



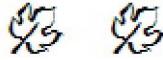
Hallelu, hallelu, hallelu...
Kol han'shamah t'hallel Yah,
Hallelu, halleluyah!

הַלְלוּ, הַלְלוּ, הַלְלוּ,
כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ
הַלְלוּ, הַלְלוּיָהּ.

All that has breath, praise God!

(On Friday evening)

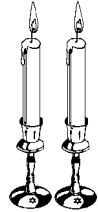
Kindling the Shabbat lights



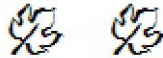
Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher kidshanu b'mitzvotav v'tzivanu
l'hadlik ner shel Shabbat.

לְהַדְלִיק נֵר שֶׁל שַׁבָּת

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת:



Blessed are You, Eternal One, Ruler of time and space,
Who has sanctified us by Your commandments
and commanded us to kindle the lights of Shabbat.



Tonight we celebrate the birthday of the trees. This date was designated as the new year for trees in ancient Israel, as the sap was beginning to rise for the fruit crops of the coming year.

In the 17th century, Jewish mystics known as Kabbalists created a special seder for this day.

To them, this day was the birthday of the Tree of Life itself.

The Tree of Life is God's presence showing itself in our world.

It is the source of divine sustenance that continually renews all of creation.



Etz chayim hi lamachazikim ba,
v'tom'cheha m'ushar.
Shalom, shalom!

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶּיהָ מְאֻשָּׁר:
שְׁלוֹם שְׁלוֹם

*It is a tree of life to them that hold fast to it
and all its supporters are happy.*

Let us thank God for the blessing of Creation.

Baruch Atah Adonai, Eloheinu Melech ha-olam,
oseh ma-aseh v'reishit.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית:

*Blessed are you Holy One, Sovereign time and space,
who continually does the work of creation.*

Here tonight on this New Year of the Trees, we will think about how we can be partners with God in maintaining the work of Creation. We will notice and appreciate the bounty we have received, and we will give thanks for it. And we will go a step further -- to think about how to become active partners in the protection and repair of the Earth.

The Midrash teaches us:

In the hour when the Holy One created the first human being, God took the person before all the trees of the garden of Eden, and said: "See my works, how fine and excellent they are! Now, all that I have created, for you I have created it. Think about this, and do not corrupt and desolate my world; for if you corrupt it, there is no one to set it right after you." (Ecclesiastes Rabba 7:28)

The Kabbalists believed that every action, when done with the proper intention, was an opportunity to repair a shattered world. They believed that when God created light, the matter in the world was not strong enough to contain the light, so it shattered, scattering sparks of divine light among the fragments of matter. Whenever they ate anything, the Kabbalists said a blessing with full conscious intention, or *kavannah*. This way, the spark of divine presence hidden in the food was lifted up and returned to God. They called this *tikkun olam*, repair of the world. This was a key element of their Tu BiSh'vat Seder.

On Tu BiSh'vat the sap begins to rise as the trees begin to drink from the earth. They will drink everything that we put there. They will not be able to sustain themselves -- and sustain us -- much longer if the air and water are poisoned. It is time to learn how to live with the earth, not just on it: how to return what we take from the earth in a form that is nourishing and not harmful. We need to learn to stop taking all that we can for today, but instead to live like keepers of a great garden for all time. This is our opportunity for Tikkun Olam.

Our seder, like the Passover seder, follows a specific order. We will drink four cups, symbolizing the cycles of nature, and we will eat three kinds of fruit, symbolizing levels or worlds of creation. When we eat them, we will think about how we interact with different aspects of nature. Our *kavannah* will be about how we can restore and protect the world of creation that God has entrusted to us.

The Four Cups

Tasting the fruit of the grapevine brings the wonder of God's creation directly to our lips. In Jewish tradition, all kinds of special occasions are made holy when we say a blessing over a cup of wine or grape juice. Tonight, our four cups remind us of the self-renewing cycles of nature, and each one symbolizes a season of the year and the gifts it brings to us.



The First Cup -- All White

Let us take up the first cup, representing winter. It is entirely white. What gift does the cold, white, barren landscape give us? The cold clears the land and reduces the pest population, allowing us a fresh start in the new growing season. The snow pack stores water, keeping it from running off, making it available just when we need it for crops to begin growing in the spring.



Baruch Atah Adonai Eloheinu Melech
ha-olam, borei p'ri hagafen.

(On Shabbat, continue with Kiddush:)

Baruch Atah Adonai Eloheinu Melech
ha-olam, asher kidshanu b'mitzvotav v'ratzah
vanu, v'Shabbat kodsho b'ahavah uvratzon
hinchilanu, zikaron l'ma-asei v'reshit. Ki hu
yom techila l'mikra-ei kodesh zeicher litzi-at
mitzrayim. Ki vanu vacharta v'otanu kidashta
mikol ha-amim, v'shabbat kodshecha b'ahavah
uvratzon hinchaltanu. Baruch Atah Adonai,
m'kadesh haShabbat.

ברוך אתה יי אלהינו מלך העולם בורא
פרי הגפן:

ברוך אתה יי אלהינו מלך העולם, אשר
קדשנו במצותיו ורצה בנו, ושבית קדשו
באהבה וברצון הנחילנו, זכרון למעשה
בראשית. כי הוא יום תחלה
למקראי-קדש, זכר ליציאת מצרים. כי
בנו בחרת ואותנו קדשת מכל-העמים,
ושבית קדשך באהבה וברצון הנחלתנו.
ברוך אתה יי מקדש השבת.

Blessed are You, Eternal One, Ruler of time and space, who creates the fruit of the vine.

Blessed are You, Sovereign of all worlds, whose commandments add holiness to our lives,
cherishing us through the gift of Your holy Shabbat, granted lovingly, gladly, a reminder of creation.

It is the first of all the holy days proclaimed, a symbol of the Exodus from Egypt.

For you have called to us and made us holy for your service and given us to keep in love, Your holy Shabbat.

Blessed are You, Source of wonder, who sets apart Shabbat.



The Four Worlds of Creation

According to Kabbalah, there are four worlds or levels of creation. They are: *assiyah* -- making; the world of physical structure; *y'tzirah* -- forming; the world of feeling and transformation; *bri-ah* -- creation; the world of knowing; and *atzilut* -- emanation; the world of pure spirit. They can also represent earth, water, air, and fire.

Fruits With Shells

The first kind of fruit we eat represents the world of *assiyah*, or making. These are fruits with a hard shell outside and the edible part within. The kind of making in this level of creation is like working the soil to make a garden. Its matter is firm and solid, like the earth.



As we taste this fruit, let our kavannah be about how we can help to protect and restore the land. Please find a partner sitting near you and think together for a few moments about something specific you can do about this.

We say the blessing together:

Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei pri ha-etz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הָעֵץ:

Blessed are you Holy One our God, Sovereign of all the worlds,
who creates the fruit of the tree.

The Second Cup -- Light Pink

Now let us add a few drops of red to our glass of white grape juice. This represents the time of early spring, when the earth is softening, sap is rising, greens are coming up, seeds are germinating, and trees are beginning to bud. Nature gives us the gift of hope with the beginning of new life.



Baruch Atah Adonai, Eloheinu Melech
ha-olam, borei pri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן:

Blessed are you Holy One our God, Sovereign of time and space,
who creates the fruit of the vine.

Fruits With Pits

Fruits that are soft and edible on the outside but have a hard pit in the center represent *olam ha-y'tzirah*, the world of forming. Forming is transformation, like chemical change. The matter of this level is less solid and more fluid than the first level; it is like water. Many harmful chemicals dissolve or travel in water, threatening both wildlife and people. As we taste these fruits, let our kavannah with our partners be about how to protect our water.



Baruch Atah Adonai, Eloheinu
Melech ha-olam, borei pri
ha-etz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הָעֵץ:

Blessed are you Holy One our God, Sovereign of all the worlds,
who creates the fruit of the tree.





The Tree Song

Chorus (Part. 1): We grow . . . we grow . . . we grow (2x)

(Part. 2): Tu tu tu tu tu tu tu tu tu tu tu tu tu tu tu tu } (2x) tu tu tu tu . . . TU BiSH'VAT!!! }

(Part. 3): Tree! . . . Tree! . . . Tree! . . . Tree! . . . } (2x) Tree! . . . TU BiSH'VAT!!! }

Verse 1: Well I've got a friend (*well I've got a friend*)

Who comforts me (*who comforts me*)

I'm a kid (*I'm a kid*) . . . and he's a tree! (*and he's a tree!*)

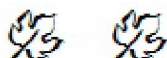
Chorus (Pts. 1, 2, and 3)

Verse 2: On my birthday (on my birthday) I eat a lot (*I eat a lot*)

On her birthday (on her birthday) . . . it's Tu BiSh'vat! (*it's Tu BiSh'vat!*)

Chorus (Pts. 1, 2, and 3)

Ending -- Repeat Verse 1 (except the last line, which is sung in unison)



The Third Cup -- Deep Pink

Now let's mix our cups half and half, white and red. This represents late spring and early summer, when trees are putting forth new shoots, flowers are blooming, grass is growing, and the first vegetables in our gardens are coming up and starting to produce. Nature is giving us beauty and the beginning of sustenance.



Baruch Atah Adonai, Eloheinu
Melech ha-olam, borei pri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן:

Blessed are you Holy One our God, Sovereign of time and space,
who creates the fruit of the vine.

Entirely Edible Fruit

Fruit that is edible throughout represent *olam habri-ah*. *Bri-ah* is the kind of creation only God can do, creation from nothing. We can think of this level of creation as being like air -- we can't really grasp it, but it is all around us and it sustains our life. As we taste this fruit, talk with your partners about what we can do to protect the air we breathe.



Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei pri ha-etz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הָעֵץ:

Blessed are you Holy One our God, Sovereign of all the worlds,
who creates the fruit of the tree.

The Fourth Cup -- Red

We pour a cup that is nearly all red but we add a drop or two of white to remind us that creation is not yet complete. This cup represents late summer and early fall, when nature gives us the full bounty of harvest. We think of the holiday of Sukkot when we celebrate that harvest.



Baruch Atah Adonai, Eloheinu Melech
ha-olam, borei pri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן:

Blessed are you Holy One our God, Sovereign of time and space,
who creates the fruit of the vine.

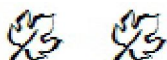
Olam Ha-atzilut -- The World of Emanation

There is a fourth level of creation, not represented by any fruit. It is *olam ha-atzilut*, the world of emanation or pure spirit. It is like fire. Take a moment of silence to think about what you can do to refresh your spirit.

We close our seder with a story from the Talmud. Honi, a character in several Talmudic stories, was walking down a road one day when he saw an old man planting a carob tree. Honi laughed. "Foolish man", said Honi, "do you think you will still be alive to eat the fruit of this tree?" The old man replied, "I found trees in the world when I was born. My grandparents planted them for me. So, too, I am planting for my grandchildren."



*And the old shall dream dreams and the youth shall see visions
and our hopes shall rise up to the sky
We must live for today, we must build for tomorrow
Give us time, give us strength, give us life.*

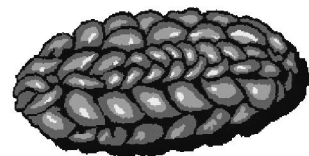


It's time to eat our meal! Together let's say the blessing over bread:

Baruch Atah Adonai Eloheinu Melech ha-olam
hamotzi lechem min ha-aretz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, Eternal One, Sovereign of time and space,
who brings forth bread from the earth.



Blessing After the Meal

ברכת המזון

Shir hama-alot b'shuv Adonai et shivat tzion
hayinu k'cholmim. Az yimalei sh'chok pinu
ulshonenu rinah, az yomru vagoyim, higdil
Adonai la-asot im eleh.

Higdil Adonai la-asot imanu hayinu s'mechim.

Shuvah Adonai et sh'vitenu
ka-afikim banegev.

Hazorim b'dim'ah

b'rinah yiktzoru.

Haloch yelech uvacho

nosei meshech

hazara, bo yavo v'rinah,

nosei alumotav.



שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן
הָיִינוּ כְּחֹלְמִים:

אֲזַי מָלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי
יֵאמְרוּ בְּגוֹיִם הַגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי:

הַגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:

שׁוֹבָה יְיָ אֶת שְׁבִיתָנוּ כְּאֶפִיקִים בְּנֶגֶב:

הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ:

הַלֹּךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשָּׁךְ הַזֹּרֵעַ

בָּא יָבֵא בְרִנָּה נִשָּׂא אֲלֻמֹּתָיו:

A Song of Ascents.

When the Eternal One brought the exiles back to Zion,
we were like those who dream.

Then our mouth was filled with laughter, and our tongue with glad song.

Then it was said among the nations:

"The Eternal One has done great things for them."

The Eternal One had done great things for us, and we rejoiced.

Restore our captives, O Eternal One, like streams in the Negev.

Those who sow in tears shall reap in joy.

The farmers who go forth weeping, scattering the measure of seed,
shall come home with joy, bearing their sheaves.

חֲבֵרֵי נְבָרֵךְ!

יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

בְּרִשׁוֹת חֲבֵרֵי, נְבָרֵךְ אֱלֹהֵינוּ שְׂאֲכָלָנוּ
מִשְׁלֹ.

בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלָנוּ מִשְׁלֹ
וּבִטְוֹבוֹ חַיֵּינוּ.

בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלָנוּ מִשְׁלֹ
וּבִטְוֹבוֹ חַיֵּינוּ.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

Leader: Chaverai n'varech.

All: Yehi shem Adonai m'vorach me-atah v'ad
olam.

Leader: Yehi shem Adonai m'vorach me-atah
v'ad olam.

Birshut chaverai, n'varech Eloheinu she-achalnu
mishelo.

All: Baruch Eloheinu she-achalnu mishelo
uvtuvo chayinu.

Leader: Baruch Eloheinu she-achalnu mishelo
uvtuvo chayinu.

All: Baruch hu uvaruch sh'mo.

Leader: Friends, let us say grace.

All: Blessed be the name of the Eternal One from this time forth and forever.

Leader: Blessed be the name of the Eternal One from this time forth and forever.

With your permission, let us now bless our God whose food we have eaten.

All: Blessed be our God whose food we have eaten and through whose goodness we live.

Leader: Blessed be our God whose food we have eaten and through whose goodness we live.

All: Blessed be God and blessed be God's name.

Baruch Atah Adonai, Eloheinu Melech
ha-olam, hazan et ha-olam kulo b'tuvo
b'chen b'chesed uvrachamim, hu noten
lechem l'chol basar, ki l'olam chasdo.
Uvtuvo hagadol tamid lo chasar lanu, v'al
yechar lanu mazon l'olam va-ed. Ba-avur
sh'mo hagadol, ki hu el zan umfarnes lakol
umetiv lakol umechin mazon l'chol b'riyotav
asher bara. Baruch Atah Adonai,
hazan et hakol.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל-בָּשָׂר
כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד.
בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּם
לְכָל וּמַטִּיב לְכָל, וּמַכִּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת הַכֹּל:

Blessed are You, Eternal One our God, Sovereign of all the worlds,
who nourishes the whole world with grace, kindness and mercy.

You give food to all creatures, for Your kindness endures forever. Through this great goodness
we have never been in want; may we never be in want of sustenance for God's great name's sake.

You are the God who sustains all, does good to all,
and provides food for all the creatures which You have created.

Blessed are You, O Eternal One, who sustains all.

Kakativ, v'achalta v'savata,
uverachta et Adonai Elohecha
al ha-aretz hatovah asher natan lach.
Baruch Atah Adonai,
al ha-aretz v'al hamazon.

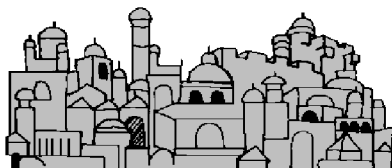
כַּכַּתִּיב, וְאַכְלִיתָ וְשָׂבַעְתָּ,
וּבִרְכַּתְּ אֶת יְיָ אֱלֹהֶיךָ
עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.
בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

As it is written: "After you have eaten and are satisfied,
you shall bless the Eternal One your God
for the good land God has given you."

Blessed are You, O Eternal One, for the land and the food.

Uvnei Y'rushalayim ir hakodesh bimherah
v'yameinu. Baruch Atah Adonai,
boneh b'rachamav Y'rushalayim, amen.

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה
בִּימֵינוּ. בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.



Rebuild Jerusalem the holy city speedily in our days.
Blessed are You, O Eternal One, who will rebuild Jerusalem
in mercy and peace. Amen

(On Shabbat)

Harachaman, hu yanchilenu yom shekulo
Shabbat.

הַרְחֵמֵן, הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת.

Merciful One, help us to see the coming of a time
that is all Shabbat.

Oseh shalom bimromav, hu ya-aseh shalom,
aleinu v'al kol Yisra-el, v'imru amen.

עֹשֶׂה שְׁלוֹם בְּמִרְוֻמָּיו, הוּא יַעֲשֶׂה שְׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

May the One who creates peace in the heavenly heights,
grant peace for us and for all Israel, and for all the world;
and let us say, Amen.

Adonai oz l'amo yiten,
Adonai y'varech et amo vashalom.

יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

The Eternal One will give strength to God's people;
the Eternal One will bless God's people with peace.



Sources

This seder was written and compiled by Margot Barnet and Leah Ruth Penniman at Temple Emanuel in Worcester, Massachusetts. Hebrew texts are traditional, with original transliteration. Translation is partly traditional and partly original. Some material was drawn loosely from “Cooking Up a Tu B’Shvat Seder” by Ellen Bernstein and Hannah Ashley, in Trees, Earth, and Torah: A Tu B’Shvat Anthology, edited by Ari Elon, Naomi Mara Hyman, and Arthur Waskow (Philadelphia: The Jewish Publication Society, 1999); from Seder Tu BiShevat: The Festival of Trees by Rabbi Adam Fisher (New York: CCAR Press, 1989); and from The Trees are Davening: A Tu B'Shevat Haggadah, by Dr. Barak Gale and Dr. Ami Goodman. (Received via email from the KOL-CHAI listserve.)

Rabbi Paula Feldstein and David Coyne provided editorial assistance; Rabbi Feldstein and Steve Meltzer provided musical selections.

Songs:

“Hallelu” on page 1 is traditional, from Psalm 150:6. Melody is a Sufi chant.

“Etz Chayim Hi” on page 1 is from Proverbs 3:18; melody by Richard Silverman; found in Shireinu: A Songbook for Camps, Conclaves, Kallot, and Retreats, edited by Rabbi Daniel Freeland et. al. (New York: Transcontinental Music Productions, 1997), p. 88.

“The Tree Song” on page 5 by Josh Miller, from the URJ Camp Newman/Camp Swig CD Shir L'Yom Chadash: A Song for a New Day.

“And the Youth Shall See Visions” by Debbie Friedman, based on Joel 3:1; found in Shireinu: A Songbook for Camps, Conclaves, Kallot, and Retreats, p. 7.

Thanks also to Rabbi Jordan Millstein for ongoing support and encouragement.

