

Blessing from P'ri Ets Hadar – “The Fruit of the Majestic Tree” – the first published Tu Bish'vat seder, 17th century, abridged and translated by Rabbi David Seidenberg © 2018, rebduvid86@gmail.com

Like the seder, this prayer is based on the Kabbalah of the four worlds and the Tree of Life, and the ancient idea that the physical world is an image of the spiritual. Traditionally it was recited at the beginning of the seder, but it can also come at the end. For a complete translation, see Miles Krassen in *Trees, Earth, and Torah*. Learn more about this prayer and its place in Kabbalah in *Kabbalah and Ecology*. Bracketed words below are added for clarity; words in parentheses are explanations or Hebrew. For seders taking place on a day other than Tu Bish'vat, begin sixth paragraph with “And this moon...”

Please God, who makes (*ba'oseh* העושה), and who forms (*bayotser* 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 echad* להבר את האהל להיות אחד – Exod 36:18, ref. to the *mishkan* sanctuary).

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” (*l'bachayot bahem nefesh kol chai* להחיות בהם נפש כל חי – from the *borei n'fashot* 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: this 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 the will [come] from You, YHVH, our God and God of our ancestors, through the strength of the merit (*s'gulah*) of eating the fruit, which we will (or: did) eat and bless now, and through our meditating upon the secret of their roots above, that their supernal sap/angels, upon which they depend, will be awakened (*yit'or'ru s'rafeihen* יתעוררו שרפיהן) to cause the flow of desire and blessing and free gift to flow over them (*l'hashpi'a shefa' shel ratson b'rakbah un'davah* להשפיע שפע של רצון ברכה ונדבה), 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), and upon them will come a blessing of goodness – may [these] blessings also envelop the body with health.

And may the majestic might of the blessings for eating the fruits “become lights” (Gen 1:15) 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), rejoicing and glorifying in its colors (b.Shabbat 28a, ref. to the *tachash* skins of the *mishkan*); 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 (*bakol* הכל) return now to His/its original strength (*yashuv bakol l'eitano barishon* ישוב הכל לאיתנו הראשון), “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.

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O God, who makes, forms, creates, and emanates the spiritual worlds! You made trees and plants grow from the ground in their shape and pattern above, so that this Creation may be “joined together as one”, to become a holy mishkan-sanctuary. And this full moon is the beginning of Your work to renew and ripen the fruit trees, for so will be filled the days of ripening the fruit of the supernal tree, “the Tree of Life in the midst of the garden.” May it be Your will that our eating and blessing of these fruits now, and our meditating over their roots above, will arouse their spiritual sap and make the flow of love and blessing and pure gift flow upon the trees, to make them grow and bloom, for good and for blessing, for good life and for peace. May the whole of Creation return now to its original strength, and may the rainbow appear rejoicing and glorified in its colors. And may all the sparks of Divinity, scattered by our hands, or by the hands of our ancestors, or by the trespass the first human committed against the fruit of the Tree, return to be included in the majestic might of the Tree of Life!