

# 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 explore?
- Are you serving a full meal, or just focusing on the symbolic foods?
- What special food or other supplies do you need?

There are many resources throughout this haggadah that will help you to prepare!

## 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, you can focus on the texts from Jewish tradition or the scientific components interspersed throughout the seder – or do a combination of both. Don't worry, you can have a seder full of good wine, fresh fruit, and thoughtful discussion without focusing on the mystical 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 it is edible (just the inside, just the outside, or fully edible). A guide with quantity suggestions can be found on page 39.

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 26).*

# THE SECOND CUP

"We do not have the luxury of living in our time. We cannot go about our lives as if they were only ours. In a way that was not true for our ancestors, the lives we live will create a future that cannot be undone."

*Jonathan Safran Foer, We Are the Weather (pg. 68)*

## Yetzirah ~ Human Creation

*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.

## Climate Dangers and Current Deforestation

Since the Industrial Revolution we have seen the rise of some of humanity's most creative inventions. We have cured diseases, learned to feed millions of people, and dominated the globe with methods of transportation that encourage our wildest imaginations and stock our supermarket shelves with exactly what we want 365 days a year. We now live more comfortably than humans have ever lived before.

But with this comfort comes a cost we do not calculate in our 2-day shipping. Each product, food, or garment purchased tells a remarkable story of globalization, and 9 times out of 10 that story is one of destruction and exploitation. Each year we see millions of acres of forest clear-cut or set on fire to make way for cattle grazing, palm oil production, or other agricultural demand. Not only does this result in a loss of up to 80% of the biodiversity and unique species in these areas, but forests are also one of our greatest carbon sequestration tools.

### 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!



## Intention for the Second Cup:

In what ways are you like a tree?  
What are your leaves like?  
Your roots?  
Where do you sit?  
Who do you sit with?

As we bless this next glass, may we be reminded of our symbiotic relationship with nature, and how Jewish tradition compels each of us as humans to play our unique role in stewarding the Earth, to keep it safe and sacred.

## The Blessing Over the Second Cup

We each fill our cup with a mix of white and red wine and say the blessing together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בּוֹרֵא פְּרֵי הַגֶּפֶן. Blessed are you Adonai, our G'd, 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  
בּוֹרֵא פְּרֵי הַיַּעַץ. Blessed are you Adonai, our G'd, 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 G'd, 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'mitzvotav 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 G'd, 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.**

## The Tradition

It is not just 21st century sensibilities that prompt us to look at our place in the world - Jewish tradition has been doing that for millenia. The follow passages are two such examples from ancient midrashic collections (dating potentially as far back as the 5th century, and often drawing from older material).

### Our Place in the World

בשעה שברא הקדוש ברוך הוא את אדם הראשון, נטלו והחזירו על כל אילני גן עדן, ואמר לו, ראה מעשי כמה נאים ומשבחין הן, וכל מה שבראתי בשבילך בראתי, הן דעתך שלא תקלקל ותחריב את עולמי, שאם קלקלת אין מי שיתקן אחריך.

When the Blessed Holy One created the first human, *adam*, God took and led them around all the trees of the Garden of Eden and said: "Look at My works, how beautiful and praiseworthy they are! And all that I have created, it was for you that I created it. Pay attention that you do not corrupt and destroy My world: if you corrupt it, there is no one to repair it after you."

-*Kohelet Rabbah*, 7:13:1

תני רבי שמעון בר יוחאי, משל לבני אדם שהיו יושבין בספינה, נטל אחד מהן מקדח והתחיל קודח תחתיו, אמרו לו חבריו מה אתה יושב ועושה, אמר להם מה אכפת לכם לא תחתני אני קודח, אמרו לו שהמים עולין ומציפין עלינו את הספינה, כך אמר איוב (איוב יט, ד): ואף אמנם שגיתי אתי תלין משוגגתי, אמרו לו חבריו (איוב לד, לו): כי יסיף על חטאתו פשעו בינינו ישפוק, אתה מספיק בינינו את עונותיך.

Rabbi Shimon bar Yochai (2nd century sage from the Mishnah) taught a parable: People were on a ship. One of them took a drill and started drilling underneath him. The others said to him: 'What are you doing?!' He replied: What do you care. Is this not underneath my area that I am drilling? They said to him: But the water will rise and flood us all on this ship. [The driller replied,] this is as Job said: 'If indeed I have erred, my error remains with me (Job 19:4)'. His friends said to him: 'He adds transgression to his sin; he extends it among us (Job 34:37)'. [The people on the ship said]: You extend your sins among us.

-*Vayikra Rabbah* 4:6

## Four Questions

**What do the Jewish texts in this section say about the human capacity for destruction?**

**What happens when unbounded human creation leads to climate destruction?**

**What is your relationship to industrial meat and dairy? Did you know its connection to deforestation?**

The climate we're living with is the result of choices made by those before us and the future climate others will live with is the result of choices made today. How does it impact our motivation to act to know that, when it comes to climate, our choices extend beyond ourselves?

## The Science

We are well aware of our ability to help preserve trees through reducing our use of tree products, recycling paper, and purchasing products made from recycled content. However, fewer are aware of the connection between our food choices and saving trees.

### Deforestation

Farming, grazing of livestock, mining, and drilling combined account for more than half of all deforestation.\*

There is a direct link between beef consumption, deforestation, and climate change. Cutting trees both adds carbon dioxide to the air and removes the ability of those trees to absorb existing and future carbon dioxide. What's driving the expansion of South American deforestation is the beef export market, where demand has increased by 25% since 2010. While not the lead importer, the U.S. still imported \$295 million in beef from Brazil last year.\*\*

We can take action today that tells future generations that we saw the looming threat and chose the side of life, beauty, and creation. Tu B'Shvat is a time to look at creation for wisdom and lessons in resilience. The trees have felt climate change from their parched roots and scarred bodies. They have been suffocated by contaminated air and cut down for their illustrious beauty. Though billions of trees have been cut down, forestry ecosystems still stand, taking in the carbon dioxide that wreaks havoc on the Earth and gifting us humans with oxygen.



\*<https://www.nationalgeographic.com/environment/global-warming/deforestation/>

\*\* <https://www.washingtonpost.com/business/2019/08/27/how-beef-demand-is-accelerating-amazon-deforestation-climate-peril/>

## Environmental Teshuva / Action

While supply chain transparency and "deforestation-free" certification efforts are in the works, there are currently no reliable standards available to help you make tree-friendly choices when you make your food choices. So a sure way to ensure your eating habits are contributing less to deforestation, and hence to climate change, is to reduce or even eliminate your beef consumption. Remember, it's not all or nothing.

"The important measurement is not the distance from unattainable perfection, but from unforgivable inaction."

*Jonathan Safran Foer, We Are the Weather, pg. 153*

Let us all honor the gifts that trees offer to our world.

Let us muster the strength to acknowledge what small part we might play in deforestation, whether it be through the consumption of industrial meat, dairy, or mass produced cash crops.

Let us be reminded that the food we eat and climate change are correlated.

## Shirat Ha'asavim / Song of the Grasses

דַּע לְךָ שְׂכֵל רוּעָה וְרוּעָה יֵישׁ לוֹ נִגּוֹן מִיּוֹחַד מְשֻׁלוֹ.	<i>Da l'kha she-kol ro-eh v'ro-eh yeish lo ni-gun m'yu-chad mi-she-lo.</i>	Know that each and every shepherd has his own tune
דַּע לְךָ שְׂכֵל עֵשֶׂב וְעֵשֶׂב יֵישׁ לוֹ שִׁירָה מִיּוֹחַדֶּת מְשֻׁלוֹ.	<i>Da l'kha she-kol eisev v'eisev yeish lo shi-rah m'yu-che-det mi-she-lo.</i>	Know that each and every grass has its own song
וּמְשִׁירַת הָעֵשָׂבִים נִעְשָׂה נִגּוֹן שֶׁל רוּעָה.	<i>U-mi-shi-rat ha-a-sa-vim na-a-seh ni-gun shel ro-eh.</i>	And from the song of the grasses the tune of the shepherd is made
כַּמָּה יָפֵה, כַּמָּה יָפֵה וְנָאֵה כְּשֹׁמְעֵים הַשִּׁירָה שְׁלֵהֶם.	<i>Ka-ma ya-feh, ka-ma ya-feh v'na-eh k'she-shom-im ha-shi-rah she-la-hem.</i>	How beautiful, how beautiful and pleasant to hear their song
טוֹב מְאֹד לְהִתְפַּלֵּל בֵּינֵיהֶם וּבְשִׂמְחָה לְעַבְדֹת אֵת ה'.	<i>Tov me-od l'hit-pa-leil bei-nei-hem u-v'sim-chah la-a-vod et Ha-shem.</i>	It's very good to pray among them and in joy to serve Hashem
וּמְשִׁירַת הָעֵשָׂבִים מִתְמַלֵּא הַלֵּב וּמִשְׁתַּקֵּק.	<i>U-mi-shi-rat ha-a-sa-vim mit-ma-lei ha-leiv u-mi-shto-keik.</i>	And from the song of the grasses the heart is filled and yearns
וּכְשֶׁהֵלֵב מִן הַשִּׁירָה מִתְמַלֵּא וּמִשְׁתַּקֵּק אֶל אֶרֶץ יִשְׂרָאֵל.	<i>U-kh'she-ha-leiv, min ha-shir-ah mit-ma-lei u-mish-to-keik el e-retz yis-ra-el.</i>	And when the the heart is filled by the song and yearns for the Land of Israel,
אוֹר גָּדוֹל אֲזַי נִמְשָׁךְ וְהוֹלֵךְ מִקְדוּשָׁתָהּ שֶׁל הָאָרֶץ עָלֵינוּ.	<i>Or ga-dol a-zai nim-shakh v'ho-leikh mi-k' du-sha-tah shel ha-aretz a-lav.</i>	a great light is drawn forth and goes from the land's holiness unto it.
וּמְשִׁירַת הָעֵשָׂבִים נִעְשָׂה נִגּוֹן שֶׁל הַלֵּב.	<i>U-mi-shi-rat ha-a-sa-vim na-a-seh ni-gun shel ha-leiv.</i>	And from the song of the grasses the tune of the heart is made.

-Naomi Shemer, based on a text by Rav Nachman of Bratzlav

## Hashkediya Porachat / The Almonds are Blooming

הַשְּׂקֵדִיָּה פּוֹרַחַת, וְשֶׁמֶשׁ פֹּזֵזֵר וְזוֹרַחַת.	<i>Ha-sh'kei-di-ya po-ra-chat v'she-mesh paz zo-ra-chat</i>	The almond tree is blooming, and the golden sun is shining.
צִפְרִים מְרִאשׁ כָּל גַּג מִבְּשֻׁרוֹת אֶת בּוֹא הַחַג:	<i>tzi-po-rim mei-rosh kol gag m'va-s'rot et bo heh-chag</i>	Birds atop every roof bless the arri-vage of the holiday.
טִיּוֹ בְּשִׁבְטֵי הַגִּיעֵ (x2) חַג הָאֵילָנוֹת!	<i>Tu bi-shvat hi-gi-ah chag ha-ilanot</i>	Tu B'Shvat has arrived, the holiday of the trees!

More songs are available at [hazon.org/tubshvat](http://hazon.org/tubshvat).

## When I Rise

And when I rise, let me rise  
Like a bird, joyfully.  
And when I fall, let me fall,  
Like a leaf, gracefully, without regret.

And when I stand, let me stand,  
Like a tree, strong and tall.  
And when I lie, let me lie,  
Like a lake, peacefully, calm and still.

And when I work, let me work,  
Like a bee, wholeheartedly.  
And when I play, let me play,  
Like a breeze, fresh and cool, light and clear.

- Based on a poem by Wendell Berry



## Meditation and Spiritual Grounding:

But if you turn away,  
chop the world into parts  
and choose parts to worship –  
gods of race or of nation,  
gods of wealth and of power,  
gods of greed and addiction;

If you Do and you Make,  
and Produce without pausing;  
If you Do without Being –

Then the rain will not fall,  
or will turn to sharp acid;  
The rivers won't run,  
or flood homes and cities;  
The heavens themselves  
will take arms against you:  
the ozone will fail you,  
the oil that you burn  
will scorch your whole planet  
and from the good earth  
that the Breath of Life gives you,  
you will vanish;  
yes, perish.

So on the edge of your Self  
take care to weave fringes,  
threads of connection.  
So you end not with sharpness,  
A fence or a wall,  
But with sacred mixing  
of cloth and of air;  
A fringe that is fuzzy,  
part yours and part God's:  
They bind us together,  
Make One from our one-ness.

Good fringes/ good neighbors.  
Deep mirrors/ true seeing.  
Time loving/ right action.  
The Infinite/ One.

-Rabbi Arthur Waskow, October 2, 2003

# 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.

