



# Kibbutz Yahel special Tu B'shavit seder

2021



## Why is this night different from all other nights?

On Passover we eat matzahs and tonight we only eat fruit

On Passover we tell the tale of Exodus and tonight we tell tales of the fruits of Israel.

In Seder Tu B'shvat It is custom to drink four glass of wine, each signifying one of the seasons,

We start by pouring a glass of white wine mixed with a few drops of red wine to signify autumn with its falling red leaves.

Now we raise our glass in pray:

Baruch Atah Adonai Eloheinu, Melech haolam borei p'ri hagafen

Blessed are you, Adonai our God, Creator of the fruit of the vine.



We start our feast with a pastry honoring wheat and barley of the seven species of the land of Israel, and pray:  
Baruch Atah Adonai Eloheinu, Melech haolam borei minei mezonot  
Blessed are you, Adonai our God creator of various kinds of sustenance.

### A tree's allegory

A man wondering the desert, hungry, tired and thirsty suddenly stumbles upon a fruiting tree, casting a pleasant shade with a stream of water flowing nearby.

He rests in its shade, eats from the fruit and drinks from the stream.

After regaining his strength, he speaks to the tree:

Tree, tree, how can I ever bless you?

May your fruit be sweet?

For they already are, may your shade be pleasant?

For it already is? May a stream of water flow near you?

For it already does.

Perhaps, just like I bless a fellow human,

I wish that may all your  
offsprings be like you.





## KACH HOLCHIM HASHOTLIM

Thus, walk the planters  
song in the heart, spade in hand  
from the city and from the village,  
from the valley, from the mountain  
on Tu Bishvat, on Tu Bishvat.

What has brought you planters here?

We strike the soil and the harvest  
dig the marshes all around  
in the mountain and the plain  
on Tu Bishvat, on Tu Bishvat.

What will be here, planter?

Seedling will come in each hole  
uncover until it spreads its shade  
over our sad land  
on Tu Bishvat, on Tu Bishvat.

Kach holchim hashotlim  
ron balev ve'et bayad  
min ha'ir umin hak'far,  
min ha'emek, min hahar  
bet"u bish'vat, bet"u bish'vat.

Lamah batem, hashotlim?  
nach hakarka uvatzar  
regumot s'viv nech'far  
baharim uvamishor  
bet"u bish'vat, bet"u bish'vat.

Mah y'he po, hashotlim?  
Sh'til yavo bechol gumah  
ya'ar ad yif'ros tzilo  
al artzeinu agumah  
bet"u bish'vat, bet"u bish'vat.







Before eating fruits from trees, we pray:

Baruch Atah Adonai Eloheinu, Melech haolam borei pri ha-etz

Blessed are you, Adonai our God creator of the fruit of the tree.

The Carob is a unique fruit in Jewish tradition

Hazal mention that unlike most other fruit trees, one must first wait seventy years after planting a carob tree before its fruit can be enjoyed. Thus, planting a carob tree signifies planning for future generations, and not only for one's current needs

Furthermore, in old times, carob fruit seed were used as a measurement units equal today to a quarter of a Karat, utilized for weighing gold, gems and diamonds, defying the saying "money doesn't just grow on trees".



## Apricot artwork

Look at God's work - for who can straighten what He has twisted. When the Blessed Holy One created the first human, He took him and led him round all the trees of the Garden of Eden and said to him: "Look at My works, how beautiful and praiseworthy they are! And all that I have created, it was for you that I created it. Pay attention that you do not corrupt and destroy My world: if you corrupt it, there is no one to repair it after you (Kohelet rabah, 7, 13).



**Discussion:** is it easier to break something or repair it? Give day to day examples.

(E.g. it's easier to make a mess in one's room then to clean it up)

Eat an apricot and play: try to make a figure out of apricots, carobs and raisons





We continue by pouring our second glass of wine, this time, white wine to signify winter blessed with showers and fruits of winter  
We raise our glass in cite: "we hereby follow the mitzvah of the second glass of wine of Tu Bishvat - Lechaim"



## HASHKEDIYAH PORACHAT

The almond tree is blooming  
And the golden sun is shining,  
Birds atop each roof  
Announcing the arrival of the festival.

Tu bishvat has arrived  
(it's) the festival of trees.  
Tu bishvat has arrived  
(it's) the festival of trees.

The land is crying out  
The time of planting has arrived  
Each person shall take a tree  
We'll stride out with spades.

Tu bishvat has arrived...





The sun is shining  
And it's very hot today  
I hope the weather  
.Stays bright

Hashkediya porachat  
Veshemesh paz zorachat,  
Tziporim merosh kol gag  
.Mevasrot et bo hachag

Tu bishvat higiya  
Chag la'ilanot.  
Tu bish'vat higiya  
.Chag la'ilanot





Ha'aretz meshava'at  
Higiyah et lata'at  
Kol echad yikach lo etz  
Be'atim nitzeh chotzetz.

Tu bishvat higiya

Hashemesh zorachat  
Vecham me'od hayom.  
Ani mekavah mezeg ha'avir  
Sheyisha'er bahir



## A raison and a tale

We now eat raisons and listen to a short tale:

King Adrianos was walking the streets of Tiberius,

He came upon an old man working hard digging and planting trees

He then turns to him and asks:

Adrianos: old man, what is your age?

Old man: I am 100 years old

Adrianos: you are 100 years old, and yet you toil and labor to plant trees you will most likely not enjoy the fruits of?





Old man: My king, yes, I toil and labor, for if I will be fortunate, I will enjoy their fruits, and if not, my sons will, as I have from my ancestor's toil and labor.

We at Kibbutz Yahel plant trees every Tu Bishvat, and take care of our landscape all year round, not only for ourselves to enjoy, but for future generations



A fig and a crossword puzzle

We now eat figs and think about all that is good in life: health, nature, and mankind.

We are thankful for what we have.

The fig is sometimes compared to the Torah.

Most fruits have waste of some sort (seeds, pits or peelings), but the fig is entirely edible and carries no waste, like the Torah.





We continue by pouring our third glass of wine, red wine mixed with a few drops of white wine, to signify the pass of winter and the beginning of spring, blessed with flowers, blooming trees and fruits of spring

We raise our glass in cite: "we hereby follow the mitzvah of the third glass of wine of Tu Bishvat - Lechaim"

## ETZ HARIMON

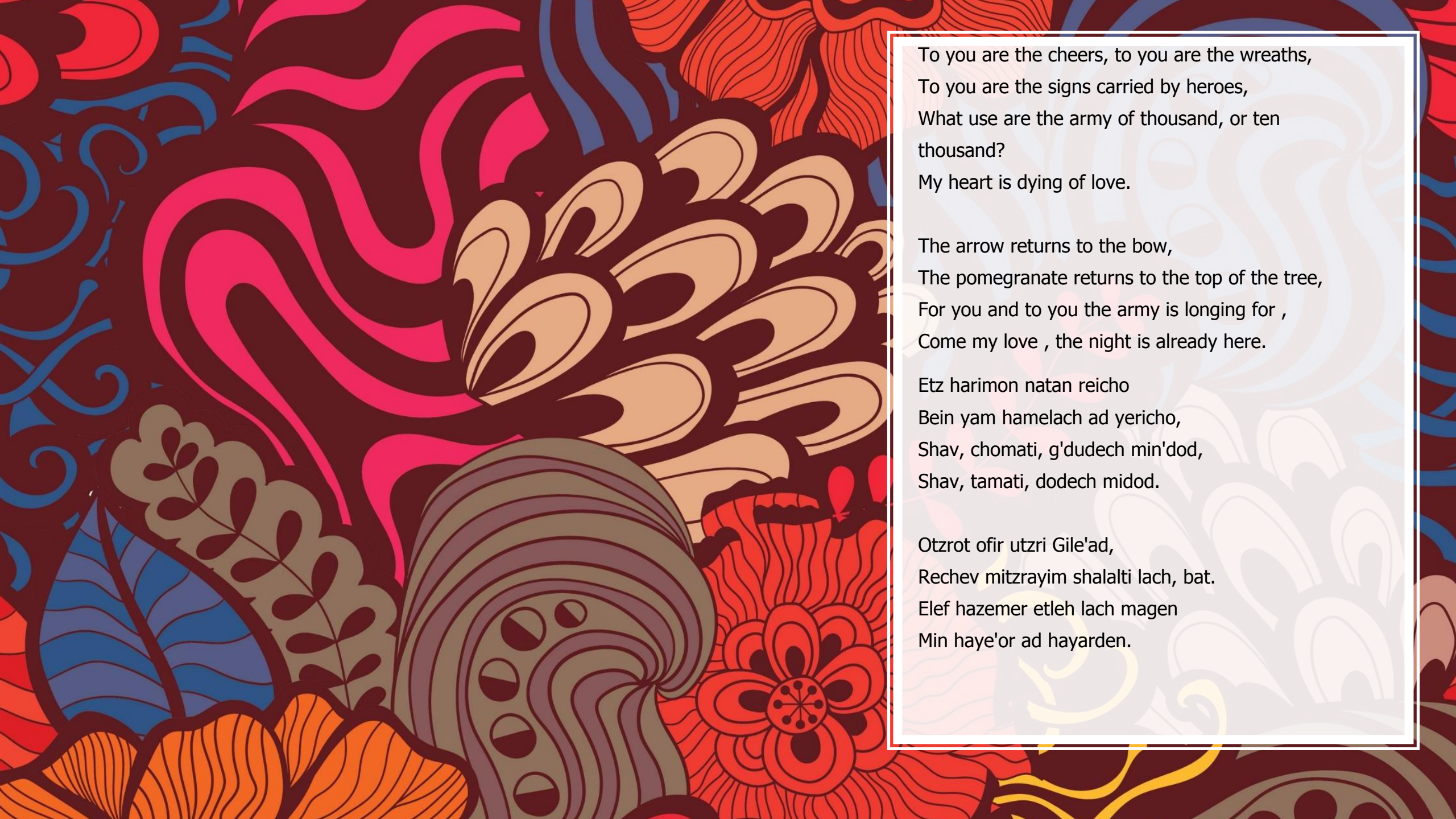
Pomegranate tree has emanated its fragrance  
between the Dead Sea and Jericho,  
My fortress, your regiment returned from patrol,  
My innocent your lover returned from wondering.

Treasures of Ofir and fragrance of Gile'ad,  
Chariots of Egypt I sent to you, girl  
Thousand songs I will hang for your shield  
From the Nile to the Jordan.

You are more engaged than all the brides,  
You are excellent as the fortress towers.  
Your two eyes are like two pigeons  
And your voice is like the sounds of bells.







To you are the cheers, to you are the wreaths,  
To you are the signs carried by heroes,  
What use are the army of thousand, or ten  
thousand?  
My heart is dying of love.

The arrow returns to the bow,  
The pomegranate returns to the top of the tree,  
For you and to you the army is longing for ,  
Come my love , the night is already here.

Etz harimon natan reicho  
Bein yam hamelach ad yericho,  
Shav, chomati, g'dudech min'dod,  
Shav, tamati, dodech midod.

Otzrot ofir utzri Gile'ad,  
Rechev mitzrayim shalalti lach, bat.  
Elef hazemer etleh lach magen  
Min haye'or ad hayarden.



At kelula mikol kalot,  
At degulah kamigdalot.  
Shtayim eynayich kishtayim yonim  
Vekol kolech pa'amonim.

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Lach hatru'ot, lach hazerim,  
Lach kol shiltey hagiborim,  
Ma li cheyl elef, uma li revava?  
Levavi met me'ahava.

Shav el hakeshet, shav hachetz,  
Shav harimon el rosh ha'etz,  
Lach ve'elayich hachayil yochel,  
Bo'i kala, ki rad haleyl.





## VALS LE HAGANAT HATZOMECH



Daffodils are already blooming in the nature reserves

Flowerbeds spread all through the coastal plains

Poppies and Saffron, a thousand hues and colors

And the law that says: "Picking is forbidden here!"

Only I am not protected by the law

Only I have no one guarding me

If I had sepals

Then, my situation would have been different.

Rare birds are already nesting in the rocks

Rare trees are kept separately

Frightened deer look at the sign

That clearly states that hunting is forbidden!

Only I don't have a sign put up for me  
Only I don't have any fence around me  
If I were, say, a doe  
Then my situation would have been different!

Sir, be careful, do not touch the Iris!  
The Tulip is not an option!  
Every tall hill in the outskirts of town is  
A fenced out and registered wildlife area!

So I sometimes think  
That perhaps it would have been best  
If I were a Daffodil or a Cyclamen  
Or even a common Squill







Look at what happens to me on the road:  
Everyone passes by, grabs, picks, makes a  
bouquet

If I were an animal or a flower

Then my situation would have been  
different!

Now we eat a date, one of the seven species of the land of Israel

The date palm tree is a unique tree providing man with eatable food, palm fronds for shade, Fibers for string and timber for construction.

Date palm trees nearly went extinct in Israel in the beginning of the 20<sup>th</sup> century, a world Zionist organization delegation led by Joseph white first imported date palm trees from the Nile delta in 1924. Later in 1933, Benzion Israeli of kibbutz Kineret imported additional trees from Iraq marking the beginning of the first modern date tree plantation in Israel.

### A date quiz:

If you had 9 dates, 8 of which weigh identically, the ninth being slightly heavier. With all the dates looking exactly alike, could you figure out a way to find out which one is slightly heavier using a traditional weighing scale while taking only two measurements?





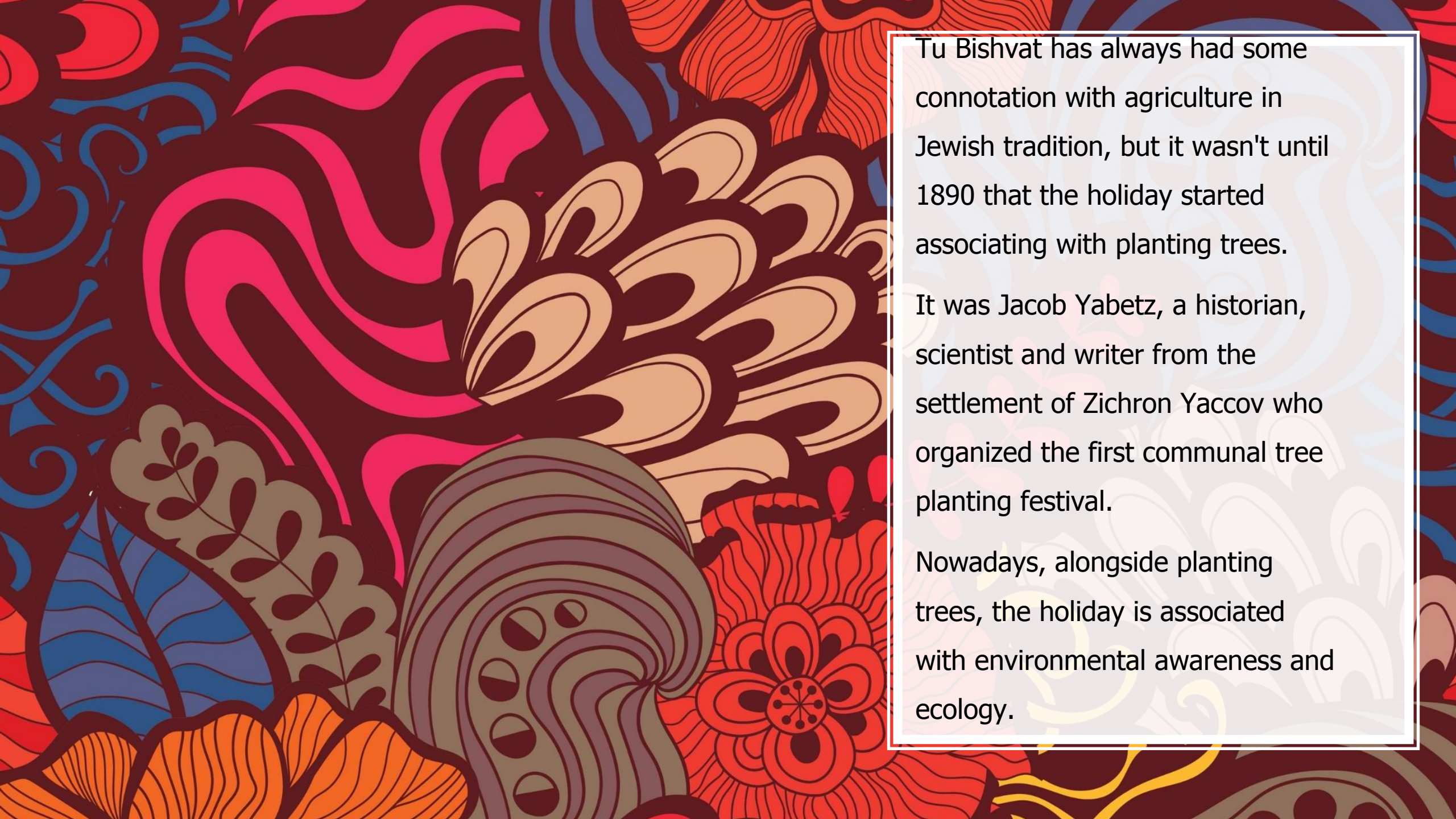
# Now we eat Plums

The Plum tree is indigenous in the land of Israel easily found in the Galilee and Golan heights. Its taxonomic name is Prunus Ursina (Bear plum), it is a large deciduous tree blooming in springtime.

Try to fill out the following table with various fruits that suite the description:



	Completely eatable	Require peeling	Require pitting
1	fig	orange	plum
2			
3			
4			
5			
6			



Tu Bishvat has always had some connotation with agriculture in Jewish tradition, but it wasn't until 1890 that the holiday started associating with planting trees.

It was Jacob Yabetz, a historian, scientist and writer from the settlement of Zichron Yaccov who organized the first communal tree planting festival.

Nowadays, alongside planting trees, the holiday is associated with environmental awareness and ecology.



At this point we will try mixing various fruits and nuts

Try thinking of other interesting combinations as well

Silly sandwich: make a sandwich using two half wall nuts and one raisin in between



Tower of cards: try stacking a dried fig, apricot, plum and raisin



Galilee treat empty a date from its pit, replace it with an almond instead



River tubing: pour milk into a bowl full of dry bananas, let them float to the top







## The fourth and final glass of wine

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We pour our fourth glass of wine, red only, to signify the beginning of summer, blessed with sunshine, blushed cheeks and tanned skin

We raise our glass in cite: "we hereby follow the mitzvah of the fourth glass of wine of Tu Bishvat - Lechaim"

## THE TREE IN THE FIELD

For the human is like the tree in a field,  
like the human, the tree grows too;  
like the tree, the human is chopped down,  
and I don't know  
where I've been and where I'll be,  
like the tree in a field!

For the human is like the tree in a field,  
like the tree he strives upwards;  
like the human, it burns in fire,  
and I don't know  
where I've been and where I'll be,  
like the tree in a field!





I loved, and I hated too,  
I tasted this and that;  
I was burried in a plot of dust,  
and I feel sour - sour in my mouth,  
like the tree in a field! (x2)

For the human is like the tree in a field,  
like the tree he's thirsty for water;  
like the human, it stays thirsty,  
and I don't know  
where I've been and where I'll be,  
like the tree in a field!

I loved...



Ahavti, vegam saneti,  
ta'amti mizeh umizeh;  
kavru oti bechelkah shel afar,  
umar li - mar li bapeh,  
k'mo etz hasadeh, k'mo etz hasadeh!

Ki ha'adam - etz hasadeh,  
k'mo ha'etz hu tzame lemayim;  
k'mo ha'adam, hu nish'ar tzame,  
va'ani lo yode'a  
efo hayiti ve'efo ehyeh  
k'mo etz hasadeh!

Ahavti...







In conclusion we cite:

Baruch Atah Adonai Eloheinu, Melech haolam, al hamichya, ve al hakalkala, ve al hagefen, ve al pri hagefen ve al ha etz ve al pri haetz

Blessed are you, Adonai our God for life, for employment, for grapes and vines, for fruits and trees

לֶךְ אֲכַל  
לֶחֶםְךָ וְשָׂתֵה בְּלֵב־טוֹב יִיגַדְךָ כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת־מַעֲשֵׂיךָ:

Go, eat your bread in gladness, and drink your wine in joy; for your action was long ago approved by God.