

***Blessing from P'ri Ets Hadar – “The Fruit of the Majestic Tree”
the first published Tu Bish'vat seder, c. 17-18th century***

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This prayer, and the seder, are based on the Kabbalah of the four worlds 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,” found online at the COEJL and Shalom Center websites. Bracketed words are added; words in parentheses are alternative readings or Hebrew. For seders taking place on a day other than Tu Bish'vat, change “And this day...” to “And this moon...” (See *)

Please God, who makes (*ha'oseh* העושה), and forms (*hayotser* היוצר), and creates (*haborei* הבורא), and 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 echad* לחבר את האהל להיות אחד),

And You made trees and grasses 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 You drop upon them the flow and power of your highest qualities (*midotekha* מדותיך, i.e. the Sefirot) [as it says]: “And he made the harvest fruit” and “the fruit tree making fruit by its kind”; “and from the fruit of your works you will satisfy the land”, “to eat from her fruits and to satisfy from her goodness”; “to give life through them to the soul of all life” (*l'hachayot bahem nefesh kol chai* להחיות בהם נפש כל חי)—[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*”;

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” “making fruit by their kinds”; for thus the days of ripening for the higher tree will be fulfilled, “the tree of life in the midst of the garden,” and he will make fruit above.

—May it be willed from You, our God and God of our ancestors, that by the power of the merit of eating the fruit over which we now eat and bless, and over which we meditate upon the secret of their higher roots 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 for you I will cast out the one who eats away, and the fruit of the earth will not be destroyed for you, and no vine in the field will be barren for you, said YHVH of hosts.”

“Look out from Your holy habitation (*ma'on* מעון), from the heavens” and bless for us this year for good and for blessing, “let them drink blessings forever, let them celebrate in joy Your presence,” “and [so] the earth will give her produce and the tree of the field his fruit” – bring on them a blessing of goodness;

May the might and majesty of the blessings for eating the fruits become lights in the wellspring of blessings, the Righteous One צדיק [the Cosmic Tree], life of the worlds, and may the whole [Tree] return now to his original strength, and may the strength of his bow return, “for You are the one who will bless the Righteous One, YHVH, desire will crown him like a rampart”; and may we see the bow, joyful and beautified with his colors; and from there may the flow of desire and mercy flow over us, for pardoning and forgiving our sins and errors;

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, be returned [to be] included in the majestic might of the tree of life.

“Then the trees of the forest will sing out” 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” with praise and thanks.