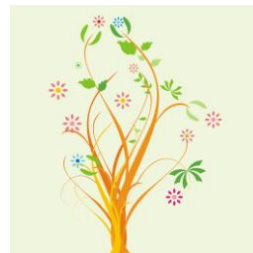


# Tu B'Shevat Haggadah



Compiled by Sidney Wicks



**LEADER- Welcome!!!** Tu B'Shevat is the Jewish New Year of the Trees, or you might say the *Rosh Hashanah* for trees. By way of introduction, let's connect ourselves to our own family tree.

*Hi-nei mah tov u-mah na-im,  
She-vet a--chim gam ya-chad*

הִנֵּה מַה טוֹב וּמַה נְעִים,  
שֶׁבֶת אַחִים גַּם יַחַד.

Behold, how good and how pleasant it is for brothers and sisters to dwell together in unity

### READER 1

In ancient Israel, the Torah required farmers to donate a tithe (one tenth) of all crops planted in that year to the Priests of the Holy Temple. Tu B'Shevat marked the beginning of the new year for tithing when harvest taxes were collected from the previous year and a new planting year began. It falls on the 15th day of the Hebrew month of Shevat, when most of the annual rain has fallen in Israel; and fruits that grow after this date are considered to be crops that are taxed in the new planting year.

The torah also says that we may not eat the fruit of a tree for the first three years after it has been planted when it is called *orlah*, Hebrew for forbidden fruit. This three year waiting period ends on Tu B'Shevat.

### READER 2

The Hebrew letters "tet" and "vav", pronounced together as "tu" represent nine and six; when added together equal a total of 15. Therefore "Tu B'Shevat" is the 15th day of the Hebrew month of Shevat.

After the Romans destroyed the Holy Temple the Jews were forced to leave the land of Israel. The original purpose of Tu B'Shevat was lost because the Jews were no longer farmers and the laws of planting and tithing crops no longer applied to their new lifestyle. But today, we have preserved this ancient Tu B'Shevat holiday as a symbol of the love our Jewish people have for our land.

### READER 3

The meaning of Tu B'Shevat is captured by this 2000 year old story. *There was a young farm worker in the Holy Land, who was traveling about the land looking for a job. He passed an old man planting an olive tree.*

*"Grandfather," he called out, "why are you planting that tree? It won't bear fruit for many years."*

*The old man looked up and replied, "All the more reason to plant now"*

Because we are getting together for this special celebration, let's sing the *Shehecheyanu*:

*Baruch atah Adonai, Eloheinu melech ha-olam*

*Shehecheyanu, v'kiy'manu V'higianu, laz'man  
hazeh*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה. [אָמֵן]

Blessed is the Eternal our God Ruler of the universe, for giving us life,  
for sustaining us, and for enabling us to reach this season.

### READER 4

#### **Four Questions of Tu B'Shevat**

Today we will sample special foods in our Tu B'Shevat Seder and also, as in the Passover Seder, we will drink four cups of wine and ask four questions.

#### **QUESTION 1: Why do we celebrate the New Year of the Trees in the middle of winter?**

In Israel, winter is usually a time of heavy rains, rushing creeks and rivers. In the middle of the Hebrew month of Shevat the rainy season stops and signs of spring begin to appear. Although two more months of winter remain you can see little buds on trees and plants which is God's promise of renewed life.

### READER 5

#### **QUESTION 2: Why is Tu B'Shevat important today?**

In Modern day Israel, the New Year of the Trees is very important to rescue the land both from the desert and winter. Tu B'Shevat is celebrated with songs, and trees are planted to honor and remember loved ones.

Tu B'Shevat has also become a day of our promise to protect our environment. Judaism teaches that the earth is God's work and that we are partners with God in preserving our planet and its natural resources.

## READER 6

### **QUESTION 3: Why do we drink four cups of wine tonight?**

We will drink four cups of wine of different colors during the course of our Seder. The colors represent the colors of each season from winter whites; pink for spring, rosy red for summer and full red for autumn.

## READER 7

### **QUESTION 4. Why do we eat different groups of fruit tonight?**



We eat different fruits to honor the Seasons that we live in:

The first group has a tough outside skin that you can't eat - like peanuts, and oranges.

The second group has a pit that is too hard to eat - like cherries and olives.

The third group can be completely eaten - like grapes and berries.

## LEADER

### **♪ This is Very Good ♪**

When God made the world, God made it full of light.

The sun to shine by day and the moon and stars by night.

God made it full of life, lilies, oaks, and trout,

Tigers and bears, sparrows, hawks, and apes

And God took clay, from earth's four corners to give it the breath of life

And God said...

This is very good; this is very, very good.

Man, woman, and child, all are good.

Man, woman, and child resemble God.

Like God we love, like God we think, like God we care.

Like God we love, like God we think, like God we care.

This is very good; this is very, very good.

Man, woman, and child, all are good.

Man, woman, and child resemble God.

## READER 8

Our Tu B'Shevat Seder will honor each of our seasons: Winter, Spring, Summer and Autumn. We will talk about how we think about trees and nature in our everyday lives. We will think of what each season can teach us about how to live and what kind of people we want to be. Please pour a 1/4 cup of white wine

## READER 9

### **FIRST CUP – Assiyah (Earth and Winter)**



Our first cup of white wine, like our table with nothing on it, reminds us of the emptiness of the winter season. This is the same emptiness that existed before Creation, when God created earth. Yet we are also reminded that just as God formed Creation out of nothing, our winter landscape will one day change and our plants will soon grow again and blossom into spring.

Let us raise our cups and sing the blessing for our first cup of wine:

*Baruch atah Adonai, Eloheinu melech ha-olam,*

**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**

*borei p'ri hagafen.*

**בוֹרֵא פְרֵי הַגָּפֶן. [אָמֵן]**

Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the vine.

## READER 10

Like winter, our first group of nuts and fruits has an outside shell that looks like it is sleeping. But inside are the hidden secrets of God's Creation. Even though these foods have a tough outside skin that we can't eat; they are delicious on the inside. They remind us that, like people, you can't judge anything by only looking at the outside.



When the shell or peel is removed you will be rewarded by the treasures that are hidden inside.

We are taught that people are so much more than they appear, and eating these fruits reminds us that despite our size, shape, or color, we all carry a divine spark within.

## READER 11

Let's pass around the fruit that needs to be peeled.

Before we taste the fruit, we recite the prayer together:

*Baruch atah Adonai, Eloheinu melech ha-olam,*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*borei p'ri ha-eitz.*

בוֹרֵא פְּרֵי הָעֵץ. [אָמֵן]

Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the earth.

*(Typically served are some of the following hard shell fruits: Oranges, nuts, Coconuts, and Bananas)*

**LEADER** 🎵 *Is this a good time for another song?* 🎵

## READER 12

### SECOND CUP -- Yetzira (Birth, Formation and Spring)

We want the Second Cup of wine to be just a little darker than the first. We now slowly add 4-drops of red wine to our white wine.



On Tu B'Shevat most of the winter rain has already passed and the roots of the trees begin to grow. We added a few drops of red wine to watch as the color of our glass slowly changes just as winter changes into the birth of spring.

Let us raise our cups and sing the blessing for our second cup of wine:

*Baruch atah Adonai, Eloheinu melech ha-olam,*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*borei p'ri hagafen.*

בוֹרֵא פְּרֵי הַגָּפֶן. [אָמֵן]

Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the vine.

## READER 13

Yetzira or "Formation" is marked by eating fruits with pits at their center. Although these pits are often thrown away, we must remember that they are the seeds which are planted for the birth of new plants and represent our future. We eat these fruits to remind us that growth can sometimes come from the most overlooked of places.



All of God's creatures are valuable and important and that before we discard anything or anyone, we should take the time to find something good and explore the hidden spark within us all.

Let's pass around the fruit that has a pit that we can't eat.

Before we taste the fruit, we recite the prayer together:

*Baruch atah Adonai, Eloheinu melech ha-olam,*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*borei p'ri ha-eitz*

בוֹרֵא פְּרֵי הָעֵץ. [אָמֵן]

Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the tree

*Typically the following pitted fruits are served: Dates, Cherries, Olives, Pears, Plums, Apricots, & Avocados*

## READER 14

Let's read the following responsively:

In the Torah it is written when we saw the Promised Land  
We planted trees at every turn, for this was God's command!

*And today in modern Israel, where they made the desert bloom.  
In such a tiny country for a tree there's always room!*

In the Talmud is a story written many years ago  
That every plant has a special star to teach it how to grow!

*If you happen to be planting and someone comes along,  
Finish what you're doing and sing to God a song!*

**LEADER** 🎵 *Is this a good time for another song?* 🎵

## READER 15

### THIRD CUP – Beriah (Creation and Summer)



Pour enough red wine into your cup so that there is as much red wine as there is white wine.

We now partake in our third cup of wine symbolizing the warmth and ripening of summer. We poured half a cup of red wine and one half a cup of white wine to remind us that growth is a slow process, that although the trees are full and green and the flowers have blossomed, their growth is not complete. So much more will be created; so much more will come to be.

Let us raise our cups and sing the blessing for our third cup of wine:

<i>Baruch atah Adonai, Eloheinu melech ha-olam,</i>	בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>borei p'ri hagafen.</i>	בוֹרֵא פְּרֵי הַגָּפֶן. [אָמֵן]
Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the vine.	

*Beriah* or Creation is symbolized by eating fruits that are entirely edible, even the seeds. After each day of creation, God paused, looking at all of his work, saying that it was good. As we eat these fruits we remember that although our lives may feel rushed, we too must pause to look and appreciate all of God's creations.



## READER 16

We also take this time to look at ourselves and examine our relationship with the world. We want to be able to make changes so that, like God, we are happy with our actions. Do we recycle? Do we conserve energy? Do we know where our food comes from? What kind of cars do we drive?

Pass out the fruit that is completely edible and before eating say the blessing together:

<i>Baruch atah Adonai, Eloheinu melech ha-olam,</i>	בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>borei p'ri ha-eitz</i>	בוֹרֵא פְּרֵי הָעֵץ. [אָמֵן]
Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the tree	

*Typical foods are fruits that have edible skins and no pits such as: Grapes, Dates, Raisins, Strawberry, and Blueberries*

## READER 17

Here are **10 Human Plagues** that destroy our environment. PLEASE READ RESPONSIVELY.

**GLOBAL WARMING** – Releasing greenhouse gasses into the atmosphere raises our global temperature which threatens every part of our lives.

**CUTTING TREES** – Trees are our most important natural resource yet every minute we lose a forest area the size of 20 football fields.

**WATER POLLUTION** – Dumping billions of tons of chemicals into our water every single day, causing health problems for all creatures on earth.

**LEAD POISONING** - Lead enters our environment through industrial air pollution, corroded piping, and bad farming practices causing kidney problems, disorders in children and miscarriages in pregnant women.

**HABITAT DESTRUCTION** – Land and coastal development leaves animals and fish with no place to live.

**MOUNTAINTOP REMOVAL** –The practice of blasting off the tops of mountains in order to mine coal causes huge mudslides of sludge which get into our rivers and pollute our drinking water.

**RADIATION POISONING** – Nuclear waste and certain types of x-rays expose people to high levels of radiation causing cancer and other sicknesses.

**FACTORY FARMS** –Not handling waste from hogs, salmon, chicken, and cattle farms properly cause pollution of our rivers and oceans hurting all creatures on earth.

**OVER FISHING** – Our current fishing practices are destroying many fish populations and also encourage algae to bloom.

**ACID RAIN** – Acid rain is caused when too many chemicals go into the earth's atmosphere and return as rain and snow destroying forests, poisoning wildlife, and affecting our health.

**LEADER** 🎵 *Is this a good time for another song?* 🎵

### READER 18

#### FOURTH CUP – Atzilut (Nobility and Autumn)



Fill up your cup with mostly red wine plus a drop of white wine

We now come to our final cup of wine. Our nearly full cup of red wine symbolizes the blooming and color of autumn, while the drop of white reminds us that this season will change and we need to harvest and save for the coming winter.

Let us raise our cups and sing the blessing for our fourth cup of wine:

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגָּפֶן. [אָמֵן]

Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the vine.

### READER 19

This final section of our Seder is called *Atzilut* or nobility and it is the only section of the Seder when we do not eat fruit and nuts. *Atzilut* is a spiritual feeling and therefore we don't physically eat fruit or nuts.

Each day we must pause from our lives to notice the small wonders of earth, the smell of dew, the color of the changing leaves, the sounds of birds going south for the winter. Only then will we know that we are in God's paradise and feel the wonderful feelings that are hidden in our world.



## READER 20

Here is a Modern Day Interpretation of **Dayeinu** to protect our environment

### **READER**

### **EVERYONE**

Had we purchased 100% recycled paper, but not reduced our paper usage	<i>Dayeinu - Would it be enough?</i>
Had we reduced our paper usage, buying products with less packaging and printing on recycled paper, but never saved electricity	<i>Dayeinu - Would it be enough?</i>
Had we saved electricity, buying energy efficient appliances and compact fluorescent light bulbs, but not planted a tree	<i>Dayeinu - Would it be enough?</i>
Had we planted a tree, but not safeguarded our forests	<i>Dayeinu - Would it be enough?</i>
Had we safeguarded our forests, writing to Congress and asking for stricter logging restrictions, but not cleaned up our streams	<i>Dayeinu - Would it be enough?</i>
Had we cleaned up our streams, but not cleaned up our rivers	<i>Dayeinu - Would it be enough?</i>
Had we cleaned up our rivers, but not taught our children about the importance of protecting our environment	<i>Dayeinu - Would it be enough?</i>

## READER 21 (A story)

Many years ago a man named Honi who saw an old man planting an apple tree with his grandchild. Honi laughed and asked, "Foolish man, do you think you will live long enough to eat the fruit from this tree?"

The old man replied, "I found trees in this world because my grandparents planted them for me, and now I am planting them for my grandchildren."

Sleepy from the heat of the day, Honi laid down in a shady spot for a short nap. The short nap became a long sleep, a 70-year long sleep. When Honi woke up, he didn't realize he had slept for 70-years and was surprised to see an old man picking fruit from a full grown apple tree. Honi asked, "Are you the man who planted the tree?"

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

**Who can tell us the meaning of this story???**

## READER 22

We have now concluded our Seder. We have marked the four seasons, and explored how each one is tied to our relationship with God and the physical world around us. As we finish, it's important to remember that we have an obligation to care and use our earth in such a way as to preserve our world for future generations.

May this Tu B'Shevat be a year of growth; may it be a year of renewal; and may all our eyes be opened to the wonders of God's creation. May we come to appreciate everything that is around us and may we learn to build a brighter and better future for our children.

Thank you, everybody, for participating so actively today! I hope you had fun, and I know I'll never look at a tree again in the same way! *Chag Samei-ach!*

Before we all go home and plant a tree, let's end the way we started with the singing of **Hinei Ma Tov**

*Hi-nei mah tov u-mah na-im,*

*She-vet a--chim gam ya-chad*

Behold, how good and how pleasant it is for brothers and sisters to dwell together in unity

הִנֵּה מַה טוֹב וְמַה נְעִים,

שֵׁבֶת אֲחִים גַּם יַחַד.

# -Supplemental Songs-

1

## Olive Trees are Standing (עֵצֵי זַיְתִּים)

Olive trees are standing (4x)

עֵצֵי זַיְתִּים עוֹמְדִים (4x)

La La La La (4x)

ל ל ל ל (4x)



2

## Tree of Life (עֵץ חַיִּים)

Shalom, Shalom, Shalom, Shalom

שָׁלוֹם שָׁלוֹם שָׁלוֹם שָׁלוֹם

It is a tree of life

עֵץ חַיִּים הִיא

To them who hold fast to it

לְמַחֲזִיקִים בָּהּ

And all of are happy



3

## Zum Gali Gali Gali (זֶם גָּלִי גָּלִי גָּלִי)

Zum gali gali gali

זֶם גָּלִי גָּלִי גָּלִי

Zum gali gali

זֶם גָּלִי גָּלִי

Zum gali gali gali

זֶם גָּלִי גָּלִי גָּלִי

Zum gali gali

זֶם גָּלִי גָּלִי

Work is good for people

הַחֲלוּץ לְמַעַן עֲבוּדָה

people are good for work(2x)

עֲבוּדָה לְמַעַן הַחֲלוּץ (2x)



4

## Eretz Zavat Chalav (אֶרֶץ זָבַת חֵלֶב)

A land is flowing

אֶרֶץ זָבַת חֵלֶב

With milk and honey

חֵלֶב וְדָבָשׁ



5

## Artzah Alinu (אֶרְצָה עָלִינוּ)

We have made aliyah to the land.

אֶרְצָה עָלִינוּ (6x)

We have plowed and sowed. (2x)

כָּבַר חָרְשָׁנוּ וְגַם זָרְעָנוּ (2x)

But we haven't yet harvested. (2x)

אָבֵל עוֹד לֹא קָצְרָנוּ (2x)



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[www.JNF.org](http://www.JNF.org)

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