the Omer.

היום תשעה עשר יום שהם  
שני שבועות וחמשה ימים לעמר

20

**Sunday night, April 18, 2010**  
Today is twenty days, which is two weeks and six days of the Omer.

היום עשרים יום שהם  
שני שבועות וששה ימים לעמר

21

**Monday night, April 19, 2010**  
Today is twenty-one days, which is three weeks of the Omer.

היום אחד ועשרים יום  
שהם שלשה שבועות לעמר

22

**Tuesday night, April 20, 2010**  
Today is twenty-two days, which is three weeks and one day of the Omer.

היום שנים ועשרים יום שהם  
שלשה שבועות ויום אחד לעמר

23

**Wednesday night, April 21, 2010**  
Today is twenty-three days, which is three weeks and two days of the Omer.

היום שלשה ועשרים יום שהם  
שלשה שבועות ושני ימים לעמר

24

**Thursday night, April 22, 2010**  
Today is twenty-four days, which is three weeks and three days of the Omer.

היום ארבעה ועשרים יום שהם  
שלשה שבועות ושלושה ימים לעמר

25

**Friday night, April 23, 2010**  
Today is twenty-five days, which is three weeks and four days of the Omer.

היום חמשה ועשרים יום שהם  
שלשה שבועות וארבעה ימים לעמר



26

**Shabbat night, April 24, 2010**

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

היום ששה ועשרים יום שהם  
שלושה שבועות וחמשה ימים לעמר

27

**Sunday night, April 25, 2010**

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

היום שבעה ועשרים יום שהם  
שלושה שבועות וששה ימים לעמר

28

**Monday night, April 26, 2010**

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

היום שמונה ועשרים יום  
שהם ארבעה שבועות לעמר

29

**Tuesday night, April 27, 2010**

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

היום תשעה ועשרים יום שהם  
ארבעה שבועות ויום אחד לעמר

30

**Wednesday night, April 28, 2010**

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

היום שלשים יום שהם ארבעה  
שבועות ושני ימים לעמר

31

**Thursday night, April 29, 2010**

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

היום אחד ושלשים יום שהם  
ארבעה שבועות ושלושה ימים לעמר

32

**Friday night, April 30, 2010**

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

היום שנים ושלשים יום שהם  
ארבעה שבועות וארבעה ימים לעמר

33

**Shabbat night, May 1, 2010**

**Lag BaOmer**

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

היום שלושה ושלשים יום שהם  
ארבעה שבועות וחמשה ימים לעמר

34

**Sunday night, May 2, 2010**

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

היום ארבעה ושלשים יום שהם  
ארבעה שבועות וששה ימים לעמר

35

**Monday night, May 3, 2010**

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

היום חמשה ושלשים יום שהם  
חמשה שבועות לעמר

36

**Tuesday night, May 4, 2010**

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

היום ששה ושלשים יום שהם  
חמשה שבועות ויום אחד לעמר

37

**Wednesday night, May 5, 2010**

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

היום שבעה ושלשים יום שהם  
חמשה שבועות ושני ימים לעמר



38

**Thursday night, May 6, 2010**  
Today is thirty-eight days, which is five weeks and three days of the Omer.  
היום שלושה ימים שלוש שבועות ושלשה ימים לעמר

39

**Friday night, May 7, 2010**  
Today is thirty-nine days, which is five weeks and four days of the Omer.  
היום ארבעה ימים ארבעה שבועות ודבורה ימים לעמר

40

**Shabbat night, May 8, 2010**  
Today is forty days, which is five weeks and five days of the Omer.  
היום חמשה ימים חמשה שבועות וחמשה ימים לעמר

41

**Sunday night, May 9, 2010**  
Today is forty-one days, which is six weeks and six days of the Omer.  
היום אחד וארבעים ימים אחד וארבעים ימים לעמר

42

**Monday night, May 10, 2010**  
Today is forty-two days, which is six weeks of the Omer.  
היום שנים וארבעים ימים ששה שבועות לעמר

43

**Tuesday night, May 11, 2010**  
Today is forty-three days, which is seven weeks and one day of the Omer.  
היום שלשה וארבעים ימים שלשה שבועות ואחד יום לעמר

44

**Wednesday night, May 12, 2010**  
Today is forty-four days, which is six weeks and two days of the Omer.  
היום ארבעה וארבעים ימים ארבעה שבועות ושני ימים לעמר

45

**Thursday night, May 13, 2010**  
Today is forty-five days, which is six weeks and three days of the Omer.  
היום חמשה וארבעים ימים חמשה שבועות ושלשה ימים לעמר

46

**Friday night, May 14, 2010**  
Today is forty-six days, which is six weeks and four days of the Omer.  
היום ששה וארבעים ימים ששה שבועות וארבעה ימים לעמר

47

**Shabbat night, May 15, 2010**  
Today is forty-seven days, which is six weeks and five days of the Omer.  
היום שבעה וארבעים ימים ששה שבועות וחמשה ימים לעמר

48

**Sunday night, May 16, 2010**  
Today is forty-eight days, which is six weeks and six days of the Omer.  
היום שמונה וארבעים ימים ששה שבועות וששה ימים לעמר

49

**Monday night, May 17, 2010**  
Today is forty-nine days, which is seven weeks of the Omer.  
היום תשעה וארבעים ימים שבעה שבועות לעמר