

a tu b'shevat haggadah
for the bay area eco tu b'shevat seder

About This Haggadah

This Tu B'Shevat Haggadah was compiled for the first annual community-wide Bay Area Eco Tu B'Shevat Seder in 2008 with the vision of creating a meaningful, lively, participatory, pluralistic, fun, educational, delicious and action-oriented celebration. It is our hope that regardless of your level of Jewish background and experience this seder will be an opportunity for you to make a new friend, taste some new fruit, pick up some new insights, and be inspired to take action in new ways.

The content for this haggadah comes from a variety of contemporary and traditional sources with credit given whenever possible. It is a work in progress which we hope to continue to update it for future celebrations. With that in mind, if you have any suggestions for how we could make it better or would like to have an electronic copy to adapt for yourself, please let us know!

Minimizing Our Impact

Inspired by the lessons of Tu B'Shevat and our desire to minimize our impact on the environment, the planners of this seder have tried whenever possible to find ways to diminish the carbon footprint created by this event:

- All food and drinks, in addition to being certified kosher, were purchased from local and organic sources whenever possible. Many of the food purchases were made directly from the farmers themselves.
- To reduce waste, items were purchased in bulk using cloth bags. For items that had to be bought with packaging, preference was given to materials that can be recycled over and over again such as glass and paper.
- Tablecloths, napkins, platters, pitchers and the other items used for preparing and serving are either rented, borrowed or purchased for reuse. The few disposable items on the tables can and will be composted after the seder.
- Participants were encouraged to bring reusable cups, plates and dishware.
- All advertising was conducted paper-free using email, web, and Facebook.
- The location for this event was chosen in part because of its accessibility to public transit. Participants who chose to drive were encouraged to carpool.
- This Haggadah was printed on tree free paper made from hemp, cotton, and 100% post consumer waste.

Celebrating Tu B'Shevat

On this day we celebrate a New Year for the Trees. We rejoice in the fruit of the tree and the fruit of the vine. We celebrate the splendid and abundant gifts of the natural world which bring delight to our senses and nourishment to sustain life. As the trees begin to awaken from their winter slumber and the sap begins to flow once again, Tu B'Shevat becomes a celebration of renewal of vision and awareness. It is a celebration of connection and connectedness to our own inner-selves, to the social world of human beings, and to the natural world and its Source. In today's day and age it is only natural that we embrace this ancient celebration as an opportunity to not only appreciate the natural world, but to renew our commitment to preserve and sustain it as well.

Inspired by the many generations who have infused Tu B'Shevat with their own sense of meaning, in modern times we are invited to observe this holiday in countless ways: eating fruits and nuts and other earthly bounty, drinking juice and wine, studying Jewish environmental texts, singing, dancing, celebrating, planting seeds, spending time in nature, donating to environmental causes, exploring our relationship to the land of Israel, teaching one another about new ways to protect the earth, and committing to live a life that is more in balance with our natural world.

The New Year for the Trees

According to the Talmud, there are four new years in the Jewish calendar: The first of Nissan is the new year for kings and for festivals; the first of Elul is the new year for the tithe of animals. Rabbi Eleazar and Rabbi Shimon say that the first of Tishrei is the new year for years, for the sabbatical year, for the jubilee year, for planting and for vegetables...Rabbi Hillel says that the fifteenth of Shevat shall be the new year for the tree.

- Mishnah, Rosh Hashanah 1:1

Fact: Americans throw out enough paper and plastic cups, forks, and spoons every year to circle the equator 300 times.

Four Worlds and Four Fruits

The structure of our Tu B'Shevat Seder corresponds to the four "worlds"--levels, realms, or spheres through which, the Kabbalists teach, the life-giving flow of the Divine is channeled and filtered. All fruits are divided into categories representing the first three worlds. The fourth world, *Atzilut*, has no representative fruits because it is pure spirit and cannot be represented physically. The three "lower" worlds are ordered according to how close they are to the world of pure spirit. The further away they are the more protection is needed for the holiness within. The edible part of each fruit--the flesh or the meat--represents holiness while the inedible portion--the shell, skin or pit--represents protection.

Four Cups of Wine

Throughout the seder we drink four cups of wine. Each cup represents a different aspect of the tree, from her first seedling, to her growth, to our relationship with her, to her full glory. As the seder progresses, we will also watch the changing color of the wine in each of the four cups become richer with the changing of the seasons as we go from the whiteness and emptiness of winter, through spring and summer to the richness in the reds of autumn.

Fifteen Kinds of Fruit

The Rabbis taught that "it is a good custom to eat a lot of fruit on this day and to sing songs of praise for them." Because Tu B'Shevat falls on the fifteenth day of the month, tradition encourages that we eat fifteen different kinds of fruit, five from each of the three categories, to fulfill our obligation to taste the fruits of the earth!



Fact: America is 5% of the world's population, yet it consumes 1/3 of the earth's timber and paper.

Charting the Tu B'Shevat Seder

WORLD	IDEA	ELEMENT	SEASON	FRUIT	WINE
assiyah	action	earth	winter	hard outside, soft inside	all white
yetzirah	emotion	water	spring	soft outside, hard inside	1/2 white, 1/2 red
b'riyah	thought	air	summer	all soft	1/4 white, 3/4 red
atzilut	spirit	fire	fall	none	all red with a drop white



assiyah - עשיה

THE WORLD OF ACTION

Acknowledging that the act of creation is both primary and perpetual, we begin our Tu B'Shevat seder by sharing a blessing for the beauty of the continual act of creation in our world.

We say together:

Baruch atah Adonai, ברוך אתה יי
 Eloheinu melech ha'olam, אלהינו מלך העולם
 oseh ma'asei v'reisheet. עושה מעשה בראשית

We praise You, Eternal God, Sovereign of the universe, who continually does the work of creation.

First Cup of Wine

Our first cup of wine is pure white like the winter. It represents the beginning, the time when creation began with the separation of light from darkness. The seedling of the tree is like this first light. It is a spark of divine creation which contains within it the potential to become a tree.

We each fill our cup with white wine, say the blessing together,
and then *drink only half* of the wine in the cup:

Baruch atah Adonai, בָּרוּךְ אַתָּה יְיָ.
Eloheinu melech ha'olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
borei p'ri hagafen. בּוֹרֵא פְּרֵי הַגָּפֶן.

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the vine.*

Hand Washing

Everyone at the table is now invited to perform the ritual hand-washing by
pouring fresh water over his or her hands. Afterwards, we say:

Baruch atah Adonai, בָּרוּךְ אַתָּה יְיָ.
Eloheinu melech ha'olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
asher kid'shanu b'mitzvotav, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
v'tzivanu al n'tilat yadayim. וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Praised be our Eternal God, Ruler of the universe: You hallow us with
Mitzvot and command us to wash our hands.*

The Breaking of Bread

We break bread together at the start of our seder as an ancient act
of fellowship--individual loaves are shared among many as a
symbol of our shared dependence on sustenance from the earth. As
we enjoy the sumptuous taste and texture of bread in our mouths,
we reflect on the sweetness of wheat grain, the first and most
essential of the seven species of ancient biblical fruits.

We lift a loaf of bread at each table as each person places his or her hand on it.
We say the blessing before tearing them into portions.

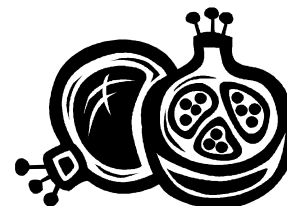
Baruch atah Adonai, בָּרוּךְ אַתָּה יְיָ.
Eloheinu melech ha'olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
hamotzi lechem min ha'aretz. הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ.

*Praised be our Eternal God, Ruler of the universe: who brings forth the
bread from the earth.*

*Fact: It takes 200 times the amount of water to produce one pound of meat than
it does to produce 1 pound of wheat. You save more water by not eating a pound
of beef than you do by not showering for an entire year.*

First Fruit

Assiyah, the lowest world, is the realm of the concrete, the
physical. At this level, the need is greatest for protection, for shields
and defenses. It is risky, at this level, to let our defenses down, to
open up, to peel off protective shells. Being furthest away from
perfection, this world is represented by fruits or nuts with an
inedible outer shell and an edible inner core: almond, banana,
brazil nut, cherimoya, coconut, durian, grapefruit, guava, hazel
nut, kiwano, orange, papaya, passion fruit, pecan, persimmon,
pineapple, pistachio, pomegranate, pomelo, sabra, ugly fruit or
walnut.



Food Meditation

We each take a piece of fruit which we have never tried before, or have not eaten
yet this season to use with the guided meditation. During the meditation, we will
recite the blessing for fruit:

Baruch atah Adonai, בָּרוּךְ אַתָּה יְיָ.
Eloheinu melech ha'olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
borei p'ri ha'eitz. בּוֹרֵא פְּרֵי הָעֵץ.

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the tree*

A Prayer for Special Occasions

Once when Rav Kook was walking in the fields, lost deep in
thought, the young student with him absentmindedly plucked a
leaf off of a branch. Rav Kook was visibly shaken by this act and,
turning to his companion he said gently, "Believe me when I tell
you that I never simply pluck a leaf or a blade of grass or any living
thing unless I have to. Every part of the vegetable world is singing
a song and breathing forth a secret of divine mystery of the
creation."

- From the Wisdom of the Jewish Mystics by Alan Unterman

We sing together:

Baruch atah Adonai,
Eloheinu melech ha'olam,
shehecheyanu v'kiy'manu
v'higiyanu laz'man hazeh.

ברוך אתה יי.
אלהינו מלך העולם.
שהחיינו וקימנו
והגיענו לזמן הזה.

Amen, amen, amen, amen.

אמן. אמן. אמן. אמן.

*We praise You, Eternal God, Sovereign of the universe, who has kept us
in life, sustained us and permitted us to reach this season, amen.*

I Am Kadosh

We continue in small groups by reading the following passage from the Torah and discussing how it relates to the themes of Tu B'Shevat:

Adonai spoke to Moses, saying:
Speak to the whole Israelite community
and say to them: *Kedoshim* you shall be,
for *Kadosh* am I, Adonai, your God.

וידבר יהוה אל-משה למר:
דבר אל-כל-עדת בני-ישראל
ואמרת אליהם קדושם תהיו
כי קדוש אני יהוה אליהם:

Love your fellow as yourself: I am Adonai.

ואהבת לרעך כמוך עני יהוה:

- *Leviticus 19:1-2, 19:8*

1. How are the two *mitzvot* (commandments) from the passage above connected to our relationship with the environment?
2. Is there anything you will not eat or do because you feel that it is not *kadosh** enough?
3. How does the Jewish imperative to “love your fellow as yourself” inform your environmental choices?

* The Hebrew word *kadosh* (plural: *kedoshim*) is difficult to translate directly into English. Some possible meanings: separate, distinct, special, sacred, or holy.



Fact: There is enough food in the world to feed everyone, but there are still 1.2 billion people in the world who are underfed and malnourished. 1 in 10 people in California do not know how they will get their next meal.



יצירה - yetzirah

THE WORLD OF FORMATION

Second Cup of Wine

Our second cup of wine consists partly of white light--the spark of Divine holiness. Yet, we already see the red flame of life which has begun to burn within it. The flame symbolizes the tree's growth as she is nourished. Beginning as a small sapling, she starts to gain her physical and spiritual strength from the four basic elements: earth, water, air and fire. Her small trunk reaches toward the sun, her roots soak up water from the ground, her tiny leaves breathe in air, and the fire of life swells within her.

We add red wine to the white wine that is already in our cups,
so that the cup is again full, say the blessing together, and then
again drink only half of the wine in the cup:

Baruch atah Adonai,
Eloheinu melech ha'olam,
borei p'ri hagafen.

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

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the vine.*

Second Fruit

Yetzirah has enough God-energy to surround its protective parts with holiness, but still needs some protection on the inside, at the heart of the fruit. It is a realm of physicality, but, even more, of inwardness, of a sense of feeling. The need for protection and reinforcement is an inner matter of the core, of the heart. It is represented by fruits with edible outer flesh and pithy, inedible cores: apricot, avocado, cherry, date, mango, nectarine, olive, peach and plum.

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

Baruch atah Adonai,
Eloheinu melech ha'olam,
borei p'ri ha'eitz.

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

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the tree.*



Like a Palm Tree

We read in the Psalms: “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.” But why are the righteous likened to a palm and to a cedar? Because you find it true of the majority of trees that, even after they are cut down, a sprout may be taken from them and planted in another place, and they begin to grow again. But when the palm and the cedar are cut down, who can make others grow up in their stead except after many years and much labor? So, too, when a righteous man perishes from the world, who can make another stand up in his stead except after many years?

- Midrash

We rise together to learn an Israeli folk dance for Tu B'Shevat:

Tzadik katamar yifrach,
k'erez bal'vanon yis'geh.

צדיק כתמר יפרח,
כאֵרֶז בלבָּנוֹן ישָׁגֵה.

*The righteous shall flourish like the palm tree;
they will grow like cedar in Lebanon. (Psalm 92:13)*

Fact: The average meal travels the distance from Kansas City to San Francisco before reaching our plates. This contributes to air pollution and can decrease the freshness and nutritional value of the food. By eating food grown in our garden and on local farms, we ensure that it is healthier for us and for the environment.

B'riyah - בריאה

THE WORLD OF CREATION

Third Cup

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

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

Baruch atah Adonai,
Eloheinu melech ha'olam,
borei p'ri hagafen.

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

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the vine.*

Third Fruit

B'riyah, being closest to pure spirit of the three lower worlds, is represented by any fruits which are edible throughout. Here no protective shells, neither internal nor external are needed. These symbolic fruits may be eaten entirely and include: apple, blackberry, blueberry, carob, fig, grape, kiwi, kumquat, raspberry, pear, star fruit and strawberry.

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

Baruch atah Adonai,
Eloheinu melech ha'olam,
borei p'ri ha'eitz.

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

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the tree.*

The Good Land

We continue with small group discussions on the following passage from the Torah and how it relates to the themes of Tu B'Shevat:

For Adonai, your God, brings you to a good land, a land with streams of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and grape vines, and fig trees, and pomegranates; a land of olive oil and date-honey; a land where you shall eat bread without scarceness, you shall lack nothing there; a land whose stones are made of iron and from whose mountains you will mine bronze. When you have eaten and are full, then you shall bless Adonai from the good land which has been given to you.

- Deuteronomy 8:7-10

1. Is it possible today to achieve the type of feelings of completeness related to food and the land portrayed in this passage?
2. Every choice we make about what we eat and the resources we use has an impact on the "good land." How should we balance environmental factors with other needs and desires as we make these decisions?
3. Where do you personally feel a tension between your own lifestyle and its impact on the world?

- Based on an exercise from the Hazon Food Curriculum, www.hazon.org

Planting our Own Seeds

Rabbi Yohanan said: One day, Honi the Circle Maker was walking on the road, and he saw a man planting a carob tree. He asked the man, "How long will it take this tree to bear fruit?" The man replied, "Seventy years." He asked, "Are you quite sure you will live another seventy years to eat its fruit?" The man replied, "I myself found fully grown carob trees in the world; as my forebears planted for me, so am I planting for my children."

- Based on Talmud Ta'anit 23a

We each fill a cup with some soil, bore a small hole in the soil, add a few seeds, cover the hole and then add water from the hand washing bowls.

atzilut - אצליות

THE WORLD OF EMANATION

Fourth Cup

This cup is the highest level of Creation. We see the tree all aflame with life, so much so that the red flame completely overpowers the white light which was its beginning. Here is the tree in her full glory. All aspects of growth and life are contained within her, and her divine spark is completely concealed. This deep red wine is the citrus whose fruits are now ripe, the etrog whose fragrance we enjoy in the fall, and the melon whose fruit is full of flavor in the summer. The cup of red wine symbolizes the source of our strength, the source of our connection with the earth.

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

Baruch atah Adonai,
Eloheinu melech ha'olam,
borei p'ri hagafen.

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

*We praise You, Eternal God, Sovereign of the universe,
who creates the fruit of the vine.*

Fourth Fruit

And so we arrive at the realm of Atzilut, that of divine emanation. *Olam ha'atzilut* is a realm which embodies all of the qualities of the Divine Presence. Therefore, we cannot conceive of this sphere with our five senses and we have no food with which to represent it. In the realm of Atzilut, we have all of the tools with which to bring the world to come, however we must first make sense of the chaos around us by opening ourselves to "knowing".

In an attempt to gain an understanding of the divine implications of this realm, we do as our ancestors did and look to the tree as a symbol of life--a life without shells, a life of replenishing the earth, and a life of balance in which there is an inherent understanding of the place of both humans and nature.

tikvah - תקווה

HOPE FOR THE FUTURE

What We Can Do

Lo alecha ham'lacha ligmor, לא עליך המלאכה לגמור
 v'lo ata ben-chorin ולא אתה בן-חורין
 l'hibateil mimena. להבטיל ממנה.
It is not your duty to complete the work, nor are you free to desist from it.
(Pirkei Avot 2:16,15)

We invite a few members of our seder community to share testimonials of environmental commitments they have made this year.

Silent Reflection and Call To Action

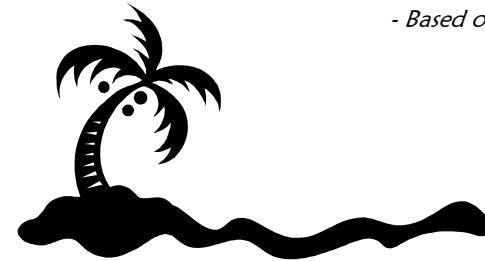
Master of the Universe, grant me the ability to be alone;
 May it be my custom to go outdoors each day
 Among the trees and grass--among all growing things
 And there may I be alone and enter into prayer,
 To talk with the One to whom I belong.
 May I express there everything in my heart.
 And may all the foliage of the field, all grasses trees and plants
 Awake at my coming, to send the powers of their life into
 the words of my prayer
 So that my prayer and speech are made whole
 Through the life and spirit of all growing things,
 Which are made as one by their transcendent Source.
 May I then pour out the words of my heart
 Before your Presence like water, O God,
 And lift up my hands to You in worship, on my behalf, and
 that of my children! - Rabbi Nachman of Bratslav

We take now a few moments for silent reflection on what we can do as individuals to lead a year that is more in balance with our natural world. When you are done, write your words of commitment onto your planting cup to serve as a personal reminder of this pledge.

Parable of Rabbi Isaac

Rabbi Isaac once told the following parable: A man was walking in the desert hungry, thirsty, and exhausted with heat. He chanced to find a tree whose fruit was sweet, whose shadow was pleasant, and which had a brook flowing at its base. He ate the fruit, drank the water, and rested in the shade. When he rose to leave, he said to the tree, "Oh tree, how can I bless you? If I were to say: 'May your fruit be sweet'--see it is already sweet. Were I to say: 'May your shade be pleasant'--it is already pleasant. And were I to say: 'May there be a brook at your feet'--the brook is already there. My blessing to you therefore will be, 'May all your saplings be like you.'"

- Based on Talmud Ta'anit 5b



Blessing After the Meal

We conclude our celebration by singing together:

V'achalta v'savata u'veirachta,	ואכלת ושבעת וברכת.
V'achalta v'savata u'veirachta.	ואכלת ושבעת וברכת.
V'achalta v'savata,	ואכלת ושבעת.
u'veirachta et adonai elohecha!	וברכת את-יהוה אלהיך!
B'rich rachamana	ברוך רחמנא
malka d'alma	מלכא דעלמא
ma'arey d'hai pita.	מריה דהאי פיתא.

You shall eat and be satisfied and bless Adonai your God. (Deut. 8:10)
Blessed is the merciful one, ruler of the world, who created this sustenance. (Brakhot 40b)

Fact: Almost 100 billion pounds of food is wasted in America each year. That is approximately the weight of 25 billion hamburgers, or enough hamburgers to wrap around the equator almost 67 times.

- The Edible Schoolyard's Food Justice Curriculum (Source for all of the food facts in this Haggadah)

Online Resources

Jewish Community

Coalition on the Environment and Jewish Life: www.coejl.org
Creating a Healthier More Sustainable Jewish Community: www.hazon.org
Jewish Resources on Environmental Issues: www.canfeinesharim.org
Jewish Environmental Fellowships: www.isabellafreedman.org/adamah
Sustainability in Israel: www.jgenisrael.org
Environmental Justice in Israel: www.newisraelfund.org/issue-areas/environment
Jewish National Fund's Go Neutral Movement: www.jnf.org/goneutral

Calendars and Portals

Bay Area EcoCalendar: www.ecologycenter.org/calendar
Green Business Directory: www.greenpages.org
Green Media Outlet: www.treehugger.com
EarthTrends Environmental Information: earthtrends.wri.org
Community Directory of Environmental Organizations: www.wiserearth.org

Sustainable Food Movement

Community Supported Agriculture: www.localharvest.org
Organic Consumers Association: www.organicconsumers.org
Center for Food Safety: www.centerforfoodsafety.org
Food and Water Watch: www.foodandwaterwatch.org
Global Hunger, Poverty and Ecology: www.foodfirst.org
Sustainable Seafood: www.mbayaq.org/cr/seafoodwatch.asp
Recommended Reading: www.michaelpollan.com

Special Thanks

Sponsoring Organizations

Adamah Alumni, American Jewish World Service and Avodah: The Jewish Service Corps Alumni Partnership, EcoJews of the Bay, Jewish National Fund, Livnot U'Lehibanot, New Israel Fund's New Generations, San Francisco Hillel Grads, The Hub and Tuv Ha'aretz at the JCCSF, Young Adult Community and Environmental Committee at Congregation Emanu-El

Partner Organizations

La'atid Chapter of Hadassah, San Francisco Hillel, Tuv Ha'Aretz at Chochmat HaLev, Young Adults Division of the Jewish Community Federation of San Francisco the Peninsula, Marin and Sonoma Counties, Young Leadership Division of the Jewish Community Federation of the Greater East Bay

The 2008 Seder Planning Committee

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