

ט"ו בשבט | Tu B'Shvat Haggadah

Hazon Seder and Sourcebook

Tu B'Shvat Haggadah: Hazon Seder and Sourcebook

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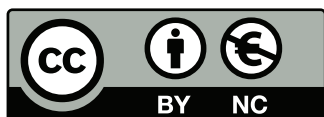
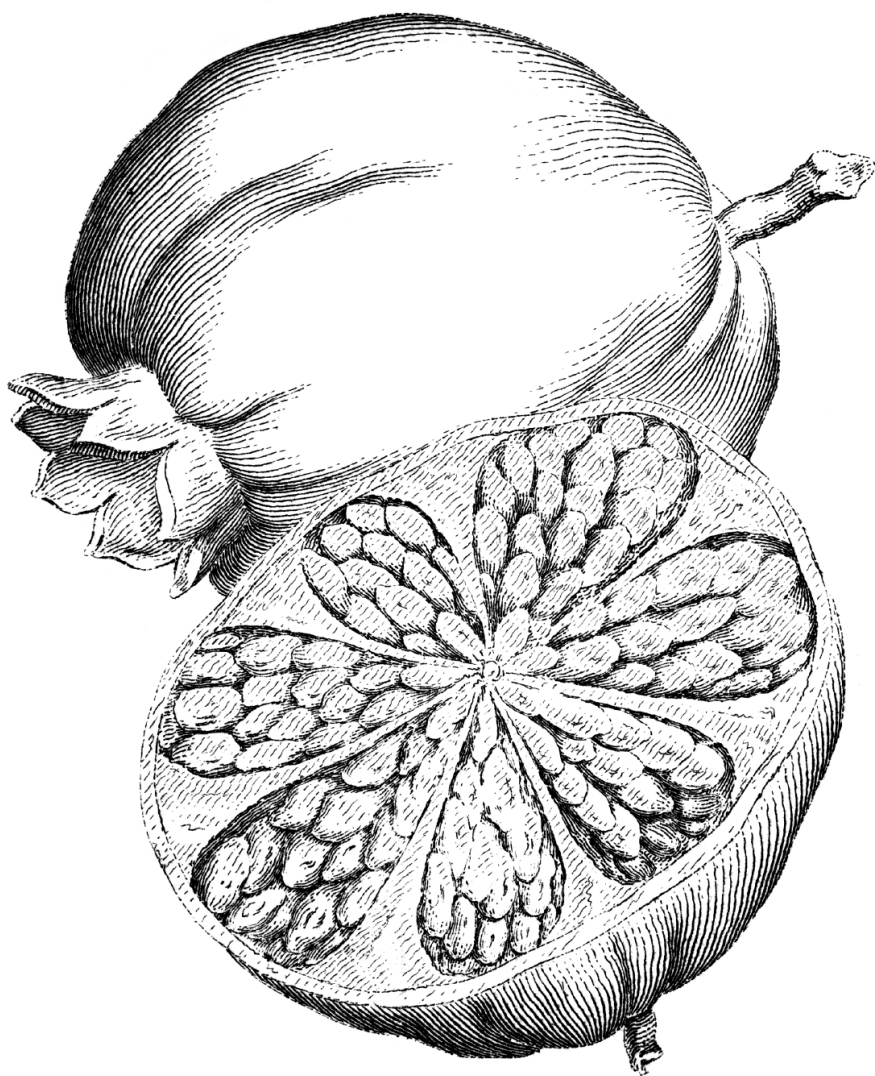


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INTRODUCTION

Every Jewish holiday is an opportunity to learn the tradition through fresh eyes. It's a chance to soak up, with respect, the wisdom of those who came before us and to ask – for real – how that tradition speaks to us today. And it's an opportunity to explore how we in turn can renew and strengthen the tradition.

Tu B'Shvat is a great and an amazing festival, an ancient celebration of the new year for trees that has changed and evolved over 20 centuries, and has never been more vital or more significant than it is today.

This Tu B'Shvat sourcebook is our attempt to offer thoughts and ideas for you to celebrate Tu B'Shvat in your home or community. The texts, questions, and activities were chosen to help you look at Tu B'Shvat through fresh eyes, and to enable you to hear the tradition speaking to you.

I'm incredibly grateful to Daniel Infeld for his time and dedication pushing this project to fruition, Rachel Cahn for her beautiful new design, Judith Belasco and Anna Hanau for their advice and support, and the countless other Hazon staff and volunteers who have contributed to this haggadah over the years.

The creation of this haggadah is an iterative process. If you have thoughts or suggestions for strengthening this in the future, please let me know.

Chag sameach,

A handwritten signature in black ink, appearing to read 'Nigel Savage', with a large, loopy initial 'N'.

Nigel Savage
Executive Director, Hazon

WHAT IS TU B'SHVAT?

Why Do We Celebrate It?

You can trace the recent history of Tu B'Shvat seders like branches on a tree. The first one I went to, in London in 1986, was hosted by Bonna Haberman and Shmuel Browns, mentors to me and many others in the renewal of Jewish ritual. I made my own seder the following Tu B'Shvat, and I've made or attended one every year since. Seders, like trees, grow branches, and the branches sprout fruit in all directions.

The roots of Tu B'Shvat stretch back to the beginnings of organized Jewish life. We learn from the Mishnah (Tractate Rosh Hashanah) that “the New Year of the Trees” divided the tithing of one year's crop from the next—the end and start of the tax year, so to speak. After the expulsion from the Land of Israel, Tu B'Shvat went underground, like a seed, ungerminated, lying beneath the soil of Jewish thought and life.

The expulsion from Spain in 1492 scattered Jews in many directions, and some landed in Tzfat. Like a forest fire that cracks open seeds dormant for decades, Tzfat's kabbalists rediscovered Tu B'Shvat and began a period of mystical celebration of the festival. The idea and structure of Tu B'Shvat seders traces back to them.

Among early Zionists, Tu B'Shvat became the day to celebrate their reconnection to the land. As a kid in Manchester, I got JNF tree certificates at Tu B'Shvat and Israeli school kids to this day celebrate it by planting trees.

The fourth phase of Tu B'Shvat's flowering was pollinated by the first Earth Day in 1970 and by growing alarm at the degradation of the planet's resources. Its ground was fertilized by the countercultural havurah movement, and the beginnings of an upsurge in Jewish renewal and creativity.

Each of us can draw upon these roots to sprout our own branches, seeds, and fruits.

The origins of Tu B'Shvat remind us that we are the descendants of an indigenous people, heirs to an ancient wisdom whose echoes can inform our choices today on subjects like how to eat in a manner that is healthy for us and sustainable for the whole planet, or how to rest in a 24/7 world.

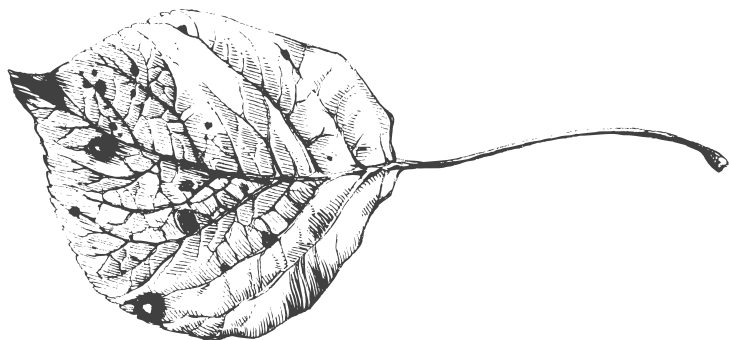
The kabbalistic Tu B'Shvat of Tzfat encourages us to open ourselves to mystery, wonder, creativity and celebration; this is an oral wisdom, something learned from others, rather than from books. Naomi Shemer's beautiful contemporary song,

“Shirat Ha’Asavim,” (lyrics, pg. 29) is based on a Reb Nachman story about angels encouraging each blade of grass simply to grow. The spreading in many parts of the Jewish world of drums, yoga, and meditation is part of this phenomenon. So, too, is the way that “Od Yavo Shalom Aleinu,” written originally by the Israeli band Sheva, has erupted as this generation’s anthem. The peaceful and the joyous in Jewish life are being rediscovered. Tu B’Shtat is a moment to celebrate new life and new beginnings, physical and cultural.

The Zionists’ Tu B’Shtat prompts us to think afresh about the assumption that the era when Jews were connected physically to the land is over, with Israel now a country of venture capitalists and MBAs. Kibbutzim like Lotan and Keturah, among others, are renewing that connection with the land, and although agriculture is shrinking, there is growing awareness of the need to preserve the environment. Kosher organic farms and educational gardens are spreading across North America, and there is a deepening move in American Jewish life toward reconnecting with the land in a variety of ways. Tu B’Shtat is a fine time to think about creating a community garden at your synagogue—or exploring Israel on a bike or by foot rather than by car.

Tu B’Shtat today is like a bonsai tree that helps us see in miniature the broader shape of contemporary Jewish renewal. It is one of the clearest examples of the rebirth of rooted Jewish life after the Shoah. The charred site of a forest fire slowly gives birth to new growth, and 40 or 50 years later a new forest stands in its place. Each of the elements of that forest grows literally from seeds that survived the fire, yet the forest itself has its own unique characteristics. Today’s Tu B’Shtat seders grow organically from more than 2,000 years of Jewish tradition; yet the vital elements of them are new and reflect the world we live in. The encounter of postmodern urban life with contemporary environmental challenge is renewing Jewish life in unanticipated ways. It is an opportunity to deepen our roots, and to branch out afresh to engage the world.

Originally published as Tu B’Shtat: The People and the Book: Deeper Roots, Wider Branches by Nigel Savage, The Jerusalem Report



HOW TO USE THIS HAGGADAH

We cannot know exactly when the first Tu B'Shvat seder took place, or how it arose – but we can make some reasonable guesses. We know that Tu B'Shvat took place, by definition, on the full moon of Shvat. We know that two months later on the full moon of Nissan the Pesach seder is celebrated. Somebody, somewhere, almost certainly a kabbalist, and almost certainly in Tzfat, made that connection and said, "Since this is a springtime celebration on the full moon let's do a version of what we do at Pesach— let's have a Tu B'Shvat seder like we have a Pesach seder; let's have four cups of wine like we have four cups at the Pesach seder; let's eat special foods and have a special meal like we do at the Pesach seder; and let's have questions and texts like we do at the Pesach seder."

This haggadah, like other Tu B'Shvat haggadahs, is organized in four sections that each have a cup of wine, a symbolic food, and texts and activities.

When developing the first Tu B'Shvat seder, the kabbalists of Tzfat correlated each of the four sections with one of the four mystical worlds. To you, these concepts might be spiritually meaningful or completely unintelligible. We have chosen to include the kabbalistic four worlds in relation to the four sections of our haggadah because there is a tradition of doing so. However, we also understand that this traditional frame doesn't work for everyone, so our haggadah only uses it as a point of inspiration, and we have chosen to include texts and questions that move beyond the four worlds.

The Hazon Tu B'Shvat Haggadah is designed to help you think about your responsibility towards the natural world in relation to four different levels: physical place, community, world, and spirituality. Each section of the haggadah will relate to one of these four levels of responsibility, and offers texts, questions, and activities to spark conversation around your seder table.

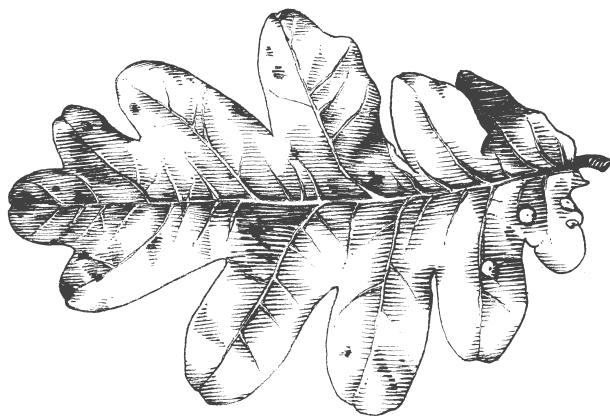
These four worlds and four sections are just a frame. Rabbi Abraham Joshua Heschel z"l once wrote, "there is neither worship or ritual without a sense of mystery." This fourfold frame is intended to provide a structure to start to think about the mystery that underpins the food we eat and the world that sustains us.

We don't intend that you will use this haggadah verbatim, cover-to-cover. Take time to read through the texts, questions, and activities, and decide what works for you and your seder. We have also included a few blank pages in the back for you or your guests to add your own thoughts, texts, drawings, and questions.

In relationship to the food that you are serving, we have included suggestions for serving the symbolic foods of Tu B'Shvat, which are traditionally served during the four sections of the seder. You could also choose to serve some of the seven species of the Land of Israel (see pg. 12).

Take some time to think about what food you are serving and where you are sourcing it from. Will you be serving just the symbolic fruits, nuts, and wine, or will you be preparing a full meal? If you intend to serve a full meal, we think that it makes the most sense, within the structure of the seder, to serve the meal between the third and fourth sections, but we encourage you to play with the structure and be creative.

Finally, check out the Tu B'Shvat resources on the Hazon website (hazon.org/tubshvat), where you can find recipes, songs, sustainability tips, and other resources for your seder. There are also a number of supplements to this haggadah, including a seder designed specifically for families, and a leader's guide to help you plan for your seder.



THE FOUR WORLDS OF TU B'SHVAT

The concept of four sections to the Seder traces back to the four cups of the Passover Seder, which also includes four questions, and four sons. Other “fours” in Jewish tradition include the four species of the Sukkot lulav and the four matriarchs.

What other sets of four can you think of?

FOUR WORLDS	FIRST WORLD	SECOND WORLD	THIRD WORLD	FOURTH WORLD
SPHERE	Asiyah/עשיה Action	Yetzirah/יצירה Formation	B'riyah/בריה Thought	Atzilut/אצילות Spirit
THEME	Relationships with land and place	Relationships with community	Relationships with the world	Relationships with spirituality
WINE OR GRAPE JUICE	White	1/2 White 1/2 Red	1/4 White 3/4 Red	Red with a drop of white
SYMBOLIC FOODS	Inedible exterior, edible interior: orange, banana, walnut, almond, pomegranate	Edible exterior, inedible interior: dates, olives, apricots, plums	Entirely edible: blueberries, strawberries, raspberries	Only spiritual sustenance
ASPECTS OF SELF	Physical	Emotional	Intellectual	Spiritual
KAVANAH	Groundedness defense	Growth creativity	Openness abundance	Mystery wholeness
SEASON	Winter	Spring	Summer	Fall

Relationships with Land and Place

We begin our Tu B'Shvat seder by considering our own personal relationships with the land and with place. For more than twenty centuries, Jewish tradition has revered land and place; whether we are turning to face Jerusalem when we pray, expressing a desire to return to the Promised Land, or sharing a meal in a sukkah. **In this section we will consider our relationship with land and place. We are guided by the questions:**

- » What is my relationship with the land and place that I live in? How do I affect it and how does it affect me?
- » What is my relationship with the Land of Israel?
- » How can I work to be a steward of the land for future generations, through the food I eat, the way I get from place to place, and the way I live?

The First Cup

The first cup we drink at the seder is pure white, like winter. For the kabbalists it represents the beginning – the time when creation began with the separation of light from darkness, a spark of divine creation. The white can also represent a seed or sapling, waiting patiently beneath the winter snow to fulfill its potential and grow into a beautiful tree.

In our world, what does white wine represent? What does red wine represent?

We each fill our cup, say the blessing together, and then drink only half of the wine or juice in the cup:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגֶּפֶן

Blessed are you Adonai, our G'd, ruler of the universe, creator of the fruit of the vine.

Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

We add the bracha (blessing) that is traditionally said to celebrate special occasions.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

Blessed are you Adonai, our G'd, ruler of the universe, who has granted us life, sustained us, and brought us to this day.

Baruch ata Adonai, eloheinu melech ha'olam, she-he-cheyanu ve-kiyemanu ve-higi-anu laz'man ha-zeh.

The First Fruit

Assiyah is the realm of the concrete, the physical. It's about protection, about shields and defenses. By removing the outer shell, we enable ourselves to open up to those around us and to enjoy the sweetness inside.

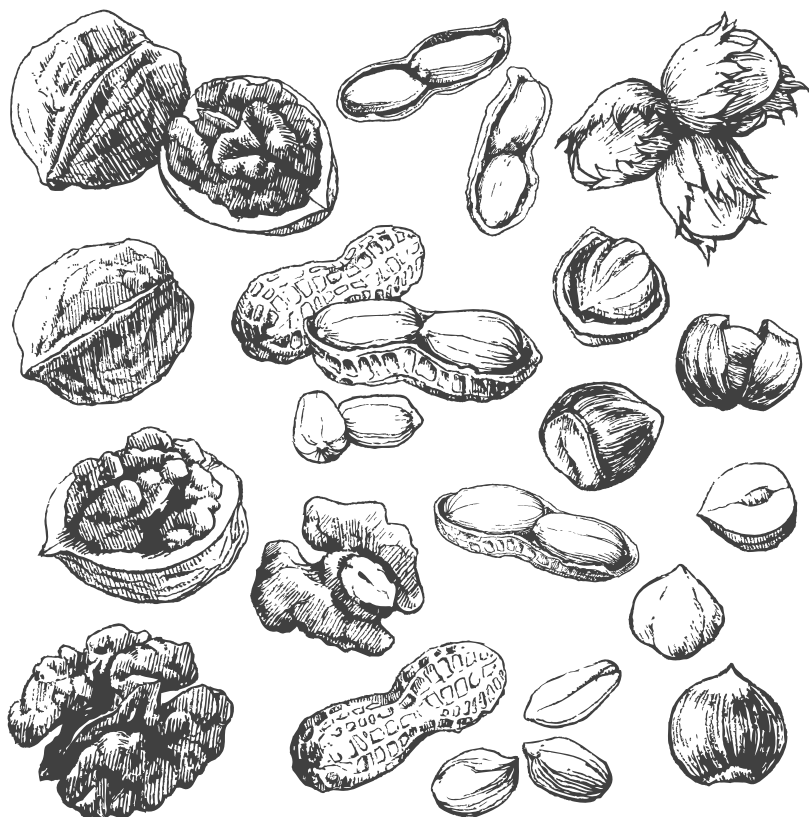
This world is represented by fruits or nuts with an inedible outer shell and an edible inner core, such as: almonds, bananas, coconuts, durians, citrus fruits, papayas, passion fruit, pecan, persimmons, pineapples, pistachios, pomegranates, pomelos, sabras, and many more.

Take the first fruit or nut, say the following bracha, and enjoy!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָעֵץ

*Blessed are you Adonai, our G'd, ruler of
the universe, creator of the fruit of the
tree.*

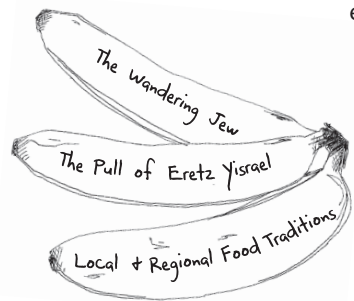
Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri ha'etz.



Jews, Food, and Place: A Complicated Relationship

The Wandering Jew

We have lived in almost every country on earth. Most of us live in different places than did our grandparents and great-grandparents. We eat the food of places our families once lived: borscht, bialys, babaganoush. Our Jewishness exists in the time-based rituals of our tradition—not in space. And as Westerners, our sense of rootedness to place is further eroded by an increasingly homogenized and global culture. We're not sure: what are the distinctive food traditions of American Jews? (or English Jews, or Argentinian Jews, or Australian Jews, or...?)



The Pull of Eretz Yisrael

We are historically deeply connected to the Land of Israel. When we pray we face Jerusalem. We have longed for the renewal of Jewish life in Israel since the destruction of the Temple. The seven species described in the Torah were indigenous to Israel three thousand years ago and all still grow in Israel today. (In May 2006, participants in Hazon's Israel Ride cycled past all seven species in the one-day ride from Jerusalem to Ashkelon.) "Israeli foods" such as hummus, pita, and falafel are often served at Jewish events. Jewish tradition presumes that we should live in Israel. Many of us live thousands of miles away. How do we negotiate our relationship to Israel and Israeli food from overseas?

Local and Regional Food Traditions

The ubiquity of food transportation, national food companies and supermarket chains homogenize the food we eat. It is possible to eat whatever we want, whenever we want, and Starbucks is the same everywhere. In response, many of us now argue for eating local food and reviving the food traditions that emerged in the places we live. We are starting to value farmers markets, to cook with the season, and to eat where we live. At the same time, we are used to certain foods being available all the time. What should we eat?

- » Where were you born? Do you live there now? Where were your parents and grandparents born? How many places has your family called "home"?
- » What are your family's favorite foods? How do they differ from those of your parents or grandparents, or from your children or grandchildren?
- » Do you feel a tension between "eating local" and "being Jewish" and "being connected to Israel"? If so, how do you resolve it?

- Anna Hanau and Nigel Savage,

Food for Thought: Hazon's Sourcebook on Jews, Food & Contemporary Life, pg. 82-83

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל
אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מַיִם עֵינֹת
וְתַהֲמוֹת יְצָאִים בְּבִקְעָה וּבְהָר:

For the Lord your G!d is bringing you
into a good land, a land with streams
and springs and fountains issuing from
plain and hill;

אֶרֶץ חֹטֶה וּשְׁעֵרָה
וְגֶפֶן וְתַאֲנָה וְרִמּוֹן
אֶרֶץ זֵית שָׁמֶן וְדָבָשׁ:
אֶרֶץ אֲשֶׁר לֹא בְמַסְכֶּנֶת תֹּאכַל
בָּהּ לֶחֶם לֹא תִחְסַר כֹּל בָּהּ
אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרֹזָל
וּמַהֲרֵיהָ תַחְצֹב נְחֹשֶׁת.

A land of wheat and barley,
of vines, figs, and pomegranates,
a land of olive trees and [date] honey;
a land where you may eat bread without
scarceness, where you will lack nothing;
a land whose rocks are iron
and from whose hills you can mine
bronze.

וְאָכַלְתָּ וְשָׂבַעְתָּ
וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ
עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.

When you have eaten and you are
satisfied, give thanks to the Lord your
G!d for the good land which G!d has
given you.

– Deuteronomy 8:7-10

This passage introduces the seven species, which we traditionally eat on Tu B'Shvat, as signs that the land is "good." All of these natural resources show us that the land will take care of us. But have we taken care of it? Every choice we make about what we eat and the resources we use has an impact on the "good" land.

- » How should we balance environmental factors with other needs and desires as we make these decisions?
- » What is our relationship to local place? What is our relationship to Israel?
- » How do these relationships manifest themselves through our food choices?

Creative Seder Activity

Plant some seeds to grow your own food! Fill a cup with some soil, dig a small hole in the soil, add a few seeds, cover the hole, and then add water. It might be especially nice to grow parsley that you can then use at your Passover seder!

Relationships with Community

Our seder continues as we explore the relationship between the individual and community. Communities are built on a series of relationships. Communities today aren't as defined as they were for our grandparents, and in our mobile and technologically connected society; our communities are constantly changing and re-inventing themselves. **In this section we will think about our relationship with community. We are guided by the questions:**

- » Who is a part of my community? How do they rely on me? How do I rely on them?
- » What does it mean to be part of a community that depends on each other?
- » How might you strengthen whatever you define as your "community"? [Which might be your synagogue, neighborhood, place of work, school, or some combination of many things.]

Second Cup of Wine

We add half a cup of red wine to the half cup of white wine that is already in our cups, so that the cup is again full.

The second cup of wine is a mixture of white and red. For the kabbalists, the white represented the spark of Divine holiness, and the red, the flame of life which has begun to burn within that spark. The red can also symbolize the tree's growth as she is nourished in the spring. Beginning as a small sapling, she starts to gain her physical and spiritual strength from the four basic elements: earth, water, air, and fire. Her small trunk reaches toward the sun, her roots soak up water from the ground, her tiny leaves breathe in air, and the fire of life swells within her.

Today we may simply ask, what's the symbolism to you? If white symbolizes the snows of winter and red the heat of summer, what does the merger of the two create?

Say the blessing together, and then again drink:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן

*Blessed are you Adonai, our G'd, ruler of
the universe, creator of the fruit of the
vine.*

Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Second Fruit

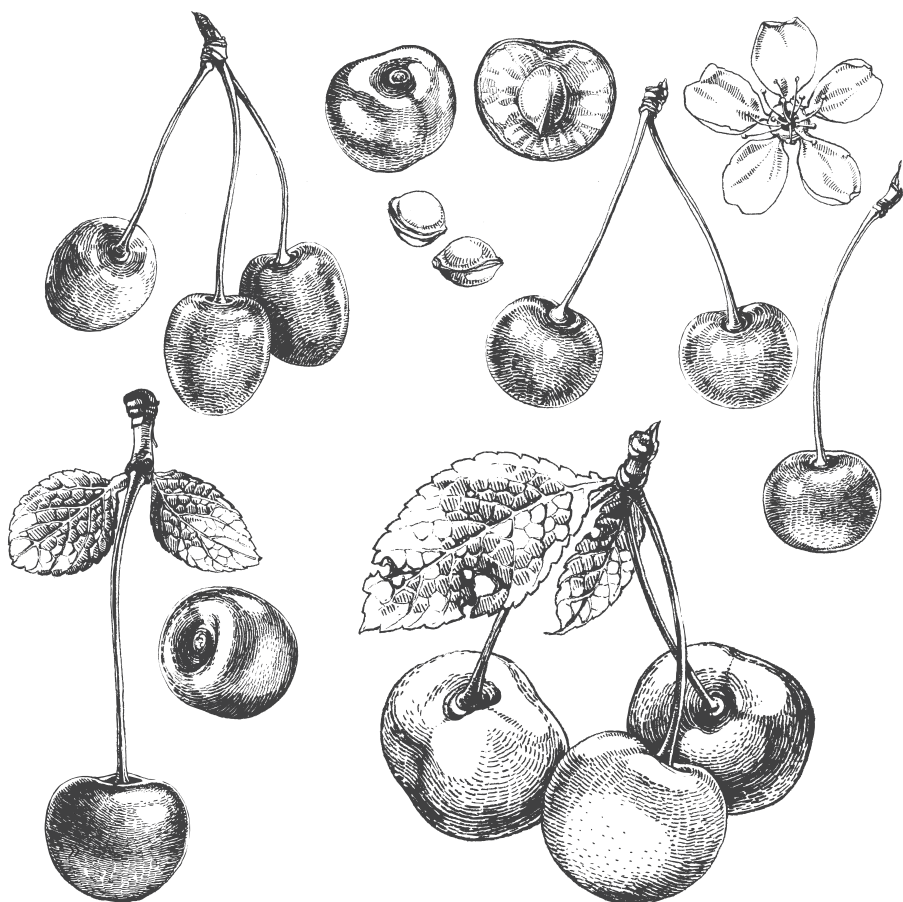
The kabbalists defined the world of Yetzirah as a world of inwardness, emotion, and a sense of feeling. The need for protection and reinforcement is an inner matter of the core, of the heart. It is represented by fruits with edible outer flesh and pithy, inedible cores: apricots, avocados, cherries, dates, mangos, nectarines, olives, peaches, and plums.

We each find a fruit from the second category, remove the pit or core, say the blessing together, and then eat.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הָעֵץ

*Blessed are you Adonai, our G'd, ruler of
the universe, creator of the fruit of the
tree.*

Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri ha'etz.



וְאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי:
לְעוֹלָם יִשְׁכְּבוּ אָדָם
לְבֵית הַכְּנֶסֶת בְּדֵי שִׁיזָּה
וַיִּמְנָה. ׀ שְׂרָה הָרִאשׁוֹנִים,
שְׂאֵפִילו
מֵאַה בָּאִים אַחֲרָיו –
קִבֵּל לֵיו שְׂכָר כּוֹלָם.

In praise of a quorum of ten, the Talmud states that **Rabbi Yehoshua Ben Levi said: One should always rise early to go to the synagogue in order to have the privilege and be counted among the first ten to complete the quorum, as even if one hundred people arrive after him, he receives the reward of them all,** as they are all joining that initial quorum.

שְׂכָר כּוֹלָם – סֵלָקָא דַּ תַּךְ?!

The Talmud is perplexed: **Does it enter your mind** that he receives the reward of them all? Why should he take away their reward?

אָלָא אֵימָא: נוֹתֵינִן לוֹ
שְׂכָר כְּנֶגֶד כּוֹלָם.

Rather, emend the statement and **say: He receives a reward** equivalent to the reward of **them all**.

- Talmud Bavli, Tractate Brachot, 47b, English translation by Shefa Foundation
(bolded text is the actual Talmud text, regular text is context and clarification by Rabbi Adin Even-Israel (Steinsaltz))

In Jewish life, there are certain prayers and rituals that require a minyan, a quorum of ten, and here the Talmud honors those who make an effort to be among the first ten.

- » Why does the Gemara assign equivalent rewards to the first person and the tenth person?
- » What responsibility do all ten members of the minyan have to each other? What would happen if just one person doesn't show up?
- » How does this apply to other communities? What responsibilities do we have to communities that we are a part of?

Creative Seder Activity

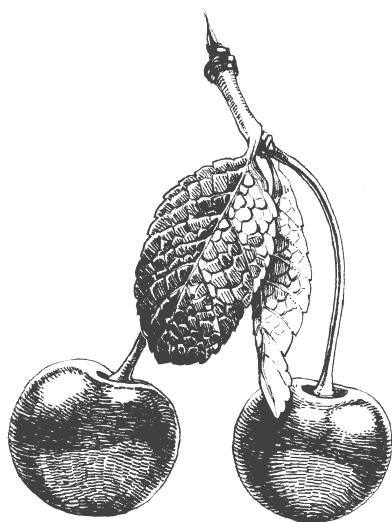
Enhance your senses! Research shows that when one of your senses is masked, the others gain heightened awareness. Put on a blindfold, and see what it is like to experience your food in a new way. The seven species, such as dried figs, dates, or olives, could be especially interesting to touch, smell, and taste while blindfolded.

We're All Connected

A community is the mental and spiritual condition of knowing that the place is shared, and that the people who share the place define and limit the possibilities of each other's lives. It is the knowledge that people have of each other, their concern for each other, their trust in each other, the freedom with which they come and go among themselves.

- Wendell Berry, *The Long-Legged House*, pg. 61

- » Berry is arguing that community is defined by place. Do you agree with this idea? Why or why not?
- » What does it mean for people in a community to have "concern for each other" and "trust in each other"? How does this concern and trust enable a community to function?



Relationships with The World

On this next stop in our journey, we zoom out from our own individual communities to the natural world as a whole. Our physical planet is made up of finite resources, and it is our responsibility to ensure that we don't destroy it. Today, we call this concept sustainability, working to make sure that our planet meets the needs of the present without compromising the ability of future generations to meet their own needs. Interestingly, there was not always a word for this concept in Hebrew. Recently, they adopted the term *kayamut*- קיימות - which literally means "foreverness" or "in perpetuity," a beautiful way to express this complicated concept. **In this section we will think about our relationship with the natural world. We are guided by the questions:**

- » How are we responsible for ensuring that our planet remains a healthy place for generations and generations to come?
- » Should we try to intervene or fix the natural world, or should we leave it as it is?

Third Cup of Wine

This cup of wine is partly white and mostly red. In the heat of summer our tree has rooted herself firmly in the earth, grown into its full being and is blooming. The shade, wood, herbs and flowers that are her simple and modest gifts to the earth and humankind allow us to now see her and embrace her as provider.

We each add more red wine to the mixture of wine that is already in our cup, so that the cup is again full, say the blessing together, and then drink all of the wine in the cup except for a small drop.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן

*Blessed are you Adonai, our G'd, ruler of
the universe, creator of the fruit of the
vine.*

Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Third Fruit

For the kabbalists Briyah is closest to pure spirit of the three lower worlds. It is represented by any fruits that are edible throughout. Here no protective shells, neither internal nor external, are needed. These symbolic fruits may be eaten entirely and include: blackberries, blueberries, figs, grapes, kiwis, kumquats, raspberries, star fruit, and strawberries.

We each choose a fruit from the third category, say the blessing together, and then eat it:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הָעֵץ

*Blessed are you Adonai, our G!d, ruler of
the universe, creator of the fruit of the
tree.*

Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri ha'etz.



Now it's time for me to make a horrible confession. I am opposed to nature preserves. The very idea of a preserve is unacceptable to me in just about every area of life. We did not come into this world to observe or preserve anything: not commandments, not the deeds of our forebears, not nature, nor our cultural heritage... We have not inherited a museum, and we did not come to this world to patiently wipe the dust off the exhibits, or to polish the show windows... We do not exist for the purpose of preserving... otherwise our lives will become cultic relics... Nature is not a museum... touching is allowed! It's alright to move things, to draw them closer, to push them away, to change them and to leave our mark upon them... But on one condition.

[We do it] with love. A man and a woman in love touch one another and even transform one another through that love. And so a parent and child... People and their culture, the heritage of previous generations. People and the homes in which they live. On the condition that the touching and the changing are mutual, "two-way": while you are changing the living beings close to you, or your environment, or your landscapes, be prepared to be touched, and to be transformed by them. While you are shaping the world, allow the world to shape you.

- Amos Oz, from the essay "On Loving the Land," published in *The Zionist Dimension of Nature Preservation* (Jerusalem: Ministry of Education, 1981) [translation courtesy of Jeremy Benstein, Heschel Center for Sustainability]

- » Define the term "preservation." Define the term "change." What is the difference between the two?
- » What is at stake when your relationship with the environment, with a partner, or with a friend is focused on preservation? What is at stake when it is focused on change?
- » What does it mean to exist in a community that surrounds us "with love?" Share a concrete example of what that might look like?

מַעֲשֵׂה בְּרַבִּי יִשְׁמָעֵאל וְרַבִּי עֲקִיבָה
שֶׁהָיוּ מְהַלְכִין בַּחוּצוֹת יְרוּשָׁלַם
וְהָיָה עִמָּהֶן אָדָם אֶחָד.

It is told of R. Ishmael and R. Akiva that, while they were walking through the streets of Jerusalem accompanied by a certain man.

פָּגַע בָּהֶם אָדָם חוֹלָה, אָמַר לָהֶן
רַבּוֹתַי אָמְרוּ לִי בְּמָה אֶתְרַפָּא?

A sick person confronted them and said, "Masters, tell me, how shall I be healed?"

אָמְרוּ לוֹ קַח לְךָ כָּךְ וְכָךְ
עַד שֶׁתִּתְרַפָּא.

They replied, "Take such-and-such, and you will be healed."

אָמַר לָהֶן אוֹתוֹ הָאִישׁ שֶׁהָיָה עִמָּהֶן
מִי הִכָּה אוֹתוֹ בְּחֵלִי?

The man accompanying the sages asked them, "Who smote him with sickness?"

אָמְרוּ לוֹ, הַקָּדוֹשׁ בְּרוּךְ הוּא.

They replied, "The Holy Blessed One."

אָמַר לָהֶן, וְאַתֶּם הַכֹּנְסִתֶם עֲצָמְכֶם
בְּדָבָר שְׂאִינוֹ שְׁלָכֶם,
הוּא הִכָּה וְאַתֶּם מְרַפְּאִין?

The man: "And you bring yourselves into a matter that does not concern you? G!d smote, and you would heal?"

אָמְרוּ לוֹ, מָה מְלַאכְתֶּךָ?

The sages: "What is your work?"

אָמַר לָהֶן, עוֹבֵד אֲדָמָה אֲנִי
וְהָרִי הַמַּגֵּל בְּיָדִי.

The man: "I am a tiller of the soil. You see the sickle in my hand."

אָמְרוּ לוֹ, מִי בָרָא אֶת הָאֲדָמָה?
מִי בָרָא אֶת הַכֶּרֶם?

The sages: "Who created the ground? Who created the vineyard?"

אָמַר לָהֶם, הַקָּדוֹשׁ בְּרוּךְ הוּא.

The man: "The Holy Blessed One."

אָמְרוּ לוֹ, וְאַתָּה מְכַנֵּס עֲצָמְךָ
בְּדָבָר שְׂאִינוֹ שְׁלָךְ, הוּא בָרָא אוֹתוֹ
וְאַתָּה אוֹכֵל פְּרִיָּין שְׁלוֹ.

The sages: "Then why do you bring yourself into a matter that does not concern you? G!d created it, and you eat the fruit from it!"

אָמַר לָהֶן, אֵין אַתֶּם רֹאִין הַמַּגֵּל
בְּיָדִי? אִלּוּלִי שְׂאֲנִי יוֹצֵא
וְחוֹרְשׁוֹ וּמְזַבְּלוֹ וּמְנַכְּשׁוֹ
לֹא הָיְתָה מְאוּמָּה.

The man: "Don't you see the sickle in my hand? If I did not go out and plow the vineyard, prune it, compost it, and weed it, it would have yielded nothing."

אָמרוּ לוֹ, שׁוֹטֵה שְׂבֻעוֹלָם
 מִמְּלֹאכֶתְךָ לֹא שְׂמִיעַתָּה מֶה שְׁכָתוֹב
 אֲנוֹשׁ בְּחֻצֵּיר יָמִי,
 בְּשֵׁם שְׁהֵעֵץ אִם אֵינוֹ נִזְבֵּל וּמִתְנַכֵּשׁ
 וּבִחְרֹשׁ אֵינוֹ עוֹלָה,
 וְאִם עָלָה וְלֹא שָׁתָה מִיָּם
 אֵינוֹ חַי וְהוּא מֵת
 כִּן הַגּוֹף הוּא הָעֵץ,
 הַזָּבֵל הוּא הַסֵּם,
 אִישׁ אֲדָמָה הוּא הָרוֹפֵא.

The sages: "You are the biggest fool in the world! Have you not heard the verse 'As for man, his days are grass' [Psalms 103:15]?"

A tree, if it is not composted, weeded and [the area around it] plowed, will not grow; and even if it does grow, if not given water to drink, it will die—will not live.

So, too, the human body is a tree, a healing potion is the compost, and a physician is the tiller of the soil."

- Midrash Samuel 4, as cited in Sefer Ha-Agadah - The Book of Legends

- » Why does the man take issue with the sages' reaction to the sick person, and why do they rebuke him in the way that they do?
- » How can we apply the sages' metaphor to our relationship with the world? What is the tree? Who is the compost? And who is the tiller of the soil? Is one role more important than the other two? How do all of these people work together to create a greater whole?
- » What kind of intervention are the sages arguing for? Should we take action in the natural world, or should we leave things as they are?

Creative Seder Activity

Instead of reading this text aloud, turn it into a skit and act it out! Assign the role of the sages, the sick person, and the tiller of the soil to various guests and see how the story changes as people put their own spin on it.

Relationships with Spirituality

Now we arrive at the fourth and final level on our journey, the world of spirit. For the kabbalists, this level of pure spirituality is the highest rung on the ladder of creation. In one sense this is beautiful, but in another sense, many of us find this hard to connect with. **In this section we will think about our relationship with spirituality. We are guided by the questions:**

- » What does it mean to live a spiritual life?
- » How does spirituality manifest itself in my life? Does it arise occasionally or spontaneously? Or is it a discipline that can be provoked through practice?

Fourth Cup of Wine

Our final cup of wine is fully red. For the kabbalists, this cup represents the highest level of creation, the red flame completely overpowers the white light of the beginning. Our tree is in her full autumnal glory. This deep red wine is the citrus whose fruits are now ripe, the etrog whose fragrance we enjoy in the fall, and the melon whose fruit is full of flavor in the summer. The cup of red wine symbolizes the source of our strength, the source of our connection with the earth.

We fill our cups once again with red wine, adding to the small drop at the bottom that still contains some white, say the blessing together, and then drink.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן

*Blessed are you Adonai, our G'd, ruler of
the universe, creator of the fruit of the
vine.*

Baruch ata Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Fourth Fruit

The kabbalists defined the world of Atzilut as the world of pure spirit, so its symbolic food is no food at all, only what sustains us spiritually. We all have a relationship to the physical and to the intangible – that which is not physical. The fourth world is about our highest selves, when we are not eating, when we are not thinking of our bodies, when we have all the tools to bring in pure holiness in each moment. We can emanate and be pure holiness while eating and while grounded in our bodies. However, the fourth world, according to kabbalists, is the world that is floating above our earthly desires – sacred though they are. In an attempt to gain an understanding of the divine implications of this realm, we do as our ancestors did and look to the tree as a symbol of life – a life without shells, a life of replenishing the earth, and a life of balance in which there is an inherent understanding of the place of both humans and nature.



Spiritual Sustenance

At a seder, we expect there to be different brachot (blessings) that we say over foods and rituals. In fact, in the course of this seder, we have already said a number of brachot. However, as our seder comes to a close, take a moment to think about what a bracha (blessing) is.

- » Why do we make blessings? What do they do for us? What do they do for G'd?
- » What would it mean to bring moments of spirituality and appreciation into my everyday life?

The Value of Silence

Meditation practice for Atzilut

Find yourself in a comfortable, upright, seated position. Begin to sit how you'd like to feel. Feel both feet flat on the ground and feel grounded. Do you want to feel uplifted? Straighten your spine and sit up. Relax and move your shoulders down your back and sit open-hearted. Allow your breath to anchor you. Take a few deep breaths, settling into this particular moment. Remind yourself, "this is what it feels like to breathe." Get curious about the breath. See if you can follow an entire inhale and an entire exhale. Notice when your mind inevitably wanders, and gently bring your attention back to your next inhale. This returning, this teshuvah, is the practice of meditation. Notice when you get distracted and return to your focus, your breath. Now, feel or pretend or imagine being breathed. You can physically lean back a little bit and instead of grabbing after the next breath, let it come to you. Being breathed, resting in our breath, trusting that we are breathed, this is the world of Atzilut. With great faith, we let our breath come and go. We are held in our breath, by the breath of life.

(Pause for a moment of silence.)

May our practice be a source of strength. May any benefit of this practice not just stay here in this room, but let it radiate out into the world, through our thoughts and words and actions. May we be a blessing to the world.

- Courtesy of the Jewish Meditation Center of Brooklyn, jmcbrooklyn.org

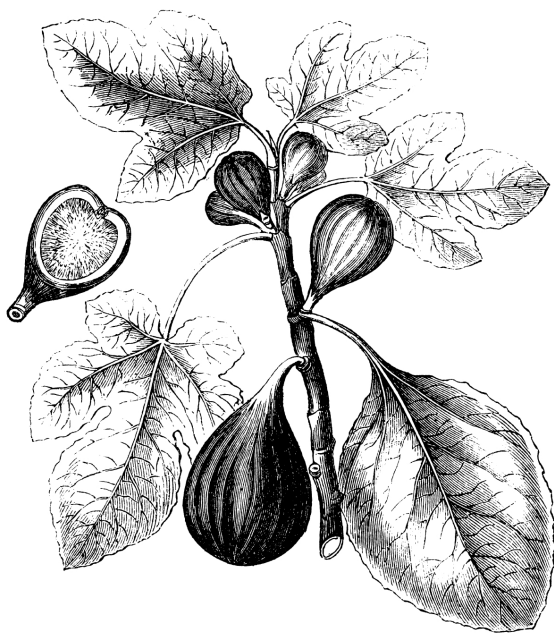
FINAL THOUGHTS

As our seder comes to a close, take a moment to reflect on the journey we have taken together. Our holidays are specific markers in time that help us to think about how we want to be in the world for the rest of the year. What kind of relationships do you want to have with land and place, with community, with the world, and with a sense of spirituality?

Since Tu B'Shvat marks a new year, the new year for trees, take this opportunity to make a resolution for your new year. Take on a new practice for yourself: plant a garden in your own place, compost your food scraps in a worm bin or a community garden, eat more meals with family and friends, go on a weekly hike, ride your bike to work, say a blessing before or after you eat, do some yoga or meditation, sing a song every night before you go to bed, or choose to abstain from technology on Shabbat.

Creative Seder Activity

Write yourself a postcard explaining your resolution, put it in an envelope, seal it, address it to yourself, and have someone mail it to you around Passover.



SONGS

For videos, mp3s, and guitar chords for some of these songs, please visit hazon.org/tubshvat

Adamah

אָדָמָה וְשָׁמַיִם חוֹם הָאֵשׁ
צִלִּיל הַמַּיִם

Adamah v'shamayim, chom ha-esh,
tzlil ha-mayim

אָנִי מִרְגִּישׁ זֹאת בְּגוּפִי
בְּרוּחִי בְּנִשְׁמָתִי

Ani margish zot b'gu'fi,
b'ruchi b'nishmati.

Love the earth, love the sky, heat of fire,
drop of water. I can feel it in my body, in
my spirit, in my soul.
Hey-ya...

(Hebrew words by Shimon Lev-Tahor, adapted from a Rainbow Gathering melody)

B'rich Rachamana

בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעֵלְמָא
מְרִיָּה דְהַאי פִּיתָא

B'rich rachamana malka d'alma
ma'arey d'hai pita.

You are the source of life for all that is
and your blessings flow through me.

(Words from Brakhot 40b, music from a traditional gospel song)

Sanctuary

Oh lord prepare me to be a sanctuary
Pure and holy
Tried and true
And with thanksgiving
I'll be a living Sanctuary for you

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם.

V'asu li mikdash v'shachanti b'tocham

[Trans] And let them make Me a sanctuary, that I may dwell among them.
(Exodus 25:8)

דַּע לָךְ שְׂכָל רוּעָה וְרוּעָה יֵשׁ לוֹ נִגּוּן מִיְּחָד מִשְׁלוֹ	Da lecha shekol roeh v'roeh, yesh lo niggun m'yuchad mishelo.
דַּע לָךְ שְׂכָל עֵשֶׂב וְעֵשֶׂב יֵשׁ לוֹ שִׁירָה מִיְּחָדֶת מִשְׁלוֹ	Da lecha shekol esev v'esev, yesh lo shirah m'yuchedet mishelo,
וּמִשִּׁירַת הָעֵשָׂבִים נַעֲשֶׂה נִגּוּן שֶׁל רוּעָה	umishirat ha'asavim, na'aseh niggun shel roeh.
כַּמָּה יָפֶה, כַּמָּה יָפֶה וְנֶאֱהָ בְּשִׁשּׁוּמֵימִים הַשִּׁירָה שְׁלָהֶם	Kammah yafeh, kammah yafeh v'naeh ksheshom'im hashirah shelahem.
טוֹב מְאֹד לְהִתְפַּלֵּל בֵּינֵיהֶם וּבִירְאָה לַעֲבֹד אֶת ה'	Tov m'od l'hitpalel beineihem, uvyirah la'avod et Hashem,
וּמִשִּׁירַת הָעֵשָׂבִים מִתְעוֹרֵר הֵלֵב וּמִשְׁתוֹקֵק	um'shirat ha'asavim, mitorerr halev umishtotek.
וְכִשְׁהֵלֵב מִן הַשִּׁירָה מִתְעוֹרֵר וּמִשְׁתוֹקֵק אֶל אֶרֶץ יִשְׂרָאֵל	Ukshehalev min hashirah mitorerr umishtotek el eretz Yisrael.
אוֹר גָּדוֹל אַזַּי נִמְשַׁח וְעוֹלָה מִקְדוּשַׁת שֶׁל הָאָרֶץ עָלָיו	Or gadol azai nimshach v'oleh mikdushat shel ha'arets alav;
וּמִשִּׁירַת הָעֵשָׂבִים נַעֲשֶׂה נִגּוּן שֶׁל הֵלֵב	umishirat ha'asavim, na'aseh niggun shel halev.

[Trans] Do know that each and every shepherd has his own tune
 Do know that each and every grass has its own song.
 And from the song of the grasses a tune of a shepherd is made.
 How beautiful, how beautiful and pleasant to hear their song.
 It's very good to pray among them and to serve the Lord in joy.
 And from the song of the grasses the heart is awake and quieted.
 And when the song causes the heart to awake and to yearn to the Land of Israel
 a great light is drawn and goes from the Land's holiness upon it.
 And from the song of the grasses a tune of the heart is made.

(Words and music by Naomi Shemer, inspired by Rebbe Nachman of Bratslav)

Learn to Live

Learn to live your life with all your heart
And all your soul and all your mind
And love all human kind as you would love yourself

Learn to live your life
With all your heart
And all your soul and mind and love all human kind

We've got happy lives to live
We've got open arms to give
We've got hope down deep inside
Because in love we do reside

(As taught to Cara Michelle Silverberg)

The Ocean

There is so much magnificence
in the ocean
Waves are coming in,
waves are coming in.
Halleluyah...

The Tree Song

We grow...
Tu...tu b'shvat!
Tree, tree, tree, tree, tree, tu b'shvat!
Well I've gotta friend, (I've gotta 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)
We grow...
Tu...tu b'shvat!
Tree, tree, tree, tree, tree, tu b'shvat!
On my birthday, (on my birthday), we eat a lot (we eat a lot)
On her birthday (on her birthday), it's tu b'shvat (it's tu b'shvat!)
We grow, we grow, we grow, we grow, we grow, we grow
Tu...tu b'shvat!
Tree, tree, tree, tree, tree, tu b'shvat!
Well I've gotta friend, (I've gotta friend), who comforts me, (who comforts me)
I'm a kid, (I'm a kid), and he's a treeeeeeeee!

(Words and music by Josh Miller)

Part of the trick in reading a prayer in English is the trick of reading Shakespeare, except that we're a lot more tolerant of Shakespeare than we are of English translations of prayer. When we read Shakespeare – or more likely, when we hear Shakespeare – we forgive the archaisms and difficulties of the language not so much because of the poetry but because of the emotional accuracy. Our words may change, but our emotions and our crises, at root, do not.

As a kid I grew up not writing the word "G!d" in English but rather writing "G-d", which is how people do it in the orthodox world, the idea being not merely that the name of G-d is holy but also ineffable, not capable of being captured and contained like other words. Nowadays, I instead write "G!d", a twist suggested by Reb Zalman Schachter-Shalomi, and one that makes sense to me. The word "G!d" is, in a sense, our era's translation of the word "G-d." It is different because, like it or not, our scientific world has a different notion of G!d than that of our grandparents of centuries past. In a famous article in *Tradition* (an orthodox journal), a few years back, Professor Chaim Soloveitchik noted that despite the rise in learning and in some forms of observance in orthodox communities, he nevertheless observed the loss of a certain kind of awe in the davening. When he was a kid, he wrote, he would sometimes see relatively unlearned people davening the prayers on Rosh Hashanah and Yom Kippur and sobbing as they did so, because they really felt themselves to be judged and because they were in fear for the coming year. Soloveitchik felt that the absence of such a sight today was the measure of how our attitude to prayer, and our belief in G!d.

Yet the similarity between G!d and G-d is the place where we can connect with the prayers despite the superficial problems of doing so. We can pull up information at the click of a mouse, print CAT scans of our brain, speak into a small tablet of plastic and metal and be heard by a loved one across the city or across the ocean. My grandma, who died in 2003 at the age of 95, was born when human-powered flight was just beginning, horses and trams filled the streets, television didn't exist. "Blessed are you G!d, our G!d, King of the universe..." is a translation of "how amazing is this world, how incredible, how unbelievable, how incomprehensible, how hard to grasp, how beautiful, and also how scary, how risky and how terrifying".

So, read the prayers with comprehension, but as you do so, translate them again – translate them into whatever it takes to get at what's underneath them, whether it's thankfulness, amazement, delight, desire, fear. When you scratch hard enough what you get to is a human emotion and a personal response that you have felt at some time, and that the prayers are there to remind you of.

-Nigel Savage, November 2005

Some people have amended the traditional G!d-language of brachot to reflect their theological outlooks and ethical concerns. While reciting the blessings shown here and those in the liturgy, the following elements, taken from the Reconstructionist siddur Kol Haneshama (pg 142), can be combined to create alternative formulas.

barukh 'atah adonai
berukha 'at yah
nevarekh 'et

בְּרוּךְ אַתָּה יְהוָה
בְּרוּכָה אַתָּה יְיָ
נִבְרַךְ אַתָּה

Blessed are you Adonai
Blessed are you Yah
Let us Bless

eloheynu
he-shekhina
ein ha-chayim'

אֱלֹהֵינוּ
הַשֶּׁכִּינָה
עֵין הַחַיִּים

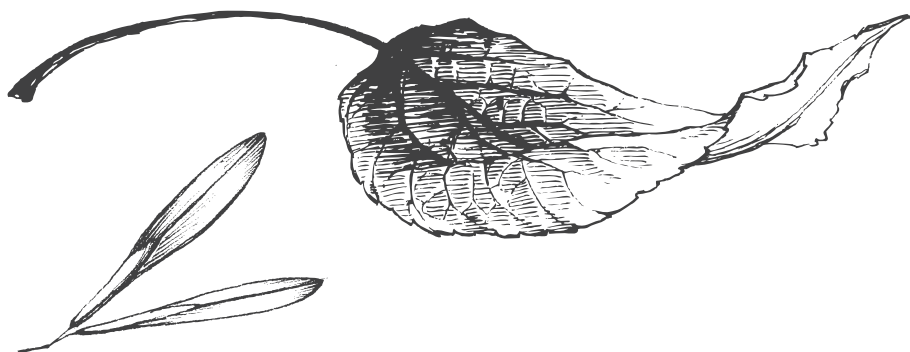
our G!d
the Shekhina
Source of Life

melekh ha-'olam
chey ha-'olamim
ruach ha-'olam

מֶלֶךְ הָעוֹלָם
חַי הָעוֹלָמִים
רוּחַ הָעוֹלָם

Ruler of the universe
Life of all the universe
Spirit of the universe

We have not undertaken a full scale retranslation of “יהוה אלוהים” in the passages from the Torah, so in almost every case those words are translated as “the Lord G!d.” But these English words are, in our view, a very imperfect translation. “יהוה” – the Hebrew word that leads to the English “Jehova” – is an unpronounceable word that’s connected to the verb “to be” and, perhaps indirectly, to an unpronounceable expression of breath. “אלוהים” is technically a plural word that on the face of it means “gods”. So if you read primarily in the English, understand that “Lord G!d” is a highly inexact shorthand for these two words.



ABOUT HAZON

Hazon means vision. We create healthier and more sustainable communities in the Jewish world and beyond. **Hazon effects change in the world in three ways:**

- **Transformative experiences** for individuals and communities.
- **Thought-leadership** in the fields of Jewish and environmental knowledge.
- **Capacity-building** to support the Jewish environmental movement in North America and Israel.

Hazon serves a national and international population; members of every denomination and those who are unaffiliated; intergenerational from children to seniors, families to singles. Our programs and resources are designed as entry points for Jews of all backgrounds who are concerned about the environment and the world.

Transformative Experiences

Encouraging Jewish people to make a difference in the world, and enabling them in the process to renew and reframe their own Jewish journeys.

The **Hazon Food Conferences and one-day Food Festivals** bring together foodies, educators, rabbis, farmers, nutritionists, chefs, food writers, and families who share a passion for learning about and celebrating food. Multi-day conferences are held at the Isabella Freedman Jewish Retreat Center, in CT

For nearly two decades, our rides have brought together an amazing community of cyclists across the country to challenge themselves physically and raise awareness for crucial sustainability projects. The rides act as fundraisers for much of Hazon's work and have touched Jewish communities around the world. Hazon currently runs three fully-supported rides each year: the **New York Ride & Retreat** (Labor Day Weekend at Isabella Freedman), the **San Diego Ride** (a 1-day ride in April), and the **Israel Ride** (from Jerusalem to Eilat every fall). Learn more at hazon.org/ride.

Our **retreats at Isabella Freedman** offer a wide range of programs in a unique setting in the Connecticut Berkshires, where Jews of all backgrounds and beliefs gather, learn, and relax. For each Jewish holiday, hundreds of people renew their connection to Jewish tradition in this unique setting. Other programs include senior camp, spiritual retreats, farm education programs, and more.

ABOUT HAZON

Thought-Leadership

This includes writing, speaking, teaching, curriculum development and advocacy. We are catalyzing and inspiring the new Jewish Food Movement and building intellectual bridges between Jewish tradition and key contemporary issues. Our ethos: “the Torah is a commentary on the world, and the world is a commentary on the Torah.”

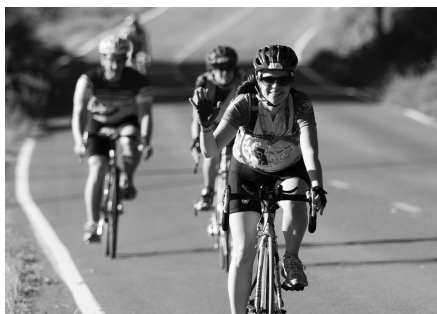
Hazon **Jewish Food Educational Resources** enable you to use food as a platform for innovative Jewish education. Our online resources, curricula, sourcebooks, and program ideas can inspire a theme for a holiday, activities for families, or events for communities. Released in 2014, the **JOFE Report** is the first national research study on experiences that integrate Jewish outdoor, food, and environmental education.

The **Adamah Fellowship**, based at Isabella Freedman, is a three-month leadership training program for Jewish young adults in their 20s that integrates organic farming, sustainable living, Jewish learning, community building and contemplative spiritual practice.

The **Teva Learning Alliance** transforms Jewish education through experiential learning that fosters Jewish, ecological, and food sustainability.

Our blog, **The Jew and the Carrot** (www.jcarrot.org), a partnership between Hazon and the Forward, serves as a public front page for the new Jewish Food Movement.

Shmita is the Torah-mandated seven-year agricultural cycle, in which the seventh year is a shabbat for the land. The **Shmita Project** launched in the shmita year beginning Rosh Hashanah 2014 to explore how we can apply the wisdom of shmita to our lives today, and what it means in the context of modern agriculture.



ABOUT HAZON

Capacity-Building

Supporting and networking great people and great projects in North America and Israel.

We support a range of Jewish environmental organizations and projects with **grants** from our bike rides, and local community funds. Since inception we've raised over \$2,000,000 for organizations in Israel and the US. Past grants have funded:

- the down-payment on the house where fellows live at the Adamah Jewish Environmental Fellowship
- a garden at Camp Na'aleh, which now provides produce to the camp kitchen
- the Israel Bike Association, which promotes active transportation in Israel
- roof gardens, solar panels, and other green upgrades to Jewish institutional buildings

Hazon is developing the **JOFEE (Jewish Outdoor, Food, Farming & Environmental Education) Network** by launching the JOFEE fellowship, hosting the annual JOFEE Network Gathering, and supporting other immersive JOFEE programs.

The **Hazon Seal of Sustainability** provides a roadmap for Jewish organizations to become more sustainable through taking an audit, forming a Green Team, and committing to three projects in the realms of food, facilities, and healthy ecosystems.

Through **Makom Hadash**, a shared office space in New York City, we help to incubate, house, and network young organizations in the Jewish world.



10 WAYS TO MAKE A DIFFERENCE

1 Ride for change. Join us as an individual, organize a team, or crew for a Hazon Bike Ride that supports sustainable food systems, to renew Jewish life, and to have a great time:

- **San Diego Ride** (April 2, 2017)
hazon.org/sandiego
- **New York Ride** (Labor Day Weekend)
hazon.org/nyride
- **The Israel Ride** (October 31-November 7, 2017)
hazon.org/israelride

2 Improve sustainability in your synagogue, JCC or other Jewish institution by joining the **Hazon Seal of Sustainability**, a roadmap for Jewish institutions to become more sustainable in the realms of food, facilities, and healthy ecosystems. Participating organizations gain access to three innovative online audits, individualized consulting and training, and a wealth of sustainability resources. Applications for the **2017 Hazon Seal of Sustainability Cohort** are open until February 17, 2017 (**hazon.org/seal**).

3 Join the thinkers and doers of the Jewish Food Movement for four days of learning and celebration at the **Hazon Food Conferences** (August 9-13, 2017, Falls Village, CT) **hazon.org/foodconference**. Or attend one of the new one-day Hazon Food Festivals in Detroit, Denver/Boulder, or Philadelphia.

4 Use food and sustainability as a platform for innovative Jewish education. Download or purchase educational resources, sourcebooks, program ideas, and activities. Learn about **JOFEE (Jewish Outdoor, Food, Farming & Environmental Education)**, and apply to become or host a JOFEE fellow (**hazon.org/jofee**).

5 See, touch, smell, and taste the Israeli sustainable food movement on the **Israel Sustainable Food Tour** (**hazon.org/foodtour**).

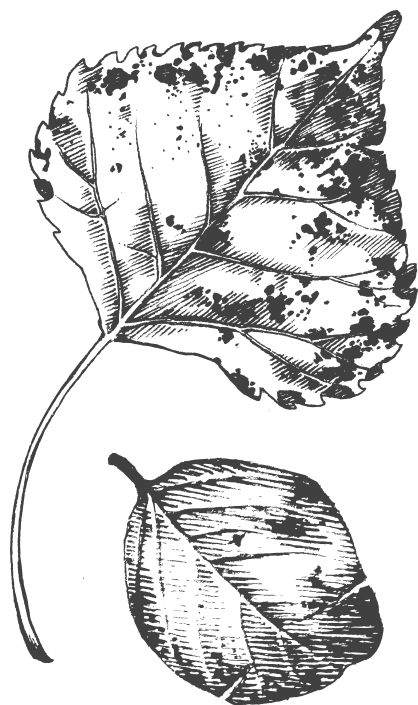
6 Learn to be guardians of the earth, **send your kids to Teva programs at Isabella Freedman Jewish Retreat Center**, or bring a Teva educator to lead a program in your community (**hazon.org/teva**).

7 **Eat sustainably and healthfully** with your friends and family. Start or renew a tradition of Shabbat meals, a wonderful way to spend quality time with family and friends without the distractions of everyday life, and a great way to celebrate food and start a community.

8 **Renew your spirit** with a retreat at the Isabella Freedman Jewish Retreat Center. Join us for Pesach, Shavuot, Rosh Hashana, Yom Kippur, Sukkot, and other retreats year-round.

9 Advocate for a clean planet. Continue the Jewish celebration of trees with **Earth Day Shabbat on April 22**, and join Hazon and the Jewish Delegation heading to the **People's Climate Mobilization on April 29th** (hazon.org/advocacy).

10 **Donate to Hazon** to help create healthy and sustainable communities in the Jewish world and beyond (hazon.org/donate).



*"The Torah is a commentary on the world,
and the world is a commentary on the Torah..."*



JEWISH INSPIRATION. SUSTAINABLE COMMUNITIES.

New York, NY
Falls Village, CT
Denver and Boulder, CO
Detroit, MI
San Diego, CA
www.hazon.org