

סדר של ט"ו בשבט Seder shel Tu Bi-Sh'vat

♪ *Hinneh Mah Tov*

How good and how pleasant it is
For brothers and sisters to dwell
together. (Psalm 133:1)

הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שֵׁבֶת אַחִים גַּם־יַחַד:

Hinneh mah tov u-mah na'im shevet achim gam yachad.

Tonight we celebrate *Tu Bi-Sh'vat*, the fifteenth day of the month *Sh'vat*, the New Year of the Trees.

The Talmud tells us that *Tu Bi-Sh'vat* was the anniversary for deciding when the trees in Israel were mature enough for their fruit to be harvested. This date was also the New Year for the annual tithe on fruit trees. The fifteenth of *Sh'vat* was designated because by then the early winter rains were mostly over, the sap was rising in the wood and the period of budding was just beginning.

In the sixteenth century the mystics of Safed built on the custom of eating fruit and reciting Psalms on *Tu Bi-Sh'vat* so that it became a celebration of the Kabbalistic "Tree of Life." This tree is a symbolic expression of the flow of Divine energy, love, justice and goodness into the world.

On *Tu Bi-Sh'vat* we celebrate renewal. *Rosh Hashanah* celebrates the creation of the world. remembrance of creation. In our daily God "who renews the constantly every day." celebration of the trees and all of nature, tradition, it is renewal of the flow of



Shabbat is a God's work of prayers we praise work of creation *Tu Bi-Sh'vat* is the yearly renewal of and in the Kabbalistic celebrated as the Divine life.

Structure of the Seder

The *Tu Bi-Sh'vat Seder*, like the *Pesach Seder*, follows a specific order. The *Seder* is divided into four parts corresponding to the four worlds or levels

of creation of the Kabbalists. As in the *Pesach Seder*, we ask four questions and drink four cups of wine. Special to *Tu Bi-Sh'vat* is the ceremonial consumption of fifteen types of fruits and nuts.

The Four Worlds

The fruits that we eat and the cups of wine we drink tonight correspond to the four worlds, or spiritual levels of existence, spoken of in the Kabbalah:

- 1) *Atzilut* or Emanation – the realm of the divine will, where the thought of creation first arises;
- 2) *B'riah* or Creation – the world of divine wisdom and understanding, where the plan of creation develops;
- 3) *Y'tzirah* or Formation – in which the emotional qualities of divine love and justice are reconciled in the creative flow of God's mercy;
- 4) *Asiyah* or Action – our world of physical reality. As we celebrate the Seder, we ascend the ladder of being, the "Tree of Life."

Four Cups of Wine

The First Cup

The first cup is of white wine. It represents the world of Action and the season of winter. Winter is a time when nature is asleep; the earth is barren, sometimes covered with snow.

Fill the cup with white wine, raise it in your right hand and sing together the blessings over the wine and the season of renewal

Blessed are You Eternal One our God, Ruler of the universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Blessed are You, Eternal One our God, Ruler of the universe, who have kept us alive, sustained us and enabled us to reach this season.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁחַיֵּינוּ וְקִיְמָנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch attah Adonai, Eloheynu melech ha-olam, bore p'ri ha-gafen.

Baruch attah Adonai, Eloheynu melech ha-olam,
she-hecheyanu v'kiyy'manu v'higi-anu la-z'man ha-zeh.

The Four Questions

We begin our Seder by asking four questions to help us understand the significance of this day. They may be read by the youngest person present.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת!

How different is this night from all other nights!

On all other nights we honour events and people; why tonight trees?

On all other nights we eat all kinds of foods; why tonight fifteen different kinds of fruit?

On all other nights we do not mix wine even once; why tonight twice?

On all other nights and days we take the environment for granted; why tonight do we focus on conservation?

♪ Ha-laylah ha-zeh

This night we honour the trees! הַלַּיְלָה הַזֶּה מְכַבְּדִים אֶת־הָאֵילָנוֹת.

Ha-lay'lah ha-zeh m'chabb'dim et ha-ilanot.

Four Answers

Why do we honour trees tonight?

In the Torah we are commanded to bring tithes, or tenths, of all the produce of the field for the upkeep of the Temple and the sustenance of the poor. In the *Mishnah* (*Rosh Hashanah* 1:1) we learn that the fifteenth of *Sh'vat* is *Rosh ha-shanah la-ilan*, the New Year of the tree. Thus the tithing year was from one *Tu Bi-Sh'vat* to the next. And why on the fifteenth of *Sh'vat*? Because it is the time when the ground thaws and the tree no longer has to exist on water stored up from the past year, but begins to draw water from the ground water of the current year for its sustenance (*Jerusalem Talmud, Rosh Hashanah* 1:1).



The **B'rachah** on seeing trees blossom for the first time in the year:

We praise You, Eternal God,
Sovereign of the universe: You have
withheld nothing from Your world,
but have created in it goodly
creatures and beautiful trees that
give pleasure to human beings.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שְׁלֹא חָסַר בְּעוֹלָמוֹ
כְּלוּם, וּבָרָא בּוֹ בְּרִיּוֹת
טוֹבוֹת וְאֵילָנוֹת טוֹבִים
לְהַנּוֹת בָּהֶם בְּנֵי אָדָם.

Baruch attah Adonai, Eloheynu melech ha-olam, she-lo chissar b'olamo k'lum,
u-vara vo b'riyyot tovot v'ilanot tovim l'hannot ba-hem b'ney adam.

Why do we eat fifteen different kinds of fruit tonight?

A 16th century Rabbi noted: “The Ashkenazim have as their practice to increase the number of different fruits eaten on *Tu Bi-Sh'vat* to fifteen types of fruit of trees in honour of the name of the festival.” Following the tradition of Rabbi Isaac Luria the Kabbalists divided the fruits consumed into three groupings according to the three lower worlds.

There was also a custom on *Tu Bi-Sh'vat* of reading the fifteen “Psalms of Ascent” (*Shirey Ha-Ma'alot*, Psalms 120-134) as they were sung when the Levites ascended the fifteen steps to the Temple, one Psalm for each step. Fifteen was seen as a holy number, as it is the numerical value of the first two letters of God's name, *yod* and *hey*. So by eating fifteen different fruits we ascend our own spiritual temple and come closer to God.

🎵 *Essa Eynai*

I lift up my eyes to the mountains;
from where will my help come?
My help comes from the Eternal
One, Maker of Heaven and earth.
(Psalm 121:1-2)

אֲשָׂא עֵינַי אֶל-הַהָרִים מֵאֵין
יְבֹא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׂמִים
וְאָרֶץ:

Essa eynai el he-harim, me-ayin yavo ezri?
Ezri me-im Adonai, oseh shamayim va-aretz.

Why do we mix red and white wine tonight?

Rabbi El'azar, in the name of Rabbi Oshaiah, explained that *Tu Bi-Sh'vat* marks the end of the major rain in Israel and the beginning of the rising of the sap in the trees (*Rosh Hashanah* 14a, with *Rashb*). On this way-station between the bleak winter and the flowering of the warm seasons the

Kabbalists of Safed used to drink four cups of wine, each cup symbolising a different season and a different mystical world. Tonight, as we express our joy and gratitude for the mystery and grandeur of nature, we will mix red and white wine to symbolise the changing colours of the seasons and so celebrate the natural process of change and renewal.

Why do we focus on conservation tonight?

Tu Bi-Sh'vat reminds us of our responsibility and debt to nature. The Torah abounds with reference to nature and the land and the imperative of living in harmony with its forces. Our calendar harmonises the cycles of the moon and the sun, and our oldest festivals celebrate the fertility of the harvests.

Even in time of war the Torah forbids the destruction of fruit trees around a besieged city, “for is the tree of the field human to withdraw before you?” (Deuteronomy 20:20). From this the Rabbis derived the law of ***Bal Tash-chit*** – “You shall not destroy,” a fundamental principle of Jewish ethics that forbids us wantonly to destroy the world around us.

A beautiful Midrashic legend sums up the principle of conservation:

After creating Adam, God took him round all the trees of the Garden of Eden, and said to him: “See how lovely and excellent My works are; I have created them all for you. Take care not to spoil and destroy My world; for if you spoil it, there will be no one to repair it after you.”

Ecclesiastes Rabbah 7:28

***Olam Ha-Asiyah* – The World of Action**

The lowest level of God’s creation is the physical world called *Asiyah*, the realm of action. Here in the wood and branch, the spirit, the Divine Spark, is hidden by the shell of outward appearance. Fruits like nuts, with their hard outer shells, remind us that God’s presence, while everywhere, is often concealed. People who are vulnerable, too, often hide their spiritual and emotional selves behind a hard protective shell.

In the world of workaday activity, the spiritual requires guarding and nurturing. Special effort is necessary to protect it from indifference, from being forgotten, from destructive influences. It is symbolised, therefore, by fruits with a hard outer covering, to guard the softer inner fruit.

For this world we take five kinds from the following fruits: pomegranates, etrog (or other citrus fruit), walnuts, almonds, pine nuts, pistachios, coconut and passion fruit

Hold up the pomegranate and read:

“Let us go early to the vineyards; let us see if the vine has flowered, if the grape blossoms have opened, if the pomegranates are in bloom; there I will give you My love.”

Song of Songs 7:13

“If the pomegranates are in bloom.” These are the little children who study Torah and sit in rows in their class like the seeds of a pomegranate.”

Shir Ha-Shirim Rabbah 6:11

The pomegranate is said to have 613 seeds to correspond to the 613 commandments. The Talmud claims that even the “emptiest of Jews is full of commandments as the pomegranate is full of seeds.”

Take a handful of walnuts and read:

The people of Israel is likened to a pile of walnuts. If one walnut is removed, each and every walnut in the pile will be disturbed. When a single Jew is in distress every other Jew is shaken and affected.

Shir Ha-Shirim Rabbah 6:11

Take a handful of almonds and read:

The almond tree is the first of all fruit trees to blossom in Israel. A very sturdy tree, which thrives even in times of drought, it is the subject of one of Jeremiah’s prophecies: “The word of the Eternal One came to me: ‘What do you see, Jeremiah?’ I replied: ‘I see the branch of an almond tree’ (*shaked*). The Eternal One said to me: ‘You have seen right, for I am watchful (*shoked*) to bring My word to pass.” (Jer. 1:11-12)

The Almond Tree

The almond tree is growing.
A golden sun is glowing.
Birds sing out from tree to tree,
And this is what they say to me:
Tu Bi-Sh’vat is coming
the birthday of the trees.

הַשְּׁקֵדִיָּה פּוֹרַחַת,
וְשֶׁמֶשׁ פָּז זוֹרַחַת,
צִפְּרִים מְרֹאֵשׁ כָּל-גַּג
מִבְּשָׂרוֹת אֶת-בֵּא הַחָג.
ט"ו בְּשִׁבְט הַגִּיעַ, חַג הָאֵילָנוֹת.

Ha-sh’kediah porachat, v’shemesh paz zorachat.
Tzipporim me-rosh kol gag m’vass’rot et bo he-chag.
Tu bi-sh’vat higi-a, chag ha-ilanot.

We recite the blessing together and eat the fruits:

We praise You, Eternal One our
God, Ruler of the universe Creator
of the fruit of the tree.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch attah Adonai, Eloheynu melech ha-olam, bore p'ri ha-etz.

Olam Ha-Y'tzirah – The World of Formation

Y'tzirah is the world of Formation. It is the world of feeling and emotion, symbolised by the ever-moving element of water and the season of spring. In *Y'tzirah* creation is infused with passion and imagination. It is the world of the artist. The fruits we eat at the level of formation are soft on the outside but have a hard inner core. Even when we open up to feelings and soften our hearts, there is something concealed deep within us, hidden even from ourselves.

The Second Cup

The second cup is white with a little red mixed in symbolising the approach of spring, the emergence of colour after the paleness of winter. The snow melts, winter fades away and the earth starts to come alive again.

Fill your cup with mostly white and a dash of red wine. Raise the cup in your right hand and sing together the blessing over the wine

Blessed are You Eternal One our
God, Ruler of the universe, Creator
of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

For Yetzirah we take from the following fruits: olives, dates, cherries, apricots, peaches, plums and mangos

Hold up some olives and read:

Jeremiah says of the Jewish people: “The Eternal One named you ‘Verdant olive tree, fair, with choice fruit’.” (11:16)

Rabbi Joshua ben Levi said: “Why is Israel likened to an olive tree? To tell you that just as the olive tree does not lose its leaves either in summer or in winter, so Israel shall never be lost either in this world, or in the world to come.”

But Rabbi Yochanan added: “It is to tell you that, just as the olive only yeilds its oil by crushing, so Israel only gives of its best through affliction.”

But just as the olive oil gives light, so Israel are called to be a light to the nations.
(based on *Menachot* 53b and *Yalkut Shimeoni*)

Hold up some dates and read:

“The righteous shall flourish like the palm-tree” (Psalm 92:13). No part of the palm has any waste: the dates are eaten, the branches used for the *Lulav*, the dried leaves for the covering of the *Sukkah*, the fibres for ropes, the leaves for sieves and the planed boards for ceilings—even so there are no worthless people among Israel: some are versed in Scripture, others in *Mishnah*, some in *Talmud*, others in *Haggadah*. Yet others perform many good deeds, and others give much charity.

Bemidbar Rabbah 3:1

🎵 **Tzaddik katamar**

The righteous shall flourish like the palm tree; they will grow like a cedar in Lebanon. (Psalm 92:13)

צַדִּיק כַּתְּמָר יִפְרַח, כְּאַרְז
בְּלְבָנוֹן יִשְׁגֶּה.

Tzaddik ka-tamar yifrach, k'erez ba-l'vanon yisgeh.

Recite the blessing and eat the fruits:

We praise You, Eternal One our God, Ruler of the universe Creator of the fruit of the tree.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הָעֵץ.

Baruch attah Adonai, Eloheynu melech ha-olam, bore p'ri ha-etz.



Olam Ha-B'riah – The world of Creation

B'riah is the world of creation, of thoughts and ideas, of invention and inspiration. It is symbolised by the air and by the light-filled summer. At this level we eat fruits that are soft and edible throughout, for the light of reason and conscience fills us and unites us with all other rational beings.

The Third Cup

The third cup of wine is half red and half white, symbolising the approach of summer. The ground has warmed to allow the seeds to take root and the plants have started to grow, producing an abundance of colour, reminding us of the richness of life.

Fill your cup with about half white and half red wine, raise the cup in your right hand and recite together the blessing over the wine

Blessed are You Eternal One our
God, Ruler of the universe, Creator
of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

For this world we take from the following fruits: apples, pears, grapes, raisins, figs and carobs.

Hold up some grapes or raisins and read:

Rabbi Simeon ben Lakish said: This people can be likened to a grapevine: Its branches are the householders—who uphold the whole plant, doing acts of charity and supporting the poor—its grape clusters are the scholars, and its leaves are the farmers—for just as the leaves shield the grape clusters and preserve their juice, so the farmers grow food to sustain the scholars.

Chullin 92a, with Rashi's comments

Hold up a fig and read:

Rabbi Yochanan asked the meaning of the words, “One who tends a fig tree will enjoy its fruit.” (Proverbs 27:18) Why are the words of Torah compared to the fig tree? Just all the figs on the tree do not ripen at the same time, and the more one goes back and searches the tree, the more figs one finds on it—so it is with the words of the Torah: the more we go back to them and study them, the more meaning and wisdom we find.

Erwin 54a-b

🎵 **Etz Chayyim**

She is a tree of life to those who grasp her, and whoever holds on to her is happy.

Her ways are ways of pleasantness, and all her paths are peace.

(Proverbs 3: 18, 17, speaking of Wisdom)

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְתִמְכֶיהָ מְאֹשֵׁר.

דַּרְכֶיהָ דַּרְכֵי נְעִים, וְכָל
נְתִיבוֹתֶיהָ שָׁלוֹם.

Etz chayyim hi la-machazikim bah, v'tom'cheha m'ushar.
D'racheha darchey no-am, v'chol n'tivoteha shalom.

Recite the blessing and eat the fruits:

We praise You, Eternal One our God, Ruler of the universe Creator of the fruit of the tree.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch attah Adonai, Eloheynu melech ha-olam, bore p'ri ha-etz.

Olam Ha-Atzilut – the World of Emanation

Atzilut, the fourth world, is the world of Emanation. It is the purely spiritual world represented by fire and the fulness of Autumn harvest. In Atzilut, we drink deep red wine and eat no fruit, for only fragrance, not taste, can convey the spiritual nature of this world. Atzilut precedes creation, as the will comes before the deed. This is the level of *Tikkun*, repair, healing and wholeness. We become aware of God's all-embracing compassion in the depths of our being, and with full hearts we praise the Source which renews all creation.

The Fourth Cup

The fourth cup is composed entirely of red wine symbolising the deep colours of the autumn. In this season plants prepare seeds for the next year, the leaves of the trees change colour and fall, and the cycle prepares to start anew. It symbolises the world of Atzilut with its fulness of divine being, where creation first arises in the depths of the divine will.

The fourth cup of wine is composed entirely of red wine. Raise the cup in your right hand and recite together the blessing over the wine

Blessed are You Eternal One our God, Ruler of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Rabbi El'azar ben Azariah used to say: "One whose wisdom exceeds his deeds, to what can he be compared? To a tree with many branches but few roots, so that when the wind comes, it uproots and topples it, as it is said, "For he shall be like a bush in the desert which does not see when good comes, but dwells in the parched places in the wilderness, a barren land without inhabitants." But one whose deeds exceed his wisdom, to what is he to be compared? To a tree whose branches are few whose roots are many, so that even if all the winds in the world come and blow on it, they cannot shift it from its place, as it says:

"For he shall be as a tree planted by the waters, that spreads out its roots by a stream. It does not sense the coming of heat; its leaves are ever fresh. It shall not be anxious in the year of drought, neither shall it cease from yielding fruit."

Mishnah Avot 3:17, quoting Jeremiah 17:6, 8



We shall not, we shall not be moved
We shall not, we shall not be moved
Just like a tree that's standing by the water side
We shall not be moved

The holy man Honi was journeying on the road one day when he saw a man planting a carob tree. He asked him, "How long does it take for this tree to bear fruit?" "Seventy years," the man replied. He then asked him, "Are you sure that you will live seventy years to eat of it?" The man replied, "I found ready-grown carob trees in this world, so as my ancestors planted those for me, so I too plant for my children." Honi sat down to eat and fell asleep ... and slept for seventy years. When he awoke, he saw a man gathering fruit from the tree. "Are you the one who planted this tree?" he asked, and the man replied, "That was my grandfather!"

Ta'anit 23a

The Great Maggid of Mezeritch said: A person's kind deeds are used by the Eternal One as seeds for the planting of trees in the Garden of Eden; thus each of us creates our own paradise.

Eser Orot



The Land of Israel

The Torah says: “When you come into the land and plant all kinds of trees...” (Lev. 19:23) and the *Midrash* elaborates this as a commandment:

From the start of creation, God was occupied before all else with planting, for first of all “The Eternal God planted a garden in Eden.” Therefore, when you are in the land of Israel, occupy yourself first and foremost with planting. Hence it is written, “When you come into the land, you shall plant...”

Leviticus Rabbah 24:3

In the book of Deuteronomy (8:7-9), Israel is called “a good land, a land with streams and springs and fountains issuing from plain and hill:

A land of wheat and barley, of vines, figs and pomegranates, a land of olive trees and date honey. A land where you may eat food without stint, where you will lack nothing.”

Tu Bi-Sh’vat reminds us to cherish the land and its fertility, to foster its water resources for the benefit of all; to protect all its fruit trees and plant new ones; and to work for the peace and prosperity of the land, so that the words of the prophets may be fulfilled:

They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war any more; But every one will sit under their grapevine or fig tree and none shall make them afraid; for the God of Hosts has spoken.

Micah 4:4

♫ **Y’varech’cha**

May God bless you from Zion; may you see the good of Jerusalem all the days of your life, and live to see your children’s children. Peace upon Israel! (Psalm 128:5-6)

יְבָרֶכְךָ הַשֵּׁם מִצִּיּוֹן, וְרָאָה
בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ.
וְרָאָה-בָּנִים לְבָנֶיךָ, שְׁלוֹם
עַל-יִשְׂרָאֵל.

Y’varech’cha Ha-shem mi-Tziyyon, u-r’eh b’tuv Yerushalayim kol y’mey chayyecha;
u-r’eh vanim l’vanecha, shalom al Yisra’el.

Rabbi Nachman of Bratslav used to say: “Would that I merited to hear the sound of the songs and praises of the grass, how every blade sings to the Holy One, ever to be blessed, wholeheartedly with no reservations and without expectation of reward. How wonderful it is when one hears their song and how very good to be amongst them serving the Eternal One in awe.”

Rabbi Nachman’s Prayer

Creator of the Universe, grant us the ability to be alone;
May it be our custom to go outdoors each day
Among the trees and grass – among all growing things;

And there may we be alone and enter into prayer,

To talk to the One to whom we belong;

May we express there everything in our hearts,

And may all the foliage of the field –

All grasses, trees, and plants –

Awake at our coming,

To send the powers of their life into the words of our prayer;

So that our prayer and speech are made perfect

Through the life and spirit of all growing things

Which are made as one by their transcendent Source.

May we then pour out the words of our hearts

Before Your presence like water, O God,

And lift up our hands to you in worship,

On our behalf, and that of all your children!



Thanksgiving for the Meal

בְּרָכָה אַחֲרוֹנָה

♩ *Shir Ha-Ma'alot* – Psalm 126

A Song of Degrees: When God restored the exiles to Zion, it was like a dream. Then our mouths were filled with laughter, our tongues with joyful song. Then they said among the nations: 'God has done great things for them.' God has done great things for us, and we rejoice. Restore our fortune, O God, as as streams revive the desert. Then those who have sown in tears shall reap in joy. Those who go forth weeping, carryings bags of seed, shall come home with shouts of joy, laden with sheaves.

Shir ha-ma'alot. B'shuv Adonai et shivat Tzion hayinu k'chol'mim. Az yimmale s'chok pinu u-l'shonenu rinnah. Az yom'ru va-goyim higdil Adonai la'asot im elleh. Higdil Adonai la'asot immanu, hayyinu s'mechim. Shuvah Adonail et sh'vitenu ka-afikim ba-negev. Ha-zor'im b'dim'ah, b'rinnah yiktzoru. Haloch yelech u-vachoh nose meshech ha-zara, bo yavo v'rinnah nose alumotav.

We praise You, Eternal One our God, Sovereign of the universe, for the trees and their fruit, for the vine and the fruit of the vine, for the produce of the field, and for the pleasant, good and spacious land You graciously gave as a heritage to our ancestors, that they might eat of its fruit and be satisfied with its goodness.

Have compassion, Eternal God, on Your people Israel and all the inhabitants of Your world. Let the vision of Jerusalem, the holy city, be fulfilled in our time, and let us behold its peace and rejoice in its tranquility.

שִׁיר הַמַּעֲלוֹת: בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֻלְמִים. אֲזַי מָלְא יַמְּלָא שְׁחֹק פִּינוּ וּלְשׁוֹנָנוּ רִנָּה, אֲזַי אָמְרוּ בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ, כַּאֲפִיקִים בְּנֶגֶב. הַזֹּרְעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּךְ יֵלֵךְ וּבָכָה נֹשֵׂא מִשָּׂךְ הַזֶּרַע, בָּא יָבֵא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הָעֵץ וְעַל פְּרֵי הָעֵץ, וְעַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִיתָ וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ, לְאֹכֹל מִפְּרֵיהָ וּלְשָׂבֹעַ מִטוֹבָהּ.

רַחֵם, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל כָּל-יְוֹשְׁבֵי תֵיבֵל אֶרֶץ, וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהִרְאֵנוּ בְּשָׁלוֹמָהּ וּשְׂמִיחָנוּ

May we eat Your fruits and be satisfied
with Your goodness and praise You
for them in holiness and sincerity.

בְּשִׁלוֹתֶיךָ. וְנֹאכַל מִפְּרֻתֶיךָ
וְנִשְׂבַע מִטּוֹבוֹתֶיךָ וְנִבְרַכְךָ
עֲלֵיהֶם בְּקִדְשָׁהּ וּבְטָהֳרָהּ.

On Shabbat add:

וְרִצָּה וְהִחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה
Graciously strengthen us on this Sabbath day,

For you, Eternal One, are good and
beneficent to all; therefore let us thank
You for the earth, for the fruit, and for
the fruit of the vine.

כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכָל
וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל
הַפְּרוֹת וְעַל פְּרֵי הַגָּפֶן.

*We praise You, Eternal One, for the earth,
for its fruit and for the fruit of the vine.*

בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל
הַפְּרוֹת וְעַל פְּרֵי הַגָּפֶן.

🎵 Praying for Jerusalem

For the sake of my kin and friends,
I pray for your peace;
For the sake of the house of the
Eternal One our God,
I seek your good. (Psalm 122:8)

לְמַעַן-אֶחָי וְרַעֲי
אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ.
לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ
אֲבַקֶּשׂה טוֹב לְךָ.

L'ma'an achay v're'ay, adabb'rah na shalom bach.
L'ma'an beyt Adonai Eloheynu avakk'shah tov lach.

Concluding Prayer

*May it be Your will, Eternal One our God and God of our ancestors,
that just as we have blessed and eaten these fruits, the trees may be filled
with the glory of their ability to renew themselves for new blossoming
and growth, from the beginning of the year to its end. So may our lives
too be renewed, flower in acts of charity and lovingkindness, and be
filled with goodness, blessing and peace.*

🎵 Oseh Shalom

May the Most High, Source of
perfect peace grand peace to us,
to all Israel and all the world.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל
כָּל-בְּנֵי-אָדָם.

Oseh shalom bim'romav, hu ya-aseh shalom aleynu
v'al kol yisra-el, v'al kol b'ney adam.



Much of the material for this *seder* is taken from a *Tu Bi-Sh'vat Haggadah* by Barak Gale and Ami Goodman, as well as a variety of other sources. Compilations made by Rabbi Kathleen Middleton and Jan Roseman, used previously at the LJS, have been substantially revised and rearranged by Rabbi Mark Solomon.

Rabbi Mark L. Solomon

LJS, 2005