

Young Israel Tu B'Shvat Virtual Sourcebook 5769/2009

חברת ט"ו בשבט של אירגוני ישראל הצעיר תשס"ט/2009



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Dear Reader:

National Council of Young Israel, Council of Young Israel Rabbis in Israel, and Yisrael Hatzair – the Young Israel Movement in Israel, are proud to present to you the **“Young Israel Tu B’Shvat Virtual Sourcebook”** for 2008. This sourcebook is compilation of a virtual sourcebook for synagogues to utilize in their celebrations for Tu B’Shvat – which this year falls on **Monday, February 9, 2009**. The virtual sourcebook is meant to encourage synagogues and communities in North America and Israel to pay special attention to one of the very important but often overlooked new year’s celebrations on the Jewish calendar.

The **Young Israel Tu B’Shvat Virtual Sourcebook** includes materials on the following topics:

- Hilchot Tu B’Shvat
- Various Versions of Seder Tu B’Shvat
- Short Stories, Poems and Inspirational Writings
- Source Materials in English and Hebrew
- Tu B’Shvat Games for Children and Young Adults

We are indebted to **Rabbi Binyamin Hammer**, Director of Rabbinic Services of the National Council of Young Israel, and **Rabbi Chaim Wasserman**, Vice-President of Council of Young Israel Rabbis in Israel (and editor of The Rabbi’s Letter) for their assistance and support in bringing this project to the light of day.

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We hope you enjoy the “Young Israel Tu B’Shvat Virtual Sourcebook” and look forward to sharing other materials with you for other holidays and events.

Rabbi Aaron S. Tirschwell

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Reb Chaim HaQoton – The Other Reb Chaim

Holiday of Trees

The Mishnah says[1] that according to Beis Shammai, the New Year for the tree is Rosh Chodesh Shevat, the first day of the month of Shevat. However, the students of Hillel argue and rule that the New Year is on the fifteenth of the month of Shevat. Historically, the beginning of the month of Shevat was when Moses began[2] to elucidate the Torah in great depth for the Jewish people before his death, a month and a week later. Both schools of thought agree that the Rosh HaShannah for fruits is in Shevat, they just argue whether it is on Rosh Chodesh Shevat or on Tu B'Shvat. Although in Western Astrology, the zodiacal representation of Aquarius is the water bearer, in Kabbalah, the sign for the month of Shevat is the bucket of water itself. Rabbi Eliyahu Kitov (1912-1976) explains[3] based on the words of Rashi[4] that by Tu B'Shvat, most of the rainy season's waters have already fallen, and the "water flows from the wells.[5]" Tu B'Shvat is not only a significant holiday for trees, but it even has meaning for people. This is because trees and fruits are used throughout Torah literature to serve as metaphors for humans[6].

In the realm of Halacha, Rabbi Yosef Karo (1488-1575) rules[7] that the custom is not to recite the Tachanun supplications on the Tu B'Shvat[8]. Rabbi Abraham Abele Gombiner (1633-1683) added[9] that there is a custom to increase eating fruits in honor of the day of Tu B'Shevat. Rabbi Yehuda Dov Zinger writes[10] that the custom is specifically to eat fruits from the land of Israel and/or fruits of the seven species for which the land of Israel is praised[11]. He also writes that there is a custom to specifically eat fifteen different types of fruits and recite one of the fifteen songs of ascent[12] between eating them. Rabbi Chaim Filagi (d. 1868) writes that the custom is to learn one of the fifteen chapters from the following three tractates of Mishnah: Peah (8), Bikkurim (3), and Rosh HaShannah (4). Others have the custom of staying up all night learning Torah or reciting the Tikkun prepared by the Arizal entitled, Pri Eitz Hadar, "A fruit from a beautiful tree", a reference to the fruit of the Esrog (Citron) tree.

The Satmar Rebbe, Rabbi Yoel Teitelbaum (1887-1979), asks[13] why on Tu B'Shvat, the New Year for trees, is the custom to eat fruits, while on Shavuot, the day on which the world's fruits for the year are judged[14], the custom is to decorate houses and synagogues with trees[15]; logically, it should be the opposite. He explains[16] that when a father is judged in the heavenly courts, in addition to considering his own actions, the court also looks into the actions of his children, to see if this father properly raised the child or merely maledicted him. Conversely, when a child is judged, the actions of his father are also taken into account. Therefore, on the day when the trees are judged, Tu B'Shvat, the custom is to perform extra mitzvos using the fruits, to give the trees more merits for their judgment, while on the day when the fruits are judged, Shavuot, extra merits are acquired for the fruits by using the trees. In a similar fashion, the Talmud[17] compares blessing a Talmudic Scholar to blessing a tree. When one Rabbi requested from another a blessing, the latter answered, with a parable that this situation is similar to a man who walks in the desert and he comes across a tree. He eats from the tree, drinks for a nearby brook, and sits in the shade of the tree. Afterwards, he wants to thank the tree for its hospitality in the midst of the hunger, thirst, and beating sun of the desert. However, he realizes that there is nothing with which he can bless the tree because the fruits of the tree are already sweet, a creek of water already streams by the tress,

and its shoots already produce ample shade. Therefore, he blesses the tree that all the fruits of this tree should grow up to produce trees that are similar to it. Similarly, a Talmudic scholar is already blessed with all the possible blessings to be given, so the second Talmudic scholar blessed the former scholar that he should father children who would follow in his great path. That is the greatest possible blessing.

Rabbi Tzvi Elimelech Shapiro of Dinov (1785-1841) writes[\[18\]](#) that when the Mishnah stated[\[19\]](#) that Tu B'Shvat is the Rosh Hashanah for "the tree" in the singular tense, instead of "trees" in the plural, the Mishnah was referring specifically to "the tree" mentioned in the Torah, namely, the citron (Esrog) tree[\[20\]](#). Based on this, he writes that there is a custom for one to pray on the day of Tu B'Shvat that he should merit to be granted a beautiful Citron fruit for usage on the holiday of Succos, as Biblically prescribed[\[21\]](#). His great-great-grandson, The Munkatcher Rebbe, Rabbi Chaim Elazar Shapiro of Munkatch (1871-1937) explained[\[22\]](#) this concept from the Bnei Yissaschar in greater depth. He explained the numerical value of Shevat is equivalent to the numerical value of Ish meaning "man" and that the Esrog is a representation of the feminine component in the world (since the word Esrog is used grammatically in Hebrew as if it was in the female tense). Since the Talmud says[\[23\]](#) that is the nature of man to seek women, and not the nature of women to seek man, it serves to reason that during Shevat, the month of "man", one would pray for a beautiful Esrog, the female element. It was the custom of the Munkatcher Rebbe not to pickle or prepare his Esrog for eating until the eve of Tu B'Shvat, and in order to use the Esrog for another Mitzvah of eating fruits on Tu B'Shvat, he dipped it in the seven species of fruits for which the land of Eretz Yisroel is praised[\[24\]](#). The Belzer Rebbe also had[\[25\]](#) the custom of eating each of the seven types of food for which the land of Israel is praised: He eat bread for wheat, beer for barley, wine for grapes, fish soaked in olive oil for olives, date honey, pomegranates, and figs. It was also his custom to say words of Torah at this meal, while the Satmar Rebbe[\[26\]](#) refrained from speaking Torah, but sang Psalm 96.

Rabbi Yitzchok of Neshchiz writes[\[27\]](#) that when Talmud says[\[28\]](#) that one must begin studying the laws of a holiday thirty days before the holiday it is because the mystical influences of the holiday begin thirty days before. Therefore, since Tu B'Shvat is thirty days before Purim, it must have some connection to the holiday of Purim. He says that Shevat can mean either "rod" or "throwing." The Talmud explains[\[29\]](#) concerning Purim that just as the Jews only sinned outwardly by bowing to the idol but really still believed in HaShem, so too HaShem only "outwardly" wanted to punish the Jews by making them feel as if they were going to be destroyed, while in fact He had no intention of allowing such a catastrophe to occur. Based on this, the Toldos Yitzchok explains that in actuality Shevat means both "rod" and "throwing". For the entire year until Shevat, HaShem holds a "rod" as if to threaten the world that He will destroy them if they do not act properly, but once Shevat arrives, He "throws" away the stick, and reveals that he was merely trying to scare everyone into acting properly. This is comparable to a father who rouses fear in his son by threatening him with a rod, but his actual intent the entire time was just for the son to act properly, not to, heaven forbid, actually harm his son.

In the opening words of Psalms, King David, the psalmist, utilizes the literary device of simile to convey the proper description of a righteous Torah Jew. He writes, "He shall be like deeply rooted tree on the brooks of water...[\[30\]](#)." In this, King David compares the upright Jew to an upright tree. This comparison is also used by two prophets: Isaiah said, "Just like the days of a tree, so too shall be the days of My people[\[31\]](#)" and Jeremiah said, "He will be like a tree planted near water[\[32\]](#)". HaShem Himself has compared righteous Jews to trees when He said, "Man is like the tree of a field.[\[33\]](#)" Many Jewish customs developed because of this association between people and trees. There is a law that one may not derive any benefit from the fruits of trees while the tree is within its first three years (regarding which Tu B'Shvat is considered the beginning of a new year)[\[34\]](#). Since

people are compared to trees—more specifically to fruit trees—then a custom was developed, based on the Kabbalistic teachings of Rabbi Yitzchok Luria (1534-1572), not to cut a baby boy's hair until he reaches the age of three years. Rabbeinu Bachaya explains[35] that people are compared to trees because their sustenance comes from trees. King Solomon said, "Torah is a tree of life for all who those grasp it[36]."

Rabbi Akiva once said[37] that a Jew without a Torah is like a fish without water. The Prophet Isaiah invited all those who were thirsty to go to the waters[38]; The Talmud[39] assumes that this "water" refers to Torah, and those who were thirsty were seeking its wisdom. Indeed, the Talmud assumes that when King David desired waters from the well in Beis Lechem[40], he desired to clarify a halachik question. Just as water is the lifeline, from which a tree feeds in order to grow, so too Torah is the sustenance from which a Jew lives and grows. The Torah is the water from which man—the tree—grows. Just like a tree requires water in order properly to develop, a tree also requires sunlight—fire—in order to be properly nurtured. Just as a Jew requires in the depths of the waters of Torah, a Jew also requires the passionate and fiery debates in Torah—the fire—in order to be properly successful. Isaiah who compared man to trees because they both require water, Jeremiah would later ask rhetorically in the name of HaShem, "Are my words not like fire?[41]" The Talmud explained[42] that just as a fire cannot burn alone, so too the words of Torah cannot prevail in isolation and just as a fire is built by many logs, so too the words of Torah survive only through the mind of the many.

May it be the will of HaShem that we merit to see the building of the Holy Temple, speedily and in our days: Amen.

[1] Rosh HaShannah 2a

[2] See Deuteronomy 1:3. See also Zechariah 1:7 that the eleventh month is the month of Shevat.

[3] In Sefer HaToda'ah

[4] To Rosh HaShanah 14b

[5] Numbers 24:7

[6] Tu B'Shvat is especially given extensive treatment in the writings of the Hassidic masters; many of the quotations from such Rabbis have been compiled in a pamphlet printed by "Beis Hillel" in Brooklyn in 5750. This pamphlet includes lithographical photocopies of selections from seventy-one books about Tu B'Shvat.

[7] Shulchan Aruch, Orach Chaim §131:6

[8] Although, it has been recorded in many places that the French Jewish communities of Mainz and Worms did say Tachanun on Tu B'Shvat

[9] Magen Avraham ad loc., see also Mishnah Berurah and Beur Heitiv ad loc. in the name of Tikkun Yissaschar.

[10] Ziv HaMinhagim

[11] They are: Wheat, barley, grape, fig, pomegranate, olive, and date honey

[12] Psalms 120-134

[13] Mahari Tab page 143

[14] Rosh HaShannah 1:2

[15] See Mishnah Berurah, §494:10

[16] A similar explanation is found in the writings of Rabbi Isaiah Horowitz (1565-1630) who explained (in Shnei Luchos HaBris) why Leviticus 26:42 lists the three forefathers in reverse chronological order instead of the normally-used chronological listing

[17] Ta'anis 5b-6a

[18] Bnei Yissaschar to Tu B'Shvat

[19] Rosh HaShanah 1:1

[20] Although others, such as Rabbi Tzadok HaKohen Rabinowitz of Lublin (1823-1900),

understand that the singular expression of "the tree" refers to the Tree of Life (Eitz HaChaim) in the Garden of Eden, see Pri Tzedek at great length who elaborates on this concept.

[21] [Leviticus 23:40](#)

[22] [Sha'ar Yissaschar, Tu B'Shvat](#)

[23] [Kiddushin 2b](#)

[24] [Darchei Chaim V'Sholom](#)

[25] [Minhagei Belzah](#)

[26] [Machzor Divrei Yoel to Tu B'Shvat](#)

[27] [Toldos Yitzchok on Tu B'Shvat](#)

[28] [Megillah 29b](#)

[29] [Megillah 12a](#)

[30] [Psalms 1:3](#)

[31] [Isaiah 65:22](#)

[32] [Jeremiah 17:8](#)

[33] [Deuteronomy 20:19](#) see [Taanis 7a](#) which explains that this refers specifically to a Talmid Chacham.

[34] [See Tractate Orlah](#)

[35] [Rabbeinu Bachaya to Deuteronomy 20:19](#)

[36] [Proverbs 3:18](#)

[37] [Brachos 61b](#)

[38] [Isaiah 55:1](#)

[39] [Bava Kamma 17a, Bava Kamma 82a, Avoda Zarah 5b](#)

[40] [See Samuel II 23:15](#)

[41] [Jeremiah 23:29](#)

[42] [Taanis 7a](#)

Posted by Reb Chaim HaQoton <http://rchaimqoton.blogspot.com/2007/01/holiday-of-trees.html>



Editor's Box

We are delighted once again to be able to share with you some material in this electronic edition of The Rabbi's Letter – which has been incorporated into the **“Young Israel Tu biShvat Virtual Sourcebook”** - that hopefully will assist you in your presentations on the occasion of *Tu biShvat*. The materials marked *“Ma’agalim”* derive from a small volume of *divrei Torah (Ma’agalim-Tu biShvat, Hava Books)* anthologized from the many writings of Rav Shlomo Aviner.

The Planting of Trees

In Eretz Yisrael planting of trees has a dual significance. Trees planted, in general, is an act of *yishuv ha-olam*, environmental protection. But in Israel there is an added dimension to the planting of trees in the sense that the Torah relates *“Ki tovo’u el ha’aretz u-neta’tem...”* (*Vayikra 26:42*). While this *passuk* is but an introductory passage to *mitzvat orlah*, we have clear indication in comments of *chazal* that there is an obligation to plant trees upon arriving to settle in Eretz Yisrael.

RaMBaM, of course, does not list *mitzvat yishuv ha-aretz* yet that does not at all minimize the centrality of the intrinsic connection of *am yisrael* to Eretz Yisrael since the days of Avraham.

Now according to RaMBaN who maintains that *mitzvat yishuv ha-aretz* is ordained *de-oraita*, while deriving this from *“Ve-horashtem et ha-aretz vishavtem bah...”* he defines the *mitzvah* to possess the land so it is not in the hands of other nations and not to allow it to remain fallow. Indeed, we find that the planting of trees is a priority upon coming to Eretz Yisrael expressed in *Yakirah Rabbah 25:3* *“Just as in the very inception of creation HaKadosh Baruch Hu planted trees (see Bereishit 2:8) similarly you must first deal with planting of trees once you enter the land.”*

Not, *yeshivot* nor industry nor other forms of agriculture, but specifically the planting of trees. Seemingly, the act of planting trees which last for a considerable period of time expressed the sense of possession of the land. (*Ma’agalim 10-12*)

Planting Trees As A Signal of Redemption

The countryside of Israel full of blossoming trees is a precursor to the ultimate redemption. So we learn from Yechezkeil (36:4-10)

“...mountains of Israel, hear the word of *Hashem Elokim* : Thus said *Hashem Elokim* to the mountains and to the hills, to the streams and to the valleys, to the desolate ruins and the forlorn cities....Oh mountains of Israel give forth your branches and your fruit for my people Israel for they are soon to come.I will make people numerous upon you - the entire House of Israel, all of it; the cities will be inhabited and the ruins shall be rebuilt.”

The prophet describes what the natural process of things will be as the ultimate redemption unfolds. Trees will blossom, the remnants of Israel shall return to the land. Know, therefore, that these are signs of the process the redemption of the nation of Israel. In fact, states Rav Abba (*Sanhedrin 98a*), there is no clearer indication of the advent of the *g'ulah* than this.

Similarly, *chazal* have explained the order of the *berachot* of *Shemoneh Esrei: Birkat haShanim (Bareich aleinu...et hashanah hazot)* precedes *Birkat kibbutz galuyot*, first comes the blossoming of everything in the Holy Land and that would be followed by the ingathering of the exiles.

The Vilna Gaon writes that he yearns to come to Yerushalayim and plant a tree in its environs (*Kol haTor 3,4*). Eretz Yisrael blossoming with its trees and fruit is a mystical and divine concept which is a part of the internal processes of the redemption of the people. (*Ma'agalim 20-22*)

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Moadei haRaAYaH

(Holy Days in the Thought and Life Style of Rav Kook)

R. Moshe Tzvi Neryah

p. 222

“Mizrachi” veteran leader R. Zev Gold z.l. related:

“On the day of the celebration of planting in (the agricultural *moshavah*) Magdiel in the southern Sharon area (later to be renamed Hod haSharon it is south of Kfar Saba – rcw), Rav Kook was honored with the first tree to be planted. When he arose to begin he was overcome with emotion, his eyes were full of tears and his face was flushed as red as a torch of fire. When they handed him a spade he refused to take it. Rather, he bent over and with his two hands dug at the earth, totally emerged in the rapture of holiness.

“One of those close to the Rav allowed himself to inquire of the Rav why he was so overcome with emotion, and the Rav replied: “Planting trees in Eretz Yisrael is not simply an ordinary agricultural activity, rather it is an exercise of imitation of the traits of *HaKadosh Baruch Hu*. He also engaged in the planting of trees early on.”

“See also *Vayikra Rabba 25,3*: “At the inception of the creation of the world, *HaKadosh Baruch Hu* engaged in planting of trees early on, as it says ‘And *Hashem Elokim* planted trees in a garden of Eden, towards the east...’ (*Bereishit 2:8*. And see especially 2:4-7 – rcw)

“See also *Shittah Mekubetzet, Bava Batra 14a* who cites RAAVaD in reference to the *g’mara’s* story that Rav Yannai had planted 400 vineyards in Eretz Yisrael which he did so for the sake of observing *mitzvat yishuv Eretz Yisrael*.”

Rav Yannai was able to plant only five vines in a configuration such that each of these groups of five was considered halachically to be the minimum equivalent of an entire vineyard. This is explained fully in *Mishnah Kilayim 4:6*. – rcw.

It will be remembered that it was Rav Zeira who made *aliyah* from Bavel in spite of his illustrious *rav*, Rav Yehudah, strenuous objection of anyone leaving Bavel. See Ketubot 110b-111a for the well-known discussion of the *shalosh shevuot*, (the three oaths) which seemingly restricted any mass return to Eretz Yisrael until the times of *Mashiach*. This section of *aggadah* became the rallying cry against Zionism that was adopted in the 20th century as the guiding anti-Zionist philosophy of the Munkatcher and Satmar Rebbes. – rcw.

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In modern day Israel the first mass planting of trees on *Tu biShvat* is recorded to have been organized by R. Zev Yavetz on Tu biShvat, 1890 when he led a group of students from the Zichron Ya’akov school at which he served as principal into the fields. Each one carried a sapling to be planted. The procession and occasion was marked by festive and relevant communal singing. Sixteen years later, in Elul 1906, at a general meeting of the Hebrew Teachers Association in Yaffo (*Histadrut haMorim halvriim*) a proposal was adopted to make Tu biShvat into an official day of tree planting.

A biographical note: Yavetz was a prolific author, orthodox historian of Jewish history, linguist, educator, a *talmid chacham* who was fully immersed in the study of Torah and *chochmat Yisrael*, Upon the founding convention of Mizrachi, Yaavetz was chosen to serve on its executive council. As an active publicist whose love of Eretz Yisrael was paramount, his writings inspired the masses of Jews in Europe to come aboard in the activities on behalf of a mass return to Eretz Yisrael.

After business ventures in Poland failed, his wife encouraged him to spend all of his time on his writing and research.

Upon his arrival in Eretz Yisrael with his family (Iyyar 1887) he was greeted with great honor

by the many who knew of him through his literary activities. He originally intended to settle in one of the rising new settlements but upon having come to Yerushalayim he was mesmerized by its mystical character. Here is where he began his 30-year long work of the 14 volume history of the Jewish people from an entirely Torah-true perspective.

Yaavetz was also active in the revival of the Hebrew language. Working together with his brother-in-law, R. Yechiel Michel Pines, as members of the newly formed Va'ad HaLashon, the words *tarbut* (culture) and *kevish* (road) were introduced into modern Hebrew.

His wife's illness caused him to seek medical treatment for her in Italy. Once in Europe, he spent the last years of his life in Europe ultimately settling with children in England.

Devarim 8:8: Some Insights

[1] *Sifsei Cohen*, a work composed by one of the ARI's student, poses an obvious question : What sort of praise is this for Eretz Yisrael by listing seven of its fruits, when all lands all over the world give forth some sort of fruits?

He explains: (in true ARI kabbalistic fashion) Divine inspiration and energy is absorbed by the fruits of Eretz Yisrael. This inspiration is then transmitted (albeit in lesser intensity) to the fruits of all other lands. The GRA adopts a similar position in his novellae to *Berachot 41a*.

A parallel idea is expressed in *TB Ta'anit 10a* (top of the page) that Eretz Yisrael absorbs rainwater first and the rest of the world follows. See Rashi to *Ta'anit* and Rashba in *Ein Yaakov*.

[2] *Chatam Sofer* notes that the final letters of "zavat chalav u'devash" spell the word "Shabbat". This hints at the idea that just as the eating we do over Shabbat contains a special sanctity (i.e. observing the mitzvah of *oneg Shabbat*, as explained in RaMBaM *Hilchot Shabbat 30:7-10*) so, too, the fruit of Eretz Yisrael possess a very particular and special sanctity.

[3] *TB Berachot 41a* states that each of the varieties that are enumerated in this *passuk* were listed with a sense of priority concerning *berachot*. The fruit mentioned first in the *passuk* has preference in the order of reciting the *berachah*.

See Rav Kook (*Siddur Olat Re'iyah*) who expounds on this line of reasoning.

[4] In the *berachah mei'ain shalosh (al ha-michyah)* we recite "le'echol mi-piryah ve'lisbo'a mituvah". The *Tur (Orach Chayim 208)* questions this formulation of the *berachah* wondering whether that was the real purpose of our arriving in Eretz Yisrael, to feast on its fruits?! Rather, we were commanded to come to the land to inherit and settle it because of its sanctity. In fact, he claims, his father the *Rosh* omitted those words.

The *Bach*, however, disputes such thinking and maintains that the *shechinah* present in Eretz Yisrael is infused in the fruits that the land yields and we are thereby nourished by this sanctity.

Observances of Tu biShvat

Source: Rav Shlomo Aviner, *She'eilat Shelomo I*, p. 414.

Question:

Some say that we are required to eat fifteen varieties of fruit on *Tu biShvat*. Is this *halachah* or *minhag*?

Response:

[1] In *Mishnah* and *G'mara* the day of *Tu biShvat* is not referred to as a joyous occasion but rather as *Rosh ha-Shanah la-ilanot*. That comes to say that the day distinguishes between the fruit of the past year as opposed the fruit of the coming year with reference to separating *terumah* and *ma'aser*.

[2] The *Shulchan Aruch* mentions the day as one on which *Tachanun* is not recited. (*Orach Chayim 131:6* quoting MaHaRiL)

[3] *Magen Avraham* comments that *Ashkenazim* maintain the practice of eating many kinds of fruit (*Mishnah Berurah 131:31*) and this is also the practice of *Sephardim* (see *Sefer Pri Eitz Chayim - Seder le-Leil Tu biShvat*). However, the number "15" is not mentioned here.

[4] Rav Kook wrote: "In keeping with the *minhag* on this day there is a notion that it is a festive day, one of awakening to the resettlement in the Holy Land." (*Igrot 2:61*).

[5] *Talmud Yerushalmi* end of *Kiddushin*: Rav Bun said: A person will have to ultimately account for the things that he eye saw but did not eat." This certainly doesn't mean that a person should be a glutton and eat everything in sight. Rather it means that a person ought to taste at least once everything that he comes across.

It is related about Rabbi Eleazar that he was concerned with this statement in *Yerushalmi* and as a result would be very frugal so that he could have with what to purchase every new seasonal item each year. *Mishnah Berurah* (225:19) accordingly writes (with reference to reciting *Shehecheyanu*) "It is a *mitzvah* to partake of the new seasonal fruit to show ones delight with the creations of *HaKadosh Baruch Hu*." While there is no specific mention that this ought to be on *Tu biShvat*, still this is a choice opportunity to observe this practice.

Conclusion: It is worthy to eat as many types of fruit on *Tu biShvat* as is possible. And it would be good to specifically partake of those fruits which a person will not have a chance to eat at other times during the year. (*Ma'agalim 75-76*)

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