

Rosh HaShanah La'llan

NEW YEAR OF THE TREE

SEDER

(JUDAIC MYSTICAL AND SHAMANIC TRADITION)

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transmitted from *Haza"l*
(Our Wise Ones Of Blessed Memory)

by

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(with assistance from an abundance of holy teachers)

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***IT IS A GOOD CUSTOM FOR THOSE WHO WALK UPRIGHT
TO EAT AN ABUNDANCE OF FRUIT ON THIS DAY AND TO
GIVE EXPRESSION TO WORDS OF SONG AND PRAISE FOR
THEM***

– P'ri Etz Hadar¹

¹ From the earliest known Tu Bishvat Seder, circa 17th century. For the full P'ri Etz Hadar, visit the Open Siddur Project:
<http://opensiddur.org/2010/11/pri-etz-hadar/>

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PREFACE

These ceremonial ways have been handed down to us from *Haza"l*, Our Wise Ones of Blessed Memory. This text is an extension of what we have learned from our teachers. They developed this sacred literature in efforts to attain a perspective on the universe.

This *seder* is to help arouse, to encourage, and to continue to demonstrate your sense of connection with *HaShem Yisbarakh* Our Creator.

We thank *Haza"l* and all of our teachers who have shared their wisdom. We thank *HaShem Yisbarakh* Our Creator Who guides us to hear one another's voices in love across the generations.

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The *Talmud* warns us that if our prayer is fixed, our supplication bears no fruit. So we encourage you to use this book to strengthen your own *minhag* – customary structuring of ceremony. We pray that this book and others will help to strengthen the ritual and the *kavanah* – sacred intention – of your own religious/spiritual practice. We pray for you that the prayers you will share with *HaShem Yisbarakh* our Creator, will be good ones; and that your *kavvanoth* – sacred intentions – should ascend directly to *HaShem Yisbarakh* and be heard. The voice of your own *neshomoh* – the Spirit That Is Great Within You – is more on the cutting-edge of prayer than any written language could be.

We are convinced, with the *rabbonim* – the rabbis – of our tradition, that '*Gam eilu v'eilu divrei Elohim Hayyim*' - both these and also those are the words of the Living Creator. Not only is there more than one way to be right, but there are probably more ways to be right than there are people to imagine them. So *yehi ratzon* – may it be our Creator's Will – that this book and the others will help encourage you to share that spirit in true *Ahavayh Yisroel* – love for one another.

This text, emanating from the collective Judaic imagination, also suggests to you additional information that you know and that we did not as of yet include in this work-in-process. So if you were to also write to us and tell us, that would be a delight.

SEDER⁵ - PROCEDURES

Haza"l suggest that at this season in particular, we honor the spirits of our friends and teachers, the trees.

Today, on *Rosh HaShanah La'llan*, the New Year of The Tree, we connect with the spirits of those trees⁶. According to Rabbi Tzvi Elimelekh of Dinov (*B'nei Yissakhar*):

⁵ *Seder* – The word *seder* means 'order.' This *tikkun* (procedures guide) includes:

- Clear directions for procedures, regardless of the level of your prior knowledge of Judaic tradition and ritual observance
- Explanations of symbols and gestures
- Interpreted and annotated poetico-religious text
- Annotations including historical source-materials and linguistic underpinnings

⁶ *Midrash* – our Sacred Legend – tells us:

There are eighty myriads of trees in every corner of Paradise, the meanest among them choicer than all the spice trees. In every corner there are sixty myriads of angels singing with sweet voices, and the Tree of Life stands in the middle and shades the whole of Paradise. It has fifteen thousand tastes, each different from the other, and the perfumes thereof vary likewise. Over it hang seven clouds of glory, and the winds blow upon it from all four sides. Underneath it sit the scholars and explain the *Torah* ...
– *Midrash*, per Ginsberg, *Legends of the Jews*, Vol I., p. 21

Our Holy *Torah* tells us in *D'vorim* (Deuteronomy) 20:19, 'You shall not destroy [fruit-]trees, for the tree of the field is the life of humanity'.

According to *halakhah* – Judaic "law," "the blessing-path" – making war on trees is strictly forbidden under any circumstances. This includes even in war-time when the fruit-trees in question belong to a city that we are besieging.

On this day the *saraf*, the sap containing the Holy Sparks in those trees, begins its upward flow. That *saraf* contains a spiritual dimension, a 'fire' or 'burning energy', the sacred sparks that the fruits of the Holy Land contain in abundance.⁷

We also connect with the *Etz Hayyim*⁸ – the 'Tree of Life' – our Creator Who is in the heavens and in the earth.

⁷ Rabbi Tzvi Elimelekh of Dinov, in B'nai Yisaskhar, further:

On this day, *HaShem* our Creator begins to place the first sacred sparks into the tree, from where the fruits of the coming year will emerge. Those sparks can ignite the responsive soul with a burning desire to rise even higher and closer to HaShem.

The outcome depends not on agricultural or botanical conditions, but on our *z'chus*, our spiritual merits. We are to pray fervently on this day, that our prayers may literally bear fruit.

⁸ In the *Mishnah*, that *Ilan* – Tree – is revealed to be *Etz Hayyim*, the cosmic 'Tree of Life'. The *Zohar* calls *Tzedokoh 'Ilana D'Hayya'*, the Tree of Life. The divine flow emanates to the lowest levels of creation, vitalizing it.

The *kabbalists* called it *ha-hu ita-na-la-na ra-ba u-ta-ki-fa* - 'the great and mighty Tree' in which is food for all (Zohar III 58a), and *i-la-na had rav-r'va i-la-a ta-ki-fa*, 'a mighty and wonderful celestial tree' that supplies nourishment to beings above and below (Zohar II 58b), from Everett Gendler in Strassfeld, *The Jewish Holidays: A Guide And Commentary*, p. 180.

Our ceremonially eating and blessing that fruit reinforces the flow of the *Etz Hayyim* that nourishes the earthly tree. Our *kavvanoth* are what give these fruits taste: when we partake of them, we are getting the spirituality. (R' Karpov)

Haza"l encourage us that on this day, we partake of the fruit of many trees.⁹ *P'ri Etz Hadar* tells us,

It is a good custom for those who walk upright to eat an abundance of fruit on this day and to give expression to words of song and praise for them.

It is traditional to eat as many exotic fruits and nuts as possible.¹⁰ Most desirable are the five fruits by which our Holy *Torah* praises *Eretz Yisroel*, the Land of Israel:

- olives
- dates
- grapes
- figs
- pomegranates

For additional information on these Five Fruits, see Appendix B, 'The Five Fruits In Judaic Sacred Usage'.

⁹ Reb Leible Eger tells us,

The whole purpose of Creation is for us to enjoy it [italics mine] (*L'hanot* -> *hana'ah*.) And it reaches the place that if we enjoy it, then *HaShem* receives *oneg*, delight.

¹⁰Fifteen and thirty are traditional numbers. Some strove for fifty or one hundred. See Robert Cohn on this *minhag* – custom – in Eastern Europe.

The *minhag* of fifteen corresponds to the date of the month - the fifteenth; and to the fifteen 'Songs of Elevation' (*T'hilim*, Psalms, 120-134). Fifteen are the steps of spiritual rise, corresponding to the fifteen steps in the *Beis HaMikdosh*, the Holy Temple.

There were fifteen steps in the ceremony of *Simchas Beis HaShoevah*. There, the water ascended; on *Rosh HaShanah La'llan*, the *Saraf*, the Holy Sparks of the sap, ascend. (S. L. (Aylah) Grafstein)

CEREMONIAL TOOLS

For additional information on directionality in this ceremony, see Appendix C, 'The Four Directions'.

This *seder* suggests:

- In each of the Four Directions (see Appendix C):
 - **In the West, the place of Earth**, a potted tree or potted trees, to open the ceremony
 - **In the South, the place of Water**, the bowl of water for ritual washing, scented with rose-water according to the Sephardic *minhag* (custom)
 - **In the East, the place of Air**, bird feather or feathers for ceremonial usage, together with either:
 - When the *seder* is on *Shabbat*, a box of *b'somim*, sacred fragrant spices - cloves, *hadas* (myrtle), and so on
 - OR, ONLY when the *seder* is not on *Shabbat*, herbs (cedar and sage) for smudging
 - **In the North, the place of Fire**, either:
 - When the *seder* is on *Shabbat*, a twenty-four-hour candle lit before *Erev Shabbat*
 - OR, ONLY when the *seder* is not on *Shabbat*, a candle or candles for lighting before or during the *seder*

- Four mixtures of the juice of 'fruit of the vine'- grapes.¹¹
 - The first cup: white, evoking winter
 - The fourth cup: red tinged with white, evoking autumn
 - The second cup: white tinged with red, evoking spring
 - The third cup: deep red, evoking summer

Haza"l suggest that:

1. We fill and bless each of the four cups before each sequence of fruit; but that
2. We drink it only at the end of the sequence

¹¹ Traditional usage suggests wine. Our more recent knowledge about variances in alcohol tolerance suggest grape juice, particularly for public gatherings.

- Three kinds of fruits, to evoke three states of the human spirit:¹² (see Appendix D, 'The Anatomy Of The Soul'):
 - **Fruits evoking the *Nefesh*, the 'Animal Soul' - those with the greatest need for protection, for which there is the greatest vulnerability and risk in removing their protective shells.** These include, from *Eretz Yisroel*, the Land of Israel, nuts such as almonds,¹³ and pomegranates:

*almonds ~ brazil nuts ~ cashews ~ chestnuts ~
coconuts ~ grapefruits ~ hazelnuts ~ kiwi fruit ~
pecans ~ pine nuts ~ pistachios ~ pomegranates ~
tangerines ~ walnuts*

¹² When these three kinds of fruits are aligned with the Four Sacred Elements, Four Directions, and Four Worlds, only three of these are overtly included. We are moving towards Fire and the North, which are present by implication. This entire cycle completes itself in the next two months' fire-ceremonies.

The month of Sh'vat is the month of transmission of the *Torah SheB'Al Peh* – the Oral Torah – whose culmination is in Purim, at which Kurdish and other Jewish communities participate in Haman's effigaic burning. In any event, all Jewish communities' tradition requires that we burn the *chametz* before *Pesach*; and ceremonially, that smoke takes our prayers straight up to Creator.

¹³ In *Eretz Yisroel* – the Land of Israel – the almond-tree is the first of the trees to blossom. The Hebrew word for almond is '*shaked*', whose root means 'to watch' or 'to wake'. (Chaim Pearl, *A Guide To The Minor Festivals And Fasts*, p. 30) It is called 'the quick one'. It bursts into white blossoms almost overnight, at the beginning of that season of the heavy rains and of the birds' return.

- **Fruits evoking the *Ruah*, the 'Feeling Soul' - those that need reinforcement around their heart, whose outside is accessible but whose pit is inconsumable.** These include, from *Eretz Yisroel*, the Land of Israel, dates and olives:

*apricots ~ cherries ~ dates ~ hackberries ~
 jujubes ~ loquats ~ mangoes ~
 olives (more than one kind) ~ papayas ~ peaches ~
 persimmons ~ pineapple ~ plums (prunes)*

- **Fruits evoking the *Neshomoh*, the 'Cognitive Soul' - those that can be consumed entirely.** These include, from *Eretz Yisroel*, the Land of Israel, *boksir* (the dried fruit of the carob-tree),¹⁴ figs, and raisins and grapes:

*apples ~ berries of all kinds ~ blueberries ~
 boksir ~ cherry apples ~ ethrogim (citrons) ~
 figs ~ grapes (raisins) ~ lemons ~
 medlar (goji berries / wolfberries) ~
 mulberries (Sephardic custom) ~ oranges ~
 pears ~ quinces ~ raisins ~ raspberries*

¹⁴ The word *bokser* is corrupted from the Yiddish *bokshorn*, a ram's horn, which this fruit's shape suggests. The Hebrew word for carob is *kharub*, close to the Hebrew word *kherev*, meaning sword, which this fruit's shape also suggests.

Haza"l mentions the *boksir* in connection with the war with Rome, when the Palestinian community largely survived on these fruits. In the days of Bar Kokhbah (second century), the great teacher Shim'on Bar Yochai and his son Eliezer are said to have lived for thirteen years on the fruit of a carob-tree.

SHEHECHEYANU BLESSING

Haza"l suggest that we eat at least one new seasonal fruit for the first time in the year. When we do so, we *bentsch shehecheyanu* over it, in addition to the *b'rochah* – acknowledgement of blessing¹⁵ – for fruit.

When we eat any of the First Fruits of the Season, we recite the *b'rochah*, the blessing of *shehecheyanu*. At that time, we each in turn, or collectively, invoke the following *b'rochah*, and/or the deepest intention of The Spirit That Is Great Within Us:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמֶן הַזֶּה:

Eloheinu Shebashamayim Uva'aretz,
Eternal Our Creator Who is in the skies and in
the earth.

We bless You Who have caused us to live,
and have supported our unfolding,
and have caused us to arrive to this season.

¹⁵ By reciting the *b'rochah* with *kavvanah* – sacred intent, we effect a *tikkun* – a repair, or perfecting – of the world. We release the sparks of holiness in the food. We have the power to release those spiritual sparks through all of our actions.

If we do not do so, *Haza"l* say that we destructively steal and hoard those sparks. According to *B'rakhot* 35a, 'Whoever partakes pleasure in this world without a blessing is stealing [what ultimately belongs to *HaShem*].

FOUR DIRECTIONS

Invoking the four directions (and their spirits) is a universal form of shamanic structuring.

FOUR DIRECTIONS SONG (optional)

From Genesis 28:14:

וּפְרָצְתָּ יָמָה וְקַדְמָה וְצַפְנָה וְנֶגְבָּה

*Ufaratz'tah Ufaratz'tah
Ufaratz'tah Ufaratz'tah
yamah v'keidmah
tzafonah v'negbah*

*Ufaratz'tah Ufaratz'tah
Ufaratz'tah Ufaratz'tah
yamah v'keidmah
v'tzafonah v'negbah*

*ufaratz'tah yamah va'keid'mah
ufaratz'tah tzafonah v'negbah*

*ufaratz'tah yamah va'keid'mah
ufaratz'tah tzafonah v'negbah*

ASSIYAH

EARTH

As did those of generations past in Kurdistan, we put raisins and other sweet fruits in a ring around the trees.

We ask *HaShem Yisbarakh* Our Creator for an abundant fruit season.¹⁶ We *davven* for continued and increasing health of our friends and teachers, the trees, without whose gifts we could not live.

We each in turn, or collectively, invoke the following *b'rochah*, blessing, and/or the deepest intention of The Spirit That Is Great Within Us:

Eloheinu Shebashamayim Uva'aretz,
Eternal Our Creator Who is in the skies and in the earth.
We thank You for our friends and teachers, the trees,
who help nourish and shelter us,
and without whom life on our earth would be impossible.

We ask You, *HaShem Yisbarakh Bor'einu,*
for a good and healthy year for those trees.
Please help us to be worthy of their gifts,
including the great gift of their beauty.

¹⁶ Hasidic tradition tells us that now is the time to *davven* that we merit a beautiful *etrog* for *Sukkos*.

Haza"l, Our tradition's Wise Ones,
we thank you for the teachings that you have
sent us across the generations in love to
guide us.

We thank you for instructing us to revere trees.
We thank you for suggesting that on this day we
partake of the fruit of many trees,
particularly those from *Eretz Yisroel*, the land of Israel.
We thank you who suggest to us these gestures,
you whose enduring love and teachings continue
for us as a blessing.

Once again, *HaShem Yisbarakh*, we ask You to
abundantly fill those trees with Your
sacred flow.

We ask You to nourish and ripen them for an
entire year of blessing, and good life,¹⁷
Amein v'amein.

¹⁷ *Haza"l* tell us that on *Rosh HaShanah La'Ilan*, the New Year of the Tree, the trees are judged in heaven, as we are on *Rosh HaShanah*. On their judgment day, it is decided: who shall flourish and who shall grow weak, who shall live and who shall die.

The practice of praying for a good year for trees is of ancient shamanic origins.

CUP OF ASSIYAH / EARTH / WINTER

Evoking *Assiyah*,
the Eternal Physical Creation of the Universe.

For each individual present, we pour
a cup of white grape juice.

We each in turn, or collectively, invoke
the following Unification Blessing and its commitments, and/or
the deepest intention of The Spirit That Is Great Within Us:¹⁸

Hineni muchan um'zuman,
behold I am ready and prepared
to *davven* with the First of the Four Cups,
for the sake of the unification of the Holiness
Infinite Beyond The Skies,
with His *Shekhinah*, Who makes Her Presence
known to us in our earth.

Eloheinu Shebashamayim Uva'aretz,
Eternal Our Creator Who is in the skies and in
the earth.

We thank You Who create fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן:

¹⁸ These 'Unification Blessings' are standard kabbalistic usage.

With this first cup, the cup of *Assiyah*, Earth, and
Winter, we thank You
for whatever in us is dormant,
whatever in us knows to nurture itself in
darknesses and silences
away from the intrusive eye,
whatever in us is able to hear
in these darknesses and silences
the still small voice in its simplicity.

You Who send into the world your *Assiyah*,
your Eternal Spirit Of Physical Creation -
Blessed are You, *HaShem Yisbarakh* our Guide,
Who strengthen us to commit
to letting all living things
find their own time and space,
Who guide us in ways of patience
until it is their season to awaken.

EARTH SONGS

From Exodus 3:8:

אֶרֶץ זָבַת חֲלָב וּדְבַשׁ

Eretz zavat ḥalav ud'vosh

*Achshav, achshav
b'eret z yisroel*

*artzah alinu (6)
k'var kharashnu v'gam zaranu (2)
aval od lo katzarnu (2)*

Fruits Of *Nefesh*, The 'Animal Soul'

*Over the fruits whose inside is soft,
but who have a protective – and stubborn – outer shell.*

We each in turn, or collectively, invoke
the following *b'rochah* -- acknowledgement of blessing – and/or
the deepest intention of The Spirit That Is Great Within Us:

Eloheinu Shebashamayim Uva'aretz,
**Eternal Our Creator Who is in the skies and in
the earth.**

**We thank You Who create the fruit of our friends
and teachers, the trees,
who sustain our lives with their gifts.**

***HaShem Yisbarakh* Creator,
Yehi Ratzon, may it be Your Will –
to bless our *Nefesh*, our animal soul,
whose fruits must maintain a protective outer shell –
that we shall have adequate protection
of whatever is precious and vulnerable within us.**

**We ask You to guide us that our inner delights may be
as numerous as the seeds of the pomegranate,
and that our lives may burst into blossom as the
almond-tree,
during this season and forever.**

**We enjoy together the first course,
consisting of Fruits of *Nefesh*, the 'Animal Soul'.**

* * *

We drink the first of the four cups -
The Cup of *Assiyah*, Earth, and Winter.

NEFESH SONGS

HaSh'keydiyah porachat
v'shemesh paz zorakhat
tziporim al rosh kol gag
m'vasrot et bo hehag

tu bish'vat higiyah }
hag ha-ilanot } (2)

השְׁקֵדִיָּה פּוֹרַחַת,
וְשֶׁמֶשׁ פֹּז זוֹרַחַת.
צִפְּרִים מְרֹאֵשׁ כָּל גַּג
מְבַשְׂרוֹת אֶת בּוֹא הַחַג:

ט"ו בשבט הגיע - חג האילנות!
ט"ו בשבט הגיע - חג האילנות.

הָאֶרֶץ מְשׁוֹעֵת:
הַגִּיעָה עַת לְטַעַת!
כָּל אֶחָד יִטַּע פֹּה עֵץ,
בְּאֵתִים נֵצַא חוֹצֵץ:

ט"ו בשבט הגיע - חג האילנות!
ט"ו בשבט הגיע - חג האילנות.

נִטַּע כָּל הָר וְגִבְעָה,
מִדֶּן וְעַד בְּאֵר-שֶׁבַע:
וְאֶרְצֵנוּ שׁוֹב נִירֵשׁ -
אֶרֶץ זֵית יִצְהָר וְדָבֶשׁ.

ט"ו בשבט הגיע - חג האילנות!
ט"ו בשבט הגיע - חג האילנות.

Lyrics: Israel Dushman
Tune: Menashe Ravina

El ginat egoz yarad'ti
lir'ot b'ibei hanachal
lir'ot hapar'chah hagefen
heineitzu harimonim

- Song of Songs 6:11

אֵל גִּנַּת אֶגְמוֹז יִרְדְּתִי
לִרְאוֹת בְּאֵיבֵי הַנַּחַל
לִרְאוֹת הַפְּרָחִה הַגֶּפֶן
הַיִּנְצוּ הַרְמוֹנִים:

וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמֶךָ

Ufros aleinu sukat sh'lomekha

– from the prayer “Hashkiveinu”

Con nosotros abonegue, lo tarde y la mañana,
Y el bien nos muchigne come granos de mangrana.

De mal la alma esta harta; Dio mira que razon es
Mandes ya que se parta esta casca de la nuez.

– by Judah Kala'i¹⁹

¹⁹ Judah Kala'i per M. Grunbaum, *Judisch-Spanische Chrestomathie* (Frankfurt am Main, 1896), p. 69

YETZIRAH

WATER

We ritually wash our hands, right to left,²⁰ in water with rose-water in it, according to the Sephardic *minhag*, custom.

We invoke the following *b'rachoth* – acknowledgements of blessings:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מִיְנֵי בְשָׁמִים:

*Boruch atah HaShem Elokeinu melek ha-olam,
borei minei v'somim.*

Blessed are You *HaShem Yisbarakh* our Creator,
Ruler of Infinite Mysteries,
Who creates various kinds of spices.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם:

*Boruch atah HaShem Elokeinu melek ha-olam,
asher kid'shanu b'mitzvosav,
v'tzivanu al n'tilas yadayim.*

Blessed are You *HaShem Yisbarakh* our Creator,
Ruler of Infinite Mysteries,
Who have sanctified us with Your promptings,
and have prompted us to lift up our hands in
sanctity.

²⁰ Hassidic custom: right being *hessed* and left being *gevuroh*. For one thing: that is how the flow of energy has to be; first it is established, and then it is restrained. Secondly: given an apparently even choice, try on *hessed* first.

CUP OF *YETZIRAH* / WATER / SPRING

Evoking *Yetzirah*,
the Eternal Formative Power of the Universe.

For each individual present, we pour
a cup of white grape juice tinged with a few drops of red.

We each in turn, or collectively, invoke
the following Unification Blessing and its commitments, and/or
the deepest intention of The Spirit That Is Great Within Us:

Hineni muchan um'zuman,
behold I am ready and prepared
to *davven* with the Second of the Four Cups,
for the sake of the unification of the Holiness Infinite
Beyond The Skies,
with His *Shekhinah*, Who makes Her Presence known
to us in our earth.

Eloheinu Shebashamayim Uva'aretz,
Eternal Our Creator Who is in the skies and in the
earth.

With this second cup, the cup of *Yetzirah*, Water, and
Spring,
we thank You for whatever in us is awakening,
incipient, and new,
whatever in us is awake to the eternal newness of the
universe in its process of becoming.

You Who send into the world your *Yetzirah*,
your Eternal Spirit Of Formative Power -
Blessed are You, *HaShem Yisbarakh* our Guide,
Who strengthen us to commit
to participating in change without fear,
Who guide us as we and our world continue to move
towards the life into which we are impelling
ourselves
through deliberate imagination of possibilities.

WATER SONGS (optional)

וּשְׂאַבְתֶּם מַיִם בְּשִׁשׁוֹן
מִמַּעַיְנֵי הַיְשׁוּעָה.

Ush'avtem mayim b'sason
mimai'nei ha-y'shuah
– Isaiah 12:3

Fruits Of *Ruah*, The 'Emotive Soul'

Over the fruits whose outside is accessible,
but who need reinforcement around their hearts.

We each in turn, or collectively, invoke the following *b'rochah*
(blessing) and its commitments, and/or
the deepest intention of The Spirit That Is Great Within Us:

***HaShem Yisbarakh* Creator,
Yehi Ratzon, may it be Your Will -
to bless our *Ruah*, our feeling soul,
whose fruits require reinforcement around our heart,
that as we continue to give to the world, we
shall also strengthen our own hearts,
during this season and forever.**

We enjoy together the second course, consisting of the fruits of
Ruah, the 'Emotive Soul'.

* * *

We drink the second of the four cups - the Cup of *Yetzirah*,
Water, and Spring.

RUAH SONGS (optional)

צַדִּיק פִּתְמָר יִפְרָח
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יי
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

*Tzadik katamar yifrakh
k'erez baL'vanon yisgeh
sh'tulim b'veis HaShem
b'chatzros Elokeinu yafrichu*
– Psalms 92:13-14

Atzei zeitim om'dim (repeat)

– American variant of “Atzei shitim omdim” from
Exodus 26:15, adapted as an early folksong of the first Aliyah

<i>Erev shel shoshanim</i>	ערב של שושנים
<i>Netzeh na el habustan</i>	נצא נא אל הבוסתן
<i>Mor besamim ulevona</i>	מור בשמים ולבונה
<i>Leraglech miftan</i>	לרגלך מפתן.
<i>Layla yored le'at</i>	לילה יורד לאט
<i>Veru'ach shoshan noshvah</i>	ורוח שושן נושבה
<i>Havah elchash lach shir balat</i>	הבה אלחש לך שיר בלאט
<i>Zemer shel ahava</i>	זמר של אהבה.
<i>Shachar homa yonah</i>	שחר הומה יונה
<i>Roshech maleh telalim</i>	ראשך מלא טללים
<i>Pich el haboker shoshana</i>	פיך אל הבוקר, שושנה
<i>Ektefenu li</i>	אקטפנו לי.

Lyrics: [Moshe Dor](#)

Tune: [Yosef Hadar](#)

B'RIYAH

AIR

- When the *seder* is on *Shabbat*, we pass around a box of *b'somim*, sacred fragrant spices - cloves, *hadas* (myrtle), and so on.
- When the *seder* is not on *Shabbat*, we may pass around the bird feather or feathers, together with the smudge.

We *bentsch borei minei v'samim*, and add our own *kavvanoth*.

CUP OF *B'RIYAH* / AIR / SUMMER

Evoking *B'riyah*,
the Eternal Creativity of the Universe.

For each individual present, we pour
a cup of deep red grape juice.

We each in turn, or collectively, invoke
the following Unification Blessing and its commitments, and/or
the deepest intention of The Spirit That Is Great Within Us:

Hineni muchan um'zuman,
behold I am ready and prepared
to *davven* with the Third of the Four Cups,
for the sake of the unification of the Holiness
Infinite Beyond The Skies,
with His *Shekhinah*, Who makes Her Presence
known to us in our earth.

Eloheinu Shebashamayim Uva'aretz,
Eternal Our Creator Who is in the skies and in
the earth.

With this third cup, the cup of *B'riyah*, Air, and
Summer, we thank You
for whatever in us is in bloom,
whatever in us is alive
to the deep pleasure that the universe takes
in its own accomplished self.

You Who send into the world your *B'rayah*, your
Spirit Of Eternal Creativity -
Blessed are You, *HaShem Yisbarakh* our Guide,
Who strengthen us to commit
to immediacy in the present moment,
to be free of anxiety about the future,
to be purified of all regret about the past,
to be centered in the fact of the eternal present
which continues to renew itself,
each amazing moment making possible the next.

AIR SONGS (Optional)

אָנָה תֵּלֵךְ דּוֹרֵךְ
תִּיפָה בַּנָּשִׁים...

*Anah halach dodeich
hayafah banashim?*

דּוֹדֵי יָרַד לְגַנּוֹ
לְעֲרוּגוֹת הַבָּשֵׂם...

*Dodi yarad l'gano,
la'arugot habosem.*

– From Song of Songs 6:1 and 2

Fruits Of *Neshomoh*, The 'Cognitive Soul'

Over fruits that can be consumed entirely.

We each in turn, or collectively, invoke
the following *B'rochah* – acknowledgement of blessing – and its
commitments, and/or
the deepest intention of The Spirit That Is Great Within Us:

***HaShem Yisbarakh* Creator,
Yehi Ratzon, may it be Your Will -
to bless our *Neshomoh*, our cognitive soul,
whose fruits are nearly transparent to their world,
to help us commit to immediacy to the universe
that continues to rush in on us forever,
and that we be worthy to be open to joy.**

**We ask You to guide us that we may be as
beloved as the apple-tree,²¹
that our lives may be
'as the apple-tree among the trees of the wood',
and that you to guide us to receive the inpouring
of the pure light of Your eternal Being,
accessible to us now as for those of generations past,
during this season and forever.**

We enjoy together the third course,
consisting of Fruits of *Neshomoh*,
the 'cognitive soul'.

* * *

We drink the third of the four cups -
the Cup of *B'riyah*, Air, and Summer.

²¹ Apples and the apple-tree are mentioned repeatedly in Song of Songs. Some scholars read that text as deriving from the alternative Judaic cults and rites associated with nature-worship and the myth of the *hieros gamos*, the Divine Marriage between the Eternal Feminine and the Eternal Masculine principles of agriculture and the universe. Apples are mentioned in the rites of love in 2:3, where the feminine persona informs us of her beloved, 'As the apple-tree among the trees of the wood, so is my beloved among the sons.' Two verses later in 2:5, the feminine persona supplicates, 'Stay me with dainties, comfort me with apples; for I am love-sick.' In 7:9, the masculine persona compares the smell of the feminine persona's countenance to apples. In 8:5, the feminine persona reminds her beloved, 'Under the apple-tree I awakened you.'

Post-exilic Judaic usage associates the apple further with the Eternal Feminine in the kabbalistic literature. *Kabbalah* is medieval Judaism's gnostic, esoteric cult. The apple has kabbalistic connotations (*Turei Zahav*, ch. 583), symbolizing the *Shekhinah*. The *Shekhinah* is the Divine Presence as apprehended through our senses, the Divine Hypostasis, the Holy Spirit, and the Eternal Feminine. Kabbalistic literature refers to her as an 'apple orchard', or as 'the Field of Sacred Apples'.

NESHOMOH SONGS (optional)

כְּשׁוֹשָׁנָה בֵּין הַחֹחִים
כֵּן רַעֲיָתִי בֵּין הַבָּנוֹת:
כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר
כֵּן דּוּדֵי בֵּין הַבָּנִים...

K'shoshanah bein hachochim

kein rayati bein habanot

k'tapu'ach ba'atzei haya'ar

kein dodi bein habanim

– From Song of Songs 2, verses 2 and 3

Esperamos el goel, come luz de la manana
Relumbrara a Israel, a color de la manzana.

Cobrare muchos amigos, y el bien se renova;
Se haran sus enemigos secos come la alharuba.

Ya lo vamos esperando al goel de hora en hora,
Los cueros se van haziendo prietos come la amora.

– Judah Kala'²²

²²Judah Kala'i, per M. Grunbaum, *Judisch-Spanische Chrestomathie* (Frankfurt am Main, 1896), p. 69.

ATZILUTH

FIRE

Over the fire in the North, we offer our own *kavvanoth*. Perhaps, because the North is the quarter that is so holy that even the sun does not enter it, these *kavvanoth* are private and NOT to be publicly shared.

CUP OF *ATZILUTH* / FIRE / AUTUMN

Evoking *Atzilut*,
the Eternal Essence of the Universe.

For each individual present, we pour
a cup of red grape juice, tinged with a few drops of white.

We each in turn, or collectively, invoke
the following Unification Blessing and its commitments, and/or
the deepest intention of The Spirit That Is Great Within Us:

Hineni muchan um'zuman,
behold I am ready and prepared
to *davven* with the Fourth of the Four Cups,
for the sake of the unification of the Holiness
Infinite Beyond The Skies,
with His *Shekhinah*, Who makes Her Presence
known to us in our earth.

Eloheinu Shebashamayim Uva'aretz,
Eternal Our Creator Who is in the skies and in
the earth.

With this fourth cup, the cup of *Atzilut*, Fire,
and Autumn,
we thank You for whatever in us is harvesting
the fruits it has long imagined
and towards which it has long laboured,
whatever in us is attaining the fullness of
its dreams.

**You Who send into the world your *Atzilut*, your
Spirit Of Essence -
Blessed are You, *HaShem Yisbarakh* our Guide,
Who strengthen us to commit
to surrendering the end of a process without fear,
as we continue to move into whatever the new
life promises,
rich with the possibilities that the complex
silence poses.**

We drink the fourth of the four cups -
the Cup of *Atziluth*, Fire, and Autumn.

FIRE SONG[S] (optional)

אם בארזים נפלה שלהבת
מה יעשו איזובי קיר

Im ba'arazim naf'lah shal'hevet
mah ya'asu eyzovei hakim

If amongst the cedars a flame should fall
What would they say, the moss of the wall?

– *Moed Katan 25, amud beis*

CONCLUDING B'ROCHOS

BENTSCHEN 'AL HA-EITZ'

If we have partaken of the size of half an egg or more, of any of the Five Fruits by which our Holy *Torah* praises *Eretz Yisroel*, the Land of Israel - almond, pomegranate, date, grape, or fig - then we must *bentsch 'Al Ha-Eitz V'Al P'ri Ha-Eitz'*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם

After food prepared from
the five kinds of grain:

עַל הַמַּחֲיָה וְעַל הַכֶּלֶקֶל

After wine or grape juice:

(ו) עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן

After grapes, figs,
pomegranates, olives or
dates:

(ו) עַל הָעֵץ וְעַל פְּרֵי הָעֵץ

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה
וּרְחֻבָּה שְׂרָצִית וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ לְאֹכֹל
מִפְרֵיהָ וּלְשְׂבוּעַ מִטּוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמּוֹךְ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיִּכְלֶךָ
וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ
וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בָּהּ וּנְבָרְכֶךָ
בְּקִדְשָׁהּ וּבְטַהֲרָהּ: כִּי אַתָּה יי טוֹב וּמְטִיב
לְכָל וְנוֹדֶה לְךָ עַל הָאָרֶץ עַל

After food prepared from the five kinds of
grain:

הַמַּחֲיָה:

After wine or grape juice:

(וְעַל) פְּרֵי הַגֶּפֶן:

After grapes, figs, pomegranates, olives
or dates:

(וְעַל) הַפְּרוֹת:

בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל

After food prepared from the five
kinds of grain:

הַמַּחֲיָה:

After wine or grape juice:

(וְעַל) פְּרֵי הַגֶּפֶן:

After grapes, figs,
pomegranates, olives or dates:

(וְעַל) הַפְּרוֹת:

TREE PLANTING

ONLY in a year when *Tu BiSh'vat* does NOT occur on *Shabbat*, we love a new tree-spirit into being.²³

1. We save out the seeds of whatever can grow - dates, oranges, or whatever else.
2. We plant them in small pots of dirt.
3. We place the pots in warm dark places, keeping the earth moist.
4. After several weeks, when the seeds have sprouted and begun to put out shoots, we place the saplings in the sunlight, and water them when necessary.

²³ According to the *Talmud*, there is no blade of grass that does not have its corresponding *mal'akh*, messenger-spirit, which pats it and says to it, 'Grow! grow!'

TREE SONGS (optional)

עֵץ חַיִּים הִיא
לְמַחְזִיקִים בָּהּ
וְתַמְכִּיהָ מֵאֲשֶׁר.

*Eitz ḥayyim hi
l'makhazikim bah
v'tom'khehah m'ushar*
– Proverbs 3:18

*Ani notea shkeydiyah
shkedyah yafah yafah*

*Ani ...
... t'marah
... t'eynah*

אֶתֶּן בַּמִּדְבָּר אֲרֵז
שֹׁטֶה וְהִדַּס וְעֵץ שָׁמֶן
אֲשִׁים בְּעֵרְבָה בְּרוֹשׁ
תִּדְהַר וְתֵאֱשֹׁר יַחְדָּי:

*Etein bamidbar (et ha)erez
shitah vahadas v'etz shamen
asim ba'aravah b'rosh
tid'har utashur yachdav*
– Isaiah 41:19

Bob Dylan, 'Strap Yourself To The Tree With Roots'

CONCLUDING KAVVANOTH

The *seder* of *Rosh HaShanah La'Ilan* is connected with planting the seeds of *Moshiach*, of an eschatological time of World Peace. 'Each of us shall sit under our vine and fig-tree, with none to make them afraid, for the Mouth of *HaShem* has spoken.'

This *seder* ends with *kavvanoth* – personal sacred intentions and sacred commitments – to replant, rebuild, and renew those seeds of World Peace.

We add concluding *kavvanoth*. We each in turn, or collectively, invoke the following *b'rochah* -- acknowledgement of blessing -- and/or the deepest intention of The Spirit That Is Great Within Us:

***Yehi Ratzon, May it be Your will,
HaShem Yisbarakh our Creator,
that in the z'chus -- the merit --
of our having blessed and partaken
of these three kinds of fruits and these four cups,
that we may merit to enjoy the hidden heavenly
roots
from which they draw the divine flow of fruiting
and blessing,
Amein v'amein.***

Concluded is
the Seder of
Rosh HaShanah La'Ilan

APPENDIX A:

ORIGINS OF *ROSH HASHANAH La'llan*

Shamanistic Nature Festivals

Our Midwinter Festival of Trees, *Rosh HaShanah La'llanot*, originates in the shamanistic nature-festivals occurring between the Winter Solstice and the Vernal Equinox.

Those of generations past, during the time of the Second Temple, celebrated those *t'kufot* - solstices and equinoxes.

Mishnah Rosh HaShanah 1:1

Mishnah Rosh HaShanah 1:1 determines *Rosh HaShanah La'llan*, the 'New Year Of Trees', to be one of four 'New Year' days:

- On the first of *Nisan* (fully spring) is the *Rosh HaShanah*, New Year, for reckoning the reigns of kings and the feasts
- On the first of *Elul* (late summer) is the *Rosh Hashanah*, New Year, for the tithe of cattle
- On the first of *Tishrei* (beginning of autumn) is the *Rosh HaShanah*, New Year, for reckoning of the years and taking stock of human lives
- *Rosh HaShanah La'llan* (mid-winter) is the New Year for [determining tithes on fruit of] fruit-trees. Fruit that ripened earlier could not be offered as tithe for fruit that ripened later.

Haza"l suggest two variant dates in the month of *Sh'vat*:

- According to the House of Shammai, the first of *Sh'vat*, the new moon. That was the *minhag*, the ceremonial custom, of the people of the coastal plain and the Sharon Valley where Rabbi Shammai lived, since the flowering trees of that part of ancient Israel bloomed then. Furthermore, Universal shamanic usage indicates rising-moon festivals for increasing a condition.
- According to the House of Hillel, the fifteenth of *Sh'vat*, the full moon. That was the *minhag*, the ceremonial custom, of the people of the hills of ancient Israel where Rabbi Hillel lived. Universal shamanic usage indicates full-moon festivals to celebrate what already is and to fix the celebratory spirit into that condition. It is this custom that has become dominant and which we follow, fixing its time, as with *Pesah* and *Sukkos*, and the Fifteenth of the month of Av, on the full moon.

Haza"l suggest that just as the fate of humanity is decided on our *Rosh Hashanah* in *Tishrei*, so on *Rosh HaShanah La'llan* it is decided 'which trees shall flourish and grow, and which shall wither and shrink; which shall suffer from adverse weather and harmful insects, and which shall brave all dangers.' (*Talmud Yerushalmi, Masekhet Kiddushin*)

The following passage of *Talmud Yerushalmi*, at the end of *Masekhet Kidushin*, underlies this *kabbalistic seder* of *Tu BiSh'vat*:

A person is destined to give account for everything that s/he saw but did not partake. R. Eliezer heeded that teaching: he would save up his small change and with it [purchase and] partake of everything [all delicacies] once a year.

Kabbalists of Tz'fat, 16th-Century C.E.

This *seder* of *Tu BiSh'vat* developed into a semblance of the form in which we now know it among the 16th-century kabbalists of *Tz'fat*. Rabbi Isaac Luria and his followers ordained 'a day for the eating of fruits', observing human participation in the 'rejoicing of the trees'. The *seder* became a popular Sephardic *minhag* – ceremonial custom. They added to this observance readings and rituals with fruit and wine, with characteristics resembling the *seder* of *Pesach*.

Its most definitive and famous version is that of Rabbi Ḥayyim Vital, *P'ri Etz Hadar*. That title derives from Vayikra (Leviticus) 23:40, 'fruit of a lovely tree', traditionally an ethrog, a citron.

Ecological Commitments

Look at the work of *HaShem!* For who can repair what He has ruined? (Ecclesiastes 7:13) - When G-d created First-Man (Adam) He took him around to all the trees in Eden and said to him: 'Look how lovely and praiseworthy are My works! But everything I created, I created for you. Pay heed that you do not ruin and destroy My world. For if you ruin it, there is no one after you who can repair it.'

– Ecclesiastes Rabbah 7:13

APPENDIX B:

THE 'FIVE FRUITS'

IN JUDAIC SACRED USAGE

The Five Species by which the Torah praises *Eretz Yisroel*.

OLIVES: [T.B.D.]

DATES

In later Judaic usage, dates are one of the five fruits by which Hebrew Scripture praises *Eretz Yisroel*, the Land of Israel. The Temple of King Solomon, according to the account in I Kings 6:29,32, was decorated with carved figures of *k'rovim* [cherubim], palm-trees, and open flowers, 'within and without', as were the Temple's two olive-wood doors, whose similar carvings were overlaid with gold.

The date-palm called ... *tamar* was widely regarded as symbolizing grace and elegance. It is mentioned in Song of Songs, which some scholars read as deriving from the alternative Judaic cults and rites. These involved nature-worship and the *hieros gamos*, the Sacred Marriage between the Eternal Feminine and the Eternal Masculine principles of agriculture and the universe. In 7:8, we are informed that the stature of the feminine persona is 'like a palm-tree', and that her suitor longs to 'climb up into the palm-tree' and 'take hold of its branches'.

Date-palms are associated with seasonal rites of *Sukkos* and of *Rosh HaShanah* also.

GRAPES and FIGS

In Deuteronomy 8:8, *Mosheh* [Moses] lists among the attractions of *Eretz Yisroel*, the Land of Israel, the abundance of 'vines and fig-trees, and pomegranates'.

Both grapes and figs are mentioned in Song of Songs' rites of love, which some scholars read as deriving from the alternative Judaic cults and rites involving nature-worship and the *hieros gamos*, the Sacred Marriage between the Eternal Feminine and the Eternal Masculine principles of agriculture and of the universe. In 2:13, we are informed that 'The fig-tree puts forth her green figs, and the vines in blossom give forth their fragrance.'

White grapes and white figs appear also in Franco-Judaic *Rosh HaShanah* Symbolic Foods of Life.

GRAPES

In Song of Songs, the masculine persona compares the feminine persona's breasts to 'clusters of grapes' and 'clusters of the vine' (7:8,9); and the entire prose-poem contains frequent metaphoric references to vineyards.

POMEGRANATES

In D'vorim (Deuteronomy) 8:8, *Mosheh Rabeinu* lists among the attractions of *Eretz Yisroel*, the Land of Israel, the abundance of 'vines and fig-trees, and pomegranates'.

During the era in which the Hebrew Scriptures were developed, pomegranate-juice was popular as a cooling drink. It was also popular as an ingredient in spiced wine, as mentioned in Song of Songs 8:2, in which the feminine persona tells her beloved, 'I would cause you to drink of spiced wine, of the juice of my pomegranate'. Pomegranate-seeds were dried and then used as a

condiment, or to flavour foods.

The pomegranate-flower, used as the design for the crown of King Solomon, has remained the archetypal form for all royal crowns. This is borne out elsewhere in Greek myth.

Pomegranates, which contain hundreds of seeds, were widely regarded as a fertility-symbol. Pomegranates over 200 years old have been known to bear fruit. According to the evidence of ancient Egyptian carved reliefs, Egyptian religious gesture included pomegranates among the fruits offered as gifts to their deities.

In later Judaic usage, the divine fiat in Exodus 28:34 instructs that the hem of the garment of the High Priest is to have embroidered upon it 'a golden bell and a pomegranate, a golden bell and a pomegranate'. I Kings 7:18, 20 indicates that pomegranates were one of the primary artistic motifs of the Holy Temple of King Solomon.

In Song of Songs, pomegranates are mentioned repeatedly in the dialectic of love. The masculine persona says, in addressing his feminine counterpart, 'your temples are as a pomegranate split open behind your veil' (4:3, 6:7); and later, 'your shoots are a park of pomegranates' (4:13). Later, he informs her, 'I went down into the garden of nuts ... to see whether the vine budded, and the pomegranates were in flower' (6:11); and she responds, 'Let us see whether the vine has budded, ... and the pomegranates be in flower; there I will give you my love' (7:13).

APPENDIX C:

FOUR DIRECTIONS IN JUDAIC MYSTICISM

(In this sacred tradition, called the 'four winds')

Zohar

Said Rabbi Simeon: Mark this well! Fire, air, earth and water are the sources and roots of all things above and below; and all things above, below, are grounded in them. And in each of the four winds these elements are found -

fire in the North,
water in the South,
earth in the West,
[air in the East];

and the four elements are united with the four winds - and all are one.

fire, water, air, and earth:
gold, silver, copper, and iron:
North, South, East and West -

altogether these make twelve; yet they are all one.

– *Zohar, Sh'mos 23b*

APPENDIX D: ANATOMY OF THE SOUL

See pp. [Rabbi] Gershon Winkler's 'Anatomy of the Soul'
in *The Soul of the Matter*, pp. 7-8.

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prunes - several kinds

B'riyah

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blueberries (per market availability)
boksir (carobs)
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