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**BEYT TIKKUN HAGGADA**

BEYT TIKKUN

סֵדֶר טוּ בְּשֵׁבֶט

## TU B'SHVAT SEDER

On Tu B'shvat, “the 15th of [the month of ] Shvat,” we celebrate our connection to the Source of Life and the renewal of life that begins in the dead of winter, as trees prepare their buds for Spring. We are reminded of our place in relationship to the planet, our partnership with God in Tikkun Olam, our connection to Torah (The Tree of Life) and our commitment to ourselves and other living beings, which can only be healed by living in right relationship.

Designated in the Talmud as the time of renewal of budding trees, the date was used to determine how long a tree had lived, so that the tithed offerings of fruit to the community's Temple would be gathered from appropriately-aged trees. After the destruction of the Second Temple and the Jewish exile, the day was commemorated by eating the traditional fruits of the region, based on Deuteronomy 8:8 describing the land of Israel as a “land of wheat and barley, of vines, figs and pomegranates, a land of olive trees and [date] honey.” Almonds and carob fruit were also popular, since they could survive the long trip from Israel to the Jewish communities in the Diaspora.

During the sixteenth century, the mystical Kabbalists of Tsfat developed the ritual of the Tu B'shvat Seder, loosely modeled on the Passover Seder. They believed that the ritual eating of fruits and nuts, if done with proper intention (kavanah), would cause hidden sparks of holy light to be released and returned to their Divine source, thereby incorporating human action as a way to repair the shattering of God's primordial vessel. They also regarded trees as a manifestation of God's abundant nature, symbolic of the Tree of Life (Torah), returning many blessings to the world. Today, we experience the Tu B'shvat seder as a way to reconnect with our

spiritual selves and to renew our commitment to Tikkun Olam, the healing and repair of a much desecrated planet.

The fruit and nuts produced by nature are seen by Kabbalists as replicating an important aspect of reality: the way that every aspect of reality has both a part that connects to Divine energy and a part that is merely a necessary container of that which is most holy. In eating the fruit and nuts on Tu B'Shvat, we seek to reconnect to the holiest energies.

## Eretz Zavat Chalav

Eretz Zavat Chalav  
Chalav udevash



*A land flowing with milk and honey*

## אֶרֶץ זָבַת חָלָב

מילים: דברים כג טו  
לחן: אליהו גמליאל

אֶרֶץ זָבַת חָלָב וּדְבַשׁ  
חָלָב וּדְבַשׁ

We celebrate all the wonder of nature.

**Baruch ata YHVH,  
Eloheynu melech ha'olam,  
oseh ma'aseh breyeshit—**

*who continually does the work of creation.*

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
עוֹשֵׂה מַעֲשֵׂה בְרֵאשִׁית

**Baruch ata YHVH,  
eloheynu melech ha'olam,  
she'loe chi-sur be'olam davar,  
u-vara vo bri'ot tov'ot,  
v'ilanot tovim**

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁלֹא חִיֶּסֶר בְּעוֹלָם דְּבַר  
וּבְרָא בּוֹ בְרִיּוֹת טוֹבוֹת  
וְאֵילָנוֹת טוֹבִים  
לְהַנּוֹת בֵּהֶם בְּנֵי אָדָם

## **P'honot bahem bneiy adam.**

*We praise you, the creator of the universe. Your world lacks nothing needful; You have fashioned goodly creatures and lovely tree that enchant the heart.*

The problem is the same in nature as in human life: the forces of holiness in nature can be cut off from the sources of life that sustain them. Kabbalists teach that this is the real secret of what went wrong in the Garden of Eden: the story is really that human beings separated the forces of holiness in nature from their divine source (using science and technology as a means of domination of the Other and of Nature) and thus breaking the state of harmony and creating a situation in which humanity and nature became adversaries. The “state of nature” that was described by social theorists as “nasty, brutish and short” was actually created by this human act.

If we have disrupted Edenic harmony, we also have the power to reestablish and maintain the fragile cosmic balance. We need to reconnect nature to the higher forces. Part of the process is to live according to the laws of how to treat the land layed down in Torah: shmitah and yovel--the Sabbatical year, no work; and Yovel, the Jubilee and the redistribution of all wealth.

The minimum step: observing Shabbat for 25 hours. Letting go of mastery, responding to the world from the standpoint of a central message:

**There is enough, I am enough, I do not need more things, I do not need more power, I do not need more fame, I do not need anything more but the love of others, and that will come when I pour out my love without expectation of a return and without fear.**

In order to restore the cosmos to its proper balance, a long process of tikkun is necessary. As a result of the catastrophe of things getting out of balance, sparks of divine light fell from their allotted places in the upper worlds and became embedded and concealed in the lower orders. A primary human responsibility, according to Kabbalists of the Lurianic school, is the retrieval of those sparks, which must be elevated through performing the mitzvot (the acts of goodness and kindness prescribed in our Jewish tradition) and through studying Torah.

A parallel shattering occurred within the human soul. Sparks from the collective soul became separated and fell into animals and plants. In the sacred act of eating we can reconnect with the divine energy in food. Every aspect of nature, whether animal, vegetable or mineral, may potentially contain sparks of holiness that are essential for the completion and redemption of a person's soul.

But there is another tikkun that is necessary today when the trees of the world, and much of its vegetation, is being destroyed. The trees are being cut down not to elevate them for human good, but to generate profits for a few at the expense of the well being of the planet and for all of us.

The fields are being taken over by suburban shopping malls and the McDonaldization of the planet. Corporate interests prevent rational planning and use of federal funds to rebuild our inner cities and make them habitable not only for the wealthy but for the lower income as well. These same interests prevent government from taking an active role in rebuilding cities or in developing adequate public transportation.

Oil and gas and auto interests insist on more and more freeways--and that encourages people who do not wish to live in high crime areas (often areas near where people who cannot get jobs and turn to robbery in order to feed their families) to live in suburbs where they will build housing and malls on previous farmlands (inadvertently

ignoring the food needs of tens of millions of people who are starving to death or dying of diseases caused by malnutrition).

So, we want to be sure that our Tu B'Shvat is not only about an internal feeling of well-being and connection to nature, but also about social transformation. Yet this also requires exploring our own personal life. Do we consume more than we need to--and what are the consequences for the earth? Should we be eating animals at all? Are we taking good care of the earth and of our own bodies? Please take a moment to review your life to see if there is any way you might change your personal behavior to do more taking care of the earth and taking care of your own body.

*The tradition is to move from less permeable to more permeable--for Acting Assiyah, those with tough shells and soft, edible inside (e.g. walnuts); for Relating or Feeling (Yetzirah) those with soft outsides and hard insides ( e.g. peaches) for Knowing (Briyah) those that are soft and edible all the way through (e.g. figs); for Being Atzilut , fruits so permeable they are not tangible at all and exist only on the plane of Spirit.*

*Please choose one of the fruits/nuts listed for this part, preferably a whole one. Place it in front of you and then let your hands be free of any papers, etc. Relax into your chair, and if you feel comfortable doing so, take three deep breaths. And float on top of your breath a few moments.... As you breathe in the oxygen, a gift of all plantlife to you, take in all that is supportive and life-affirming. And as you breathe out, let go of the carbon dioxide, that which you no longer need, and realize that the plants need you for their support, a continuous cycle and flow from one to another.*

*Now using your non-dominant hand, the hand that you do not write with, explore the fruit or nut as if you were noticing it, exploring such a fruit for the first time. Notice the hard outer shell (or softness, etc.), feel the contours, the solidity, the shape.*

The mystics of our tradition saw a deep significance in giving--we were always supposed to share what we have. This is conveyed ritually by the notion of korbanot, bringing sacrifices or giving something back to God as a way of creating closeness, just as we should give to others to create this closeness. Today, we do this through giving a blessing--so the rabbis taught that to eat without blessing the tree that created the fruit was robbery; and certainly to eat without feeding others is robbery (which is part of the symbolism of why in Jewish renewal circles we often take the challah and before eating our own piece, put a piece of it into the mouth of someone nearby, to remind us of our obligation to feed others). Without blessing and sharing, the flow of abundance would choke and stop. Thus taught our mystics and sages. What goes around comes around—generosity is not only a Jewish ideal, it is the most realistic way to build our social reality and protect our planet.

## עוֹלָם הָעֲשִׂיָּה

### *The First World – Ha-olam Ha-assiyah - The World of Action*

Bring nuts that have a hard shell and soft center: walnuts, almonds, coconuts, pine nuts, pomegranates, etc.

Assiyah is the world of action, the world in which we assemble and shape artifacts without changing the form of God's raw material. It is the physical world represented by earth and the season of Winter. In the world of Assiyah, we drink white wine and eat fruits with hard outer shells and soft insides.

The white wine symbolizes the sleep that descends upon nature when the sun's rays begin to weaken. In winter the earth is sometimes barren, sometimes covered with snow. The fruit symbolizes the winter season with its protected outside. In the world of work, of everyday activity, the spiritual requires the protection and special nurturing—to protect it from indifference, from being forgotten, from cynicism and unkind influences. The Social Responsibility Amendment to the Constitution, or laws protecting the environment and giving working people fundamental rights, correspond to this strong external cover—they are not by themselves spiritual, but create the space for the spiritual to flourish. That is why we call for a New Bottom Line in our society—not to impose a particular form of spirituality but to create the safe space within which people can shape their own spiritual path. \

But this year we are facing more immediate dangers, in part due to our failure in the past to limit the power of avaricious corporations. Today, we are watching hundreds of billions of dollars that could be used to protect our planet and to clean up the mess we have made being poured instead into the military budget, into the CIA and into the production of drones and other new advanced weapons of war. And while our media proclaims upset at the random shooting and killing of children in schools and colleges around the U.S., our government and media continue to insist on using guns to achieve our political goals and protect the expansion of our economic interests globally. The weapons of war are glorified throughout our society, from obnoxious video games to endless movies and t.v. shows that teach us that violence in the hands of “the good guys” will solve our problems. But it is our understanding that the path to a world of peace and justice must be a path of peace and justice, not a path of violence and domination.

Please God, give us the strength to stop all wars, and to retool our society in ways that will make it supportive to, rather than destructive of, the ecological wellbeing of the planet. And let us as



a society tax carbon emissions so as to restrain the use of planet-destroying carbon dioxide.

We are also aware of another tragic reality. Many of us as children collected monies to plant trees in Israel on this very holiday of Tu B'shvat. Now, we learn from our colleagues in the organization Rabbis for Human Rights that Israel is doing great damage to the trees of the Palestinian people.

In the current Israel/Palestine struggle, thousands of Palestinian olive trees have been destroyed by West Bank settlers, and during the harvest this past year olives have been stolen by these settlers. Since the days of Noah, the olive tree has symbolized peace and prosperity. Our tradition teaches us that when the great flood began to subside, Noah sent out a dove. When it returned, it carried a leaf it had picked from an olive tree. Our midrash teaches us that this represented great hope.

Our Torah explicitly forbids us to cut down trees when waging war. We are taught to make sure that when we wage war we do not destroy the trees that may provide sustenance for future generations. Though there is sometimes an argument for cutting down a tree for security reasons, the testimony both of army generals and of Rabbis for Human Rights shows that the assault on trees, much like the assault on humans in the West Bank and Gaza, has NOT been restricted to potentially dangerous areas, but has constituted an all-out assault on innocent civilians. Moreover, over the past several years there have been numerous reports of Israeli settlers attacking Palestinian olive harvesters and stealing Palestinian olives. We pray that these assaults will be stopped, and that Israel will stop its policies of cutting down olive trees.

## Lo Yisa Goi

לֹא יִשָּׂא גּוֹי

Lo yisa goi el goi cherev

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב

Lo yilmedo od milchame

לֹא יִלְמְדוּ עוֹד מִלְחָמָה

*Let every person neath her vine and fig tree,  
Live in peace and unafraid,  
And into plougshares beat their swords,  
Nations shall learn war no more.*

Please God, the one who makes, who forms, who creates—You make all things with wisdom and you join the Upper world with the Lower world. You made trees and grass bloom from the ground, and you drop upon them the flow and strength of Your powers, and from the fruit of Your world You satisfy the land, to eat from her fruits and to be satisfied from her goodness. And from your fruit comes out the reward of the fruit of the belly/womb, to cause life and to nourish the body.

. May it be Your will, our God and God of our ancestors, that through the strength of the merit of eating the fruit which we will eat, and our blessings over them now, and our meditating over them secret of their roots, that the flow of desire and blessing and free energy will flow over them to return once again to make them grow and bloom from the beginning of the year until the end of the year—and let that be for good and for blessing, for god life, and for peace.

May the might and majesty of the fruits become lights in the wellspring of blessings of the Righteous One, life of the worlds; and may all the sparks that were scattered by our hands, or by the hands of our ancestors, be returned to sustain in might and majesty the tree of life.

Let those sparks bring a New Light to Jerusalem, so that peace, generosity and kindness become the realities of Jewish life in the Holy Land, and people from all over the world come to identify Israel with these values, and not with the values of domination, arrogance, and insensitivity.

Let our tradition once again be the source of light and of love, and let our people rejoice not in its military or political power but in the strength that comes from kindness. Then the trees of the forest will sing out, and the tree of the field will raise and branch and make fruit day by day, and You will take from the first of the fruit of the ground to bring the first-fruit offerings before the alter of YHVH, with praise and thanks.

Each time we pass the cash from our hand to the hand of a check out clerk we are participating in a global process that is shaping our collective reality. With each purchase, we influence the nature and growth of production processes that result from the choices we make in the marketplace.

Perhaps more influential than any vote we cast in a ballot box, our purchases determine our personal influence on shaping the direction of global conditions. When we purchase products that are made in sweatshops, we affirm and support the legitimacy of that exploitive production process and we directly fund its perpetuation.

When we purchase products that have been produced in such a way that animals have suffered inhumane treatment, we fund the continuation of that cruelty.

When we purchase products that are made at the cost of environmental degradation, we fund the continuation of damage to creation. Those global conditions that are shaped by human activity significantly represent the influence of the purchasing power we have exerted.

The enormous influence that we collectively share is typically not based on our conscious choices and value systems. As consumers we do not usually have adequate information about whether the food we are about to purchase has been genetically modified by an agricultural industry that mimics the Tower of Babel in its arrogance in reshaping nature though doing so may be destructive to the health of those of us who eat these products or destructive to the earth. In fact, for most products, including our clothes, our cars, our televisions and computers and ipads and iphones and a host of other electronic devices, our kitchen supplies, our sheets and towels and washing machines and dish washers and stoves and refrigerators and most other products we live with or consume, we do not have adequate information about the working conditions, treatment of animals, or environmental impact of the production process of commodities that we purchase, or their potential destructive impact on human, animal or gaia health.

For many of us this background information is increasingly essential in order to allow us to live by the values that our ethical or religious traditions require. In recent years, investigative scrutiny has revealed widespread utilization of sweatshop and even slave labor on a global scale. Shoes, soccer balls, clothing, coffee, chocolate and diamonds are only a small sampling of the countless products that often come to us via routes that we would be shocked and embarrassed to witness, let alone derive benefit from.

There exists a vast discrepancy between our ethical/religious values and the realities to which our lives are bound in the ugly, intolerable and well concealed underbelly of capitalist globalization. Global corporations have been able to hide from those who consume their products the critical ethical and spiritual information that would enable people to be ethically and environmentally responsible consumers.

Big Yellow Taxi  
Jonl Mitchell

They paved paradise and put up a parking lot  
With a pink hotel, a boutique & a swinging hot spot

**Don't it always seem to go  
That you don't know what you've got til it's gone  
They paved paradise & put up a parking lot**

They took all the trees and put 'em in a tree museum  
And they charged all the people a dollar & a half just to see 'em

**Don't it always seem to go...**

Hey farmer, farmer, put away that DDT now  
Give me spots on my apples  
But leave me the birds & the bees, please

**Don't it always seem to go...**

Late last night I heard the screen door slam  
And a big yellow taxi took away my old man

**Don't it always seem to go...**

From the Jewish perspective, there are specific well established categories of traditional Jewish law that forbid many behaviors commonly utilized in a significant segment of global production. The products resulting from those behaviors are, for a growing number of committed Jews, not considered to be, “Kosher” meaning, “for utilization.”

For many years Jewish traditional observance has necessitated the certification of food products as kosher based upon their content meeting certain Biblical and rabbinic standards. While this system of certification carries a great deal of importance for many followers of Jewish tradition, it does not serve as a mechanism to assure the honoring of the religious imperatives that pertain to the production abuses we've just mentoned. A parallel system of

certification is necessary to address these contemporary religious/ethical concerns.

There is a pressing need to develop such a system of Ethical Kashrut in order to provide practitioners of Jewish tradition access to essential information allowing conscience to be joined with consumption practices.

Ultimately, what is required is the establishment of a system of applied Global Ethics in which Ethical Kashrut is the Jewish component of a broad alliance of many ethical traditions. This system would empower ethically motivated consumers to have a significant impact on production practices of corporations.

Rav, Rabbi Hanina, Rabbi Yochanan, and Rav Habiba taught the following:

Whoever can protest and prevent their household from committing a wrongdoing and does not, is accountable for the wrongdoings of their household ...

***Ten Acts prohibited by Jewish law and ten plagues of the modern world***

Needless destruction. Air pollution. Water pollution. Noise pollution. Destruction of species. Release of dangerous substances. Damage from cattle. Disregard for God's ownership of the world. Failure to protest or prevent the wrongdoings of our household. Disregard for future generations.

*Pick up at least one of the following: pomegranates, walnuts, almonds, coconuts, pine nuts, pecans or hazelnuts. Hold it in your non-dominant hand. Close your eyes, take 3 deep breaths, and then just float on top of your breath a few moments. Imagine the vulnerable center inside this fruit, what it looks like. Think about yourself this past year. In what ways have you felt vulnerable or at*

*risk, either physically or emotionally? In what ways did you protect yourself? What did that protection look like, what did you do? Did you do so in a loving way or in a way that imprisoned?*

*Feel again the shell of the nut you are holding. Understand that in order for the vulnerable seed to germinate and grow, the shell must fall away. How will your shell fall away?*

*Now, let us open our eyes gently as we say the blessing before we take into our bodies these holy sparks of potential growth.*

**Baruch ata YHVH.  
Eloheynu Melech ha-olam,  
borey pree ha'etz.**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הָעֵץ

*May you be blessed,  
Holy One, Source of Life,  
and Life of all Worlds,  
who creates the fruit of the tree.*

**Baruch ata YHVH Eloheynu  
Melech ha-olam,  
Shehechyanu vekiyemanu  
ve heege'anu, lazman hazeh.**

שֶׁהַחַיָּנוּ  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
שֶׁהַחַיָּנוּ וְקִיְמָנוּ  
וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה  
אָמֵן

*Eat the fruit. Then shift your awareness to the winter season, rich with invisible possibility, as we recite the blessing over the white wine.*

Baruch ata Adonai,  
Eloheynu Melech ha'olam,  
borey pree hagafen.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגָּפֶן

Drink the white wine.

**We are aware that** top-down corporate power is at the center of our environmental problems. For over forty years a powerful environmental movement has sought either to stop and repair the environmental damage being done to the earth. Yet its efforts have been thwarted by corporate lobbyists and chambers of commerce who have succeeded in providing the funding for elected officials during their election campaigns who then return the favor by blocking serious measures to protect the earth.

For just one example: The super-rich energy corporations have tried to “frack” whole regions of America — that is, pour tons of poisonous chemicalized water to shatter shale rock so as to extract natural gas hidden in the rocks. This process poisons the local air and water as well as endangering the drinking water of millions in Philadelphia and New York. Some farmers in shale-rock fracking regions of Pennsylvania have lit a match to their kitchen faucets and watched the water turn to flame as the methane in it burned.

Yet in Pennsylvania, the gas companies bought enough state legislators to pass a law forbidding towns and counties from regulating even where the tracking wells go in their own communities — outlawing protection for schools, playgrounds, water tables.

At the national level, Big Oil and Big Coal have tried to cripple the EPA and will continue to do so in the coming years.

In the world of Assiyah—the world of concrete action, we who care about the earth have to devise strategies to change the political and economic systems that together aid and abet environmental destruction.

That's why Tikkun and the Network of Spiritual Progressives have developed the ESRA—Environmental and Social Responsibility Amendment to the U.S. Constitution, as a first step in this direction.

Having to contend against the entrenched powerful is a central motif of Jewish tradition. Listen to the voice of someone who called himself merely a pruner of sycamore trees and who spoke up 2700 years ago as recorded in the Tanakh—the Hebrew Bible:

**“Hear this, O you who swallow up the needy, ravaging the poor of the land — Saying, We must swiftly reduce the wages that we pay and break the power of the people, so that we may buy the poor for silver, and the needy for a pair of shoes; yes, and sell them only chaff to eat — not the nourishing grain and bread.**

**“Yet “ — he insisted - “ if the wealthy and the powerful cut off the life of the poor, then Yud Hey Vav Hey, the Transformative Power, the God of the universe, will cut off the prosperity of the land - yes, of the Earth itself! — will make the land tremble, and every one who lives there**



**mourn. Disaster shall rise up as a flood; and their cities shall be cast out and drowned."**

He said he just was a citizen who pruned sycamore trees; we know him as the prophet Amos, who warned that God would prune the swollen super-wealthy.

**Do you hear the Prophet Amos, "Disaster shall rise up as a flood; and their cities shall be cast out and drowned."**

We recently celebrated the life of a contemporary prophet, Martin Luther King. But even as we celebrate him we repress and ignore the wisest and deepest of his teachings: **"A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will see individual capitalists investing huge sums of money, only to take the profits out with no concern for the social betterment of the countries, and say: "This is not just."**

**"A true revolution of values will lay hands on the world order and say of war: "This way of settling differences is not just." This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into veins of people normally humane, of sending men home from dark and bloody battlefields physically**

handicapped and psychologically deranged, cannot be reconciled with wisdom, justice and love.

"A nation that continues year after year to spend more money on the military than on programs of social uplift is approaching spiritual death.

"Our only hope today lies in our ability to recapture the revolutionary spirit and declare eternal hostility to poverty, racism, and militarism. With this powerful commitment we shall boldly challenge the status quo and thereby speed the day when "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain." (Isaiah)

"We are confronted with the fierce urgency of now. Over the bleached bones and jumbled residue of numerous civilizations are written the pathetic words: "Too late."

Too late. Too late! Too Late! Is that a death sentence, or a question? Are we too late to remake an America that is of the people, by the people, for the people? I ask you, is it too late? Are we too late to turn the mountains, the pyramids of illegitimate corporate power into the fruitful valleys of abundance shared? I ask you, is it too late? If not, I invite each of you to help us get public support for the ESRA, the endorsement of city councils, of the local chapters of any of the major political parties, of

synagogues and churches and mosques and ashrams, of professional organizations and unions, of non-profits, NGOs of every sort, and of social change movements, and of Boards of Supervisors, endorsement of the State Legislature, and of U.S. Senators and Congresspeople, and members of the Parliaments of other countries as well. Or find some other strategy that you think is equal to the task of reorganizing the way we use the earth's minerals, air, water, and oceans, animals and fish, a strategy that can get corporations to stop producing goods just for profit and instead produce only those goods which do not unnecessarily deplete the world's resources and stop profiting by underpaying workers or undercutting environmental legislation. Remember—we have the whole world in our hands—and what we do will determine the future survivability of life on earth!

***“We’ve got the whole world in our hands / the seas and the mountains in our hands / the clouds and the rivers in our hands / our sisters and brothers in our hands / our children and their children in our hands / - The whole world in our hands!”***

# עוֹלָם הַיְצִירָה

## *The Second World – Olam Hayîtsira - The World of Formation / Emotions*

### **Love the Earth**

### **אֲדָמָה וְשָׁמַיִם**

Adama v'shamayim  
 Chom ha'eish tzlil hamayim  
 Ani margish zot b'gufi  
 B'ruchi uv'nishmati  
 He- ya he-ya he-ya...

אֲדָמָה וְשָׁמַיִם  
 חוֹם הָאֵשׁ, צְלִיל הַמַּיִם  
 אֲנִי מַרְגִּישׁ זֹאת בְּגוּפִי  
 בְּרוּחִי וּבְנִשְׁמָתִי  
 הָיָה הָיָה הָיָה.....

*Love the earth  
 Love the sky  
 Heat of fire  
 Drop of water*

*I can feel it in my body  
 In my spirit and in my soul*

*Celebrate and love each other; build a world of peace and justice. We can do it in our lifetime, we can save our planet earth.*

*Bottom line: awe and wonder, love and kindness, social justice. End the suffering of our planet, be God's love, be God's peace!*

(Distribute soft fruit with hard centers: olives, dates, cherries, persimmons, plums, apricots, peaches and avacado),

*Yetzirah is the world in which we cause a transformation of the raw materials, such as making bricks from our clay. We acknowledge God as creator not only of the physical world but also of our ability to be creative, our capacity to feel, speak and sing. It is the emotional world represented by water and the season of Spring.*

In Yetzirah we drink white wine with a dash of red—symbolizing the gradual deepening of color which parallels the re-awakening of colors in nature as the sun brings them back to life. In spring the sun's rays begin to thaw. No longer coating

ourselves in protective attire, we expose our soft bodies to the sun. The fruit we eat in Yetzirah are vulnerable to the environment, and at the same time exposed to the warmth of the sun.

We eat fruit containing pits and we are reminded that despite the wondrous expressions of our spirit, we are still tied to the hard pit of our ego. We are still concealed, deep inside, protecting our divine sparks even from within.

**Ve noe mar lefa'nav  
sheerah chadasha (4 times)  
Haleluyah.**

וְנֹאמֵר לְפָנָיו  
שִׁירָה חֲדָשָׁה  
הַלְלוּיָהּ

*We will sing to Her a new song,  
Praise the Transformative Power!*

The date palm abounds in blessing, for every part of it can be used, every part is needed. Its dates are for eating, its branches are for blessing on Sukkot; its fronds are for thatching, its fibers are for ropes; its webbing for sieves; its thick trunks for building. The date reminds us of the commandment - Bal Tashchit - to not waste.

The date is also cause for joy. When Moses heard that the spies had returned, the spies were requested to give their report. They said, "We came unto the land to which you sent us, and surely it flows with milk and honey." This was not an exaggeration for honey flowed from the date palm trees under which the goats grazed, out of whose udders poured milk, so that both milk and honey moistened the ground. (Sotah 35a)

**Tzadik Katamar**

Tzadik katamar yifrach yifrach  
Tzadik katamar yifrach

Ka'erez bal-va-non yis-geh  
Ka'erez bal-va-non yis-geh  
Ka'erez bal-va-non yis-geh



*The righteous shall flourish like palms  
Grow tall like cedars in Lebanon*

צְדִיק כַּתָּמָר יִפְרַח

צְדִיק כַּתָּמָר יִפְרַח יִפְרַח

צְדִיק כַּתָּמָר יִפְרַח

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה יִשְׁגָּה

Close your eyes. Relax. Breathe in three deep breaths. Imagine that God breathes the breath of life back into us at just the right time. Imagine being supported by God in this way as surely as supports the return of the Spring..

*Keeping your eyes closed Bring the fruit up to your nose and breathe in its fragrance. Remember the flower that was once this fruit. Imagine that fragrance entering your body and seeking out the part of you that most needs attention, a part that has perhaps been wounded in some way. Perhaps you have a sense of where you might actually carry this in your body. Now breathe deeply into that place. Allow the gift of this fruit, through its fragrance, to begin the healing that you need.... Let us gently say the bracha together....*

Baruch ata adonai  
Eloheynu melecha Ha'olam,  
borey pree ha'etz.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הָעֵץ

*May You be blessed, Holy One,  
Source of Life and Life of all worlds,  
Who creates the fruit of the tree.*

*As we drink the second cup of wine, white with a dash of red, we remind ourselves of the coming Spring season with its promise of healing, and we pray: may we, like the flowers, blossom into our full potential.*

Rabbi David Seidenberg teaches:

We now drink our second cup of wine. Just as each new stream begins with a trickle, each flower with a single bud, just a few drops of color transform the hue of our wine. Although we discard the pits of these fruits, they are the seeds, the means to rebirth. These fruits can remind us that every flowering tree was once bare and that the means to growth can sometimes come from the innermost overlooked places. They can symbolize the potential within us that we have not tapped.



*Discuss: What is something you have done or created that started out very small and became bigger or more important over time?*

Baruch ata Adonai,  
Eloheynu Melech ha'olam,  
borey pree hagafen.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגָּפֶן

בְּרִיאָה

## ***The Third World- Briyah, Creation---Thinking***

*The "Third World" (Creation or Briyah) is connected to soft fruits that can be eaten whole—strawberries, figs, carobs, pears, etc. These fruits teach us something about the creative process of the mind,. Red wine with a dash of white, reminds us of the deepening colors of the fruits of the season and the warmth and ripening of Summer.*

Yismechu ha'sha'ma'yeem

יִשְׂמְחוּ הַשָּׂמַיִם

V'tageyl ha'a'retz.  
 Yeer'am ha'yam um'loe-oe

*Let the heavens rejoice, the earth exalt,  
 The sea and all that is in it tremble in awe  
 Before the Transformative Power of the Universe.*

God makes it clear that all the created world and all that inhabits it are good. We are instructed to cultivate for our human needs, but to do it in a manner that does not deplete or degrade Creation, but rather allows all life to flourish. Why instructed? Because we are the first beings whose nature is to be remaking out nature.

We drink red wine with a dash of white, reminding us that the land becomes warmer and the colors of the fruits deepen as they ripen, and we too become warmer and more open.

As human beings, struggling to survive in a world which often seems antagonistic to our integrity, we can develop hard shells to protect our inner core, like the fruit of the first world. Although we survive as individuals within our shells, we remain partly hidden and cut off from each other, and touching one another takes the patient effort of separating the protective layer from the inner core while keeping the core intact. We can also be more like the fruit of the second world, available up to a point, but withholding our innermost part, perhaps needing a secret toughness to keep from collapsing under the pressure.

**In our most precious relationships, we are most like the fruit that are soft throughout and that can be taken whole, available to each other in every aspect and facet of our personalities and strong in a way which does not cut any part of us off from ourselves or from each other. At this moment of I-Thou there is no inner shell—we feel at one with each other and with all creation.**

Once when Rav Kook was walking in the fields, lost deep in thought, a young student with him plucked a leaf off a branch. Rav Kook was visibly shaken by this act, and turning to his companion he said gently, "Believe me when I tell you, I never simply pluck a leaf or a blade of grass or any living thing, unless I have to." He explained further, "Every part of the vegetable world is singing a song and breathing forth a secret of the divine mystery of the Creation." For the first time the young student understood what it means to show compassion to all creatures. (*Wisdom of the Jewish Mystics*)

*Choose one of the fruits. Hold it in your non-dominant hand. Close your eyes, let yourself relax, take in oxygen from the trees, giving carbon dioxide back to them—and*

*form a picture of how interconnected you are to the earth and the trees. Now inhale the fragrance of the fruit you are holding. We are in the world thoughts, so think about a beautiful garden, and allow yourself to be there in it. What colors do you see? How does the sunlight play on the leaves? What signs are there that life is present? Now open your eyes.*

As we eat the fruit of briyah, grapes, apples, pears, blueberries, raspberries, figs or other soft fruit, may our thoughts and actions be integrated. May we create harmony in our lives and in the world. , Baruch ata Adonai....borey pree ha'etz.

*Lift your cup of wine, this time mixed with a dash of white wine, and remember the warmth of Summer, a time of ripening, as we recite the blessing together.*

Baruch ata Adonai,  
Eloheynu Melech ha'olam,  
borey pree hagafen.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן

## אַצִּילוּת

4<sup>th</sup> world : Atsilut – Being 1 ne world of emanation

This is the purely spiritual world, represented by fire—so we drink dark red wine and eat no fruit, for this world cannot be represented by any fruit. As nature expends its last bit of energy, a full cycle is completed. In the world of Atzilut, we become aware of God's love, mercy, wisdom and other realities perceived with our hearts, not with our senses. Our hearts are full and we praise the Source which renews all creation.

*Standing like a tree posture and meditation*

*Breathe in and out. Make sure the out breath is slow, like air coming out of a small leak in a tire (not like a blow out). Think of your feet as being rooted to the ground. As you breathe in, imagine taking in Divine energy from above through the top of your head and sending on your out breath down through the bottoms of your feet..... Imagine your body like the trunk of a tree with roots extending deep into the earth..... Now imagine that branches extend out over your head that are covered with leaves.. As you breathe in, the leaves reach out to the sun, taking in energy and sending healing warmth through you and down, into the earth....Allow your body to become the connection for Divine intention....*

*Become aware of your breath, hear the sounds in the room and gently open your eyes when you are ready to.*

REB NACHMAN OF BRATSLAV:



Master of the Universe, grant me the ability to be alone; may it be my custom to go outdoors each day among the trees and grass, among all growing things, and there may I be alone, and enter into prayer, to talk with the One to whom I belong.

May I express there everything in my heart, and may all the foliage of the field—all grasses, trees and plants—awake at my coming, to send the power of their life into the words of my prayer so that my prayer and speech are made whole through the life and spirit of all growing things, which are made one by their transcendent Source.

May I then pour out the words of my heart before your Presence like water, O Lord, and lift up my hands to You in worship, on my behalf, and for all humanity.

Baruch ata Adonai,  
Eloheynu Melech ha'olam,  
borey pree hagafen.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגָּפֶן

## Etz Chayim Hee

Etz chayim Hee  
la machazeekeem bah,  
ve tom'che-ha me'ushar  
De rachececha darchey no'am  
ve kol netivoteha shalom  
Hashiveynu YHVH ve na'shu-va  
chadesh yameynu ke-kedem.

## עֵץ חַיִּים הִיא

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ  
וְתוֹמְכֶיהָ מֵאֲשֶׁר  
דַּרְכֶיהָ דַּרְכֵי נֹעַם  
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם  
הַשִּׁיבוּנוּ יי, אֵלֶיךָ וְנִשׁוּבָה  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

**It is a tree of life to those who hold on to it, and those who support its path achieve happiness. Its ways are ways of loveliness, and its pathways promote peace. Return us to You, our essential God energy of healing and transformation, and our Soul will come back to nourish us and the world, Help us renew our connection, and we will do our best to be deeply connected and be conscious again, as we once were, of our deepest reality of who we are: a momentary embodiment of God's love on earth.**

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