

CRAFTING YOUR SEDER

The Hazon Tu B'Shvat Haggadah is designed to create a similar setting to a Passover seder – creating conversation with friends, peers and colleagues, while enjoying wine and special foods. While Passover focuses on slavery and freedom, Tu B'Shvat focuses on pertinent issues relating to ecology, the environment, and sustainability – and how we consider the changing needs of the world in every generation so we can best ensure a safer stronger and more sustainable world.

First Steps

Ahead of your seder, make sure to consider the following:

- How many people are you expecting and what are their ages?
- What is their existing level of knowledge on the topics you want to teach?
- Are you serving a full meal, or just focusing on the symbolic foods?
- What special food or other supplies do you need?

The Kabbalistic Four Worlds

This haggadah is loosely based on the traditional kabbalistic Tu B'Shvat seder with four cups of wine paired with symbolic foods. The four sections trace back to the four cups of the Passover seder, which also includes four questions, and four sons.

On Passover the four cups represent the four processes through which the Jewish people left Pharaoh's servitude. For Tu B'Shvat, the Kabbalists associated each cup to one of the "Four Worlds" - a mystical construct that categorizes the spiritual realms. Mystical tradition assigns various aspects of self and of God to each world.

Since the kabbalistic understanding of each world helps frame the journey through the types of wine and symbolic foods we offer a short explanation of each world at the start of each section, and you can refer to the chart on the facing page as a guide. Feel free to explore this layer of Tu B'Shvat as you see fit.

Or, if you like, or you can choose to downplay the mystical aspects. Don't worry, you can have a seder full of good wine, fresh fruit, and thoughtful discussion without focusing on this construct.



Food and Drink

Cups of wine

There is a tradition to have four cups of wine - beginning with white and progress to red wine for the final cup. Be sure to have a selection of each available - as well as red and white grape juice if not everyone can drink wine. Most people won't drink four full large cups of wine, so depending on your guests and the type of seder (and size of your glass or cup) we recommend estimating 6-10 cups per bottle.

Symbolic Foods

There is also a tradition to eat various fruits and nuts after the first three cups, divided in categories based on which part of is edible (just the inside, just the outside, or fully edible). A guide with quantity suggestions can be found on page 35.

To ensure a smooth event, we suggest that you have platters of fruit and nuts on the tables ahead of time. Since there will be peels and pits left over, you may want to have some empty bowls available.

	FIRST WORLD	SECOND WORLD	THIRD WORLD	FOURTH WORLD
KABBALISTIC SPHERE	עשיה <i>Asiyah</i> Action	יצירה <i>Yetzirah</i> Formation	בריאה <i>B'riyah</i> Thought	אצילות <i>Atzilut</i> Spirit
WINE MIXTURE	entirely white	½ white ½ red	¾ red ¼ white	red with a drop of white
SYMBOLIC FOODS	fruit and nuts with shells and peels	fruit with inedible pits and seeds	entirely edible fruits	spiritual sustenance / only smell

Serving a Full Meal

If you choose to serve a full meal, we suggest the following:

First cup: eating just the symbolic foods as an appetizer.
If hosting a seder on Shabbat, we have provided the full text of Kiddush in this section.

Second cup: serving the main course
If you are serving bread, we have provided the blessings for ritually washing hands and over bread in this section.

Third cup: serving dessert

Fourth cup: no food served
Bless the fourth cup after reciting Grace After Meals (page 32).

THE FIRST CUP

We are a small seed, waiting patiently to fulfill our potential and grow into a beautiful tree.

Kabbalistically, the first cup is defined as *Assiyah, Action*. It is the realm of the concrete, the physical. At this level, the need is greatest for protection, for shields and defenses. It is risky to let our defenses down, to open up, to peel off protective shells. This world is represented by fruits with an inedible outer shell and an edible inner core.

As with most Jewish rituals, we begin our Tu B'Shvat seder with a cup of wine. The first cup we drink at the seder is traditionally pure white. For the Kabbalists it represents the beginning – the time when creation began with the separation of light from darkness, the first spark of divine creation.

We each fill our cup and say the blessing together:

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן. Blessed are you Adonai, our G'd, ruler of the universe,
creator of fruit of the vine.

Baruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

If held on Shabbat, recite the Shabbat Kiddush over the first cup:

Friday night

ויהי ערב ויהי בקר יום הששי: ויכלו השמים והארץ וכל
צבאם: ויכל אלהים ביום השביעי מלאכתו אשר עשה
וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך
אלהים את יום השביעי ויקדש אותו כי בו שבת מכל
מלאכתו אשר ברא אלהים לעשות:

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

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

ברוך אתה יי מקדש השבת.

Saturday day

ושמרו בני ישראל את השבת, לעשות את השבת
לדורתם, ברית עולם. ביני ובין בני ישראל אות היא
לעולם: כי ששת ימים עשה יהוה את השמים ואת
הארץ, וביום השביעי, שבת וינפש.

זכור את יום השבת לקדשו. ששת ימים תעבד
ועשית כל מלאכתך. ויום השביעי שבת ליהוה
אלהיך: לא תעשה כל מלאכה אתה ובנך ובתך,
עבדך ואמתך ובהמתך, וגרך, אשר בשעריך. כי
ששת ימים עשה יהוה את השמים ואת הארץ,
את הים ואת כל אשר בסו, וינח ביום השביעי.

על כן, בריך יהוה את יום השבת ויקדשהו.

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן.

We conclude with the blessing traditionally recited on special occasions:

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה. Blessed are you Adonai, our G'd, ruler of the universe,
who granted us life, sustained us, and brought us to this day.

Baruch a-ta A-do-nai e-lo-hei-nu me-lech ha-o-lam, she-he-chi-ya-nu v'ki-y'ma-nu v'hi-gi-a-nu la-z'man ha-zeh.

The First Fruit

Fruits for this world include all citrus fruits, all nuts, pomegranates, sabras, bananas*, or pineapples*.

Take the first fruit or nut and say one of the following blessing:

ברוך אתה יי אלהינו מלך העולם... Blessed are you Adonai, our G'd, ruler of the universe...
בורא פרי העץ... creator of fruit of the tree
בורא פרי האדמה*... creator of fruit of the ground*

*Baruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-etz / ha-a-da-ma**

*Note: On most fruits we recite the blessing ברא פרי העץ, *bo-rei p'ri ha-etz*, creator of fruit of the tree. This blessing is reserved for fruits whose trees have a trunk and branches that remain even after the fruit's removal, and grow new fruit each year. Other fruits, like bananas and pineapples, grow on bushes or trees that wither and regenerate each year, and therefore the blessing for them is ברא פרי האדמה *bo-rei p'ri ha-a-da-ma*, creator of fruit of the earth.

If serving a full meal, we recommend just serving the symbolic fruit now.

Our Relationship to Food

The Rabbis understood the world's produce to be a sacred, divine gift. As such it was "kadosh," meaning both "sanctified" and "separate" – and, in consequence, forbidden from our enjoyment unless we made a blessing. The blessing acknowledges the divine creation and, in a sense, de-sacralizes the food, therefore enabling us to eat it.

Without blessing, sacrilege

ליהוה הארץ ומלואה The Earth is Adonai's, and the fullness thereof.

– Psalm 24:1

תנו רבנן: אסור לו לאדם
שיהנה מן העולם הזה בלא ברכה,
וכל הנהנה מן העולם הזה בלא ברכה מעל.
מאי תקנתיה? ילך אצל חכם.
ילך אצל חכם מאי עביד ליה?
הא עביד ליה אסורא!
אלא אמר רבא: ילך אצל חכם מעיקרא
וילמדנו ברכות, כדי שלא יבא לידי מעילה.

Our Rabbis have taught: It is forbidden to a person to enjoy anything of this world without a blessing, and anyone who enjoys anything of this world without a blessing, one commits sacrilege.

What is the remedy? Consult a wise person.

But what will the wise person do?

One has already committed the offence!

Raba said: One should consult a wise person beforehand and learn the blessings, so that one should not commit sacrilege.

– Babylonian Talmud, Brachot 35a

What was the last item you ate? Did you steal it?

If you had \$1,000,000, could you create it from scratch?

In Hebrew, the verb to create (ברא, b-r-a) is used exclusively for the work of God. Humans can manipulate things, but we cannot create. A blessing is different than saying "Thanks for dinner." Most food blessings evoke God as "creator". When the rabbis suggest that failing to say a blessing represents a case of theft, it teaches us that while we might buy a fruit or we even grow it, we can never create it.

Our Relationship to the Wider World

Our daily actions will impact our descendants; our dreams can and have the power to become their reality. We must take more accountability for not only our actions, but also how they will influence our children and future descendants. We live in a time when the unintended or unhelpful consequences of our “normal” behaviors are steadily becoming more and more apparent.

“I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character”.

-Dr. Martin Luther King, Jr., *March on Washington, 1963*

This final text provides no answers but poses important questions and establishes a framework for relating to contemporary issues through the prism of Jewish tradition.

The Age of Awareness

תָּנוּ רַבְּנָנֵי: לֹא יִסְקַל אָדָם
מִרְשׁוֹתָו לְרִשׁוֹת הָרַבִּים.

Our sages taught: A person should not move stones
from his ground to public ground.

מַעֲשֵׂה בְּאָדָם אֶחָד שֶׁהָיָה מְסַקֵּל מִרְשׁוֹתָו
לְרִשׁוֹת הָרַבִּים, וּמָצְאוּ חֲסִיד אֶחָד,
אָמַר לוֹ: “רֵיקָה, מִפְּנֵי מָה אַתָּה מְסַקֵּל
מִרְשׁוֹת שְׂאִינָה שְׁלֹךְ לְרִשׁוֹת שְׁלֹךְ?”
לְגַלְגַּל עָלָיו.

A certain man was moving stones from his ground
onto public ground when a pious man found him doing so.
He said to him, “Fool, why do you move stones
from ground which is not yours, to ground which is yours?”
[The man] laughed at him.

לְיָמִים נִצְרַךְ לְמַכּוֹר שְׂדֵהוּ,
וְהָיָה מְהַלֵּךְ בְּאוֹתוֹת רִשׁוֹת הָרַבִּים
וּנְכַשֵּׁל בְּאוֹתָן אֲבָנִים.

Some time later he had to sell his field,
and when he was walking on that public ground
he stumbled over those stones.

אָמַר: “יִפָּה אָמַר לִי אוֹתוֹ חֲסִיד
‘מִפְּנֵי מָה אַתָּה מְסַקֵּל
מִרְשׁוֹת שְׂאִינָה שְׁלֹךְ לְרִשׁוֹת שְׁלֹךְ?’”

He then said, “How well did that pious man say to me,
‘why do you move stones
from ground which is not yours to ground which is yours?’”

-Babylonian Talmud, *Bava Kama 50b*

The Jewish people have always played a role in seeking to perfect the world. We now have the opportunity to add our distinctive voice to a global conversation about the nature of human life on this planet. We might begin by thinking about “our stones” – the things we move from our property to public space, that do damage in the world.

In what ways is the land that the man own's actually not his?

What do you need to do to ensure the sustainability of the planet for your descendants?

In what sense is the public land actually his?

What role do you play in strengthening future generations?

What "stones" do we throw today that we may stumble over in the future?

What stones can we pick up from our ancestors to help our descendants?

THE CUP OF ELIJAH

At the Passover seder one sets a cup aside for Elijah the Prophet, for as the ancient stories of the Jewish tradition suggest, Elijah was the harbinger of everything good and the announcer of the Messiah. We have a cup for him in moments after breaking the shackles of our slavery because achieving a state of freedom is far more difficult than being free.

As Shabbat ends each week, we fear what might come next now that the restrictions of the day have been lifted, so we sing and call upon the soothing energy of Elijah the Prophet, one who brings good tidings and envisions a world from love, to remind us that we can transform anything into the good.

As Dr. King so beautifully puts it in his Nobel Peace Prize speech:

“Sooner or later all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. If this is to be achieved, man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.”

Fill an extra cup on the table for Elijah, to represent the work still needed to improve our world.

As our seder comes to a close, take a moment to reflect on the journey we have taken together. What kind of relationships do you want to have with food, with the environment, with Israel, and with the wider world?

Refer to the following pages for our Call to Action. Take this time to make a *Brit Hazon*: a commitment to the future. You can choose to pass the Cup of Elijah around the table to allow everyone to voice their commitments.

