

Tu B'Shvat Haggadah

הגדה של ט"ו בשבט

HAZON SEDER & SOURCEBOOK



In loving memory of

Gerry Savage

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TABLE OF CONTENTS

What is Tu B'Shvat?	4
How to Use This Haggadah	6
Crafting Your Seder	8
The Seder	
The First Cup	10
The Second Cup	15
The Third Cup	20
The Fourth Cup	24
A Call to Action	30
Grace After Meals	32
Songs	33
The State of the Forest	34
Purchasing Guide	35
Activities	36
About Hazon	38



WHAT IS TU B'SHVAT?

Why Do We Celebrate It?

By Nigel Savage
President & CEO, Hazon

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 z"l 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.

Historical Roots

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.

The Modern Seder

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 contemporary song, "Shirat Ha'Asavim," 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 become this generation's anthem. The peaceful and the joyous

in Jewish life are being rediscovered. Tu B'Shvat is a moment to celebrate new life and new beginnings, physical and cultural.

The Zionists' Tu B'Shvat 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 Ketura, 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'Shvat 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'Shvat today 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'Shvat 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 post-modern urban life with contemporary

environmental challenges is renewing Jewish life in unanticipated ways. It is an opportunity to deepen our roots, and to branch out afresh to engage the world.

Tu B'Shvat Today

In 2019, Tu B'Shvat falls over Martin Luther King Weekend. It is an opportunity for us to turn Tu B'Shvat outwards. Tu B'Shvat is not just for kids. It is a time for us all to speak up and speak out.

We're dealing right now with immense global and civilizational challenges. Ten of the hottest years in human history happened in the last fifteen years. We're suffering extreme weather events with increasing frequency, and the human toll is considerable, including the record number of deaths and the four Jewish camps that burned down in the recent California fires. And the future toll may be far, far worse. Species extinction is at record levels. The icecaps are melting. Asthma rates are going up very sharply. Industrial meat production is inhumane to animals, unhealthy for humans, and a huge contributor to anthropogenic climate change.

We're physically abusing the world that sustains us, and every country, every human culture, and every religion now needs to address these issues. **We have a clear moral obligation to address these issues. Tu B'Shvat comes to remind us to do so.**



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).

CRAFTING YOUR SEDER

Texts, Discussions, and Activities

There is no set text for a Tu B'Shvat Seder. Rather, you are invited to explore the various texts presented here. Drawing from Jewish ancestral texts such as Tanakh (the Hebrew Bible), the Talmud, Midrash and Aggadah (exegesis), in addition to wisdom from other cultures around the world, the Hazon Tu B'Shvat Haggadah encourages the user to choose texts as relevant to those gathered and what the leader views as the prompts appropriate to inspire meaningful conversations.

Building on the four cups and four worlds, we have chosen four themes for discussion. Each theme builds from foundational concepts in the first section to texts which vision a more just future society. Feel free to focus on one theme or pick a text from a different area to discuss over each cup.

Framing the Conversation

Ahead of your seder, think about your guests and decide which texts to read and the style of the seder you would like:

- Do you want to focus on one theme or pick and choose various texts?
- Do you want to focus on frontal teaching or include other activities?
- Do you want to have a group discussion or paired learning?

There is no wrong answer, although we recommend trying to engage everyone present and varying the teaching style throughout the evening.

You may also choose to break up the discussions with some short activities, (see pages 36-37), or by singing a song or two, (page 33, with more at hazon.org/tubshvat).

To start your journey, each of our four themes are introduced below, and are color coded throughout the haggadah.



Our Relationship to Food

Our relationship to food began back in Eden, when God said to Adam: "Of every tree in the garden you shall eat. But of the tree of knowledge of good and evil you shall not eat of it – for the day you eat of it you shall die." From that moment we are taught that the access point for life, connection, and knowing comes about through eating, and through what we eat.

Jewish tradition continues with laws regarding what we can or cannot eat (kashrut, or Kosher laws), how we think about the food we eat (blessings before and after eating), and how we sit down for a meal (especially in regard to holidays and festive occasions).

This relationship encourages the user to consider how we elevate the food we eat and the spiritual ethos of thinking about the source of our food.

Our Relationship to the Land of Israel

A central difference between the land of Egypt and Israel is how each gathers water. Egypt – known in Hebrew as *Mitzrayim* or “narrow place” – depended on the Nile river. This narrow band of water was the source of Egypt's fertility. In contrast, the land of Israel depends on rain for its water.

The Shema, recited multiple times a day, serves as an anthem of Jewish life. It encourages us to consider many powerful lessons including how our spiritual and physical actions impact the rains and the sustainability of the planet, and how our neglect to live a value-driven life can make the world less sustainable.

This relationship encourages the user to explore the rain cycle and seven species of the land of Israel and how Torah values make the planet more sustainable.

Our Relationship to Trees

Our tradition teaches that humans were placed in the Garden of Eden to be given a glimpse of a world to emulate. In this garden, Adam and Eve were surrounded by all manner of fruit trees to enjoy. While they were tasked with “working and guarding” the garden, they sinned by eating a forbidden fruit. The Arizal, a 16th century kabbalist, taught that we have a special opportunity to repair this sin during a Tu B'Shvat seder.

According to Jewish tradition, trees are considered the pinnacle of plant world. Rashi notes that, “Like humans, trees have the power to grow. And as humans have children, so trees bear fruit.” As we work to improve the world we must not forget our special relationship to trees. During the month of Nisan, when fruit trees are in bloom, we have the opportunity to say a blessing to remind ourselves that, “Nothing is lacking in God's world, and God created good creatures and good trees for the benefit of man.”

This relationship encourages the user to reflect on the long-standing human/tree relationship, from the Garden of Eden to the Messianic Age.

Our Relationship to the Wider World

In many ways Tu B'Shvat pushes us to consider the ecosystem of the planet in its many facets. Not only with the environment, but with society as well. We will soon enter into Adar and Nissan, Hebrew months that highlight our spiritual and physical freedom, and at this time we also commemorate Martin Luther King Day.

What were the lessons that Dr. Rev. Martin Luther King, Jr. would tell us in this generation? How does one forge a path through the darkness and cold of winter and the current pharaohs that still live in our midst? With all of the benefits and beauty of this global interconnected generation, our planet still suffers, people are in dire need of support, refuge and advocacy, and our hope for a better world must remain intact.

This relationship encourages us to draw from the lessons of Dr. King the leader, visionary, and poet who had Scripture as his song and integrity and justice as his anthem.

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 מפל מלאכתו אשר עשה: ויברך
אלהים את יום השביעי ויקדש אתו כי בו שבת מפל
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 ואתנו קדשת מפל
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!
אליא 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.

– Bablyonian 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 Land of Israel

Every ecosystem is woven together by the interactions between a diverse set of species. Whether we think of the deserts of the American southwest or the boreal forests of Russia, we often use key flora to represent each region. This is also true of the land of Israel. The texts below outline the agricultural bounty of the land.

A land of milk and honey

וְאָרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם
וְלְהַעֲלֵתוֹ מִן־הָאָרֶץ הַהִוא
אֶל־אֶרֶץ טוֹבָה וְרוּחָבָה
אֶל־אָרֶץ זָבַת חֶלֶב וְדָבָשׁ

And I come down to deliver them out of the hand of Egypt,
and to bring them out of that land
to a good and spacious land,
a land flowing with milk and honey.

-Exodus 3:8

The seven species

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל־אֶרֶץ טוֹבָה אָרֶץ
נַחְלֵי מַיִם עֵינֹת וְתַהֲמוֹת
יֹצְאִים בְּבִקְעָה וּבְהָרִ:

For Adonai your God is bringing you into a good land,
a land with streams and springs and fountains
issuing from plain and hill;

אָרֶץ חִטָּה וּשְׂעֵרָה
וְגִזְן וְרִמּוֹן וְתַאֲנָה וְרִמּוֹן
אָרֶץ זֵית וְיֵת שֶׁמֶן וְדָבָשׁ:

a land of wheat and barley,
of [grape] vines, figs, and pomegranates,
a land of olive trees and [date] honey;

אָרֶץ אֲשֶׁר לֹא בְּמִסְכַּנְתָּ תֹאכַל בָּהּ לֶחֶם
לֹא תִחְסַר כֹּל בָּהּ
אָרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרֹזָל
וּמִהַרְרֵיהָ תִּחְצַב נְחֹשֶׁת:

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 copper.

וְאָכַלְתָּ וּשְׂבַעְתָּ
וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ
עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לְךָ:

And you shall eat, and be satisfied,
and bless Adonai your God
for the good land which has been given to you.

-Deuteronomy 8:7-10

The Rabbis discuss (*Babylonian Talmud, Berahot 35a*) certain questions from these passages. First, they debate whether we should just bless the seven species, but conclude that we should bless all foods. Second, they explore the idea that if we ought to bless God when we are full and satisfied, we should also we bless God before we eat when we are hungry in anticipation.

In an age where we have agricultural and material abundance derived from areas across the globe, what specific land/s are you grateful for? Why?

What would the seven species of your local land be?

Can you think of any other ways to give thanks to God for the good land that we have received?



Our Relationship to Trees

Humanity is compared to trees in a single verse in the Torah, although the metaphor continues throughout Rabbinic tradition.

Trees and People

כִּי תִצּוֹר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ
לְתַפְּשָׁהּ לֹא תִשְׁחִית אֶת־עֵצֶה לְנִדְחָךְ עָלֶיךָ
גֵּרֹן כִּי מִמֶּנּוּ תֹאכַל וְאַתּוֹן לֹא תִכְרֹת
כִּי הָאָדָם עֵץ הַשָּׂדֶה
לְבֹא מִפְּנֵיךָ בְּמִצּוֹר:

While at war, when you besiege a city for a long time in order to capture it, do not destroy its trees, wielding the ax against them. You may eat of them, but do not cut them down.

For is the tree of the field a human

to withdraw before you into the besieged city?

-Deuteronomy 20:19

The simple answer to the question posed is no – trees are not like humans and they cannot flee from war. However, the Rabbis also translate this phrase as "for a man is like a tree" and use it as a guiding principle in their interpretations.

The Righteous as Trees

צְדִיק כַּתְּמָר יִפְרַח
כָּאֲרֹז בְּלִבְנוֹן יִשְׁגֶּה:

The righteous bloom like a date palm;
they thrive like a cedar in Lebanon.

-Psalm 92:13

מִהַ תְּמָרָה זוֹ אֵין בָּהּ פְּסוּלֹת אֶל־אֵלֵּא תְּמָרִים
לְאַכְלִיהָ, לְוֹלְבִין לְהִלָּל, חֲרִיזוֹת לְסִכּוּךְ,
סִיבִים לְחִבְלִים, סִנְסִנִּים לְכַבְרָה, שְׁפִיעַת
קוֹרוֹת לְקוֹרוֹת בְּהֵן אֶת־הַבֵּית. כִּךְ הֵם יִשְׂרָאֵל
אֵין בָּהֶם פְּסוּלֹת אֶל־אֵלֵּא מִהֶם בְּעַלֵּי מִקְרָא,
מִהֶם בְּעַלֵּי מִשְׁנָה, מִהֶם בְּעַלֵּי אֲגָדָה, מִהֶם
בְּעַלֵּי מִצּוֹת, מִהֶם בְּעַלֵּי צְדָקוֹת וְכֹל הָעֲנִין.

No part of the date palm is worthless. Its dates are eaten, its lulavim are praised [as part of the four species], its fronds used for s'chach [for a sukkah], its fibers used for ropes, its leaves for sieves, its trunks for beams in a house.

So too, there are none in Israel who are worthless. Some are versed in Bible, others Mishnah, others Aggadah, others in good deeds, and others promote social equity.

-Bemidbar Rabbah 3:1

Rabbi Uri of Strelisk (18th century):

One should work forever, doing full and honest labor in order to rise step by step in the service of God. But do not look back every few minutes to see if you are progressing. For a person is like a tree. And do you look at a tree continually to see how it is growing? If you did, you would see nothing and become tired of looking, unless you prune it and protect it, trim and fertilize and water it to protect it from damage and danger and strong winds. Then the tree will grow and prosper and become beautiful.

So must we rid ourselves of all those things which spoil us, and tend all the qualities which aid him in the service of God so that we will grow and prosper. It is, however, not a virtue to measure from hour to hour how much we have grown.

Rabbi Yitzchak Eisik Safrin (19th century):

The motto of life is 'Give and Take.' Everyone must be both a giver and a receiver. One who is not is like a barren tree.

In what ways can your life be compared to that of a tree?

Where else do you see trees in Jewish tradition?

Our Relationship to the Wider World

Dr. Rev. Martin Luther King, Jr. crafted his entire life legacy around a sense of urgency for individuals and communities of all racial, ethnic, and religious groups. The Talmud also encourages us to think critically about our potential for social impact:

כָּל מִי שְׁאַפְּשֵׁר לְמַחֲזוֹת לְאִנְשֵׁי בֵּיתוֹ
וְלֹא מְחַה נְתַפֵּם עַל אִנְשֵׁי בֵּיתוֹ
בְּאִנְשֵׁי עִירוֹ נְתַפֵּם עַל אִנְשֵׁי עִירוֹ
בְּכָל הָעוֹלָם כְּלוֹ נְתַפֵּם עַל כָּל הָעוֹלָם כְּלוֹ

Anyone who is capable of protesting injustice in their home and does not, is responsible for the outcomes of their neglect. For the people of his city, he is responsible for the people of his city. For the whole world, he is responsible for the whole world.

-Babylonian Talmud, Shabbat 54b

One of Dr. King's is famous ideas, "Why we can't wait" is similar to this teaching. Our dreams can no longer wait to be had, and that our freedoms and demands for social equity can no longer wait.

Why We Can't Wait

We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to work to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right.

-Martin Luther King Jr., *Why We Can't Wait*

Dr. King's call applies to this generation, as arbiters of his legacy, to tap into our own sense of urgency and to think critically about our capacity for change.

When the world and its inhabitants are being attacked, where is our sense of urgency on the environment and to ensure that ecosystems are sustainable?

What pressing issues have you yet to discuss as a community that should be named?

How do we make this Tu B'Shvat a critical encounter with the urgent needs of our planet Earth?



THE SECOND CUP

Our seed grows into a sapling, maturing and gaining strength, but not yet fully formed.

The Kabbalists defined the world of *Yetzirah, Formation*, 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. This world is represented by fruits with edible outer flesh and pithy, inedible cores.

The second cup of wine is an even mixture of white and red. For the Kabbalists, the white represented the spark of Divine holiness and the red is the flame of life which has begun to burn within it.

We each fill our cup and say the blessing together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are you Adonai, our Gld, ruler of the universe,
creator of fruit of the vine.

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

The Second Fruit

Fruits for this world include apricots, cherries, dates, mangos, nectarines, olives, peaches, and plums.

Take the second fruit and say the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָעֵץ.

Blessed are you Adonai, our Gld, ruler of the universe,
creator of fruit of the tree.

Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-etz.

The Blessing over bread

If you are serving a full meal, or hosting a seder as part of a Shabbat meal, we recommend this moment to ritually wash and recite the blessing over bread.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם.

Blessed are you Adonai, our Gld, ruler of the universe,
who sanctified us with commandments and commanded
us on the washing of hands.

Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, a-she-ri ki-d'sha-nu b'mitz-vo-tav v'tzi-va-nu al n'ti-lat ya-da-yim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are you Adonai, our Gld, ruler of the universe,
who brings forth bread from the earth.

Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.

Feel free to serve the main course of your meal during this discussion section.

Our Relationship to Food

Our traditional food blessings divide food into categories based on their primary source. The six main food blessings are recited over 1) food from the ground, 2) fruit from trees, 3) food made from grains, 4) bread, 5) wine, and 6) a catch-all blessing for everything else. Each of these has a set formula, used throughout this haggadah.

The text below challenges the concept of a set formula for these blessings.

Wait, what was that bracha?

הביאו לפני מיני תרומה מברך עליהן [ברוך אתה יי אלהינו מלך העולם] "בורא מיני פסני" על הורעים הוא אומר "בורא מיני זרעים" ועל הדשאים הוא אומר "בורא מיני דשאים" ועל הירקות הוא אומר "בורא פרי האדמה" רבי יהודה אומר "ברוך מצמיח האדמה בברו". רבי מאיר אומר: אפלו ראה את הפת ואומר "ברוך אשר ברא את הפת זו, כמה היא נאה", - זו בברכה. ראה את התאנים ואומר "ברוך שברא את התאנים הללו, כמה נאים הן", זו בברכה. רבי יוסי אומר: כל המושגה ממטבע שטבעו חכמים בברכה - לא יצא.	If they brought forth types of desserts, one recites over them the blessing, [Blessed are you Adonai, our G'd, ruler of the universe, creator of types of sweets;' over edible seeds one recites, '...creator of types of seeds;' over other herbs one recites, '...creator of types of herbs;' over greens one recites, '...creator of the fruit of the ground.' Rabbi Judah says: 'Blessed is the one by whose word the earth sprouts'. Rabbi Meir says: Even if one saw bread and said, 'Blessed is the creator of this loaf, how nice it is,' that serves as its blessing. If one saw figs and said, 'Blessed is the creator these figs, how nice they are,' that serves as their blessing. Rabbi Yose says: Anyone who departs from the formula which the sages established for blessings has not fulfilled his obligation.
--	--

– Babylonian Talmud, Brachot 35a

The modern era enables many old traditions to be accessed in new ways and we hope that learning about blessings can open a conversation about the broader nature of gratitude in relation to food.

What is the value of using traditional blessings verses spontaneous or non-traditional ones?

What is the significance of the word "even" in what Rabbi Meir says, and how do his formulations differ from those before?

How do these specific blessings help us think about the source of our food?

Creative Seder Activity: Create an Edible Tower!

Use toothpicks and small fruit like berries or grapes to construct a tower – but make sure to eat it later!

Our Relationship to the Land of Israel

Rain in Israel sustained life in ancient times and is just as important today. In the verse below, recited as part of the *Shema* prayer, God promises rain in its right time, noting different types of rain.

Rainfall in its time

וְנָתַתִּי מִטֶּר אֶרְצֶכֶם בְּעֵתוֹ
יֹרֵה וּמַלְקוֹשׁ
וְאַסַּפְתָּ דָגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ:
I will give the rain of your land at its time,
the early rain (*yoreh*) and the latter rain (*malkosh*),
and you will gather in your grain, your wine, and your oil.

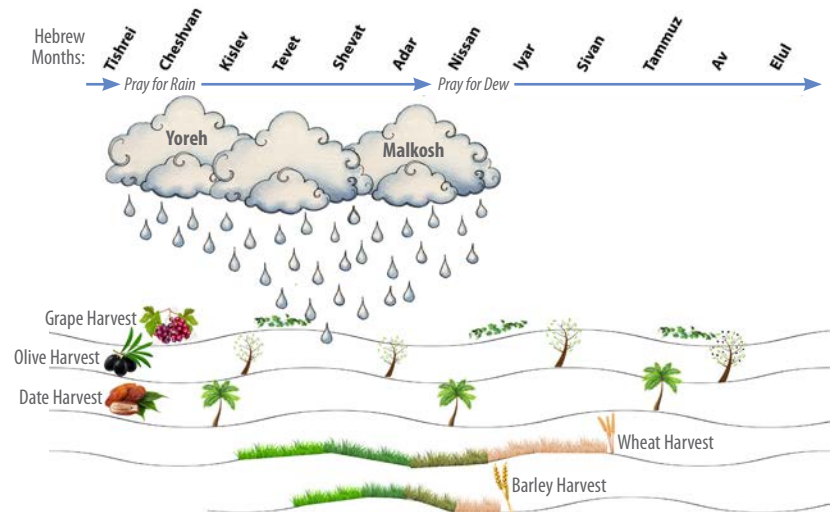
– Deuteronomy 11:10-11, 14

The rain cycle of Israel starts after Sukkot and goes until Pesach. In the weekday Amidah prayer, we insert a prayer for rain during the rainy winter season (in blue).

ברך עלינו יי אלהינו את השנה הזאת ואת
כל מיני תבואתה לטובה,
ותן ברכה - או - ותן טל ומטר לברכה
על פני האדמה ושבענו מטובה,
וברך שנתנו כשנים הטובות.
ברוך אתה יי מברך השנים.
Bless this year for us, Adonai our God,
and all types of produce for good.
Grant blessing -or- **Grant dew and rain as a blessing**
on the face of the earth and satisfy us from its goodness, and
bless our year as the best of years.
Blessed are you God, who blesses the years.

– Weekday Amidah prayer

Tu B'Shvat represents a middle point in the rain cycle of the year. It is at this time that half of the rain has fallen (*Babylonian Talmud, Rosh HaShanah 14a*). Fruits that matured earlier than Tu B'Shvat are thought to come from the previous year's rain. Fruits that mature after Tu B'Shvat come from the current year's rain.



Why do we still pray for rain in Israel, even if we don't live there?

In what ways are you in tune with weather patterns in your area?

Our Relationship to Trees

The first mention of trees in the Torah is during Creation. It is here that we establish our original relationship and divine blueprint of how to relate to trees.

Creation and the Garden of Eden

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשָׂא
 יֵעָשֶׂב מִזֵּרַע זֵרַע, עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ
 אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ, וַיְהִי כֵן.
 וַתִּצְאָה הָאָרֶץ דְּשָׂא, יֵעָשֶׂב מִזֵּרַע זֵרַע לְמִינֵהוּ,
 וְעֵץ פְּרִי אֲשֶׁר זָרְעוּ בּוֹ לְמִינֵהוּ,
 וַיִּרְא אֱלֹהִים כִּי טוֹב.

God said: 'Let the earth sprout sprouts [grass],
 plants seeding seed, and fruit trees bearing fruit of their kind,
 in which is their seed, upon the earth.' And it was so.
 The earth shot up sprouts, plants seeding seed of their kind,
 and trees bearing fruit in which is their seed of their kind,
 and God saw that it was good.

-Genesis 1:11-12

How many times do these two verses mention seeds or fruit?

Why do you think the Torah spends so much time in these verses repeating these two words?

וַיִּטַע יְהוָה אֱלֹהִים גֶּן בְּעֵדֵן מִקְדָּם
 וַיִּשֶׂם שֵׁם אֶת הָאָדָם אֲשֶׁר יָצָר:
 וַיִּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה
 כָּל עֵץ נֹחַמָד לְמַרְאֵה וְטוֹב לְמַאֲכֹל
 וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן
 וְעֵץ הַדַּעַת טוֹב וְרָע:

Adonai/God planted a garden in Eden, in the east,
 and placed there the man whom he had formed.
 Adonai/God caused to grow from the ground
 every tree, pleasing to look at and good for food,
 with the Tree of Life in the middle of the garden,
 and the Tree of Knowledge of Good and Bad.

-Genesis 2:8-9

Why do you think the Torah mentions that the trees were, "pleasing to the sight and good for food"?

בְּשָׂעָה שִׁבְרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אָדָם
 הִרְאִישׁוֹ, נָטְלוֹ וְהִחְזִירוֹ עַל כָּל אֵילָנֵי גֶן יְעֵדֶן,
 וְאָמַר לוֹ, רְאֵה מַעֲשֵׂי כַּמָּה נְאִים וּמְשֻׁבָּחִין
 הֵן, וְכָל מַה שִׁבְרָאֲתִי בְּשִׁבְלֶיךָ בְּרָאֲתִי, תֵּן
 דַּעַתְךָ שְׂלֵא תִקְלַקֵּל וְתִחְרִיב אֶת עוֹלָמִי,
 שְׂאֵם קִלְקֵלֵת אִין מִי שִׁיתְקֵן אַחֲרֶיךָ.

When God created Adam, God led him around all the trees
 in the Garden of Eden. God said to him, "See my works,
 how beautiful and praiseworthy they are. Everything I have
 created has been created for your sake. Think of this, and do
 not corrupt or destroy my world; for if you corrupt it, there will
 be no one to set it right after you."

-Ecclesiastes Rabbah 7:13

If God created everything for our sake, why do you think we don't have the right to use it or destroy it?

What responsibilities do we have to trees and other creation?



Our Relationship to the Wider World

Today we focus our attention to the natural world and its interconnectedness. Dr. King's famous speech *A Christmas Sermon on Peace* (1967) contained key ecological touchstones.

"All life is interrelated. We are all caught in an inescapable network of mutuality. Whatever affects one directly affects all indirectly. We are made to live together because of the interrelated structure of reality."

Interconnectedness

שְׂאֵף עַל פִּי שְׂהִמְצוֹת מְטֹלוֹת עַל כָּל אֶחָד
 הָרִי כָּל יִשְׂרָאֵל עֲרֵבִין זֶה לָזֶה וְכֻלָּם כְּגוּף
 אֶחָד וְכַעֲרֵב הַפּוֹרֵעַ חוֹב חֵבְרוֹ.

Because even though the commandments are placed upon
 each individual, all Jews are guarantors of one another, and
 they are all a single body, and it is like a guarantor who repays
 the debt of his friend.

-Ritva commentary on Babylonian Talmud, Rosh HaShanah 29a

No matter where we live, no matter what we believe or do not believe in, the rhythm and reverberations of the planet gently and violently tap the shores and lands of this Earth and ask us questions of guarantorship.

People may find it is strange to celebrate the trees and the natural world in the winter, time when things appear dead and isolated, when most plants have withered and most trees have no leaves. And yet during this time we celebrate the unseen, knowing full well that all the land at the surface and underneath is filled with life.

Have you considered yourself in guarantorship with the world, i.e. that the planet will be your guarantor and you would be its guarantor?

How responsible do you feel for the climate issues across the world?

Does the fact that it is a global problem make something more or less your responsibility?



THE THIRD CUP

Our tree is fully grown, establishing deep roots and wide branches.

The third world, *Briyah, Thought*, is the realm divine energy flow in which the creation of something from nothing is possible. It is the closest of the three lower worlds to pure spirit (the fourth world). This world is represented by fruits that are edible throughout, perhaps representing the unbridled manifestation of potential energy contained in the seed with zero barriers to inward digestion.

This cup of wine is mostly red with a splash of white. The red flame of life grows, a tangible manifestation of creative energy subsuming the quiet divine light within.

We each fill our cup and say the blessing together:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרֵי הַגֶּפֶן. Blessed are you Adonai, our Gld, ruler of the universe,
creator of fruit of the vine.

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

The Third Fruit

Fruits for this world include berries*, figs, kumquats, persimmons, and star fruit. Before the blessing, you may want to walk through the food meditation below.

Take the third fruit and say the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרֵי הָעֵץ. Blessed are you Adonai, our Gld, ruler of the universe,
creator of fruit of the tree.

Bar-uch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-etz

*Note: On strawberries, and possibly raspberries, one recites פְּרֵי הָאֲדָמָה בּוֹרֵא פְּרֵי הָאֲדָמָה, creator of fruit of the earth. See page 11.

If serving a full meal, this section is a good time to serve dessert!

Our Relationship to Food

In the modern world, we often lose track of the process of growing and transporting our food. Before eating the third fruit, take a moment to reflect on this process:

Gratitude means noticing: a fruit meditation

Close your eyes:

You are holding a piece of fruit, which you are about to eat. But before that – what things needed to happen to get this fruit into our hands?

Who placed the seeds into the ground?

What sort of conditions did it grow in?

Was it a hot summer?

What did the soil feel like?

How was it harvested?

What did it look like when it was ready to be picked?

Who picked it?

Where did it travel next?

Was it packed into cardboard boxes?

How did it travel to the store or farmers' market?

Who unloaded and unpacked it?

Who weighed it so it could be purchased?

Think for a moment about how many hands played a part in getting the fruit to this table and into our hands.

Now open your eyes: Look a little more closely at the fruit in your hand – what does it look like? What does that specific color remind you of? What does it feel like? Imagine what it tastes like.

Say the blessing above together, and then eat.

Our Relationship to the Land of Israel

As we saw in the previous section, Israel is promised with rain in its time. However, this is not assured but rather depends on the actions of the people. Right before the Shema, God promises that if we keep the instructions of the Torah, then we will have rain from heaven.

Rain as a Reward

וְשָׁמַרְתֶּם אֶת כָּל הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה
הַיּוֹם לְמַעַן תִּהְיוּ קוֹי וּבֵאתֶם וִירְשׁוּתֶם אֶת
הָאָרֶץ אֲשֶׁר אֲתֶם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Keep all of the commandments that I have commanded you today so that you may have the strength to enter and possess the land that you are about to cross into to possess.

וְהָאָרֶץ אֲשֶׁר אֲתֶם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ
אָרֶץ הָרִים וּבְקָעוֹת
לְמִטֵּר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם:

And the land that you are about to cross into to possess is a land of mountains and valleys, that drinks its water from the rains of heaven.

-Deuteronomy 11:8,11

To be a blessing, rain has to come at the right time in the right amount. The most famous example is the story of Noah where rain is used to destroy the world. Below are two less-known stories. In response to the people's call for a king the prophet Samuel threatens the people with destructive off-season rains which would ruin the grain harvest. And Elijah decrees that God will withhold rain as a punishment in response to the sins of Ahab.

Rain and Drought as Punishment

וְאִם לֹא תִשְׁמָעוּ בְּקוֹל יְהוָה
וּמְרִיתֶם אֶת פִּי יְהוָה
וְהִיטָה יַד יְהוָה בְּכֶם וּבְאֲבֹתֵיכֶם:

But if you do not listen to the voice of Adonai and rebel against Adonai's word, the hand of Adonai will be upon you and your fathers.

הֲלוֹא קִצִּיר חֹטִים הַיּוֹם אֶקְרָא אֶל יְהוָה
וַיִּתֵּן קִלּוֹת וּמִטֵּר וּדְעוּ וּרְאוּ כִּי רַעַתְכֶם רַבָּה
אֲשֶׁר עָשִׂיתֶם בְּעֵינֵי יְהוָה לְשֹׂאוֹל לְכֶם מֶלֶךְ:

It is the season of the wheat harvest. I will call on Adonai to send thunder and rain – then you will see the wickedness you did in the eyes of Adonai to ask for a king.

-I Samuel 12:15,17

וַיַּעַשׂ אַחָאָב בֶּן עֹמְרִי הָרַע
בְּעֵינֵי יְהוָה מִכָּל אֲשֶׁר לְפָנָיו:

And Ahab son of Omri [the king of Israel] did evil in the eyes of Adonai, more than all who preceded him.

וַיֹּאמֶר אֵלֵיהוּ הַתִּשְׁבִּי גִלָּד מִתְּשֻׁבֵי גִלְעָד אֶל אַחָאָב
חַי יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עַמְדָתִי לְפָנָיו
אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמִטֵּר כִּי אִם לֹא יִהְיֶה דְבָרִי
תֵּרֶה בְּעֵינֵי יְהוָה מִכָּל אֲשֶׁר לְפָנָיו:

And Elijah the Tishbite, from the people of Gilad, said to Ahab: "As lives Adonai, the God of Israel whom I serve, there will be no dew or rain these years, except at my bidding.

-I Kings 16:24, 17:1

Do you know where your water comes from?

Do you see the ample or scant rain as a reward or punishment?

Do you see the modern concept of humanity's affect on the climate as different from the traditional concept of rain as reward?

Our Relationship to Trees

The second chapter of our relationship to trees began when we entered the land of Israel as a Jewish people. One of our first obligations upon entering the land is to plant trees. It is here that the Jewish people are able to parallel the divine creation seen in Genesis by planting trees.

In the Land of Israel

וְכִי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶם
 כָּל עֵץ מֵאֲכֹל וְעֵרְלֹתֶם עֵרְלֹתוֹ אֶת פְּרִי
 שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים לֹא יֵאָכֵל:
 וּבִשְׁנֵה הָרְבִיעִית יִהְיֶה כָּל פְּרִי קֹדֶשׁ
 הַלְוִיִּם לַיהוָה:
 וּבִשְׁנֵה הַחֲמִישִׁתַּת תֹּאכְלוּ אֶת פְּרִי
 לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם:
 - Leviticus 19:23-25

And when you come to the land and plant
 all manner of trees for food, their fruit shall be forbidden.
 For three years it shall be forbidden to you, and not eaten.
 And in the fourth year all its fruit shall be holy,
 set aside before God.
 And in the fifth year, you may eat of its fruit
 to increase for you its yield, for I am the Lord your God.

Why do you think the Torah begins with planting trees rather than building schools or other infrastructure? Why is this important for the Jewish people?

While presented as a commandment, the concept of not eating from a newly planted tree is known among arborists. Young trees are often pruned of their fruit so that the tree's energy can focus on developing its core. By foregoing fruit for a few years, one helps ensure the strength of the tree for years to come.

The text above seems to be specific to when the Israelites entered the land of Israel, and also seems to be dependant – “when you plant a tree”. However, rabbinic tradition read these verses as applicable for all time, and turned them into an active command:

אִם עַל פִּי שֶׁתִּמְצָאוּ אוֹתָהּ מְלֵיאָה כָּל טוֹב,
 לֹא תֹאמְרוּ נִשְׁבּ וְלֹא נִטֵּעַ.
 אֲלָא, הֲיָו זְהִירִין בְּנִטְעוֹת.
 שְׁנֵאָמַר: וְנִטְעַתֶם כָּל עֵץ מֵאֲכֹל.
 כְּשֶׁמָּוָה וְנִטְעַתֶם וּמִצָּאתֶם נְטִיעוֹת שְׁנֵטְעוּ
 אֲחֵרִים, אִם אֲתֶם הֵיוּ נוֹטְעִים לְבָנֵיכֶם.
 שְׁלֹא יֹאמֵר אָדָם
 אֲנִי יָקֵן כַּמָּה שָׁנִים אֲנִי חַי?
 מָה אֲנִי עוֹמֵד מִתְיַגֵּעַ לְאַחֵרִים?
 לְמָחָר אֲנִי מוֹת.
 -Midrash Tanchuma, Parshat Kedoshim, Chapter 8

Even if you find the land full of all good things,
 you should not say, “We will sit and not plant”;
 rather, be diligent in planting!
 As it says “you shall plant trees for food” (Leviticus 19:23).
 Just as you came and found trees planted
 by others, you must plant for your children;
 a person must not say,
 “I am old, how many years will I live?
 Why should I get up and exert myself for others?
 I’m going to die tomorrow.”

What trees, literal or metaphorical, have others planted before you?

What trees do you hope to plant for the next generation?

Our Relationship to the Wider World

Developing a sense of urgency, and recognizing our interconnectedness is best concretized when we make habit of pursuing the good over the bad and aiming to make the world a better place with our every interaction.

הַלֵּל וְשַׁמַּי קִבְּלוּ מֵהֶם.
 הַלֵּל אָמַר, הָיִי מִתְלַמִּידָיו שֶׁל אַהֲרֹן,
 אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם,
 אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:

Hillel and Shammai received [the Torah] from them.
 Hillel used to say: Be of the disciples of Aaron,
 loving peace and pursuing peace,
 loving creatures and bringing them closer to the Torah.

-Pirkei Avot 1:12

Many still don't see issues around the climate as a human issue, as a planetary issue. For a lot of people, climate change is approached as a regionalized issue, something that does not impact most people directly. Ultimately, the students of Aaron were proactive to make change, regardless of how it impacted them.

Freedom for One is Freedom for None

"If we are to have peace on earth, our loyalties must become ecumenical rather than sectional. Our loyalties must transcend our race, our tribe, our class, and our nation; and this means we must develop a world perspective."

-Martin Luther King, Jr., Speech in Atlanta, 1967

"I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin – we must rapidly begin the shift from a thing-oriented society to a person-oriented society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered."

-Martin Luther King, Jr., Beyond Vietnam, 1967

If environmental sustainability is a global issue that impacts our planet as a whole, how could there be such a divide for how we address the issue?

What methods would you recommend to people as they begin to pursue peace for humanity and the planet?

What did Dr. King mean when he said we must begin to shift from a “thing oriented society to a person oriented society”?



THE FOURTH CUP

Our mature tree is now producing fruit, producing seeds for future generations.

We have arrived at the final level on our journey, the world of *Atzilut, Spirit*. For the Kabbalists, this level of pure spirituality is the highest rung on the ladder of creation. We all have a relationship to the physical and to the intangible. 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.

The final cup of wine is fully red with a drop of white. For the Kabbalists, this cup represents the highest level of creation, the red flame completely overpowers the white light of the beginning.

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.

You may want to bless and drink this cup of wine as the closing blessing to *Birkat HaMazon, Grace after Meals*.

The full *Birkat HaMazon* can be found in a *bentcher* or *siddur*, and various shorter texts are on page 32. If starting with a *zimun*, the invitation to bless, the person leading should recite the blessing over the final cup after concluding *bentching*.

The Fourth Fruit

As the Kabbalists defined the fourth world as that of spirit, it has no symbolic food, only what sustains us spiritually. Rather than eating a symbolic fruit, we can take the time to appreciate its smell.

A pleasant fragrance can restore our spirit, even when not eating. For example, on Yom Kippur some make blessings over pleasant fragrances to make up for the lack of blessings one would usually say throughout the day on food.

Creative Seder Activity: Guess that Smell!

Put on a blindfold and try to guess a fruit or other food by smell alone. If you need a hint, try to touch or taste it.

Take a fragrant fruit and say the following blessing before smelling it:

ברוך אתה יי אלהינו מלך העולם
הנותן ריח טוב בפרות. Blessed are you Adonai, our G'd, ruler of the universe,
who gives a pleasant smell to fruit.

Baruch a-ta A-do-nai, e-lo-hei-nu me-lech ha-o-lam, ha-no-tein rei-ach tov be-fei-rot.

Our Relationship to Food

Our tradition tells us not to focus on ourselves, but on the world around us. Just as we focus on where our food comes from, we must think about future generations.

אמר רבי יוחנן: כל ימיו של אותו צדיק היה מצטער על מקרא זה "שיר המעלות בשוב ה' את שביבת ציון היינו כחולמים."
אמר: מי איכא דנניס שבועין שגין בחלמא?

יומא חד הוה אול באורחא. תוניה ליההוא גברא דהוה נטע חרובא. אמר ליה: עד כמה שגין טעין? אמר ליה: עד שבועין שגין.

אמר ליה: פשיטא לך דחייית שבועין שגין? אמר ליה: האי [גברא] עלמא בחרובא אשבחתיה, כי היכי דשתלי לי אבתי - שתלי נמי לבראי.

Rabbi Johanan said: All of his life, this righteous man [Choni HaMa'agal] was troubled about the meaning of the verse, "A song of ascents: When Adonai restored the fortunes of Zion [from exile], we were veritable dreamers" (Ps. 126:1)

He said: Is it possible for a man to dream continuously for seventy years [the length of the exile]?

One day he was journeying on the road and he saw a man planting a carob tree. He asked him, How long does it take [for this tree] to bear fruit? He replied: Seventy years.

He then asked him: Are you certain that you will live another seventy years?

He replied: I found [grown] carob trees in the world; as my forefathers planted these for me so I too plant these for my children.

— *Babylonian Talmud, Ta'anit 23a*

Imagine the world 70 years from now. What will it look like?

The following text is about the relationship between short-term choices, longer-term implications, and learned human behavior.

לימא לן מר מהני מילי מעלייתא דהוה עביד רב הונא! - אמר ליה:

וכל פניא דמעליי שבתא הוה משדר שלוחא לשוקא, וכל ירקא דהוה פייש להו לגינאי - זבין ליה, ושדי ליה לנהרא.

וליתביה לעניי? זמנין דסמכא דעתיה, ולא אתו למיזבן.

ולשדייה לבהמה? קסבר מאכל אדם אין מאכלין לבהמה.

ולא לזבניה כלל? נמצאת מכשילן לעתיד לבא.

כי הוה כרך ריפתא הוה פתח לביה ואמר: כל מאן דצריך - ליתי וליכול.

[Raba said to Rafka b. Papa:] Tell me some of the good deeds which R. Huna had done. He replied:

Every Friday he would send a messenger to the market and buy up any vegetables that the [market] gardeners had left over and had them thrown into the river.

Why did he not distribute these among the poor?

They would be led to rely upon him and would not trouble to buy any for themselves.

Why did he not give them to the domestic animals?

He was of the opinion that food fit for human consumption may not be given to animals.

Then why did he purchase them at all?

Otherwise [the gardeners] would do wrong in the future [by not providing an adequate supply].

When he had a meal he would open the door wide and declare, whoever is in need let him come and eat.

— *Babylonian Talmud, Ta'anit 20b-21a*

What do you think of Rav Huna's choices?

If you had the money, would you choose to replicate his behavior or not?

Our Relationship to the Land of Israel

Shmita, the Hebrew term for *release*, is the term for the sabbatical year. It is mentioned in various contexts in the Torah and envisions a society where every seven years the land is "released" and lays fallow and debts are released.

In both cases, the Rabbis contextualize *shmita* as creating a more just society, although they also recognize the difficulties in enacting such laws. In this light, the laws of *shmita* can be seen as a proscription for an ideal, as yet unrealized, society.

Shmita: The Sabbatical Year

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר:
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם
 וְשָׁבַתָה הָאָרֶץ שְׁבַת לַיהוָה:
 שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וְשֵׁשׁ שָׁנִים
 תִּזְמַר כַּרְמֶךָ וְאָסַפְתָּ אֶת תְּבוּאָתָהּ:
 וּבַשְּׁנָה הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן
 יְהִיָּה לָאָרֶץ שְׁבַת לַיהוָה
 שְׂדֶךְךָ לֹא תִזְרַע וְכַרְמֶךָ לֹא תִזְמַר:
 אֵת סְפִיחַ קִצְיֹךְ לֹא תִקְצֹר
 וְאֵת עֲנָבֵי נִזְיָרְךָ לֹא תִבְצֹר
 שְׁנַת שְׁבַתוֹן יְהִיָּה לָאָרֶץ:
 וְהִיְתָה שְׁבַת הָאָרֶץ לָכֶם לֶאֱכֹלָהּ לָךְ
 וְלַעֲבָדְךָ וְלַאֲמָתְךָ וְלַשְׂכִּירְךָ
 וְלִתּוֹשֵׁבְךָ הַגֵּרִים עִמָּךְ: וְכָל תְּבוּאָתְךָ וְלַחִיָּה
 אֲשֶׁר בְּאֶרְצְךָ תִּהְיֶה כָּל תְּבוּאָתָהּ לָאֵכֶל:
 -Leviticus 25:1-7

Adonai spoke to Moses on Mount Sinai, saying:
 Speak to the children of Israel and say to them:
 When you enter the land that I am giving you,
 the land is to rest a Shabbat-rest to Adonai.
 For six years sow your fields and for six years
 prune your vineyards, and gather in its produce.
 But in the seventh year the land will have a Shabbat,
 a sabbatical rest, a Shabbat to Adonai -
 do not sow your field or prune your vineyard.
 Do not harvest the aftergrowth of your harvest
 or gather the grapes of your untrimmed vines -
 the land shall have a year of sabbatical rest.
 The Shabbat-yield of the land is for you to eat,
 for your servant, for your handmaid, for your hired-hand,
 for the resident who dwells with you, for your cattle, for the
 beasts that are in your land, shall be all its produce, to eat.

What is the connection between Shabbat and the *shmita* year?

מֵאִי טַעְמָא דְשְׁבִיעִיתָא אָמַר הַקְדוֹשׁ בְּרוּךְ
 הוּא לְיִשְׂרָאֵל זְרַעוּ שֵׁשׁ וְהִשְׁמִיטוּ שְׁבַע כְּדֵי
 שְׂתִדְעוּ שֶׁהָאָרֶץ שְׁלִי.
 -Babylonian Talmud, Sanhedrin 39a

What is the reason for the Sabbatical year? The Holy Blessed
 One said to Israel: sow for six years and release in the seventh
 so that you will know that the land is mine.

"When you come into the land" (Leviticus 25.2) implies no conquest but the acquisition of a legacy. This may foster the illusion that the Land belongs to Israel permanently and unconditionally, to be inherited by their children to be tilled and cultivated, and to reap the fruits of their sweat and toil. To counter any such notion, God says, the land which I give to you, it is not a land given as an irreversible inheritance, but a pledge renewed on condition that you merit it. However, if you turn away from Me, I shall take it away from you and give it to others."

-Rabbi Moshe Alshich (16th Century)

How does this interpretation change our relationship with the Land of Israel?

What does it mean for a modern society to "release" the land?

What might you "release" for a year to help impact social change?

Our Relationship to Trees

Jewish tradition offers certain glimpses of the world to come. The history between people and trees started in the Garden of Eden and continues into the messianic era.

The Messianic Era

אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ
 אֵף תִּכּוֹן תִּבְּל בְּל תִּמּוֹט
 יִדִּין עַמִּים בְּמִישָׁרִים:
 יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
 יִרְעַם הַיָּם וּמְלֵאוּ:
 יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ
 אֹז יִרְנְנוּ כֹּל עֵצֵי יַעַר:
 לִפְנֵי יְהוָה כִּי בָא
 כִּי בָא לְשַׁפֵּט הָאָרֶץ
 וְיִשְׁפֹּט תִּבְּל בְּצֶדֶק וְעַמִּים בְּאֵמֻנָתוֹ:
 Declare among the nations, "Adonai reigns!"
 The world stands firm; it cannot be shaken;
 judging the peoples with equity.
 The heavens will rejoice and the earth will exult,
 the sea and all within will be filled with thunder,
 the fields and everything in them exult,
 then shall all the trees of the forest shout for joy
 for the presence of Adonai is coming,
 is coming to rule the earth;
 to rule the world justly, and its peoples in faithfulness.

-Psalm 96:10-13

Do you think of judgment as inherently positive or negative?

Why do you think the earth is so joyous of God's judgment?

אָמַר רַבִּי חַמָּא בַר גּוּרִיּוֹן:
 אֶפְלוּ אֵילֵינִי סַרְקָה,
 עַתִּידִין לְתַן דִּין וְחָשְׁבוֹן.
 וְרַבְּנָן: מֵיִיתִין לָהּ מִן הַדָּא:
 כִּי הָאֲדָם עֵץ הַשָּׂדֶה. (דברים כ')
 מַה הָאֲדָם עַתִּיד לְתַן דִּין וְחָשְׁבוֹן,
 אֵף אֵילֵינִי סַרְקָה עַתִּידִין
 לְתַן דִּין וְחָשְׁבוֹן.
 Rabbi Hama bar Gurion said:
 Even barren trees
 will have to give a judgement and an accounting in the future.
 The Rabbis said: From where does this come?
 "For a human is like the tree of the field" (Deut. 20).
 As humanity in the future will give judgement and accounting,
 even barren trees in the future
 will give judgement and accounting.

-Kohélet Rabbah 8:9:1

What you think it means for a tree to give an accounting for its life before God?

How is this similar or different from a person's accounting?

אִם הִיְתָה נְטִיעָה בְּתוֹךְ יָדְךָ
 וַיֹּאמְרוּ לָךְ הָרִי לָךְ הַמְּשִׁיחַ.
 בּוֹא וְנָטַע אֶת הַנְּטִיעָה וְאַחַר כֵּן צֵא וְהִקְבִּיל.
 If you had a sapling in your hand
 and were told that the Messiah had come,
 first plant the sapling and afterwards go out in greeting.

-Avot D'Rabi Natan, Chapter 31

Why do you think we have an obligation to plant the sapling first?

What does this say about our view on the future?

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 רַבְּנָנוּ: לֹא יִסְקַל אָדָם
מִרְשׁוֹתָו לְרִשְׁוֹת הָרַבִּים.

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

מֵעֵשָׂה בְּאֶדְם אֶחָד שֶׁהָיָה מְסַקֵּל מִרְשׁוֹתָו
לְרִשְׁוֹת הָרַבִּים, וּמֵצָאוּ חֲסִיד אֶחָד,
אָמַר לוֹ: “רִיקָה, מִפְּנֵי מַה אַתָּה מְסַקֵּל
מִרְשׁוֹת שְׂאִינָה שְׁלֹךְ לְרִשְׁוֹת שְׁלֹךְ?”
לְגַלֵּג 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 נִצְרָךְ לְמַכּוֹר שְׂדֵהוּ,
וְהָיָה מִהֲלֹךְ בְּאוֹתוֹת רִשְׁוֹת 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 מַה אַתָּה מְסַקֵּל
מִרְשׁוֹת שְׂאִינָה שְׁלֹךְ לְרִשְׁוֹת 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.



A CALL TO ACTION

לֹא עָלֶיךָ הַמְּלָאכָה לְגַמְרָהּ, וְלֹא אַתָּה בֶּן חוֹרֵין לְבַטֵּל מִמֶּנָּה.

**You may not solve the world's problems.
But you are not free to walk away from them.**

Pirkei Avot 2:16

There are a few things that we all need to do, regardless of where we are or how old we are or what religion we are or anything else. Once we understand the challenges that the world faces, and we think about the tragedy of the commons, and we acknowledge our own significance: there are some things we all need to do.

Here is a shortlist:

- 1 As a human being:**
Don't avert your eyes. Pay attention. Read. Watch. Learn about the consequences of human behavior.
- 2 As a citizen:**
Vote. Always and in every election vote for the candidate who is most serious about passing laws that will start to make things better and not worse. The 21st century understanding has to be: we need governments, by carrots and sticks of all sorts, to cause us to act for the sake of our grandchildren, and their grandchildren.
- 3 As a westerner:**
Consume less. When you move, move to a smaller home. Ride your bike. Walk. Eat less meat. Travel less by plane. Stop buying plastic bottles and don't drink soda. When you buy things, buy things that will last.
- 4 As a member of society:**
Thicken community. This is the critical antidote to the fear of the future that climate change engenders. Reach out. Don't isolate yourself. Offer kindness. Ask for favors. Less social media. More laughter around a table. Less listening to music. More making music. Do not allow what is scary in the world to isolate you. Connect, only connect. We will fix this, if we fix it at all, by acting in community, by strengthening all of our communities.

5 In your school, where your work, where you live, or where you pray:

Change policies that change behaviors. Do it slowly and do it steadily and don't ever give up. Change purchasing. Change how you dispose of things. Don't use plastic. Compost. Change power usage. Change food. These are the institutions that magnify our impact, that model what we believe in, and that amplify our behavior for good or ill.

- 6 As a leader:**
Amplify your voice. Every which way you can. If you lead anything, direct anything, chair anything, supervise anything – one part of what you do has to be about addressing environmental sustainability. Put it on the agenda. Start somewhere – start here, now, the next meeting you attend or chair.

BRIT HAZON:

A Commitment for the Future



Our holidays help us focus at a moment in time, allowing us to think how we want to act for the rest of the year. We focus on atonement and being our best selves around Rosh HaShanah and Yom Kippur, but ideally we should do this year round.

Similarly, on Tu B'Shvat we think about the natural world, and today we are focusing on our relationships with food, the environment, with Israel, and with the wider world. What would it mean to take that focus into our lives for the rest of the year?

How can you help create a healthier and more sustainable world?

Take this opportunity to make a personal commitment for the coming year.

It can relate to personal Jewish practice, food choices, waste reduction, social action and change, connecting to the outdoors, environmental stewardship, or anything else.

Creative Seder Activity!

Write yourself a postcard explaining your commitment, put it in an envelope, seal and address it, and have someone mail it to you around Passover – just to make sure you are still on the right track!

CLOSING BLESSINGS

Birkat HaMazon: Grace After Meals

We are commanded to bless God after we eat. Rabbinic tradition proscribes various versions of a Grace After Meals dependant on what one ate.

There are three traditional texts for Grace After meals: the full *Birkat HaMazon* is recited after a meal with bread (not included below). *Al HaMichya* is recited after eating a meal with grain products, wine, or fruit of the seven species, and would apply to a seder where no bread was eaten. The shortest is *Borei Nefashot*, recited after simpler meals.

Finally, two shorter contemporary blessings, based on ancient texts, are included on the following page.

Al HaMichya

Add in as many color sections as appropriate for what you ate.

ברוך אתה יי אלהינו מלך העולם,

על המצוה על הגפן ועל הפלפלה ועל הפרי העץ ועל פרי העץ ועל פרי הגפן ועל פרי הגפן

ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכול מפריה ולשבוע מטובה. רחם יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך, ועל מזבחך, ועל היכלך. ובנה ירושלים עיר הקדש במהרה בימינו. והעלנו לתוכה ושמחנו בבנינה, ונאכל מפריה ונשבוע מטובה ונברכך עליה בקדשה ובטהרה.

(בשבת) ורצה והחליצנו ביום השבת הזה:

כי אתה יי טוב ומטיב לכל ונודה לך על הארץ

ועל המצוה ועל פרי הגפן ועל פרי הפרות

ברוך אתה יי, על הארץ

ועל המצוה. ועל פרי הגפן. ועל הפרות.

Borei Nefashot

ברוך אתה יי אלהינו מלך העולם, בורא נפשות רבות וחסרונן על כל מה שבראת להחיות בהם נפש כל חי, ברוך חי העולמים. Blessed are you Adonai our G'd, ruler of the universe, creator of many forms of life and their needs, for all that you have created to sustain life in all that lives. Blessed be the one who gives life to the worlds.

Blessed are you Adonai, our G'd, ruler of the universe, for the

nourishment | fruit of the vine | fruit

and for the produce of the field; for a desirable, good, and spacious land that you willed and gave to our ancestors to eat of its fruit and to be satisfied from her goodness.

Have mercy Adonai our G'd on us, on Israel your people, on Jerusalem your city, on Zion the home of your glory, on your altar, and on your Temple. Build Jerusalem the holy city swiftly in our time, bring us back there, rejoining in its rebuilding, eating from its fruit, satisfied by its goodness, and blessing you for her holiness and purity.

Be pleased to refresh us on this Shabbat day.

For you are good and do good for all and we thank you for the land and for the

nourishment | fruit of the vine | fruit

Blessed are you Adonai for the land and for the

nourishment | fruit of the vine | fruit.

Brich Rachamana

ברוך רחמנא מלכא דעלמא ב'rich ra-cha-ma-na mal-ka d'al-ma
מריה דהאי פיתא ma-rei d'hai pita

-Hebrew from Babylonian Talmud, Brachot 40b

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

V'achalta

ואכלת v'a-chal-ta,
ושבעת v'sa-va-ta,
וברכת u-vei-rach-ta

We ate when we were hungry

And now we're satisfied

We thank the Source of Blessing

For all that S/he provides

Hunger is a yearning

In body and soul

Earth Air, Fire, Water

And spirit make us whole

-Hebrew from Deuteronomy 8:10

English by Hanna Tiferet Siegel

Giving and Receiving

We open our hands

From seedtime through Harvest

We're partners with the land

We share in a vision

Of wholeness and release

Where every child is nourished

And we all live in peace

SONGS

Adamah

אדמה ושמים a-da-mah v'sha-ma-yim
חום האש צליל המים chom ha-esh, tzlil ha-ma-yim
אני מרגיש זאת בגופי a-ni mar-gish zot b'gu-fi
ברוחי בנשמתי b'ru-chi b'nish-mati

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

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

Sanctuary

ועשו לי מקדש v'a-su li mik-dash
ושכנתי בתוכם v'sha-chan-ti b'to-cham

O Lord prepare me to be a sanctuary

Pure and holy, tried and true

And with thanksgiving, I'll be a living

sanctuary, for you.

-Hebrew words from Exodus 25:8. Direct translation:

And let them make me a sanctuary, that I may dwell among them.

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

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

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

-As taught to Cara Michelle Silverberg

More songs are available at hazon.org/tubshvat.

THE STATE OF THE FORESTS

Jewish tradition teaches that the forest was our first home.

Forests cover 31% of total land area and are home to 80% of the world's terrestrial biodiversity.

We depend on forests for healing and sustenance.

More than 1.6 billion people around the world depend on forests for their livelihoods.

More than a quarter of modern medicines, worth an estimated \$108 billion a year, originate from tropical forest plants.

If we protect half the global surface, 85% or more of species will survive. We currently protect 10%, which may lead to a loss of 50% of species.

What would the Garden of Eden have been like without trees?

Earth has lost more than half of its trees since humans first learned how to wield the axe and is due to lose another half of the remaining trees by the end of the century.

Deforestation and forest degradation are responsible for around 17.4% of all man-made greenhouse gas emissions.

Deforestation of tropical rainforests could account for the loss of as many as 100 species a day.

"If you believe that you have the ability to destroy, then believe that you have the ability to fix." - Rabbi Nachman of Breslov

By the end of the 19th century, post-industrial revolution France had cleared its forests such that they covered well below 10% of France's land area. Following a series of fatal mudslides, a public reforestation campaign began. Today, forest cover is nearing 30% and forests grow at 30,000 hectares a year.

The Billion Tree Campaign launched by UNEP and the World Agroforestry Centre in 2006 planted more than 2 billion trees in 18 months. As of 2018, over 15 billion trees have been planted, and the campaign has been renamed The Trillion Tree Campaign.

-sourced from the International Union for Conservation of Nature and Half Earth Project



PURCHASING GUIDE

How much food to buy for a seder is a difficult question to answer. It of course depends on the number of people you are hosting, but also on the type of people and type of meal. If you know you have adventurous eaters and the nuts and fruit are the primary food being served, the amounts below are a good guide. However, if you are serving a full meal purchase less of the fruits below.

We assume you may not buy some of each item below, so a good rule of thumb is to estimate about ½ lb fresh fruit, ¼ lb dried fruit and 1/8 lb nuts per person.

Since the fruit and nuts are divided into three types (fully edible, inside only, or outside only) make sure you have a selection of all three.

	20 People	40 People	80 People	Part Eaten
Nuts				
Walnuts	1 lb	2 lb	4 lb	inside
Pecans	1 lb	3 lb	6 lb	inside
Almonds	1 lb	3 lb	6 lb	inside
Fruit from the Seven Species (see page 11)				
Pomegranate	3	6	12	inside
Dates	2 lb	3 lb	6 lb	outside
Olives	2 cans	3 cans	5 cans	outside
Figs	2 lb	3 lb	5 lb	fully
Grapes	3 lb	5 lb	8 lb	fully
Other Fruit				
Tangerines	10 fruits	1 box	2 boxes	inside
Apricots	2 lb	4 lb	8 lb	outside
Pears	5 lb	8 lb	15 lb	outside
Blueberries	2 lb	4 lb	8 lb	fully
Strawberries	3 lb	5 lb	10 lb	fully
Raspberries	1 lb	2 lb	4 lb	fully
Wine (assumes a total of 2 full-sized glasses per person, increase as needed)				
Red wine	4 bottles	8 bottles	15 bottles	
White Wine	4 bottles	8 bottles	15 bottles	

If you are serving a full meal on top of the symbolic foods, we encourage you to try to integrate many of these into your meal. Tu B'Shvat is a great opportunity to showcase a vegan meal with salads, legumes, and grains featuring many of the seven species, nuts, or other fruit. While it is difficult to use seasonal produce in many colder climates, you can use dried or preserved ingredients.

ACTIVITIES

Pickled Vegetables

This method uses lacto-fermentation, an easy, fun, and health-friendly method of food preservation. Participants will take home a jar of their own pickled vegetables, which should begin fermenting in about 3 days.

Supplies and Ingredients

- Knife and cutting board
- Large bowl
- Pint-sized jar per person
- Salt
- Water
- Vegetables
(examples include cabbage, radishes, turnips, beets, carrots, and green beans)
- Pickling spices
(purchased mix or make your own from dill seed, mustard seed, red pepper flakes, coriander, cumin, and black pepper)

Process

If using just cabbage:

- Chop the cabbage
- In a large bowl, massage the cabbage with at least 1 Tbsp of salt until it is very malleable and has started to release juices
- Pack tightly into a jar, such that the juices are covering the cabbage

For other vegetables:

- Chop the vegetables
- Pack them tightly into a jar
- Sprinkle herbs and spices as you go
- Add 1-1½ Tbsp of salt on top
- Pour in water slowly to cover the vegetables
- Cover tightly and shake to mix the salt and spices

Storage and tasting:

- Leave the jar on a counter for 3-7 days
Each day, unscrew the lid partway to "burp" the jars and release the air pressure, then close it
- After a few days taste to test how much the vegetables have pickled
- Once you like the flavor, transfer the jar to the fridge to slow the fermentation process



Microgreen Planting

Microgreens are mini versions of regular vegetables. The shoots are harvested at a young age, before they grow into fully mature plants. They have a wonderful flavor, are richer in nutrition than their larger counterparts, and are easy to grow!

Supplies and Ingredients

- Small potting pots (4")
- Quart-sized Ziploc bags that fit over the pots
- seeds
(we suggest broccoli, radish, or peas)
- Spoons for scooping seeds
- Potting soil
- Optional: popsicle sticks and markers for labeling

Process

- Fill a pot about ¾ full with soil.
- Sprinkle in a spoonful of seeds in each pot. Since each crop grows at a different rate, use only one seed type per pot. Ideally leave at least a seed's width between each seed.
- Sprinkle one spoonful of soil on top of the seeds
- Water the soil enough so it is a little moist, but not soaked. Cover each pot with the Ziploc bag to form a greenhouse.
- Every few days, feel the soil to check if it is moist. If it is dry, add a little water.
- After 1-3 weeks your greens should reach 3-5 inches. Harvest them by cutting at the base.



ABOUT HAZON

The word "hazon" means "vision."

We are the Jewish lab for sustainability. We work to create a more sustainable Jewish community – and a healthier and more sustainable world for all. We do this through immersive multi-day programs like food conferences, retreats, and bike rides; writing, teaching, and advocacy, and in fostering new experiments in Jewish Outdoor, Food, Farming & Environmental Education (JOFEE), across the Jewish world.

Our programs are multi-generational and open to people of all religious backgrounds and none. We are based in New York, Detroit, Denver, Boulder, and at the Isabella Freedman Jewish Retreat Center in the Connecticut Berkshires.



Education

We offer Jewish Outdoor, Food, Farming & Environmental Education (JOFEE), providing thought-leadership and immersive experiences for a spectrum of ages and interests. From institutions and individuals using our wide range of curricula and sourcebooks to kids at our Teva programs weighing their leftovers and young adults living in community and farming with Adamah, Hazon supports learning at the intersection of Jewish life and sustainability.



Action

Hazon participants take action. We compost and pickle. We improve the energy profiles of our Jewish institutions, use our food dollars to support local farms, and meet thousands of our neighbors at Jewish Food Festivals. We raise environmental awareness while riding our bikes. We share sustainable Shabbat meals, create gardens, plant seeds for future generations, build intentional communities in North America, and visit our partners in Israel's environmental sector.



Advocacy

In settings from synagogues to community boards to global climate marches we advocate on local and regional projects like bike lanes and family-owned farms, as well as on national issues like climate change and sustainable agriculture. Hazon provides rabbis with sermon materials, and training and support for meetings with government representatives. Hazon participants speak up to help make the world we all share healthier and more sustainable for everyone.

PROGRAMS & RETREATS

The Hazon Seal of Sustainability

This provides organizations with a road map to advance sustainability-related education, action, and advocacy in the Jewish community. The Hazon Seal targets three areas: sustainable food and animal welfare; renewable energy and facilities; and ecosystems and health.

JOFEE Fellows and JOFEE Leaders Institute

Two flagship programs that pave a leadership pathway for a new generation of Jewish Outdoor, Food, Farming, & Environmental Education professionals.

Isabella Freedman Jewish Retreat Center

Hazon's home in the Connecticut Berkshires hosts thousands of guests of all ages each year. Join for the Jewish holidays, a meditation or yoga retreat, the Hazon Food Conference, or Camp Isabella Freedman – all on 400 beautiful acres of lake, farm, and woodland. Isabella Freedman is also an ideal setting for organizational retreats and simchas.

Adamah

Our flagship farming fellowship, based at Isabella Freedman, is a three-month leadership training program for Jewish adults ages 20-35 that integrates organic agriculture, farm-to-table living, Jewish learning, community building, and spiritual practice. Adamah alumni are fanning out across the American Jewish landscape as educators, rabbis, activists, entrepreneurs – and farmers.

Teva

Teva works to transform Jewish education through experiential learning that fosters Jewish, ecological, and food sustainability. Teva works with day schools, congregations, camps, JCCs, BJE's, youth groups, and other Jewish institutions that cover the spectrum of religious affiliation.

Bike Rides

Thousands of people have participated in our bike rides which often serve as entry points to organized Jewish life for those who are excited about biking, sustainability, the environment, and/or the outdoors.

The Sustainable Israel Tour

Join us for a one-of-a-kind mission highlighting developments in Israel towards sustainable food production, healthy living, and social justice.

Hakhel

Existing community models do not resonate with increasing numbers of people. We are cultivating the emergence of a range of new experiments and developing Jewish Intentional Communities.

Hazon Detroit and Hazon Colorado

In Michigan and Colorado we are bringing all of our ideas and programs together in order to catalyze deeper change within and beyond the Jewish community.

Educational Curricula and Sourcebooks

We have developed a diverse library of curricula and sourcebooks that can be used in the classroom, at home, or as part of experiential programs. Visit shop.hazon.org to browse the collection.

Learn more at hazon.org





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