

Blessing from *P'ri Ets Hadar* “The Fruit of the Majestic Tree” the first published Tu Bish'vat seder, c. 17th century, *abridged and translated by Rabbi David Seidenberg* © 2016, rebduvid86@gmail.com

This prayer, and the seder, are based on the Kabbalah of the four worlds and the Tree of Life, and the ancient idea that everything physical is an image of the spiritual. Traditionally this prayer was recited at the beginning of the seder, but it can also be recited at the end. A complete translation by Miles Krassen can be found in *Trees, Earth, and Torah*. Excerpts are woven into “[The Trees Are Davening](#)” Tu Bish'vat haggadah. Bracketed words below are added for clarification; words in parentheses are alternative readings or Hebrew. For seders taking place on a day other than Tu Bi'sh'vat, one can change the beginning of the sixth paragraph from “And this day...” to “And this moon...” (see below **). A simplified version is found on page 2. For more resources related to the blessing and Tu Bish'vat, go to neohasid.org/torah/blessing_for_tubi/.

Please God, who makes (*ba'oseh* העושה), and who forms (*hayotser* היוצר), and who creates (*haborei* הבורא), and who emanates (*hama'atsil* המאציל) the higher worlds, and in whose form and pattern you created their model on the earth below—

You made all of them with wisdom, higher above and lower below, “to join [together] the tent to become one” (*l'chaber et ha'obel libyot ehad* להכבר את האהל להיות אחד Exod 36:18).

And You made trees and plants bloom from the ground in the shape and pattern of what is above, to make known to the children of Adam the wisdom and discernment in them, to reach what is hidden;

And upon them You will drop the flow and power of Your higher vessels (*midotekha* מדותיך – i.e. the Sefirot), [as it says]: “And He made the harvest fruit” (Ps 107:37) and “the fruit tree making fruit by its kind” (Gen 1:11), “and from the fruit of Your works the land is satisfied” (Ps 103:13), “to eat from her fruits and to satisfy from her goodness”; “to give life through them to the soul of all Life” (*P'bachayot bahem nefesh kol chai* להחיות בהם נפש כל חי – from the blessings after eating)—[meaning] from the spiritual strength which is in them;

And from Your fruit comes the reward of the fruit of the belly [womb], to bring life and nourish the body, “and his fruit will be for eating and his leaves for healing” (Ezek 47:12);

And this day** [of Tu Bish'vat] (or: moon of Sh'vat) is the beginning of Your works [from now until Shavuot], to ripen [the fruit] and make her new [so that] “a person will bring his fruit” (Song 8:11) “making fruit by their kinds” (Gen 1:12); for thus the days of ripening for the higher tree will be fulfilled, “the Tree of Life in the midst of the garden” (Gen 3:3) and “he will make fruit above” (Isa 37:31).

May it be willed by You, our God and God of our ancestors, through the power of the merit of our eating the fruit which we eat, and our blessing over them, and our meditating upon the secret of their roots above upon which they hang/depend, that You will make the flow of desire and blessing and free energy flow over them, to return again to make them grow and bloom, from the beginning of the year until the end of the year, for good and for blessing, for good life and for peace.

And may You sustain the word which You promised us by the hands of Malachi Your seer: “...and the fruit of the earth will not be destroyed for/because of you, and no vine in the field will be barren for you, said YHVH of hosts.” (Mal 3:11)

“Look out from Your holy habitation (*ma'on* מעון), from the heavens” (Deut 26:15) and bless for us this year for good and for blessing, “let them drink blessings forever, let them celebrate in joy Your presence,” (Ps 21:7) “and [then] the earth will give her produce and the tree of the field his fruit” (Lev 26:4) – bring on them a blessing of goodness.

And may the might and majesty of the blessings for eating the fruits “become lights” in the wellspring of blessings of the Righteous One צדיק [the Cosmic Tree], life of the worlds; “and may the [rain]bow appear” (Gen 9:14), joyful and beautified with its colors; and from there the flow of desire and mercy will flow over us, for pardon and forgiving our sins and errors; and may the Whole (*hakol* הכל) return now to His/his original strength, “and may His/his bow reside in strength” (Gen 49:24), “for You are the one who will bless the Righteous One, YHVH, desire will crown him like a rampart.” (Ps 5:13)

And may all the sparks, scattered by our hands, or by the hands of our ancestors, or by the sin of the first human against the fruit of the tree, return now to be included in the majestic might of the Tree of Life.

“Then the trees of the forest will sing out” (Ps 96:12) and the tree of the field will raise a branch and make fruit, day by day; “And [then] you will take from the first of all the fruits of the ground [on Shavuot] to bring the first-fruit offering (*bikurim* בכורים) before the altar of YHVH” (Deut 26:2,4) with praise and thanks.

A Kabbalistic Blessing for Tu Bish'vat, based on *P'ri Ets Hadar*, the first published Tu Bish'vat seder, c. 17th century, by Rabbi David Seidenberg © 2016, rebduvid86@gmail.com

O God, who makes, forms, creates, and emanates the highest worlds! You made the trees and grasses grow from the ground in the shape and pattern of these highest worlds. And this full moon is the beginning of Your work to renew and ripen the fruit trees, for so will be ripened the fruit of the highest tree, “the Tree of Life in the midst of the garden.” May it be Your will that our eating and blessing these fruits, and our meditating over their roots above, will strengthen the flow of love and blessing and free gift over the trees, to make them grow and bloom, for good life, for blessing and for peace. May the whole Creation return again to its original strength, and may the rainbow appear rejoicing and beautiful in its colors. And may all the sparks of divinity, scattered by our hands, or by the hands of our ancestors, or by the sin of the first human against the fruit of the tree, be restored and included in the majestic might of the Tree of Life.