

# 'Renewal and Refructification' Tu B'Shevat Seder

"Consider the life of trees. Aside from the axe, what trees acquire from humans is inconsiderable. What humans may acquire from trees is immeasurable. From their mute form there flows something other than silence, a lovely sound and motion in response to wind. What peace comes to those aware of the voice and bearing of trees! Trees do not scream for attention. A tree has no pretense, only a real growth out of itself, in close communion with the universal spirit. A tree retains a deep serenity. It establishes in the earth not only its root system but also those roots of its beauty and its unknown consciousness. Sometimes one may sense a glisten of that consciousness, and with such perspective, feel that humanity is not necessarily the highest form of life."

-Cecil Wright



## SING!

הִנֵּה מַה טוֹב וּמַה נְעִים שֶׁבֶת אַחִים גַּם יַחַד  
*Hiney Mah Tov u-mah-Naim, shevet acim Gam Yachad*  
How good and pleasant it is to sit together in unity

## CANDLE LIGHTING

*May our hearts be lifted; our spirits refreshed, as we light the candles of Shabbat*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Ba-ruch a-ta a-do-nai e-lo-hei-nu me-lech ha-o-lam, a-sheer ki-de-sha-nu be-mitz-vo-tav vi-tzi-va-nu le-had-lik ner shel sha-bat.

*Blessed are you Adonai whose presence fills creation making us holy with your commandments and calling us to kindle the lights of Shabbat.*

## REB NACHMAN'S PRAYER

**Together**-Creator 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 powers of their life into the words of my prayers so that my prayer and speech are made whole through the life and spirit of all growing things, which are made as one by their transcendent Source. May I the pour out the words of my heart before your Presence like water, O God, and lift up my hands to You in worship, on my behalf, and that of my children!

## LECHAH DODI-ENCOUNTERING THE PRESENCE OF SHABBAT

לָכֶּה דוֹדֵי לְקַרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נִקְבְּלָהּ:

*Le-cha do-di li-krat ka-la, pe-nei Shab-bat ne-ka-be-la.  
Come, my beloved, let us welcome the bride.*

*Shamor ve-zachor be di bur echad  
hish mi anu Eil ha-me-yu-chad.  
Adonai echad u-she-mo echad  
le-sheim u-le tif-e-ret ve li te hi-la.*

*Likrat Shabbat le-chu ve-nei-le-cha  
ki hi me-kor ha-be-ra-cha.  
Mei-rosh mi kedem nesucha  
sof ma-a-seh be-ma-cha-sha-va te-chi-la*

*Hit-o-re-ri hit-or-re-ri, ki va oreich kumi, ori  
u-ri u-ri, shir da-bei-ri  
ke-vod Adonai a-la-yich nigla.*

*(please rise for the last verse)  
Bo-i ve-shalom, ateret ba-alah,  
gam be-sim-cha u-ve-tzo-ho-la.  
Toch e-mu-nei am se-gu-la.*

"Honi saw an old man planting a carob tree with his grandchild. "Foolish man," he said. "Do you think you will still be alive to eat the fruit of this tree?" The old man replied, "I found trees in the world when I was born. So, too, I am planting for the next generation."

-Talmud

**Reader**—"Even though there is still winter to come, most of the rain has fallen, the trees have begun to drink and their sap begins to rise. The fruit begins to form on the mighty and wondrous celestial tree to provide nourishment for beings above and below." (Zohar II 58b)

**Reader**-Source of Creation and Life of the Universe, we gather together on the full moon of Shevat, as Jews of conscience, with a deep spiritual bond to your natural wonders, to affirm and preserve creation. We are grateful for creation in all its majesty: the ever-flowing waters, the azure blue skies, the complex life of Earth's forests, the myriad of lifeforms--amoebae and falcon, black footed ferret and wild turkey, human being and eagle. The life of our creatures and our own lives are One, profoundly dependent upon each other.

**Reader**-We call our ancient scroll of wisdom, the Torah, an eytz chayim, a tree of life, for it, like the Earth's great forests, sustains us. Torah teaches us that creation, in its great diversity, is harmoniously interconnected. Like the trees, we too need strong and deep roots for nourishment. We are grateful for the life we are lent. We pledge to lift up our voices both in praise of and in defense of Your creation. What the trees breathe out, we breathe in; what we breathe out, the trees breathe in.



## A BLESSING FOR TREES

נְבָרְךָ אֶת עֵין חַיִּינוּ שְׂמַצְמִיחַת אֶת הָעֵץ

Neva-reych et ayn cha-yay-nu she-mats-miy-chat et ha-eits  
Let us bless the Source of Life, the One who creates the tree.

## LOVE THE EARTH

*Strong wind, deep water; tall trees, warm fire  
I can feel them in my body, in my spirit and in my soul  
Adamah, Veshamayim; chom ha-eish, tslil ha-mayim  
Ani margish zot begufi; be ruchi venishmati*

## BARECHU:

בְּרַחוּ אֶת יְיָ הַמְּבֹרָךְ

(Barechu et Adonai, hamevorach)

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד

(Baruch Adonai, hamvorach leolam vaed)

"If you should be standing with a sapling in your hand when the Messiah arrives, first finish planting the tree, then go greet the Messiah."

-Talmud

## SHEMA: UNITY CONSCIOUSNESS

**Why do we cover our eyes when we say the Shema?**

*Knowing that we are not alone, that we are safe and secure in our shelter of peace, we cover our eyes to find the sacred spaces and hidden sparks within.*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

*She-ma yis-ra-eil: a-do-nai e-lo-hei-nu, a-do-nai e-chad!*

Hear, O Israel: Adonai is our God, Adonai is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Ba-ruch sheim ke-vod mal-chu-to le-o-lam va-ed!*

Praised be God's name, God's glorious rule is forever and ever.

(Please be seated)



## VEHAVTA:

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכֹל-לִבְבְּךָ, וּבְכֹל-נַפְשְׁךָ,  
וּבְכֹל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי  
מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָהּ,  
וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ  
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשְׁרְתָם לְאוֹת עַל-יָדְךָ,  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מִזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*Ve-a-hav-ta eit a-doi-nai e-lo-he-cha be-chol le-vav-cha, u-ve-chol  
naf-she-cha, u-ve-chol me-o-de-cha. Ve-ha-yu ha-de-va-rim ha-ei-  
leh, a-she-er a-no-chi me-tsa-ve-cha ha-yom, al le-va-ve-cha. Ve-shi-  
nan-tam le-va-ne-cha, ve-di-bar-ta bam be-shiv-te-cha be-vei-te-cha  
u-ve-lech-te-cha va-de-rech, u-ve-shoch-be-cha u-ve-ku-me-cha. U-  
ke-shar-tam le-ot al ya-de-cha.*

*Ve-ha-yu le-to-ta-fot bein ei-ne-cha. U-che tav tam al me-zu-zot beit-  
techa u-vish-a-re-cha.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מִמִּצְרָיִם מִצְרָיִם, לְהָיוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

*Le-ma-an tiz-ke-ru, va-a-si-tem et kol mits-vo-tai vi-he-yi-tem ke-do-  
shim lei-lo-hei-chem. A-ni a-do-nai e-lo-hei-chem, a-she-er ho-tsei-ti e-  
te-chem mei-e-rets mits-ra-yim, li-he-yot la-chem lei-lo-him. A-ni a-  
do-nai e-lo-hei-chem.*

**Reader-**This seder (ordered ritual) for Tu B'Shevat, complete with an all-vegetarian menu, was first conducted by the Kabbalists of Safed in the 1500's. The tree itself was imagined to be God's own self made manifest in the world. They taught, "The powers of the Holy One, they resemble a tree, in that this tree, by means of the waters, brings out fruit. The waters are all the divine qualities and through them works Shekhinah, She fructifies the tree and increases it."

**As the Seder begins we say:**

***May it be that by eating these fruits, all trees, both earthly and celestial, will be filled with the strength and abundance of the glory of creation for goodness, for blessing, for good life and for peace.***

**Reader-**When we eat the fruit in a holy way, with the proper blessings and kavannah, the essential flow of life is maintained and encouraged. When we drink the four cups of the fruit of the vine corresponding to the changing seasons; beginning with white, turning to pink, then rose, and finally red, we can actually feel the awakening of the tree and of a partnership a long time asleep within us. We are reminded that the spring of growth and hope and life always triumphs.

"Rav Kook once saw his student pluck a leaf off a branch. Rav Kook was shaken by this act. Turning to him 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. Every part of the vegetable world is singing a song and breathing forth a secret of creation." For the first time the student understood what it meant to show compassion to all creatures."



## THE FIRST CUP/WORLD OF ASSIYAH

**Reader**-The first cup is white, representing the barren nature of winter.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei pe-rei ha-gafen

We praise the Holy One of Blessing, whose Presence fills Creation, who makes possible the fruit of the vine.

**Reader**-The first fruit is compared to Assiyah, the mystical world of action; the raw material of the physical world around us, represented by fruit with tough shells on the outside, yet edible inside. The spiritual requires protection and nurturing. Special effort is necessary to protect it from indifference, from being forgotten, from unkind influences. When we peel away the shells and the skins, we also peel back the walls that we build between ourselves and others; between ourselves and the earth.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei pe-rei ha-eits

We praise the Holy One of Blessing, whose Presence fills Creation, who makes possible the fruit of the tree.

(Eat pomegranates, walnuts, almonds, coconuts, pistachios, pecans, etc)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךָ הָעוֹלָם, שֶׁהָחַיָּנו וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, she-he-che-ya-nu, ve-ki-ye-ma-nu ve-hi-gi-a-nu la ze-man ha-zeh.

We praise the Holy One of Blessing, whose Presence fills Creation, who gives us life, sustains us, and enables us to reach this moment.

**Reader**-The Torah teaches that, even when war is necessary, we are not to destroy trees. The rabbis reasoned that if this is true of the trees of our enemies, then certainly the needless destruction of anything in nature is wrong. Prohibited by Jewish law is pollution, destruction of species, release of dangerous substance, disregard for God's ultimate ownership of the world, and disregard for future generations.

**Reader**-Our ancient call to pursue justice echoes through this holiday as it inspires us to action. Some work to stop the destruction of forests for the sake of greed and profit, others organize in low-income communities which receive an unfair share of pollutants and poisons. In Israel, the teachings of Tu B'Shevat have led the Rabbis For Human Rights to courageously protect olive trees in Palestinian villages against the attempts by some Israeli settlers and soldiers to destroy them.

*"When a tree that bears fruit is cut down, its moan goes from one end of the world to the other, yet no sound is heard."*

-Pirke de R. Eliezer



*From "Tu" B'Shvat to  
"YAH" B'Shvat*

By Phyllis Berman

We say "Tu" B'Shvat for the 15th of the mid-winter month of Shvat, using the letters Tav and Vav (9+6) — lest we use the letters we would usually use to count with: Yod & Hey (10+5), because that combination makes one of the Divine Names. So let us keep in mind on this day and during every full moon, YAH — the God Who is the Breath of Life — is fully present.



## MI CHAMOCHA: THE SONG AT THE SEA

Tradition calls us to remember Yetziat Mitzraim, our going out from Egypt, in every service. We remember that we were slaves and know that until all people are free not one of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of complete freedom. The wisdom of celebrating that moment has carried us through times of deep despair when a glimmer of hope came from remembering the miracle at the shores of the sea when Miriam the Prophetess took her timbrel in her hand and together with Moses led the people in song and dance.

*Mi cha-mo-cha ba-ei-lim, a-do-nai?*

מִי־כַמְכָּה בְּאֵלִים יי

*Mi ka-mo-cha, ne-dar ba-ko-desh,*

מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ

*no-ra te-hi-lot, o-sei fe-leh?*

נֹרָא תְהִילֹת, עֲשֵׂה פְלֵא

שִׁירָה חֲדָשָׁה שְׂבַחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד כְּלָם  
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

*Shi-ra cha-da-sha shib-chu g-u-lim l-shim-cha al s-fat ha-yam; ya-  
chad ku-lam ho-du v-him-li-chu v-am-ru:*

יי יִמְלֹךְ לְעוֹלָם וָעֶד.

*A-don-ai yim-loch l-ol-am va-ed!*

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאמְךָ יְהוּדָה  
וְיִשְׂרָאֵל. גְּאֵלֵנוּ יי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יי גְּאֵל יִשְׂרָאֵל.

*Tsur yis-ra-eil ku-ma beez-rat y-s-ra-eil, u-fe-dei chi-nu-me-cha. Ye-  
hu-day ve-yis-ra-eil. Go-a-lei-nu a-do-nai tze-va-ot she-moh. Ke-dosh  
yis-ra-eil. Ba-ruch a-ta a-do-nai, ga-al yis-ra-eil.*

Who is like you, Adonai, among the Gods that are worshipped?  
Who is like you, majestic in holiness, awesome in splendor, doing  
wonders?

O rock of Israel, come to Israel's help. Fulfill your promise of  
redemption for Judah and Israel. Our redeemer is the holy one of  
Israel. Blessed is God, the redeemer of Israel.

## THE SECOND CUP / WORLD OF YETZIRAH

**Reader**-This cup has a splash of red in the white, representing the awakening in spring.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei pe-rei ha-gafen

We praise the Holy One of Blessing, whose Presence fills Creation, who makes possible the fruit of the vine.

**Reader**-The next fruit represents Yetzirah; formation, the spiritual model that shapes creation. We eat fruit with an inedible pit inside a soft outside, reminding us that, despite the wondrous expressions of our spirit, we are still sometimes tied to the hard pit of our ego. We are still concealed, deep inside, protecting our divine sparks even from within.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei pe-rei ha-eits

We praise the Holy One of Blessing, whose Presence fills Creation, who makes possible the fruit of the tree.

(eat olives, dates, cherries, apples, peaches, apricots, plums, etc.)

*“You must teach your children that the ground below their feet is sacred. Whatever befalls the earth befalls the sons and daughters of the earth. We did not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves.”*

-Chief Seattle

### TZADIK KATAMAR

*Tzadik katamar yifrach, yifrach; tzadik katamar yifrach. K'erez bal'vanon yisgeh, K'erez bal'vanon yisgeh.*

(The righteous shall flourish like the palm tree; they will grow like a cedar in Lebanon)

### VESHAMERU-

#### WE GUARD SHABBAT SO SHABBAT CAN GUARD US

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדוֹרָתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם, כִּי שִׁשֶּׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

Ve-sha-me-ru ve-nei yis-ra-eil et ha-sha-bat, la-a-sot et ha-sha-bat  
le-do-ro-tam, be-rit o-lam. Bei-ni u-vein be-nei yis-ra-eil ot hi le-o-lam.  
Ki shei-shet ya-mim a-sa a-do-nai et ha-sha-ma-yim ve-et ha-a-rets,  
u-va-yom ha-she-vi-i sha-vat va-yi-na-fash.



Translation:

As it is written in your Torah, and the children of Israel shall keep the Sabbath, observing it throughout their generations, as an everlasting covenant. It is a sign forever between me and the children of Israel, for in six days the eternal God made heaven and earth, and on the seventh day, God rested. -Exodus 31:16-17

## SANCTUARY

Adonai s'fatai tiftach, ufi yagid t'hilatecha. אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips that my mouth may declare your praise.

Adonai, prepare me to be a sanctuary.

Pure and holy. Tried and true.

With thanksgiving, I'll be a living sanctuary for You.

*"The field will exult and  
all the trees in the field  
will sing out!"*

*-Psalms*

## SILENT PRAYER AND REFLECTION

### MI SHEBEIRACH--Healing Prayer:

Mi Shebeyrach, Avoteynu; mekor Habrachah, Imoteynu  
May the Source of Strength, Who blessed the ones before us  
Help us find the courage to make our lives a blessing  
And let us say, amen  
Mi Shabeyrach Imoteynu; Mekor Habrachah, avoteynu  
Bless those in need of healing, with Refuah Shlemah  
The renewal of body, the renewal of spirit  
And let us say, Amen.

Ba-ruch a-ta yah, ro-fei ha-cho-lim.  
Blessed is God, healer of the sick.



## THE GARDEN SONG

*Inch by inch, row by row, gonna make this garden grow, gonna mulch it deep and low, gonna make it fertile ground.*

*Inch by inch, row by row, God bless these seeds I sow, please keep them safe below, till the rains come tumbling down.*

*Plant your rows straight and long, temper them with prayer and song, Mother Earth will make you strong if you give her love and care.*

*Grain for grain, sun and rain, find my way to nature's chain, tune my body and my brain to the music of the land.*

*"I contemplate a tree...I am drawn into a relation, and the tree ceases to be an it...What I encounter is...the tree itself."*

-Martin Buber



## THE THIRD CUP/WORLD OF BRIYAH

**Reader-**This cup is red with a splash of white, symbolizing the warmth of summer when we also have the potential to become warmer and more open.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei pe-rei ha-gafen

We praise the Holy One of Blessing, whose Presence fills Creation, who makes possible the fruit of the vine.

**Reader-**This fruit represents Briyah, the world of creation and wholeness; the process which results from material and formation, represented by fruit that can be eaten whole, in which there are no protective shells nor pits inside. This is what we strive for; unblocked 'I-Thou' relationships our relationships with others and with the earth, in which we do not attempt to possess other humans or nature.

(eat figs, strawberries, raisins, grapes, etc.)

**MOURNER'S KADDISH:**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְרָא כְרַעוּתָהּ,  
וְיִמְלִיךָ מְלְכוּתָהּ בְּתַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל  
בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma-di-ve-ra chi-re-u  
tei, ve-yam-lich mal-chu-tei be-cha-yei-chon u-ve-yo-mei-chon u-ve-  
cha-yei de-chol beit yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv, ve-i-me-  
ru: a-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עֻלְמָיָא:

*Ye-hei she-mei ra-ba me-va-rach le-a-lam u-lo-al-mei al-ma-ya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלָא  
(בְּעַשֵׂי"ת וּלְעָלָא מְכָל)

מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין  
בְּעֻלְמָא, וְאִמְרוּ אָמֵן:

*Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei,  
ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-rich  
hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta, ve-ne-  
che-ma-ta, da-a-mi-ran be-al-ma, ve-i-me-ru: a-mein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן:

*Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol  
yis-ra-eil, ve-i-me-ru: a-mein.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן:

*O-seh sha-lom bi-me-ro-mav hu ya-a-seh sha-lom a-lei-nu ve-al kol  
yis-ra-eil, ve-i-me-ru: a-mein.*

Translation: We sanctify your name on earth, as we pray for the coming of your kingdom in our own day, our own lives, and the life of all Israel. Let your great name be blessed for ever and ever. Let your name be exalted and honored, though you are beyond all the praises we can utter, all the songs we can ever sing. For us, for all Israel, for all men and women, may the blessing of peace and the promise of life come true. As you make peace on high, so let peace descend on us, on all Israel, and all the world.



## THE FOURTH CUP/WORLD OF ATZILUT

First, we will engage in the mitzvah of planting; in this case parsley which we will use for Pesach.

**Reader**-The pure red cup represents the full bloom of nature in fall. As nature expends its last bit of energy, a full cycle is completed.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Ba-ruch A-ta, A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei pe-rei ha-gafen

We praise the Holy One of Blessing, whose Presence fills Creation, who makes

**Reader**-Atzilut is emanation, pure spirit, which cannot be represented by any fruit (perhaps, only by the most mystical fruit--CHOCOLATE!).

We began by protecting our soft inner self and slowly peeled our hard layer. We have proceeded until there is no longer even a distinction between the protected and the protective. In this world, we become aware of God's love, mercy, justice and wisdom with our hearts, not our senses. Our hearts are full and we praise the Source which renews creation and who connected human beings, *Adam*, and earth, *Adamah* so that they could achieve a life of balance.

**Reader**-"And they shall sit, everyone under their grapevine or fig tree with no one to disturb them." -Micah

### TREE OF LIFE:

עֵץ חַיִּים הִיא  
לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מֵאֲשֶׁר

Eits cha-yim hi la-ma-cha-zi-kim ba ve-to-me-che-ha me-u-shar.  
It is a tree of life to those who hold fast to it, and all of her supporters are happy

Shalom...shalom...shalom..shalom...

