

The Trees' Birthday



© Compiled by Jeff Sokolow
from other Tu B'Shvat Haggadah
minor additions & cover taken from Shalom Adamah's Haggadah
Closing Prayer by Rabbi Stephen Weiss

A Celebration of Nature

INTRODUCTION

Tu Bishvat, the New Year for the Trees, has a long and varied background dating back to Talmudic times. It is one of the four "new years" of the Jewish calendar - the others are Rosh Hashanah in Tishrei, springtime in Nisan, and the new year for animal tithing in Elul. Tu Bishvat was the anniversary for deciding when the trees in Israel were mature enough for their fruit to be harvested. The fifteenth of Shvat was also the new year for the annual tithe on trees. It was the date designated, following debate in the Talmud, because by then early winter rains were mostly over, the sap in the trees had risen, and the period of budding was just beginning.

After the exile of the Jews from Israel, Tu Bishvat also became a day on which to commemorate our connection to Eretz Yisrael. During much of Jewish history, the only observance of this day was the practice of eating fruit associated with the land of Israel. A tradition based on Deuteronomy 8:8 holds that there are five fruits and two grains associated with it as "a land of wheat and barley, of vines, figs and pomegranates, a land of olive trees and [date] honey." Almonds were also given a prominent place in Tu Bishvat meals since the almond trees were believed to be the first of all the trees in Israel to blossom. Though not mentioned in the verse from Deuteronomy, bokser - carob or St. John's bread - was the most popular fruit to use, since it could survive the long trip from Israel to Jewish communities in Europe and North Africa.

The medieval mystical Kabbalists carried Tu Bishvat a step further. For them, trees were a symbol of humans, as it says: "For a human is like a tree of the field" (Deut. 20:19). In line with their general concern with Tikun Olam - spiritually repairing the world - the kabbalists regarded eating a variety of fruits on Tu Bishvat as a way of improving our spiritual selves. They believed that the ritual consumption of the fruits and nuts, if done with the proper intention (kavanah), would cause the sparks of holy light hidden in the fruit to be liberated from their shells and rise up the heavenly ladder to return to their divine source, thereby contributing to the renewal of life for the coming year. The Torah is referred to as a "tree of life to them that hold fast to it." The kabbalists pictured their philosophical construct of the Sephirot - the ten mystical emanations of the divinity - in the form of a heavenly tree, or ladder. For the kabbalists, trees were symbolic also of the tree - the Tree of Life, which carries divine goodness and blessing into the world. To encourage this flow and effect Tikun Olam, the kabbalists of Safed (16th century) created a Tu Bishvat seder loosely modeled after the Pesakh seder.

In the twentieth century, with the growth of Zionism and the founding of the State of Israel, the association of Tu Bishvat with the land of Israel has gained even more significance. In Israel, the day is celebrated with elaborate tree-planting ceremonies. In the Diaspora, we give money to the Jewish National Fund for tree planting in Israel. It is also customary to collect money for Ma'ot Peirot - tzedakah for those in need.

Tu Bishvat fits into the cycle of holidays as a celebration of renewal. Rosh HaShanah celebrates the creation of the world. Shabbat is a remembrance of God's work of creation. In the siddur, we praise God for renewing the work of creation daily. Tu Bishvat is the celebration of the renewal of trees and of all nature. Other themes to recall throughout tonight's seder include joy and thankfulness for the beauty and fruit of the trees which God has created, sustained, and renewed. Torah, our "Tree of Life", our responsibility to care for God's world of which we are the custodians, and our responsibility for sharing the fruits of the earth.

Tu Bishvat is a festival full of wonder, joy, acknowledgment and thankfulness as we anticipate the renewal of ourselves and the natural world.

TEHILLIM - PSALMS OF ASCENT

On Tu Bishvat it is traditional to read from the fifteen Psalms of Ascent (Shirei Hama'alot) which include psalms 120-134. These were recited as the Levites ascended the fifteen steps to the Temple. The fifteen Psalms also remind us of the date of the festival - the fifteenth of Shvat - Tu Bishvat.

Esa einai el hecharim
Mei'ayin yavo ezri. (2x)
Ezri mei'im Ha-shem
Oseh shamayim va-aretz. (2x)

אָשָׂא עֵינַי אֶל הַהָרִים
מֵאֵינן יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם ה'
עוֹשֵׂה שָׁמַיִם וָאָרֶץ.

I lift my eyes up unto the mountain,
From where, from where my help comes. (2x)
My help comes from Ha Shem,
The Creator of heaven and the earth. (2x)

(Psalm 121)

Hinei ma tov uma na'im
Shevet achim gam yachad.
Hinei ma tov uma na'im
Shevet ach yot gam yachad.

הִנֵּה מִה־טוֹב וּמִה־נְעִים
שֵׁבֶת אָחִים גַּם יוֹד.

Behold, how good and pleasant it is
When brothers/sisters dwell together in unity.

(Psalm 133)

YEVARECHECHA (Psalm 128)

Yevarechecha hashem metzion)
Ureh betuv Yerushalayim) 2
Yevarechecha hashem metzion
Kol yemei yemei chayecha.
Ureh banim levanecha) 2
Shalom al Yisrael)

יְבָרְכֶךָ ה' עַם מְצִיּוֹן וְרָאָה כְּטוֹב יְרוּשָׁלַיִם
יְבָרְכֶךָ ה' מְצִיּוֹן כִּי יֵשֵׁי חַיִּיהֶּנּוּ;
וְרָאָה בָנִים לְכַנְיָהּ, יָלֹדָם עַל יִשְׂרָאֵל) 2x

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עוֹשֵׂה מַעֲשֵׂה בְּרָאשִׁית.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, o-seh ma-a-sei ve-rei-shit.
We praise You, Adonai our God, Creator of the universe, who continually
does the work of creation.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁכֶּכָּה לֹו בְּעוֹלָמוֹ.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, she-ka-cha lo be-o-la mo.
We praise You, Adonai our God, Ruler of the universe, whose world is filled with
beauty.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹא חָסַר בְּעוֹלָמוֹ דָּבָר, וּבְרָא בּוֹ
בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם בְּנֵי אָדָם.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, she-lo chi-sar ba-o-lam da-
var, u-va-ra vo be-ri-ot to-vot ve-i-la-not to-vim le-ha-not ba-hem be-nei a-dam.
We praise You, Adonai our God, Creator of the universe. Your world lacks
nothing needful; You have fashioned goodly creatures and lovely trees that
enchant the heart.

EILI, EILI

Eili eili, shelo yigameir l'olam
Hachol vehayam, rish-rush
shel hamayim
Berak, hashamayim, tefilat
ha'adam.

אֵלֵי, אֵלֵי, שֶׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם, רִישׁ רִישׁ שֶׁל הַמַּיִם,
בְּרַק הַשָּׁמַיִם, הַתְפִּילָה הָאָדָם.

STRUCTURE OF THE SEDER

The Tu Bishvat seder, like the Passover seder, follows a specific order. The seder is divided into four parts, representing the four worlds of the mystics, each with its own characteristics and symbols. As in the Passover seder, we drink four cups of wine, each cup here changing color to correspond to the changing seasons. Unique to the Tu Bishvat seder is the ritual consumption of fifteen types of fruits, separated into three categories corresponding to three of the four worlds.

According to kabbalah, there are four worlds or levels of creation: Assiyah (action - our world of physical reality), Yetzirah (formation), Beriah (creation), and Atzilut (emanation). The following chart depicts these "worlds" with their associated fruits to be eaten and special tints of wine.

<u>Worlds</u>	<u>Element</u>	<u>Character</u>	<u>Direction</u>	<u>Season</u>	<u>Fruit</u>	<u>Wine</u>
Assiyah	Earth	Physical	West	Winter	<u>Hard Outer-Soft Inner</u> pomegranate, walnut, coconut, pineapple, pine nuts, pistachios, etrog, almonds, pecan, chestnuts	White
Yetzirah	Water	Emotional	South	Spring	<u>Soft Outer- Hard Inner</u> Olive, avocado, cherry, peach, date, plums, loquats, persimmons, apricots, jujubes	White with red
B'riyah	Air	Cerebral	East	Summer	<u>Soft throughout</u> strawberry, fig, apples, raisins, grapes, carob, pears, quince, mango, berries	Red with white
Atzilut	Fire	Spiritual	North	Autumn	Essence	Red

The symbolism, in brief, is as follows: Those parts that can be eaten represent holiness; the inedible parts - that is, the pits - represent the impure; and the shells serve as protection for the fragile holiness inside. We will be eating at least five of the ten fruits in each grouping in the course of drinking four cups of wine. The fruits are accompanied by verses and song from the Tanakh, Talmud and Midrash.

ORDER OF THE SEDER

1. Tehillim - Psalms of Ascent
2. Olam Ha'Assiyah World of Action 1st cup of wine
3. Olam HaYetzirah World of Formation 2nd cup of wine
4. Olam HaBeriah World of Creation 3rd cup of wine
5. Olam HaAtzilut World of Emanation 4th cup of wine

THE FIRST WORLD: OLAM HA'ASSIYAH

Kol ha-olam kulo
gesher tzar m'od
V'ha-ikar lo l'fached klal.

כל-העולם כולו גשר צר מאד
והעקר לא לפחד כלל.

The entire world is a narrow bridge
But the main thing is not to fear.

Assiyah - the first world, is the world of action. It is the world in which we assemble and shape artifacts without changing the form of God's raw material. It is the physical world represented by earth and the season of Winter. In the world of Assiyah, we drink white wine and eat fruits with hard outer shells and soft insides.

Earth
is the rhythm
of our feet on
the Mountain. In this
world we bless the physical:
our bodies, lands,
and homes. It is our
connection to the Earth
which inspires
Action.

The white wine symbolizes the sleep that descends upon nature when the sun's rays begin to weaken. In winter the earth is sometimes barren, covered with snow. In winter we layer ourselves in clothing, blanketing ourselves from the cold just as the earth covered in snow is insulated. The fruit also symbolizes the winter season with its protected outside. Removing the hard shells exposes a fleshy vulnerable inside. The shell which conceals also protects. In the world of work, of everyday activity, the spiritual requires protection and nurturing. Special effort is necessary to protect it from indifference, from being forgotten, from unkind influences.

First course: choose five from the following: pomegranates, walnuts, almonds, coconuts, pine nuts, pistachios, chestnuts, hazlenuts, brazil nuts or pecans.

KAVANAH:

May it be your will, Hashem our God, that by virtue of our blessing and eating these fruits we shall enjoy the hidden heavenly roots from which they draw the divine flow of fruiting and blessing. Once again, abundantly fill them with Your glorious flow, nourish and ripen them for an entire year of blessing, good life, and peace. Amen.

B'RACHOT/BLESSINGS:

As we eat the fruit of Assiyah, the physical world of action, may we be blessed with the courage to reveal ourselves, to be vulnerable and to grow.

ברוך אתה יי אלקינו קלך העולם. בורא פרי קעץ.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, bo-rei pe-ri ha-eitz.
We praise you You, Adonai our God, Ruler of the universe, who creates
the fruit of the tree.

ברוך אתה יי אלקינו קלך העולם. שטתקי וקקט והגיע לזמן הזה.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, she-he-che-ya-nu,
ve-ki-ye-ma-nu ve-hi-gi-a-nu la-ze-man ha-zeh.

We praise You, Adonai our God, Ruler of the universe, for giving us life,
for sustaining us, and for enabling us to reach this season.

As we drink the first cup of wine, a white wine, May we feel through the winter the rebirth of nature and the warmth of the sun.

ברוך אתה יי אלקינו קלך העולם. בורא פרי הגפן.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-olam, bo-rei pe-ri ha-ga-fen.
We praise you, Adonai our God, Ruler of the universe, who creates the fruit

Almonds and other nuts

The almond tree (Sh'keidiyah) has special significance for Tu Bishvat. It is the first of the fruit trees to blossom each year in Israel. The word for almond in Hebrew also means to "watch". It is the subject of one of Jeremiah's prophecies: "The word of the Lord came to me, 'What do you see, Jeremiah?' I replied 'I see a branch of an almond (shakeid) tree. The Lord said to me 'You have seen right, for I am watchful (shokeid) to bring my word to pass" (Jer. 1:11)

I said to the almond tree, "Sister, speak to me of God," and the almond tree blossomed.

(Attributed to N. Kazantzakis)



Hashkeidiya

השקדיה פורחת
לשמש קו זורחת.
צפרים מראש קל נג
מכשרות את בא הקג.
טו בשכט הגיע חג האלנות (2x)
Ha-she-kel-di-ya po-ra-chat,
ve-she-mesh paz zo-ra-chat.
Tsi-po-rim meh-rash kol gag.
me-va-se-rot et bo he-chag.
Tu Bi-Shevat hi-gi-a, chag ha-ta-not. (2x)

The almond tree is blooming
'neath the golden sun.
Birds sing from every roof
telling us the time has come.
Tu BiShevat has come, the holiday of trees.

Story: Israel and Walnuts
Rabbi Tarfon likened the people of Israel to a pile of walnuts. If one walnut is removed, each and every walnut in the pile will be shaken.

When a single Jew is in trouble, every other Jew is shaken and affected.
(Avot De'Rabbi Natan 18.1)

Always a Jew

Why is Israel likened to a nut? The walnut cannot smuggle itself through customs but rattles and is caught. A Jew cannot walk undetected, but wherever he goes, even if he denies it, he is identified as a Jew.
(Song of Songs Rabbah 6:11)

Israel, the Branch and the Tree

An Israelite in her relationship to the synagogue may be likened to a branch growing on a tree. As long as the branch is still attached to the tree, there is hope it may renew its vigor no matter how withered it has become; but, once the living branch falls away all hope is lost.
(Attributed to Or Yeshaim)

Tzedaka

There are three types of nuts. There are nuts that can be cracked by hand; there are nuts that you have to strike in order to crack them; and there are nuts that are impossible to crack. In the same way, there are Jews who give tzedaka willingly, Jews who will give if you press them, and Jews who will not give even when

Pomegranates - Rimonim

In the Song of Songs (Shir haShirim) we read: "And the pomegranates were in flower." The Rabbis comment: "These are the children who are busy learning the Torah; they sit in rows like pomegranate seeds."

El Ginal Egoz

אל גנת אגוז יבדתי.
לראות באבי הנחל.
לראות הפקחה הגפן.
הנצו הרמונים.

El gi-nat e-goz ya-ra-de-til,
li-af be-tel ha-na-chal,
li-af ha-po-re-cha ha-ge-fen,
he-ne-tzu ha-ti-mo-nim.

I went down to the nut garden,
to see the young plants
growing by the stream,
to see if the vine has blossomed,
if the pomegranate has bloomed.
(Song of Songs 4:11)

The pomegranate is said to have 613 kernels to correspond to the 613 Mitzvot. If one sees small pomegranates in a dream, her business will be fruitful like a pomegranate. If she sees large ones, her business will increase like a pomegranate. If they are split open and she is a scholar she will learn more Torah, as it says, "I would let you drink of the spiced wine of my pomegranate juice. (Shir HaShirim 8:2) The Talmud claims that even the emptiest of Jews is as full of Mitzvot as the pomegranate is of kernels. (Berachot)

ET DODIM

Et dodim kala
Boi l'gani
Parcha hagefen
Henetsu rimonim.

This is the time for love, my bride, come unto my garden. The grapevine's in flower and the pomegranates budding.

עת דודים כלה
בואי לגני
פרחה הגפן
הנצו רימונים.

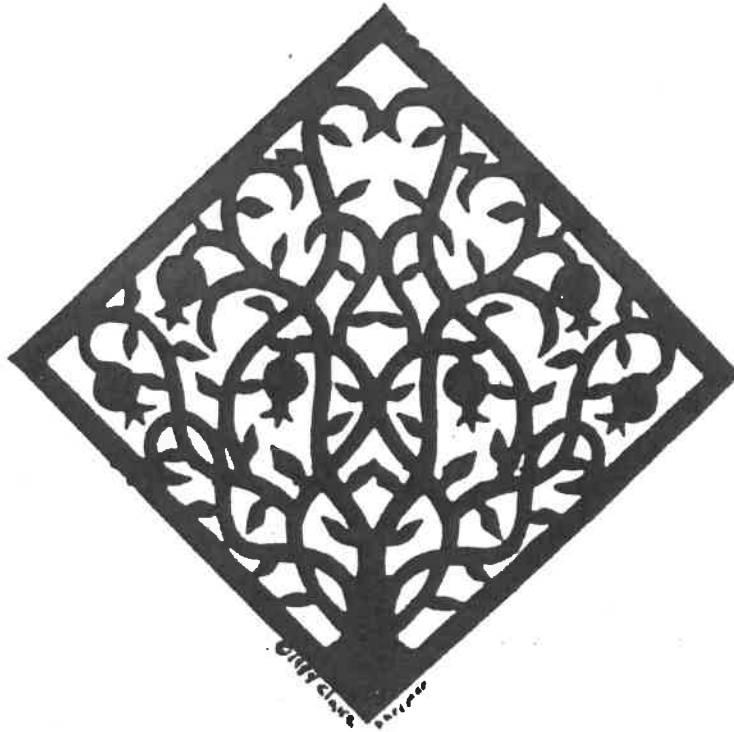
Children are the crowns of the Torah, adorning it just as silver rimonim, pomegranates, adorn the top of the Torah Scroll.
(Song of Songs Rabbah 6:11)

Etrog (Oranges may be substituted)

The etrog is unique. The blossom (Pitam) end does not fall off after pollination as with other fruit. For this reason the etrog became a symbol of fertility. It is customary to preserve it with cloves and save it from Sukkot until Tu Bishvat or make preserves of it after Sukkot to be eaten on Tu Bishvat.

"What is this fruit of the tree of loveliness that its fruit is beauty and itself is beauty? It is the etrog. Could it not be the pomegranate? No, for though its fruit be lovely, not so the tree. Could it be the carob? No, for though the tree be lovely, not so the fruit. But where the fruit and tree alike are beauty - that is the etrog alone. (Jerusalem Talmud).

Just as the etrog provides both nourishment and fragrance, so in Israel there are people who provide both wisdom and perform good deeds. (Vayikra Rabba 30.12)



Environmental Conduct In the World of Assiyah - Action

"When you besiege a city many days to bring it into your power by making war against it, you shalt not destroy the trees thereof by swinging an axe against them; from them you may eat but you may not destroy them; for is the tree of the field a person that it should be besieged of you?"
Deuteronomy 20:19-20

This prohibition serves as the foundation for an important principle of Jewish law: **THE NEEDLESS DESTRUCTION OF ANYTHING IS WRONG.**

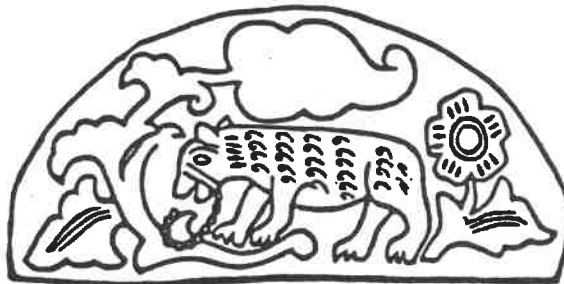
"This text becomes the most comprehensive warning to human beings not to misuse the position which G-d has given them as masters of the world and its matter by capricious, passionate or merely thoughtless wasteful destruction of anything on earth. Only for wise use has G-d laid the world at our feet..." -S R Hirsh, 19th century

The human capacity to destroy is tremendous, so we must be very careful in all of our actions. The Jewish tradition provides us with a second principle, *Yishuv Ha'aretz*, the sculling of the land, or in modern terms, sustainable development. This requires careful planning and consideration in the building of our social life, so that we may achieve a just, productive, healthy and sustainable society.

ESSENTIALLY, EVERY TIME WE ACT WE SHOULD CONSIDER THE CONSEQUENCES FOR ALL BEINGS AND THINGS.

Acts prohibited by Jewish law:

Needless destruction
Air pollution
Irresponsible sewage disposal
Hunting for sport
The destruction of species
Causing pain to animals



God led Adam through the Garden of Eden and said, "Take heed not to corrupt and destroy my world which I have created. For if you corrupt it, there is no one to make it right after you." (Ecclesiastes Rabbah 7.13)

Originally, God created each tree so that it could yield many different kinds of fruit. Then Cain killed his brother Abel and the trees went into mourning. They refused to yield their fruit because of their grief over Abel. Did not God say that the voice of Abel's blood cries out from the ground and that the earth will no longer yield its full strength? From then on, each tree would yield just one kind of fruit. Only in the world to come will they return to their full fruitfulness. (Based on Midrash Tanchuma, Buber edition)

When a fruit tree is cut down, its voice goes from one end of the world to the other. (Pirke DeRabbi Eliezer 34)

THE SECOND WORLD - OLAM HA'YETZIRAH

Joyfully shall you draw upon
The fountains of deliverance.

Ush-avtem mayim b'sason
Mima-aynei ha-y'shua.

ושאַבְתֶּם מִים בְּשִׁשׁוֹן
מִמַּעַיְנֵי הַיְשׁוּעָה.

Yetzirah, the second world, the most vulnerable, is the world of Formation. It is the world in which we cause a transformation of raw materials, such as making bricks from clay. We acknowledge God as creator not only of the physical world but also of our ability to be creative, our capacity to feel, speak, and sing. It is the emotional world represented by water and the season of Spring. In the world of Yetzirah, we drink white wine with a dash of red and eat fruits with soft outsides and hard inner cores.

The white wine with a dash of red symbolizes the gradual deepening in color which parallels the reawakening of colors in nature as the sun brings them back to life. In spring the sun's rays begin to thaw the frozen earth and the first flowers appear on the hillsides. In the full warmth of spring we go outdoors to be with nature. No longer coating ourselves in protective attire, we expose our soft bodies to the sun. Now it is the flesh which encases and protects.

Choose at least five from among the following fruits: olives, dates, cherries, hackberries, jujubes, persimmons, apricots, peaches, loquats and plums.

As we eat the fruit of Yetzirah, the emotional world of Formation, may our hearts be open to the feelings and needs of ourselves and others allowing the warmth of our care through the world.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַעֵץ.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, bo-rei pe-ri ha-cits.

We praise you You, Adonai our God, Ruler of the universe, who creates
the fruit of the tree.

As we drink the second cup of wine, white with a dash of red, may we, like the flowers, blossom into our full potential.

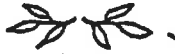
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-olam, bo-rei pe-ri ha-ga-fen.

We praise you, Adonai our God, Ruler of the universe, who creates the fruit
of the vine.

Olives - Zeitim

The olive tree is a sign of hope that life can be restored. When the great flood began to subside, Noah sent out a dove. "The dove came back to him toward evening, and there in its bill was a leaf it had picked from an olive tree." (Genesis 8:11)



Hope for Israel

The prophet Hosea taught that the olive tree is a sign of future hope about Israel. God promises:

*"Its boughs shall spread out far,
Its beauty shall be like the olive tree's,
Its fragrance like that of Lebanon."
(Hosea 14:7)*

Israel Not Lost

Rabbi Joshua ben Levi said, "Why is Israel likened to an olive tree? To tell you that just as the olive tree does not lose its leaves either in summer or in winter, so Israel shall never be lost either in this world or in the world to come."
(Menachot 53b)

Arsei Zeitim

עצי זיתים עומרים.
A-tsei zei-tim om-dim.
Olive trees are standing.

Date - Tamar

The date palm abounds in blessing, for every part of it can be used, every part is needed. Its dates are for eating, its branches are for blessing on Sukkot; its fronds are for thatching; its fibers are for ropes; its webbing for sieves; its thick trunks for building.

When Moses heard that the spies had returned, the spies were requested to give their report. They said, "We came unto the land to which you sent us, and surely it flows with milk and honey." This was not an exaggeration for honey flowed from the date palm trees under which the goats grazed, out of whose udders poured milk, so that both milk and honey moistened the ground. (Sotah 35a)

ERETZ ZAVAT CHALAV

ארץ זבת חלב ודבש.

Eretz zavat chalav ud'vash

A land flowing with milk and honey.

TZADIK KATAMAR

Tzadik katamar yifrach yifrach)
Tzadik katamar yifrach) 2
Ke'erez bal'vanon yisgeh) 2
Ke'erez bal'vanon yisgeh yisgeh) 2

צדיק כפחזר יפרח)
2x (צדיק כפחזר יפרח)

כפרו בלבנון ישגה)
2x (כפרו בלבנון ישגה יקנה)

The righteous shall flourish like the palm tree; they will grow like a cedar in Lebanon.



The Formation of Environmental Ethics

Again, a tree serves as a metaphor- the tree of Knowledge of Good and Bad. It is through our interaction with this tree that we come to be aware of the implications of our actions- of the positivity and negativity of our acts irrespective of the benefit to us. We must form principles on which to base our actions-ethics of behavior. How can we structure our lives to create the greatest harmony between people, between people and the environment, and between people and the Creator of all?

The Jewish tradition teaches us that our relations with all things in the world of action can lead us to higher spiritual levels. We realize wasting, pollution, and not actively caring for the environment lead to very ill consequences. By internalizing and acting on the Jewish values of chesed (caring), tzedakah (righteousness), rachamim (compassion), and kavanah (proper intention) we can create and sustain a world in harmony with Being. Through action, and also through study of Torah- which is likened to water-we can enter the World of Formation.

THE THIRD WORLD - OLAM HaB'RIYAH

EREV SHEL SHOSHANIM

Erev shel shoshanim
Netzei na el habustan
Mor b'samim ul-vona
L'ragleich miflan.

ערב של שושנים
נצא נא אל הבסטן
מר בשמים ולבונה
לרגלך מפתן.

An evening (fragrant) with roses
Pray let us go out to the fruit garden
Spices and frankincense
As a threshold for your feet.

Laila yored l'at
V'ruach shushan nushva
Hava elchash lach shir balat
Zemer shel ahava.

לילה יורד לאט
ורוח שושן נושבה
הכה אלחש לך שיר בלאט
וקר של אהבה.

Night is slowly falling
The fragrance of the rose descends
Come, I will whisper to you a song, quietly
A song of love.

Shachar humma yuma
Rushveh malei l'alim
Pich el libaker shushana
Ehtefenu li.

שחר הומה יונה
ראשך מלא טללים
פיה אל הבקר שושנה
אקטפנו לי.

Morning, the dove is cooing
Your hair is filled with dewdrops
Your mouth (turned) to the morning, (like) a lily
I will pluck it for me.

B'riyah, the third world, is the world of Creation. It is the world of thoughts represented by air and the season of Summer. In the world of B'riyah, we drink red wine with a dash of white and eat fruits which are soft throughout.

As human beings, struggling to survive in a world which often seems antagonistic to our integrity, we can develop hard shells to protect our inner core. although we survive as individuals within our shells, we remain partly hidden and cut off from each other, and touching one another takes the patient effort of separating the protective layer from the inner core while keeping the core intact. We can also be more like the fruit of the second world, available up to a point, but withholding our innermost part, perhaps needing a secret toughness to keep from collapsing under the pressure.

But in our most precious relationships, we are most like the fruit which can be taken whole, available to each other in every aspect and facet of our personalities and strong in a way which does not cut any part of us off from ourselves or from each other. At this moment of I-Thou there is no inner shell, like the fruits of B'riyah.

Choose from five of the following: Strawberry, fig, apples, raisins, grapes, carobs, pears, quince, mango, berries

BLESSING

As we eat the fruit of Beriah, the world of thoughts and creation, may our thoughts and actions be integrated. May we create harmony in our lives and in the world.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי העץ.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, bo-rei pe-ri ha-eits.

We praise you You, Adonai our God, Ruler of the universe, who creates the fruit of the tree.

As we drink the third cup of wine, red with a dash of white, may we cherish the warmth of the season and the abundance of our harvesting.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-olam, bo-rei pe-ri ha-ga-fen.

We praise you, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

Fig - T'einah

The fig is mentioned in the Bible sixteen times together with the vine as the most important fruit of Eretz Yisrael. The fig motif illustrates an era of peace and security in the past, and an ideal vision for the future.



Lo Yisa Goi

לא ישא גוי אל גוי תרב
לא ילמדו עוד מלחמה.

Lo yi-sa goi el goi che-rev,
lo yil-me-du od mil-cha-ma.
Nation shall not take up
sword against nation;
they shall never again know war.

Fig Tree and Torah

The rabbis asked, "Why were the words of Torah compared to the fig tree?"

They answered, "Since all the figs do not ripen at the same time, the more one searches the tree, the more figs one finds in it."

So it is with the words of the Torah: the more we study them, the more delight we take in them.

(Avot 1:1)

All of Torah is Good

Why is the Torah compared to a fig?

Because nearly every fruit has some part which cannot be eaten: dates have pits, grapes have seeds, pomegranates have skin. But every part of the fig is good to eat. *(Katal Shimon, Janua 1)*

Story: Plant for the Future

Once an old man was planting a fig tree when a Roman general happened to pass by. He laughed at the old man and said, "You Jews are stupid. Don't you realize it will take twenty years before that tree will grow enough to give fruit, and you will be long dead by then."

Veyashvu Ish p. 87

הישבו איש תחת נקטו
תחת האננה
ואין קמרוד

Ve-ya-she-vu ish ta-char gafe-no
ve-ta-char te-ci-na-to
ve-ein ma-cha-rid.

They shall sit, everyone under their
grapevine or fig tree with no one to
disturb them.

(Micah 4.4)

Apple - Tapu'akh

Why were the Israelites compared to an apple tree (in Song of Songs)? To teach that just as the fruit of the apple tree precedes its leaves, so did the Israelites in Egypt declare their faith (na'aseh) before they received the message of Torah (nishmah). (Shabbat 88a)

KOL DODI

Kol dodi, kol dodi }
Kol dodi hineh zeh ba }²

Medaleg al heharim }
Mikapetz al hagevaot }²

The voice of my beloved is approaching, skipping upon the mountains, dashing among the hills.

2x (קול דודי, קול דודי
קול דודי הנה זה בא)

2x (מְדַלֵּג עַל הַהַרִים
מִקַּפֵּץ עַל הַגְּבוּעוֹת)

Carob - Kharuv

The carob has a special place in Jewish life; during the war with Rome, the Israelites lived under a siege and managed to survive by eating the fruit of the carob tree.

The Hebrew words for carob (Kharuv), sword (kherev), and destruction (kharban) have a similar shorash (root). The carob is even sword shaped. It reminds us to temper even this joyous occasion with the remembrance of suffering throughout the world.

The World of Creation

How do we get to the world of creation? By recognizing that everything that exists was created by and belongs to the Creator of the Universe. Our entrance to the world of Creation comes not from our own creativity, but from our taking leave of active creation to contemplate the Creator. Thus we celebrate Shabbat- a day during which we let the world be at peace-without disrupting the natural cycle so that we may contemplate its majesty and grandeur independent of us, and so that we may draw closer to the Creator.

This concept of Shabbat applies also to the years. Every seventh year we are instructed to leave the land alone for one year to allow it to rest. Coupled with this ecological wisdom is the commandment to let the poor glean the fields, to cancel debts and to free people from their burdens- thus allowing everything in creation to enjoy its liberty and to be cared for so that all beings and things can bask in the light of the Creator of all.

Many years ago in Israel, there lived a righteous man whose name was Honi. One day, Honi saw an old man planting a carob tree. His grandchild was helping him. Honi laughed. "Foolish man," he said, "do you think you will still be alive to eat the fruit of this tree?"

The old man replied, "I found trees in the world when I was born. My grandparents planted them for me. Now I am planting for my grandchildren."

Weary from the heat of the day, Honi retired to a shady spot for a nap. But the short nap became a sleep of 70 years, and when he awakened, he did not know that his hair had turned as white as snow. He was surprised to see a full-grown carob tree and an elderly man picking its fruit. "Are you the man who planted the tree?" Honi asked.

"No," the old man replied. "My grandfather planted it for me."

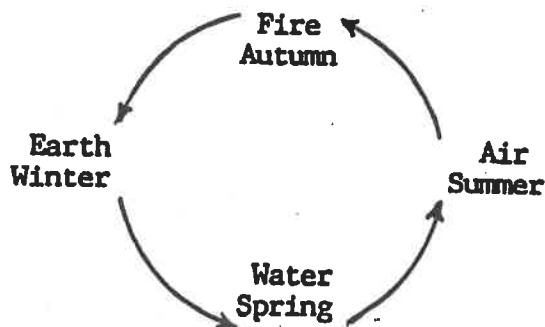
THE FOURTH WORLD - OLAM HA'ATZILUT

Mi chamocha ba'elim Adonai?
Mi kamocha, nedar bakodesh,
Nora tehilot, osei felch?

מי-דמךה באלם, ה
מי דמךה, נאדר בקדש,
נרא תהלות, עשה פלא

Atzilut, the fourth world, is the world of Emanation. It is the purely spiritual world represented by fire. In the Autumn world of Atzilut, we drink red wine and eat no fruit, for this world cannot be represented by any physical symbol.

The pure red wine represents the full bloom of nature before the cold winter. As nature expends its last bit of energy, a full cycle is completed.

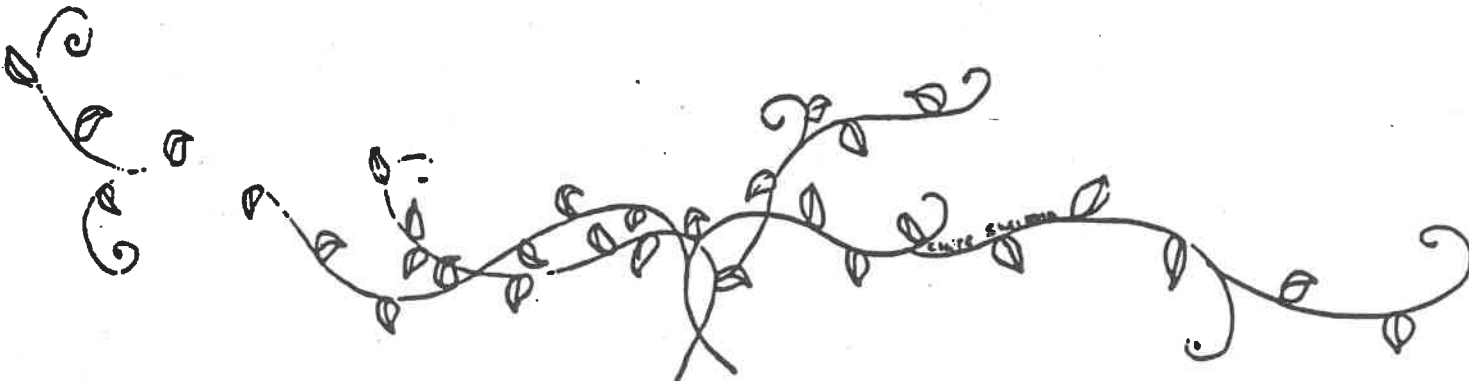


As we have passed through each world, we have changed with each season. We began by protecting our soft inner self and slowly peeled our hard outer layer. Within that soft layer another hardness was found, protected by the softness which surrounded it. We came to a place where there was no distinction between the protected and the protective.

In the world of Atzilut, we become aware of God's love, mercy, wisdom and other realities perceived with our hearts, not our senses. Our hearts are full and we praise the Source which renews all creation.

As we drink the fourth cup of pure red wine, may we become strong, like healthy trees, with solid roots in the ground and with our arms open to the love that is all around us.

ברוך אתה, ה אלוקינו, מלך העולם, בורא פרי הגפן.
Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-olam, bo-rei pe-ri ha-ga-fen.
We praise you, Adonai our God, Ruler of the universe, who creates the fruit of the vine.



may it be your will, our God and God of our
ancestors, that this seder celebration of Tu
Bishvat will inspire in us a deeper appreciation
of nature's gifts, and strengthen our resolve to
fulfill our obligations to be responsible
caretakers of Your world. Through the eating of
the fruits which we have blessed, may our natural
world be blessed with abundance and peace.

g
glory
filled

May the eating of the seven species here tonight
bring blessings and renewal to the trees of the
land of Israel. Strengthen our commitment to Zion,
O Lord, and bring peace and prosperity to your
holy land and to your people.

May we always keep before us the image of the ten
sacred sephirot of Your Essence from which flows
the shefa of your abundant blessings. As leaves
draw sustenance and strength from the roots of a
tree, so too may we through the study of Torah and
the performance of mitzvot increase the flow of
your light into this world, helping to release the
sparks of holiness trapped in shards, and so unite
the upper and lower realms, restoring the unity of
Your holy NAME. And we say: Amen.

Leshana hab'a biYerushalayim habenuya

לשנה הבאה בירושלים הבנויה.

Next year in Jerusalem rebuilt.



This Tu Bishvat Haggadah was compiled by Ami Goodman
with the following sources:

- Adam Fisher. Seder Tu Bishvat - The Festival of Trees. New York: Central Conference
of American Rabbis Press, 1989.
- Harlene Appelman and Jane Shapiro. A Seder for Tu B'Shevat. Rockville: Kar-Bon
Copies, 1984.
- Claire Sherman. Tikun Tu Bishvat - A Seder for Tu Bishvat, 1987
- J. Sokolow and Santa Cruz Milliel students. The Trees New Year - A Tu B'Shevat
Seder.
- Michael Strassfeld. The Jewish Holidays - A Guide and Commentary. New York:
Harper and Row, 1985.
- Arthur Maskow. Seasons of Our Joy. New York: Bantam Books, 1982.
- Phillip Jordan, et al. Tikun Tu Bishvat. Jerusalem, Shevat, 5739 (1961).

Tu Bishvat

ט"ו בשבט

המלים: י. דושמן - המנגינה: מ. רבינא

CON MOTO

HAH- NA- SI- YA PO- RA- CHAT VESH- MESH PAZ ZO- RA- CHAT
 TZI- PU- RIM ME- BAYN KOL GAG ME- VAS- ROT ET BO- ME- CHAG
 TU BISH- VAT MI- GI- A CHAG HA- I- LA- MOT
 TU BISH- VAT MI- GI- A CHAG HA- I- LA- MOT

The almond tree is growing,
A golden sun is glowing;
The birds sing out in joyous glee
From every roof and every tree.

השקדיה סורחת
ושמש קו זורחת,
צפרים סראש קל גג
מבשרות את בא החג.

Hashkedta porachat,
Veshemesh paz zorachat,
Tziporim merosh kol gag
Mevasrot et bo hechag.

CHORUS:

Tu Bishvat is here,
The Jewish Arbor Day.
Hail the trees' New Year
Happy holiday!

ט"ו בשבט היגע,
חג האילנות.

Tu Bishvat higia,
Chag hailanot.

Let's make the land a garden,
With water from the Jordan;
And our land will flow once more
With milk and honey, as of yore.

גזע כל הר תבע,
מזן ועד באר שבע,
וארצנו שב גידש,
ארץ נתי, חלב ודבש.

Nita kol har vageva,
Midan v'ad B'er Sheva,
Veartzeinu shuv nitash,
Eretz zayit, chalav udvash.

CHORUS

ZINGCHE ALLE

זינגטשע אלע יידעלעך

Zing-che al-le yi-de-lah
Dem ni-gun dem na-yem.
Le-rent zih dee li-de-lah
fon Y'-ru-sha-la-yim.
Die zi-se-po-me-ran-tsn
Lo-mir al-le es-en.
A "Ho-ra" lo-mir tan-tsn
un Tsi-yon nit far-ge-sn.

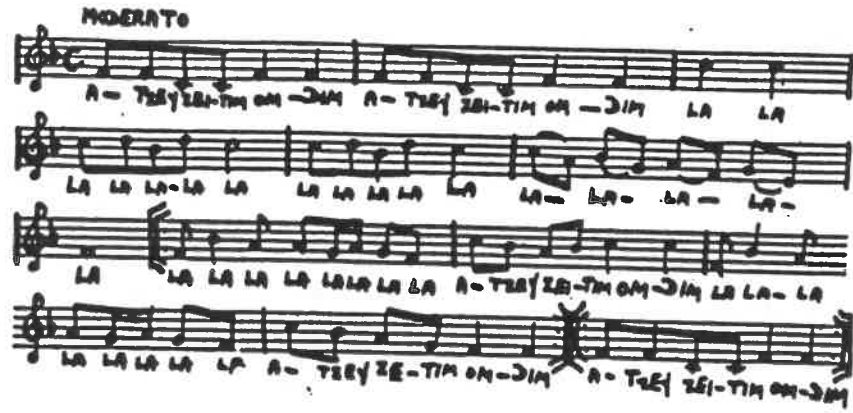
זינגטשע אלע יידעלעך
דעם ניגון דעם נייעם.
לערוס זיך די לידעלעך
פון ירושלים.
די זיסע סאמעראנצן
לאמיר אלע עסן.
א הורה- לאמיר טאנצן
אן ציון גיט סארגעסן.

בוא, בואו ונאכל
פרות מירקאל;
צמקים ונמ חמרים;
חג עצים הנחלו

זה היום הוא לנו חג,
טו בשבט הוא לנו.
ונאכל פרות לרב,
ונשמח כלנו.

3

Atzei Zeitim Omdim עצי זיתים עומדים



Atzei zeitim omdim (2)
La, la,

עצי זיתים עומדים (2)
..... ל.ל.

La, la, la, la, la, la, la, } 2
Atzei zeitim omdim

{ ל.ל.ל.ל.ל.ל.ל.ל.ל.ל.ל.ל.
עצי זיתים עומדים

Atzei zeitim omdim (2)

עצי זיתים עומדים (2)

4

Bracha L'Tu Bishvat ברכה לט'ו בשבט

המלים: פסוקי ברכה - המנינה: ע"י מ. רביץ



Biblical - I. Adaki

When you come to the land, you shall plant,
The tree will bear fruit, the land, its crops.

Chorus:

A time to plant,
A time to plant,
A time to plant and build.

Biblical - Y. Adaky

Vechi tavo'u el ha'aretz, untatem kol etz ma'achal
Venatan ha'etz piryo vecha'aretz - yevula

Chorus: Et lintoà ilanot
Et lintoà ilanot
Et lintoà ilanot

וקרא י"ט כ"ג קהל ג. כ' - לחן ח'מני

וכי תבואו אל הארץ, ונטעתם כל עץ מאכל,
העץ פרויו והארץ - יבולה.

פוסק: עת לנטע אילנות.
עת לנטע אילנות.
עת לנטע ולבנות.

5 Kach Holchim

כף הולכים

המלים: י. שגדן - המנגינה: י. טרוכוב



Kach holchim hashotlim
 Ron balev v'et bayad,
 Min hair umin hakfar (2)
 B'tu, tu, tu, tu, tu, }
 B'tu Bishvat. } 2

Lama batem hashotlim?
 Nach bakarka uvatzor
 Vegumot saviv nachpor
 Beharim uvamishor
 B'tu, tu, tu, tu, tu, }
 B'tu Bishvat. } 2

Ma yehe po hashotlim?
 Shtil yavo b'chol guma,
 Yaar ad yifrosh tzilo
 Al artzeinu sguma.
 B'tu, tu, tu, tu, tu, }
 B'tu Bishvat. } 2

כף הולכים השותלים
 לן בלב ואף ביד
 מן העיר ומן הקר (2)
 בט' ט' ט' ט' ט' }
 בט' בשבט. } 2

לקה באתם השותלים?
 גר בקרקע ובצר
 וטמות סביב נחפר
 בקרים ובמשור
 בט' ט' ט' ט' ט' }
 בט' בשבט. } 2

מה יהא פה השותלים?
 שתי יבוא בקל זמנה,
 יער עד יקרט עלו
 על ארצנו צמנה.
 בט' ט' ט' ט' ט' }
 בט' בשבט. } 2

Here come planters spade in hand,
 See them swinging bravely by,
 Little trees they bear on high.

CHORUS:
 On Hamisha Asar Bishvat,
 On Tu-Tu-Tu-Tu-
 On Tu Bishvat.

What has brought you planters here?
 We strike the rocky mountain side,
 Drain the marshes far and wide.

CHORUS

What will all your labors bring?
 Trees will clothe the land so bare,
 Giving shade and beauty rare.

CHORUS

6 ETEN BAMIDBAR

Eten bamidbar neta erez
 Shitah v'hadas v'eitz shemen. (2)
 Asim ba'aravah b'rosh
 Tidhar u't'ashur yachdav

אתן במדבר נטע ארז,
 שטה והדס ועץ שמן,
 אשים בערבה פרוש (2)
 תדור ותאשור יחדיו.

I will put in the desert a cedar plant, Acacia and myrtle and oil producing trees, I will put a fir tree in the prairie. An elm and a cypress together.

8

SHIR HASHATIL

I. Sheinberg - Y. Velba

Gam ba'ir vegam bakfar yeled kum yashkim
Veyetze lagai velahar im shtilim yerukim
Zé hayom nita venishtol, venaké po shosh
Od shana veod shana - vehiné po chorosh
Chorus:

Shiru shir lashtil mihuda ve'ad galil
Neta ushtol, shtol unta, gam ani vegam ata

Oh, harchivu haguma lamatar velachama
Hashatil harach igdal, ufarcha shmama
Ma li sela, ma li chol, yad veyed overet
Tif artzenu haktana - erez letiferet.

Chorus: Shiru

In town and village, children wake early,
And go to valleys and mountains with green plants.
Today we'll plant the roots,
Next year there will be a forest.

Chorus:

Sing to the plant, from Judah to the Galilee,
Let us plant, you and I.

שיר השתיל

י. שנברג - י. ולבה

גם בעיר וגם בכפר ילד קום ישקם
ויעצ לגאי ולחר עם שחילים ירקים.
זה היום נטע ונשתל, ונקה פה שרש.
עוד שנה, ועוד שנה — והנה פה חרש.

פיכון: שירו שיר לשחיל מיהודה ועד גליל
נטע וישחל. שחל ונטע. גם אני וגם אתה.

הו, הרחיבו הנקה לקטר ולחקה
השחיל הרך יגדל, ופרחו שקמה.
מה לי סלע, מה לי חול, יד ויד עוקרה
חייך ארצנו הקטנה — ארץ לחסארת.

פיומן: שירו שיר...

Prepare a tree bed for rain and sun,
For the young plant to grow, for the desert to bloc
No rock, no sand will stop me,
Making our small country beautiful.

9

EITS CHAYIM HI

Eits chayim hi lamachazikim ba,
Vetomecheha meushar.
Deracheha darechei noam
Vechol netivoteiha shalom.

It is a tree of life to those who hold it fast, and all who cling to it
find happiness. Its ways are ways of pleasantness, and all its paths are
peace.

עץ-חיים היא למחזיקים בה,
ותמכיה מאשר.
דרכיה דרכי-נעים,
וכל נתיבותיה שלום.

10

ARTZA ALINU

Artza alinu (6)
Kvar charashnu vegam zaranu (2)
Aval od lo katzarnu (2)

We have come to the land. We have plowed and planted. But we have not
yet harvested.

ארצה עלינו (6)
כבר חרשנו וגם זרענו (2)
אבל עוד לא קצרנו (2)

Appendix: Principles & Sources of Jewish Environmental Ethics

1. Theological basis: Adam is put in the garden "to tend it and to guard it." (Gen. 2,15)

"See to it that you do not spoil and destroy my world, for if you do there is no one to put it right."
(Midrash Rabbah, Kohelet 7)

2. Principle of divine ownership of nature:

"The Earth is the Lord's and the fullness thereof." (Psalm 24, 1)

From this is derived the obligation to pronounce a blessing over everything one eats--else one is counted guilty of theft of G-d's property. The blessing is said in acknowledgement of G-d as the true owner, and humans as merely users of what G-d has created.

"No mortal can in solid reality be lord of anything...G-d alone can rightly claim that all things are His possession..."
(Philo Judacus)

2. Principle of maintaining sidrei bereshit--the order of creation:

This principle takes two forms: a) injunctions against despoiling nature and natural resources, and
b) imperatives regarding conservation and proper development of resources

a) Humans are enjoined from upsetting sidrei bereshit:

1. Bal tashit--you shall not wantonly destroy. Derived from Deut. 20:19's prohibition on cutting down fruit trees of an enemy in time of war. By extension, the rabbis say, how much more so is it forbidden for anyone to destroy anything wantonly.

"The spoiler of all objects from which one may derive benefit violates this negative commandment." (Schneur Zalman of Liady)

"The purposeless destruction of anything at all is taken to be forbidden." (Samson Rafael Hirsch)

2. Preserving species: "Scripture will not permit a destructive act that will cause the extinction of a species."
(Nachmanides)

b) humans are also to extend sidrei bereshit

1. ordinances of yishuv ha'aretz--settling the land

a. The Mishnah restricts grazing rights because of environmental damage, also what industries could be located inside a city (no noxious fumes, health hazards etc.)

b. Biblical law required a migrash--open space--around the Levitical cities. Rambam says this applied to all cities. Rashi added that the reason was that open space is an amenity; that is, the Torah is taken to require provision of amenities to protect the natural environment of cities.

2. Talmudic regulation of waste disposal and toxic fumes (Baba Kama 82b) and air pollution (Mishnah Baba Batra 2:8-9). According to Rambam, Hilchot Schechenim (Laws of Neighborly Relations): no permission can be given to cause four types of nuisances: smoke, dust, noxious smells, or vibrations.

4. Rabbinic restriction of property rights: hekfer bet din hekfer (property rights are subordinate to religious law as interpreted by the court).

5. One cannot disclaim ownership of a dangerous article which one has left in a public place (e.g. a toxic dump):
ha-mafkir nezakov-hayav.

MASTER of the UNIVERSE

**Grant me the ability to be alone;
May it be my custom to go outdoors each day
among the trees and grasses,
among all growing things
and there may I be alone,
and enter into prayer
to talk with the one
that I belong to.**

Rabbi Nachman of Bratzlav

Garden Song

*Inch by Inch, row by row,
Gonna make this garden grow,
All it takes is a rake and hoe,
And a piece of fertile ground.*

*Inch by Inch, row by row,
Some one bless these seeds I sow,
Some one warm them from below,
'Til the rain comes tumblin' down.*

*Pullin' weeds and Pickin' stones,
Man is made of dreams and bones.
Feel the need to grow my own,
Cause the time is close at hand.*

*Grain for grain, sun and rain,
Find my way in nature's chain,
Tune my body and my brain,
To the music from the land.*

*Plant your rows straight along,
Temper them with prayer and song.
Mother Earth will make you strong
If you give her love and care.*

Dave Mallet