



THE SEPHARDIC TEMPLE

Haggadah
for
Tu Bishvat

הגדה של ט"ו בשבט

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CEDARHURST, NY 11516

“הִנֵּה מָה טוֹב וְיָמָּה נָעִים שְׁבֶת אַחִים גַּם יַחַד”

Leader:

For a thousand years the Jewish people lived in Zion, but for the following two thousand years Zion lived in the people. Throughout our exile and wanderings, Zion was one of the main images in our communal memory.

Congregation:

At worship we faced toward Jerusalem. At seder time we called out, "Next year, in Jerusalem!" We prayed for rain in Zion, and celebrated its harvest festivals. We even commemorated its destruction.

Leader:

Our hope was to see the fulfillment of the biblical promise:

Congregation:

“I will bring back my people of Israel from their captivity, and they shall rebuild the ruined cities and inhabit them, and they shall plant vineyards and drink their wine: they shall also make gardens and eat their fruits.” (Amos 9:14)

Leader:

Today we come together to reaffirm our bond with the land of Israel and rejoice in its rebirth. *Tu Bishvat* (the fifteenth day of the Hebrew month *Shevat*), *Rosh Hashanah la'ilanot* (New Year for the trees), marks the awakening of nature after its winter slumber.

Congregation:

As we celebrate this seder, we renew our pledge to share in the rebuilding of *Medinat Yisra'el* (the State of Israel) and make the desert bloom.

Leader:

Living in the diaspora, we also pause during this winter season to reflect upon the great mission, mandated by the Torah, to conserve and protect the environment.

Congregation:

When the Holy One created the first human being, G-d took him and led him around all the trees of the Garden of Eden and said to him: Behold my works, how beautiful they are. All that I have created is within your domain. Take care, therefore, that you do not destroy My world, for if you do, there will be no one to fix it right after you.
(Midrash Ecclesiastes Rabbah 7:13)

Leader:

Tu Bishvat is not mentioned in the Bible, but figures in the early rabbinic tradition. In the Mishnah, edited at the end of the 2nd century C.E., there are two opinions regarding the dating of trees for purposes of tithing (10% tax on agricultural produce):

אַרְבַּעָה רָאשֵׁי שָׁנִים הֵם. בְּאַחַד בְּנִסָּן רֹאשׁ הַשָּׁנָה לְמַלְכִּים וְלְדָגָלִים. בְּאַחַד בְּאֵלוּל רֹאשׁ הַשָּׁנָה לְמַעֲשֵׂר בְּהֵמָה. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן אֹמְרִים, בְּאַחַד בְּתִשְׁרֵי. בְּאַחַד בְּתִשְׁרֵי רֹאשׁ הַשָּׁנָה לְשָׁנִים וְלִשְׁמִטִּין וְלִיּוֹבְלוֹת, לְנִטְיָעָה וְלִירְקוֹת. בְּאַחַד בְּשֶׁבַט, רֹאשׁ הַשָּׁנָה לְאֵילָן, כְּדַבְּרֵי בֵּית שַׁמַּאי. בֵּית הַלֵּל אֹמְרִים, בְּחִמְשָׁה עָשָׂר בּוֹ:

Congregation:

Mishnah Rosh Hashanah 1:1

There are four New Years. On the first of Nisan is the New Year for Kings and for festivals; on the first of Elul is the New Year for the tithe of animals; Rabbi Eliezer and Rabbi Shimon say, on the first of Tishrei. On the first of Tishrei is the New Year for years, for Sabbatical years, for Jubilee years, for planting, and for vegetables. **On the first of Shevat is the New Year for trees according to the School of Shammai. The School of Hillel says on the fifteenth thereof.**

Leader:

בבלי ראש השנה י"ד ע"א

'באחד בשבט ראש השנה לאילן' מאי טעמא? אמר רבי אלעזר אמר רבי אושעיא: הואיל ויצאו רוב גשמי שנה, ועדיין רוב תקופה מבוהין. מאי קאמר? הכי קאמר: אף על פי שרוב תקופה מבוהין, הואיל ויצאו רוב גשמי שנה.

Congregation:

Babylonian Talmud Rosh Hashanah 14a

What is the reason [that the first of Shevat is the New Year for trees]? — Ribbi El'azar said in the name of Ribbi Oshai'ya: Because [by then] the greater part of the year's rain has fallen (and the trees now begin to blossom)... What it means is this: Although the greater part of the winter season beginning at the winter solstice is still to come, yet since the greater part of the year's rain has fallen, [therefore the first of Shevat is the New Year for trees.]'.

Leader:

בבלי ראש השנה ט"ו ע"ב

תנו רבנן: אילן שחנמו פירותיו קודם חמשה עשר בשבט – מתעשר לשנה שעברה, אחר חמשה עשר בשבט – מתעשר לשנה הבאה.

Congregation:

Babylonian Talmud Rosh Hashanah 15b

The Rabbis taught: If the fruit of a tree blossoms before the fifteenth of Shevat, it is tithed for the outgoing year; if after the fifteenth of Shevat, it is tithed for the incoming year.

Leader:

Let us read a poem by S. Shalom.



Together:

The Fifteenth of Shevat

On the fifteenth of Shevat
When spring comes,
An angel descends, ledger in hand
And enters each bud, each twig, each tree,
And all our garden flowers.
From town to town, from village to village
He makes his winged way,
Searching the valleys, inspecting the hills,
flying over the desert
And returns to heaven.

And when the ledger will be full
Of trees and blossoms and shrubs,
When the desert is turned into a meadow
And all our land is a watered garden,
The Messiah will appear.

The First Cup

(Fill the cup only with white grape juice or wine.)

Leader:

Our first cup of wine is white, symbolizing the winter. As we drink it, we recall that nature had been dormant these many weeks, awaiting the warmth of spring and the annual cycle of rebirth.

Congregation:

"He causes the grass to grow for the cattle and herbage for man's labor that he may get food out of the earth; And wine that cheers the hearts of human beings, and oil that makes the face shine, and bread that sustains human life." (Psalms 104:14-15)

Leader:

With your permission! סברי מרנן!

ברוך אתה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the vine.)

(*Barukh `ata adonai `elohenu melek ha`olam, bore`peree ha-gefen.*)

(drink the wine).

[various plates of fruit and nuts are on the table.]

Lift and show the plate of almonds.

Congregation:

The first kind of fruit we eat in honor of Tu Bishvat is of the type which has an outer, inedible shell - the almond. In Israel, the almond tree, הַשְּׁקֵדִיָּה (*ha-shekediyah*), blooms just about this time. Its white blossoms tinged with pink brighten the countryside after the bleak grayness of winter. Israeli children have nicknamed it "the Queen of Tu Bishvat."

The Almonds are distributed

Leader:

With your permission! סבִּירי מִרְנָן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the tree.)

(*Barukh `ata adonai `elohenu melek ha `olam, bore `peree ha `ets.*)

(*eat the almonds*).

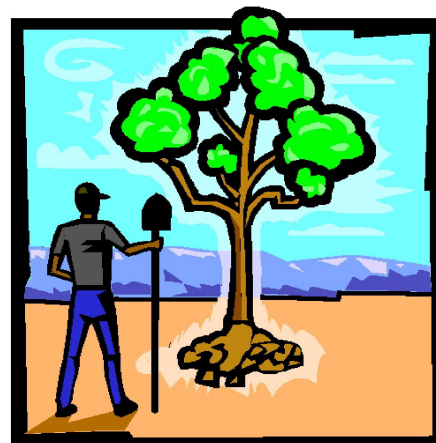
Tu Bishvat is Here (*Ha-shekeidiyah*)

The almond tree is growing,
A golden sun is glowing;
The birds sing out in joyous glee
From every roof and every tree,

Chorus: Tu Bishvat is here,
The Jewish Arbor Day.
Hail the trees: New Year,
Happy holiday!

Let's make the land a garden,
With water from the Jordan;
And our land will flow once more
With milk and honey, as of yore.

Chorus: Tu Bishvat is here...



השקדיה

השקדיה פורחת,
ושמש פז זורחת,
צפרים מראש כל גג,
מבשרות את בא החג.

ט"ו בשבט הגיע,
חג האילנות;
ט"ו בשבט הגיע,
חג האילנות.

הארץ משועת,
הגיעה עת לטעת.
כל אחד יקח לו עץ,
באתים ניצא חוצץ.

ט"ו בשבט הגיע...

נטע כל הר וגבע,
מדן ועד באר שבע.
וארצנו שוב נירש,
ארץ זית, חלב ודבש.

ט"ו בשבט הגיע...

*Ha-shekediya porahat,
Veshemesh paz zorahat.
Tsipporeem merosh kol gag,
Mevasserot `et bo hehag.*

Chorus: *Tu Bishvat higee`a,
Hag ha`eelanot.
Tu Bishvat higee`a,
Hag ha`eelanot.*

*Ha`ares meshavva`at,
Higee`a eth lata`at.
Kol ehad yiqqah lo ets,
Ba`itteem netse` hotsets.*

Chorus: *Tu Bishvat higee`a...*

*Netta` kol har vageva`,
Mi-dan ve`ad Be`er Sheva`.
Ve`artsenoo shuv nirash,
`Erets zayit, halab udbash.*

Chorus: *Tu Bishvat higee`a...*

Leader:

We have drunk of the fruit of the vine, and eaten the fruit of the almond tree. Trees nourish us, and we enjoy the fruit of trees that others have planted for us. As others have provided for us, we, too, have the responsibility to provide for others.

Congregation:

The Holy One, blessed be He, said to Israel, "Although you find it filled with all manner of goodness, do not say, 'We shall sit idly by and not plant', rather, just as others planted for you, so shall you plant for your children." (Leviticus Rabbah, 208)

Leader:

In Israel, the Jewish National Fund has been planting trees for over ninety years. It planted so that future generations could benefit from them. It has made the desert bloom and turned the barren wastelands into green forests. Jews, wherever they lived, shared in the *mitsvah* of rebuilding the land by planting trees in *Medinat Yisra'el*. We, too, will plant trees; may they flourish and be a blessing for all.

Congregation:

Every year at the approach of Tu Bishvat, residents of Israel, young and old, veterans and new *'oleem*, civilians and soldiers, students and teachers from all over the country fulfill the important *miswah* of planting trees. This unique and magnificent educational act is being organized by *Qeren Qayyemet LeYisra'el* (JNF). Hundreds of thousands of people, among them over a quarter of a million students, from kindergarten to senior high school, participate in these tree planting ceremonies.

These days are among the nicest in the State of Israel.

Song:

"When you shall enter the land and plant all kinds of trees" (Leviticus 19:23) and the tree gives forth its fruit and the land its produce -- It is a time to plant trees, a time to plant trees, a time to plant and to build.

Kee Tavo`u

*Kee Tavo`u el ha`arets,
Untatem kol ets ma`akhal,
Venatan ha`ets piryo,
Veha`arets yevulah.*

*`Et lintoa` `ilanot,
`Et lintoa` `ilanot,
`Et lintoa` velivnot.*

כִּי תָבוֹאוּ

כִּי תָבוֹאוּ אֶל הָאָרֶץ,
וְנִטַּתֶּם כָּל עֵץ מֵאֲכָל,
וְנָתַן הָעֵץ פְּרִי,
וְהָאָרֶץ יְבוּלָה.

עֵת לְנִטּוֹעַ אֵילָנוֹת,
עֵת לְנִטּוֹעַ אֵילָנוֹת,
עֵת לְנִטּוֹעַ וְלִבְנוֹת.

Leader:

The beauty of trees has been praised by many.
Joyce Kilmer expressed it in these words:

Together:

Trees

I think that I shall never see
A poem as lovely as a tree
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at G-d all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only G-d can make a tree.

The Second Cup

(Fill the cup with white grape juice/wine, but add only a two DROPS of red grape juice/wine).

Leader:

Our second cup of wine is white, but tinged with red. It symbolizes the beginnings of springtime and the earth's reawakening. In Israel, pink and white flowers dot the hills and mountains at this season of the year. May the L-rd continue to color our world with delightful growing things. *Amen.*
(drink the wine).

Lift and show the plate of dates.

Congregation:

The second type of fruit we eat in honor of Tu Bishvat is one that has an inner pit which cannot be eaten - the date. When the Bible spoke of "a land flowing with milk and honey", it referred to the honey from the *tamar* - the date palm. The *tamar* is one of the trees which abounds with blessing, for every part of it can be used. For this reason, the rabbis compared the people of Israel to this noble tree.

Leader:

' "This your stature is like to a palm tree" (Song of Songs 7:8). Why is Israel compared to a palm tree? Just as a palm tree contains no waste matter - rather the dates are eaten, the *lulaveem* (branches; one of the Four Species taken on the Sukkot holyday) in the *Hallel* prayer, the dried branches are used for thatch, the fibers for rope, the twigs as a sieve, and the many beams for roofing the house.' (Midrash Rabbah, Leviticus)

Congregation:

The Garden of Rachel

On April 16, 1931, a fresh grave was dug here. On the white marble tombstone, one word was inscribed:

R A C H E L

Her friends, who had loved Rachel and her poems, planned to fulfill her dream here on the shores of Lake Kinneret by planting a living blooming memorial - a tree. Upon the site where she had risen with the sun to begin her day of labor, Rachel's friends planted a date grove.

Leader:

“The Garden of Rachel.”

A fitting memorial to the dreams of the poetess - and a gift to the land. In ancient days the country had been blessed with magnificent date palms, but the trees graced the land no longer. The people of Kinnereth said: ‘Let us restore to the land what has been taken from it. Let us restore to our homeland one of her ancient fruits’.

Congregation:

The late Ben-Zion Yisraeli, one of the founders of *Qevutsat Kinneret* and a friend of Rachel, took upon himself the task of planting the grove. All the members of the group joined in the effort. Friends from around the country helped and gave their support, as did the Jewish National Fund. Before Israel came into being, Ben-Zion secretly entered hostile Iraq, which forbade the export of date palms. At great risk and after many daring adventures he succeeded in returning safely, bringing the first seedlings of high quality date palms.

Leader:

The old Iraqi Jew who supplied him with the seedlings from trees, which he himself had planted many years earlier, blessed the messenger from Israel and told him, “You have come to return the land to its former glory - take the pick of my choicest seedlings.”

(Written by: Bracha Habas; from: The Poems of Rachel)

(the Dates are distributed)

(Someone who has not yet recited the PEREE HA-'ETS berakhah, will now recite for the group):

With your permission! סברי מרנן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָעֵץ.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the tree.)

(*Barukh `ata adonai `elohenu melek ha `olam, bore `peree ha `ets.*)

(eat the dates).

Song:

`Erets zavat halav, udvash.

אֶרֶץ זָבַת חֶלֶב, חֶלֶב וְדִבָּשׁ.

The Third Cup

*(Fill the cup with white grape juice/wine,
add a small splash of red wine to make a deep rosé).*

Leader:

Our third cup of wine looks mostly red yet is light, and represents the full arrival of spring. The red tulip and red buttercup spring up in Israel and brighten the countryside. As spring arrives, may the soil be warmed and softened. *Amen.*

(drink the wine).

Leader:

In the book of Genesis, we read:

“And G-d said, ‘Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it’. And it was so.

And the earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And G-d saw that this was good.” (Genesis 1:11-13)

Congregation:

The Melody of the Grasses

Know that every shepherd has a special melody, depending on the grasses and the place where he herds, for each grass has a song, and the melody of the shepherd is composed of the singing of the grasses.

Leader:

Oh that I would merit to hear the sound of the songs and hymns of the grasses, how each grass recites a song to the L-rd, may He be blessed, without any questions and without any foreign thoughts, without expecting any recompense! How beautiful and fine it must be to hear their singing! And it must be very good among them to serve the L-rd with awe.

Congregation:

As soon as a person awakens and desires the Land of Israel, then, in accordance with his awakening and his desire, illumination from the Land of Israel is drawn to him.

(Rabbi Nahman of Bratslav)

Leader:

When Moses sought to praise the Land of Israel, he made special mention of its fruits: “A land of wheat and barley, vines, figs and pomegranates; a land of olive trees and honey.” (Deuteronomy 8:8)

"Honey" refers to dates, because they are sweet.

(from the commentary of RaSHBaM, Rabbi Samuel ben Meir)

Song: (the seven special species of the land of Israel)

*`Erets hittah us'orah vegefen ut`enah,
Vegefen ut`enah verimmon,
`Erets zet-shemen udvash.*

אֶרֶץ חֹטָה וּשְׁעָרָה וְגֶפֶן וּתְאֵנָה
וְגֶפֶן וּתְאֵנָה וְרִמּוֹן
אֶרֶץ-זֵית שֶׁמֶן וְדִבְשׁ:

Leader:

We have had wine and fruit. Let us have a taste of wheat and barley.

(Whole Wheat crackers/cookies, and barley, are distributed.)

Leader:

With your permission! סבִּירי מֵרֶנָּן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי מְזֻנוֹת.

(Blessed are You, L-rd, our G-d, King of the universe, who creates different kinds of food.)

(Barukh `ata adonai `eloheinu melek ha`olam, bore` mine` mezonot.)

(Eat wheat & barley snacks)



Leader:

“O Jerusalem, glorify the L-rd,
praise your G-d, O Zion.

Congregation:

For He made the bars of your gates strong,
and blessed your children within you.

Leader:

He endows your realm with well-being,
and satisfies you with choice wheat.”

(Psalm 147:12-14)

Congregation:

At the beginning of the Creation of the world, the Holy One, blessed be He, was engaged in planting first (see Gen. 1:11). You too, when you enter the Land of Israel, engage in planting first, as it says: “And when you shall come into the land, and shall have planted all manner of trees.” (Lev. 19:23).

(Midrash Rabbah, Leviticus)

Leader:

G-d created the tree for man's benefit. Therefore, it is man's obligation to uphold and preserve this legacy for future generations. The tree establishes a living link between man and nature. This poem, by Rachel, speaks to us in its simplicity.

Together:

Land of Mine

I have never sung to you,
Nor glorified your name
With heroic deeds,
Or the spoils of battle;
All I have done
Is plant a tree
On the silent shores
Of the Jordan,
And my feet
Have trodden a path
Across the fields.

Leader:

Rabbi Yohanan ben Zakkai would say, “If you have a sapling in your hand, and someone says to you, 'Here is the Messiah' - go and plant the sapling, and afterwards go to greet the Messiah.”

(Aboth deRibbi Nathan, NosHa’ Beth, chapter 31)

Leader:

The Planter's Prayer

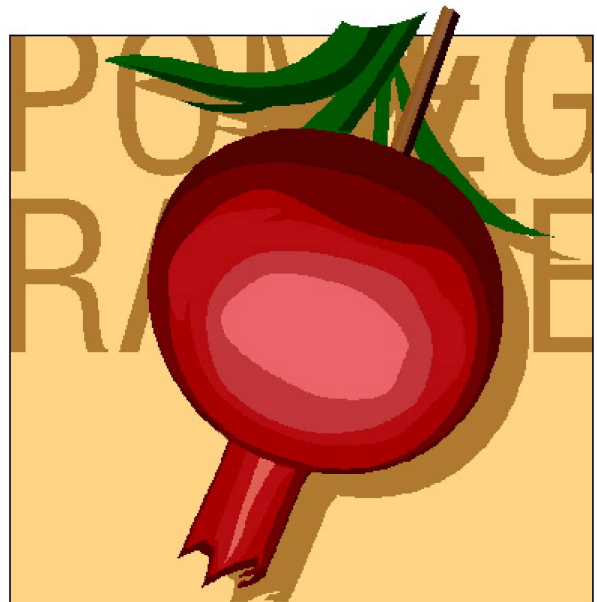
Our Father who is in Heaven,
the Builder of Zion and Jerusalem.
Be pleased, O L-rd, with Your land,
and bestow upon it from the goodness of Your loving-kindness.

Congregation:

Give dew for a blessing,
and cause desirable rains to fall in their time,
satisfy the mountains of Israel and its valleys,
and water in them every plant and tree.

Leader:

As for these saplings
that we plant before You today,
deepen their roots and increase their magnificence
that they may blossom and be accepted
among the other trees of Israel
for blessing and for beauty.



Congregation:

Strengthen the hands of all our brethren
who labor in the work of the holy soil
and who cause the wilderness to bloom.

Leader:

Bless them, O L-rd, that they may succeed,
and that the work of their hands be acceptable.

Congregation:

Look from Your holy dwelling, from Heaven,
and bless Your people Israel
and the land which You gave us
as You swore to our fathers. *Amen.*

This *Planter's Prayer* by Rabbi
Uzziel, is recited during the
tree-planting ceremonies of the
Jewish National Fund.

*(Rabbi Uzziel was the first Chief
Sephardic Rabbi of the State of
Israel.)*

Lift and show the plate of raisins.

Leader:

The third fruit we shall eat is the grape/raisin - the fruit of the grapevine.

Congregation:

Why is Israel compared to the grapevine? Just as when the owner of a vine seeks to improve it, he uproots it and plants it in another place - thereby improving it - so too, when the Holy One, blessed be He, sought to make Israel known in the world, what did He do? He uprooted them from Egypt and brought them to the desert, and they began to prosper there. They received the Torah, and their name went forth throughout the world. (Exodus Rabbah, 44)

(the Raisins are distributed.)

(Someone who has not yet recited the PEREE HA-'ETS berakhah, now recites for the group):

With your permission! סברי מרנן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the tree.)

(*Barukh `ata adonai `elohenu melek ha `olam, bore ` peree ha `ets.*)

(eat the raisins).

Lift and show the plate of pomegranates.

Leader:

The fourth fruit we eat in honor of Tu Bishvat is the pomegranate.

*(If fresh pomegranate seeds are available, then they are distributed at this time. Otherwise
pour a small cup of Pomegranate juice into a separate cup.)*

Leader:

“Come, my beloved, let us go into the field; let us stay in the villages; let us go early to the vineyards, to see whether the grapevine has budded, whether the vine blossoms have opened, if the pomegranates are in flower.” (Song of Songs 7:12-13)

Congregation:

“And the pomegranates were in flower” - these are the children who sit and engage in the study of the Torah, and they sit in rows, like the seeds of pomegranates. (Midrash Song of Songs, on 6:11)

IF THERE ARE FRESH POMEGRANATES AVAILABLE THEN

(Someone who has not yet recited the PEREE HA-'ETS berakhah, will now recite for the group):

With your permission! סברי מרנן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the tree.)

(Barukh `ata adonai `elohenu melek ha `olam, bore `peree ha `ets.)

(eat the pomegranates).

IF FRESH POMEGRANATES ARE NOT AVAILABLE THEN

[Leader says 'SHE-HE-KOL' berakhah instead, and everyone drinks Pomegranate juice.]

Lift and show the plate of olives.

Leader:

The fifth fruit we eat in honor of Tu Bishvat is the olive.

Congregation:

‘Why is Israel compared to the olive tree? Just as the leaves of the olive tree do not fall, neither during the summer nor during the rainy season, so too, Israel will never be utterly destroyed, neither in this world nor in the World to Come.’

(Babylonian Talmud Menahoth 53b)

(the Olives are distributed.)

Leader:

At the end of the flood, Noah knew the waters had receded when a dove returned to the ark with an olive leaf in its mouth.

Congregation:

‘Whence did the dove bring the olive leaf? Rabbi Abba says: From the branches of Israel she brought it. Rabbi Levi said from the Hill of Anointing (Mount of Olives) she brought it, as *Erets Yisra`el* was not inundated by the flood.’

(Bereshith Rabbah 6:33)

(Someone who has not yet recited the PEREE HA-'ETS berakhah, will now recite for the group):

With your permission! סברי מרנן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the tree.)

(*Barukh `ata adonai `elohenu melek ha `olam, bore `peree ha `ets.*)

(*eat the olives*).

The Fourth Cup

(*Fill the cup with red grape juice/wine only*).

Leader:

Our fourth cup of wine is completely red, symbolizing the full glow of summer. The crops are growing and flowers are in full bloom. In the months to come, may G-d cause nature to provide many varieties of fruit for our delight and sustenance. *Amen*.

(*drink the wine*).

Lift and show the plate of figs.

Leader:

The sixth fruit we eat in honor of Tu Bishvat is one which can be eaten entirely, the fig.

(*Figs are distributed.*)

Leader:

Why is the Torah compared to a fig? Because every fruit has in it something inedible: dates have pits, grapes have seeds, pomegranates have skin. But every part of the fig is good to eat.

(Yalquth Shimonee, Joshua 1)

(Someone who has not yet recited the PEREE HA-'ETS berakhah, will now recite for the group):

With your permission! סברי מרנן!

בָּרוּךְ אַתָּה ד', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

(Blessed are You, L-rd, our G-d, King of the universe, who creates fruit of the tree.)

(*Barukh `ata adonai `elohenu melek ha `olam, bore `peree ha `ets.*)

(*eat the figs*).

Leader:

Why is the Torah compared to the fig tree? The fruit of most trees - the olive tree, the vine, and the palm tree - is collected all at once, while that of the fig is collected a bit at a time, the more one searches the more figs one finds. So too, regarding the Torah: today a person learns a little and tomorrow a little more - the more one studies the more he finds delight in it. (Babylonian Talmud Erubin 53b, and commentary of RaSHI)

Congregation:

“But every person shall sit under his vine and fig tree and none shall make them afraid; for the L-rd of Hosts has spoken.” (Micah 4:4)

Leader:

“And they shall build houses and dwell in them, and they shall plant vineyards and enjoy their fruit. They shall not build for others to dwell in, or plant for others to enjoy; for the days of My people shall be as long as the days of a tree. My chosen ones will outlive the work of their hands.” (Isaiah 65:21-22)

Concluding prayer (*All recite together*)

May it be your will, O our G-d and G-d of our ancestors, that through our eating of the fruits which we have blessed, the trees of Israel will renew themselves by blossoming and growing. May the trees we have planted in Israel add to the beauty and blessing of Zion.

And so we give thanks to G-d -- *Bore` ha-`ets oobore` peree ha-`ets* -- the Creator of the tree, and the Creator of the fruit of the tree.

We pray that this seder celebration of Tu Bishvat will inspire in us a deeper sensitivity to nature's gifts. And may the day soon come when we can plant a tree ourselves in Israel. *Amen!*

Next year, in Jerusalem! לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Dinner is served

ברכת המזון

Grace After Meals (follows the earliest post-talmudic version, Rabbenoo Sa'adyah Gaon d. 942)

ZIMMOON - INVITATION TO PUBLIC RECITATION OF GRACE

Leader: Let us bless the One (when there is a minyan: our G-d) from whose largesse we have eaten.

Others: Blessed is the One (when there is a minyan: our G-d) from whose largesse we have eaten and who causes us to live by His goodness.

Leader: Blessed is the One (when there is a minyan: our G-d) from whose largesse we have eaten and who causes us to live by His goodness.

Blessed are You L-rd, our G-d, Sovereign of the Universe, who feeds us and the entire world with goodness, grace, loving-kindness, and compassion. Blessed are You L-rd, who provides food for all.

We thank You L-rd, our G-d, for having given us a desirable, goodly and ample land as an inheritance; for the covenant and the Torah; for life and sustenance.

For all this we thank You and bless Your name forever. Blessed are You L-rd, for the land and for the sustenance.

L-rd, our G-d, have mercy on us, on Israel Your people, on Jerusalem Your city, and on the royal house of David, Your anointed.

May Jerusalem soon be rebuilt. Blessed are You L-rd, builder of Jerusalem. Amen.

Blessed are You L-rd our G-d, ruler of the universe; G-d our father, our sovereign, our creator, our redeemer. The ruler who is good and beneficent to all, who each day increasingly bestows goodness on us. May You ever continue to grant us grace, loving-kindness, relief, compassion and all good. May the Merciful One reign always, and forever be praised.

May the Merciful One illuminate our vision with the light of Torah, grant success to our worthy endeavors, set His awe before our eyes, remove sickness from our midst, and open a door for our repentance.

עולם: ויהיה כשלחנו של אברהם אבינו
כל רעב ממנו יאכל, וכל צמא ממנו ישקה

זימון:

המברך אומר: נברך (בעשרה: לא-להינו) שאכלנו
משלו:

האחרים עונים: ברוך (בעשרה: א-להינו) שאכלנו
משלו ובטובו חיינו:

והמברך חוזר ואומר: ברוך (בעשרה: א-להינו)
שאכלנו משלו ובטובו חיינו:

יחיד מתחיל כאן

ברוך אתה ד', א-להינו מלך העולם, הזן אותנו
ואת העולם כלו בטוב, בחן בחסד וברחמים:
ברוך אתה ד', הזן את הכל:

נודה לך ד' א-להינו, כי הנחלתנו ארץ חמדה
טובה ורחבה, ברית ותורה, חיים ומזון:

ועל כלם אנו מודים לך, ומברכים את שמך
לעולם ועד: ברוך אתה ד', על הארץ ועל המזון:

רחם ד' א-להינו עלינו, על ישראל עמך, ועל
ירושלים עירך, ועל מלכות בית דוד משיחך:

ובנה את ירושלים בקרוב: ברוך אתה ד', בונה
ירושלים. אמן:

ברוך אתה ד' א-להינו מלך העולם, האל אבינו,
מלכנו, בוראנו, גואלנו. המלך הטוב והמטיב,
אשר בכל יום ויום הוא מרבה להיטיב עמנו,
והוא יגמלנו לעד, חן וחסד ורחמים, וכל
טוב: הרחמן ימלך לעולם ועד ישתבח נצח סלה:

הרחמן יאיר עינינו במאור תורה, יצליח לנו בכל
דרכינו, ישם יראתו לנגד עינינו, יסיר מחלה
מקרבנו, ויפתח פתח לתשובתנו:

(ברכת האורח) הרחמן הוא יברך את השלחן
הזה שאכלנו עליו, ויסדר בו כל מעדני

(Guests add:) May the Merciful One bless this table of hospitality and continue to set it with all delicious treats. May it ever be like the table of Abraham the patriarch where all who were hungry and thirsty were invited to satisfy themselves with food and drink.

May the Merciful One bless the hosts of this meal and all that is theirs. May G-d bless their efforts and find favor in the work of their hands. May their possessions prosper and let no matter of transgression confront them or us. May they be happy and joyful all their lives with wealth and honor; let them not be humiliated in this world nor ashamed in the world to come.

Maker of peace in His heavens, may He make peace upon us, and upon all Yisrael, and upon all His world; (Leader: 'and say you:') Amen.

וְאֵל יִחְסֹר מִמֶּנּוּ כָּל טוֹב:
הַרְחֵמֶן הוּא יְבָרֵךְ אֶת בְּעָלֵי הַסְעוּדָה
הַזֹּאת, הֵם וְכָל אֲשֶׁר לָהֶם: בָּרֵךְ יְהוָה חֵילָם
וּפּוֹעַל יְדֵיהֶם תִּרְצֶה: וַיְהִיו נִכְסֵיהֶם
מְצֻלְחִים וְאֵל יִזְדַּקֵּק לַפְּנִיָּה וְלֹא לַפְּנִיָּנוּ
שׁוּם דְּבַר חֲטָא: שְׁשִׁים וּשְ�מֹנִים כָּל-הַיָּמִים
בְּעֶשֶׂר וּכְבוֹד, לֹא יִבוֹשׁוּ בְּעוֹלָם הַזֶּה וְלֹא
יִכְלְמוּ לְעוֹלָם הַבָּא:

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל
כָּל יִשְׂרָאֵל, וְעַל כָּל-עוֹלָמוֹ: (הַמְבָרֵךְ אוֹמֵר: וְאָמְרוּ) אָמֵן:
הַמְבָרֵךְ אוֹמֵר: כּוֹס יְשׁוּעוֹת אֲשֶׁא, וּבְשֵׁם ד' אֶקְרָא: סְבָרֵי מְרִנָּן;
הַאֲחֵרִים עֲוֹנִים: לְחַיִּים:
הַמְבָרֵךְ אוֹמֵר: בָּרוּךְ אַתָּה ד', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי
הַגִּפֶּן: אָמֵן**