

אברהם

קדש

נדר

בשר

חלב

יגלה

שקד



# Ana b'Koach

**אָנאַ בִּכּוֹאַךְ, גְּדֻלַּת יְמִינְךָ, תִּתִּיר צְרוּרָה.** CHESED  
 tz'urah      TATIR      YAMINECHA      GEDULAT      B'KOACH ANA  
 Bundle of troubles    untie    Your right arm    greatness of    by the strength, Please

**קַבֵּל רִנָּת, עַמֶּךָ שִׁגְבֵנוּ, טַהַרנוּ נוֹרָא.** GEVURAH  
 NORAH      TAHAREINU      SAGVENU      AMECHA      RINAT      KABEL  
 awesome one    purify us    strengthen us    Your people    prayer-song    accept

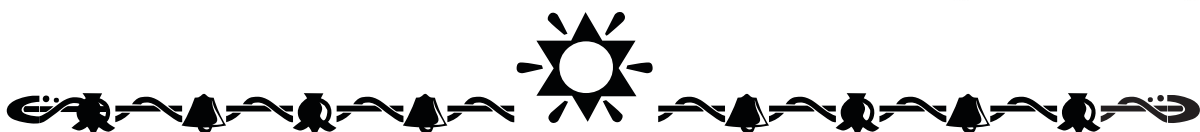
**נָא גִבּוֹר, דּוֹרְשֵׁי יְחִוּדְךָ, כְּבַבְת שְׁמֵרִם.** TIFERET  
 SHAMREM      K'VAVAT      YICHUD'CHA      DORSHE      GIBOR      NA  
 guard them    like the pupil of the eye    Your Oneness    those who seek    O Strong One Please

**בָּרַכְם טַהַרֵם, רַחֲמִם צְדָקָתְךָ, תָּמִיד גָּמְלֵם.** NETZACH  
 GAMLEM      TAMID      TZIDKATKA      RACHAMEM      TAHAREM      BARCHEM  
 reward them    always    your righteousness    show mercy    purify them    bless them

**חֲסִין קָדוֹשׁ, בְּרוּב טוֹבְךָ, נִהַל עֲדָתְךָ.** HOD  
 ADATECHA      NAHEL      TUV'CHA      B'ROV      KADOSH      CHASIN  
 Your congregation    guide    Your goodness    with the abundance    Holy One    Powerful One

**יְחִיד גֵּאָה, לְעַמֶּךָ פִּנְה, זֹכְרִי קְדוּשָׁתְךָ.** YESOD  
 KEDUSHATECHA      ZOCHREI      P'NEY      L'AM'CHA      GEY'EH      YACHID  
 Your holiness    remember    turn to    Your people    Exalted One    Unique One

**שׁוּעֵתֵנוּ קַבֵּל, וְשִׁמַּע צַעֲקֵתֵנוּ, יוֹדֵעַ תַּעֲלָמוֹת.** MALCHUT  
 TA'ALUMOT      YODEA      TZA'AKATEINU      USHMA      KABEL      SHAVATEINU  
 of mysteries    O Knower    our cry    and hear    accept    our entreaty



# אנא בכח

Counting each day of Ana B'Koach, we tell the story of the seven shepherds and shephardesses, and how that psychological state manifests in our lives. Each day is like a jewel in the crown of Hashem, as a spiritual aspect of the ultimate mystery, preparing us to receive the Torah.

Some people count the sefirah throughout the year in seven fifty day periods, the 365 day year, minus the holidays. Each word provides a tool to integrate this process into our own lives.

During Succot and Pesach-Shavuot we incorporate the sefirah into the Omer count and the waving of the lulav and etrog to enhance the pilgrimage experience, connecting the inner temple and the outer temple.

This is the Jewish centering prayer, providing a meditation to maintain equilibrium in a chaotic universe that is constantly disrupting balance. All systems tend to entropy, coldness and isolation. Ana B'Koach, in addition to preparing us to receive the Torah, works to build synergy, community, creativity and balance, as an antidote to the entropy.

The Torah's cautionary tales give us warnings about the pitfalls of families and people who lose their balance, giving in to anger, jealousy and hurt feelings. . The Mitzvot are guideposts that work in tandem with Ana B'Koach to provide direction towards a constructive and creative alternative.



Each word of Ana B'Koach is tailored to its day, providing a daily analysis with an objective look at subjective emotions. This process promotes growth towards spiritual and emotional maturity, in the face of life's confusion.

Sefirah means: count, book / tell, sapphire and sphere of light. Our emanations correspond to the divine emanations to create a complete sphere. Our spiritual work is to collaborate with Hashem in completing the spheres of light. Our development is the effort to match the Holy Emanations, by the image of "our menorah," meeting "Hashem's menorah," creating three spheres with Malchut in the center.

We move from the concrete act of counting to the intangible and undefinable aspect of divine energy.

The counting has an interpersonal focus, for establishing relationships that can hold the Torah. Each of the 49 words represents a particular trait of human relationship, giving us an opportunity to study and perfect that attribute. These 49 attributes synchronize us with the 49 divine traits.

Each of the seven sefirot represents an emotional or psychological attribute, and since a fully functional emotion is multi-dimensional, it includes within itself a blend of all seven.

In our world, discussions tend to be binary, with dualistic, black and white thinking, shutting down communication, creating isolation and coldness. The Ana B'Koach is a way to change "either/or" to "and," negotiating an agreement rather than a stand-off, synergy rather than entropy.

# אנא בכח



You Are Facing East

**Chesed**  
**חסד**  
Right hand pulling from the south, left on heart

**Gevurah**  
**גבורה**  
Right hand on heart, left pulling from the north

**Tiferet**  
**תפארת**  
Right pulling from the east, left on heart

**Netzach**  
**נצח**  
Right on right thigh, left pulling from the sky

**Hod**  
**הוד**  
Right pulling from earth, left on left thigh

**Yesod**  
**יסוד**  
Right over shoulder to west, left on navel, sunset into stiff neck

**Malchut**  
**מלכות**  
Both hands pulling into heart

**חסד**  
Chesed

Ana  
**אנא**

Qabel  
**קבל**

Na  
**נא**

Barchem  
**ברכם**

Chasin  
**חיסן**

Yachid  
**יחיד**

Shavatenu  
**שועתנו**

**גבורה**  
Gevurah

B'Koach  
**בכח**

Rinat  
**רנת**

Gibor  
**גבור**

Taharem  
**טהרם**

Kadosh  
**קדוש**

Gayeh  
**גאה**

Qabel  
**קבל**

**תפארת**  
Tiferet

Gedulat  
**גדלת**

Amecha  
**עמך**

Dorshe  
**דורשי**

Rachamem  
**רחמים**

B'rove  
**ברוב**

L'amecha  
**לעמך**

Ushma  
**ושמע**

**נצח**  
Netzach

Y'minecha  
**ימינך**

Sagveinu  
**שגבנו**

Yichudecha  
**יחודך**

Tzidkatcha  
**צדקתך**

Tuvecha  
**טובך**

P'nei  
**פנה**

Tza'akatenu  
**צעקתנו**

**הוד**  
Hod

Tatir  
**תתיר**

Taharenu  
**טהרנו**

K'vavat  
**כבבת**

Tamid  
**תמיד**

Nahel  
**נהל**

Zochrei  
**זוכרי**

Yodea  
**יודע**

**יסוד**  
Yesod

Tz'rura  
**צרורה**

Nora  
**נורא**

Shamrem  
**שמרם**

Gamlem  
**גמלם**

Adatecha  
**עדתך**

K'dushateha  
**קדשתך**

Ta'alumot  
**תעלמות**

**מלכות**  
Malchut

ABGYTTz  
**אב ג יתץ**

QRASTN  
**קר ע שט ן**

NGDYKS  
**נג ד יכ ש**

BTRTzTG  
**בט ר צת ג**

CKBTNA  
**חק ב טנ ע**

YGLPZK  
**יג ל פז ק**

SQUTzYT  
**שק ו צי ת**





You Are Facing East



Right hand pulling  
from the south,  
left on heart

# חסד

## Chesed

Abraham / Abigail

Right Arm

We ask the warm southern sun to fuel the love in our hearts to counter the natural egotism and self-focus of human nature.

## בכח

B'KOACH [in strength]

Gevurah of Chesed

Balances the "please" of Ana with the strength of Gevurah - Koach - to open up with firmness and definition.

## אנא

ANA [please]

Chesed of Chesed

The Holy Beggar, freely asking for help. We increase our own ability to give and receive like the tree, absorbing nutrients - oxygen and exporting our toxins - carbon dioxide.

## גדלות

GEDULAT [of the greatness]

Tiferet of Chesed

Opening with the greatness of vision, so one isn't miserly with their kindness.

TATIR [untie]

Hod of Chesed

Cutting ties that bind with gratitude, yielding and confession, in order to love with humility.

## תתיר

Y'MIN'CHA [your right arm]

Netzach of Chesed

Using the endurance that lies in the strength of your right arm to pursue love tenaciously.

## ימינך

## צרורה

Tz'rura [constrictions, anxieties, fears]

Yesod of Chesed

Make the intimacy of love expansive rather than narrow, because love can strangle people.

## אב ג יתץ

ABGYTTZ

Malchut of Chesed

How do we open space in our ego to make a vessel to receive love? The inner nobility from the Shabbat Queen opens the space for effective love.



You Are Facing East



Right hand on heart,  
left pulling from the north

# גבורה Gevurah

Isaac / Sarah  
Left Arm

We use the cold of the north to fuel our  
capacity to create healthy filters and  
boundaries.

RINAT [Songs and joy] **רנת**  
Gevurah of Gevurah

We use the structure of mitzvot like  
singing and Shabbat to transform all of  
our moods into joy.

T'shuva b'simcha - joyous learning  
from mistakes.

QABEL [receive] **קבל**  
Chesed of Gevurah

We build an empty vessel opening ego  
space to give and receive love, creating  
an interchange between God, ourselves  
and others.

Qabel starts Chesed of Gevurah on the  
path to Gevurah of Malchut - completing  
the receiving vessel.

**עמד**

AMECHA [of your people]  
Tiferet of Gevurah

Finding balance through involvement  
with community and nature prevents  
discipline from becoming anger  
and isolation.

TAHAREINU **טהרנו**  
[purify us]  
Hod of Gevurah

Yielding to a structured framework for  
our desires. We learn to yield like the  
earth does to build a channel that guides  
the water [our desire].

Turning the blockage of tumah into the  
flow of taharah.

**שגבנו**

SAGVEINU [strengthen us]  
Netzach of Gevurah

We draw tenacity from the sky, avoiding  
the anger and burnout of discipline.

**נורא**

NORA [Awesome]  
Yesod of Gevurah

The softening of discipline's rigidity,  
through the awe of intimate bonding.

We clarify and sweeten discipline from  
the mixture of light and dark in the  
awesome sunset.

**קרע שטן**

KRASTN  
Malchut of Gevurah

Discipline that leads to nobility. Shabbat,  
the most disciplined of all mitzvot, leads us  
to inner nobility.



You Are Facing East



Right pulling from the east,  
left on heart

# תפארת

## Tiferet

Jacob / Huldah

Heart

We use energy from the sunrise to  
balance beauty and truth.

GIBOR [Strength]  
Gevurah of Tiferet

גבור

Repeating the Gevurah of the second  
verse, RINAT, to bring discipline into  
Tiferet, balancing love and discipline.

NA [Please]

נא

Chesed of Tiferet

Repeating “please” from the first verse  
[Chesed of Chesed - ANA] opening a  
channel for love to enter Tiferet.

דורשי

DORSHE [Search]

Tiferet of Tiferet

Seeking a way to internalize beauty,  
balance and truth from the sunrise.

כבבת

K'VAVAT [Like the pupil of the eye]  
Hod of Tiferet

From the earth we learn that our  
differentiation is as precious and  
vulnerable as the pupil of our eye.

יחודך

YICHUDECHA [Your oneness]

Netzach of Tiferet

Looking to the sky to find tenacity in  
our balance, seeking our own  
differentiation as part of our search  
for G-d's unity.

שמרם

SHAMREM [Guard them]

Yesod of Tiferet

We draw from the sunset's confusion  
the necessity of carefully guarding the  
facets of our spiritual development,  
like the pupil of the eye.

שכידג

NGDYKS

Malchut of Tiferet

The shalom of Shabbat is the perfect vessel  
for us to receive the shalom of Hashem -  
the oneness above paralleling the  
oneness below.



You Are Facing East



Right on right thigh,  
left pulling from the sky

# נצה Netzach

Moshe / Deborah

Right Leg

We draw energy from the infinite sky to strengthen our tenacity. As we move to the lower part of our bodies, we invoke the birth process, our seeds becoming goals we nurture and wean.

TAHAREM [Purify them]

טהרם

Gevurah of Netzach

Purify our commitments and goals from tumah / blockage that makes them dysfunctional.

BARCHEM [Bless them]

ברכם

Chesed of Netzach

The Chesed / Kindness of a blessing strengthens our ability to persevere and stick with commitments, and to have tenacity tempered by love.

רחמים

RAHAMEM [Be womb-like to them]

Tiferet of Netzach

The right mix of discipline and love to make commitments and goals balanced, like the womb and its tenacity in the process of birth.

TAMID [Always]

תמיד

Hod of Netzach

Making tenacity last by appropriate yielding, pacing and flexibility that prevents burnout.

צדקתך

TZDKATKHA [Your righteousness]

Netzach of Netzach

Your righteousness, charity and justice, Hashem, is the essence of your most persistent commitment.

גמלם

GAMLEM [Reward, Wean]

Yesod of Netzach

Differentiation and appropriate weaning / gamal allows intimate relationships with both G-d and people to be lasting.

גתצרטב

BTRTzTG

Malchut of Netzach

Our goals are like seeds that we nurture and wean as if they were our children.

However, the paradox is that we annihilate our goals and expectations when we say “vayachulu” together on Shabbat, affirming the completion of creation, in order to stop complaining. Not complaining is a primary mitzvah of Shabbat, and enables us to persevere with our goals during the week.





You Are Facing East



Right pulling from earth,  
left on left thigh

# הוֹד Hod

Aaron / Hannah

Left Leg

We draw from Mother Earth the energy  
necessary for yielding, gratitude, and  
confession.

## קדוּשׁ

KADOSH [Designating the holy space]  
Gevurah of Hod  
Consecrating the sacred space for our  
encounter with Hashem.

## חִסֵּן

CHASIN [Strong receiving vessel]  
Chesed of Hod  
The kindness of building a safe space  
to experience holiness and presence.

## ברוּב

B'ROVE [With abundance and  
expansiveness]  
Tiferet of Hod  
Being open to abundance in a balanced  
way, countering the miserly tendency to  
resist yielding.

## נְהַל

NAHEL [Acceptance of Hashem's  
guidance]  
Hod of Hod  
Yielding to the guidance of Hashem  
and the Torah without rebellion or  
resistance. L'ag b'Omer

## טוּבֵךְ

TUVECHA [Your eternal goodness]  
Netzach of Hod  
Yielding as an enduring and victorious  
attribute, in spite of the appearance of  
weakness and loss.

## עֲדַתְךָ

ADATECHA [Your community]  
Yesod of Hod  
A collaborative community in intimacy  
with Hashem.

## חֻק בְּטָנָע

ChKBTNA  
Malchut of Hod  
The nobility of yielding to the structure  
of Shabbat to allow integration as a part  
of nature, rather than its master.



You Are Facing East



Right over shoulder to west,  
left on navel, sunset into stiff neck

# יסוד

## Yesod

Josef / Miriam  
Generative Organ

Clarifying the confusion of light and dark  
in the sunset to channel our sexuality  
into intimacy and away from abuse.

### גאה

GE'EH [Proud one]  
Gevurah of Yesod  
One must have a secure, proud identity,  
to successfully bond with others

### יחיד

YACHID [Solitude with integrity and  
differentiation both as individuals and  
a community]  
Chesed of Yesod  
Hashem's aloneness and our aloneness,  
our differentiation, as a precondition to  
joining in intimacy with others

### לעמך

L'AMECHA [Your people]  
Tiferet of Yesod  
Tolerance of people's foibles in order  
to join with community in a balanced way.

### זוכרי

ZOCHEREI [Those who remember]  
Hod of Yesod  
Taking the risk of remembering  
suppressed memory that blocks intimacy.

### פנה

P'NEI [Face]  
Netzach of Yesod  
The honesty of a face-to-face relationship  
allowing truthful endurance of intimacy.  
The ability to endure in the face of  
adversity.

### קדשתך

KEDUSHATECHA [Your Holiness]  
Yesod of Yesod  
The agreement that cements intimacy,  
expressed in the Ketubah of Kedushin,  
the written wedding contract. Making  
the relationship special, holy, and kodesh.

### יגלפזק

YGLPZK  
Malchut of Yesod

Shabbat focuses on intimate presence between G-d, G-d's creations,  
and ourselves. Shabbat is the Cheder ha Yichud, the private space for a meal shared by  
the bride and groom at the end of the wedding.



You Are Facing East



Both hands  
pulling into heart

# מלכות Malchut

David / Esther  
Entire Body

Invitational space, a vessel allowing us to synthesize, internalize, and receive all of the previous sefirot, and the confidence and leadership to implement their lessons. Malchut, empty space, is the question that motivates us.

QABEL [Receive]

Gevurah of Malchut

Building a vessel to receive Hashem's attributes and blessings.

Qabel continues Chesed of Gevurah into Gevurah of Malchut - completing the receiving vessel.

קבל

שועתנו

SHAVATEINU [Our entreaties]

Chesed of Malchut

Asking for help is the beginning of implementation of Chesed-Love in our lives.

ושמע

USHMA [And listen]

Tiferet of Malchut

Synthesizing our outcry and our ability to receive with deep listening, helps us to implement beauty, balance and truth.

YODEA [To know]

Hod of Malchut

Combining the intellectual and intimate knowledge, implementing humility, gratitude, and honest confession of leadership, becoming our own Melech, by absorbing G-d's Malchut.

יודע

צעקתנו

TZA'AKATEINU [Our outcry]

Netzach of Malchut

Sustaining our demand for help to build a lasting and enduring structure for our growth. Remembering to listen, even when struggling with our own needs.

תעלמות

TA'ALUMOT [The mysteries]

Yesod of Malchut

Studying the secrets of the Torah to know G-d's Malchut and bring it into the material world.

תיצוקש

SQUZiYT

Malchut of Malchut

Actualizing all of the middot / attributes and processes of the 42 letter name of Hashem, cementing our partnership in constant co-creation of the Universe. Shabbat is the time of perceiving one's inner Malchut / Nobility, as reflected and part of the Malchut of G-d and G-d's creation.

### Abigail / Chesed

The Rabbis saw Abigail as the epitome of Chesed, because she was a kind, wise and practical woman, capable of acting in the right moment in the right way. She was committed to the love, yearning and boundaries that are activated through the mitzvah of Niddah / laws of menstruation. She gave food to David and his men generously, in spite of threats from her husband. She wasn't shy about using her physicality [showing him her thigh at their first meeting] to attract David's love in creating a marriage based on mutual appreciation, rather than politics and money.

Abigail demonstrates the Gevurah that is in Chesed by restraining David from committing adultery at their first meeting, and warning him prophetically about the dangers of the upcoming situation with Batsheva, an act which qualified her to the Rabbis as prophetess.

She saved David from two bloods, the blood of killing her and her children because he was so angry that her husband Nabal would not give David and his army any food. She saved David from intercourse with a menstruous woman by showing him her blood spotted undergarments. She warned David against his future adultery with Batsheva, a married woman, when he would see her naked going into the mikveh. She also warned him not to murder Uriah, Batsheva's husband.

Abigail embodies Chesed by first saving herself and her children, then by setting herself up in a practical manner to be David's wife, and by saving David from sin both now and in the future.

### Sarah / Gevurah

Sarah's laughter at the news of her pregnancy, and naming her son Yitzchak, which means "laughter," illustrates the importance of humor in Gevurah. Laughter prevents discipline from hardening into a wall of intolerance and rigidity. She expels Hagar and Ishmael, a consummate act of Gevurah, to build an effective boundary in which her family could thrive. She saw Ishmael mocking Abraham's teachings, and trying to seduce her, and planning to kill Yitzchak.

Her suggestion to Abraham to expel Ishmael and Hagar was anathema to Abraham, however, Hashem affirmed that Abraham must listen to Sarah. She saw clearly that she had to build a protective boundary for Isaac, who is also Gevurah. Boundaries provide a safe environment for growth. Hagar was Pharaoh's daughter, and said she'd rather be Sarah's servant in her goat hair tent than a princess in the magnificent palace of Pharaoh. There were no sexual boundaries in Egypt, and Ishmael personified the lack of sexual boundaries that Hagar had brought with her from Egypt.

Hagar was Sarah's most beloved student, and she wanted her to be a surrogate mother for Abraham's child, because of her own infertility. Sarah insisted that Hagar become Abraham's wife instead of handmaid. Sarah realizes her mistake when Abraham falls in love with Hagar, who conceives on the first night her marriage. Hagar then wants to keep the baby for herself and not give him to Sarah to raise, as per their agreement. The failed agreement between Sarah and Hagar created the necessity for new boundaries to be created.

Often, Gevurah is building good boundaries after old boundaries have collapsed. The symbol of this is Ishmael's attempt to seduce Sarah and attempt to kill Yitzchak, and mock Abraham's teachings, both evidence of collapsed boundaries.



Sarah has to recover the boundaries by expelling Hagar and Ishmael to recreate the holiness of her home in order to create the foundation of the Jewish people. The moral ambiguity of the story is Sarah's ability to use discipline with herself and others by admitting her own mistake and not just scapegoating Hagar and Ishmael.

#### Huldah / Tiferet

After Josiah found the scroll of Devarim in the Temple, he consulted Huldah rather than Jeremiah because he felt a woman would be more compassionate in her reading of it, and would intercede with Hashem on behalf of the Jewish people. The book of Devarim required a softer tone because of the harshly critical style that Moses used in writing it.

The Talmud emphasizes that criticism can only be offered if people are ready to hear it, saying: "The heart is open only to positive suggestion."

People build a wall of shame to resist harsh criticism. Huldah was able to speak as an advocate full of love for the Jewish people. Huldah embodies rachamim by balancing the critical Gevurah of Deuteronomy with the Chesed her own advocacy.

Like Devorah, Huldah taught Torah to men, and gave regular classes at her academy, outside the Huldah Gates on the southern wall of the Temple mount, and her authority and expositions on the Torah exemplify the wisdom aspect of Tiferet. Huldah's name means weasel, symbolizing the ingenuity necessary to synthesize Chesed and Gevurah, the opposite poles of love and discipline. Her name, like Devorah's, is a non-kosher animal, because of her pride in teaching men.

#### Devorah / Netzach

Devorah represents the persistence of the feminine in the Torah, that was diminished during millennia of Christian censoring and persecution. Like Huldah, men came to learn from Devorah. This ability to teach men was granted to her for her good deeds, mainly for the preparation of wicks for the menorah in the mishkan. The wicks of the menorah transmit oil, which symbolizes clarified wisdom.

When G-d who tests people's innermost thoughts saw Devorah's actions, he told her: "Devorah you intended to increase my light, I too shall increase your light in Judah and Jerusalem."

Devorah used to sit under the palm tree that took her name, and teach Torah in public, because it would have been immodest for her to have men come into her house.

Devorah means "bee," so like Huldah, she has the name of a non-kosher and ingenious animal. Devorah and Huldah were women who had unquestioned competence and who took authority as judges, teachers, and generals, roles for women that were lost for generations.

Devorah asserts her authority over Barak, the general of the army, making it clear to him that her song of victory/netzach will be dedicated to Yael, who killed Sisera. This assertiveness portrays well the tenacity and endurance of the sefirah of Netzach.

The Song of Devorah [Judges 5:1-31] is recognized as one of the 10 songs in the Torah. It celebrates women's strength as part of Tikkun Chava, the harmonizing of female and male power.

