

Tu B'Shevat ~ ט"ו בשבט

Haggadah ~ הגדה



Boston Workers Circle ~ Arbeter Ring
31 January 2021 ~ 5781



SONG: Hiney Ma Tov
(composer unknown)

Hiney ma tov uma nayim
 Shevet akhim gam yakhad
 Hiney ma tov uma nayim
 Shevet akhim gam yakhad
 Hiney ma tov
 Shevet akhim gam yakhad
 Hiney ma tov
 Shevet akhim gam yakhad

Hebrew:
How good and pleasant it is
for people to live together in unity.

Oy vi gut un vi voyl es is
 Mitkinder ale tsuzamen.
 Oy vi gut un vi voyl es is
 Mitkinder ale tsuzamen.
 Oy vi voyl es iz
 Mitkinder ale tsuzamen.
 Oy vi voyl es iz
 Mitkinder ale tsuzamen.

Yiddish:
Oh how good it is,
siblings all together.

Welcome!

Tu B'Shevat has been celebrated many different ways in Jewish history, changing to meet the needs of each generation. It has been a pagan festival, a tax deadline to calculate agricultural tithing, a kabbalist mystical observance, and Jewish Arbor Day, birthday of the trees. Today we mark our eleventh annual Boston Workers Circle Arbeter Ring Tu B'Shevat seder, adapting it to our needs as secular progressive Jews in the 21st century. We welcome Kavod as cosponsor.

Share: In your breakout rooms, introduce yourself, and share something that is special to you about a tree or fruit (for example, your favorite type of tree or fruit). You can also “share” your food visually.

Tu B'Shevat means the 15th day of the Hebrew month of Shevat, with Tu representing the Hebrew letters *tes* and *vov*, which also represent the numbers 9 plus 6. You can do the math!

As with many of our holidays, Tu B'Shevat has pagan origins and dates back to worship of Asherah, the goddess of fertility, whose spirit resided in trees. There was a special festival in honor of Asherah halfway between the winter solstice and the spring equinox, which usually occurred during the month of Shevat.

In Temple days over 2000 years ago, Tu B'Shevat was literally the birthday of the trees for accounting purposes, determining which year the tree's fruit could be harvested and which fruit would be tithed as an offering to the Temple.

The idea of a Tu B'Shevat seder was developed by 16th-century kabbalists in Palestine. They took the New Year for Trees and turned it into the New Year for the Tree of Life. Similar to a Passover seder, the Tu B'Shevat seder includes four questions, four cups of wine, and ritual foods.

The Tu B'Shevat seder has been adapted for modern times, initially by early Jewish settlers in Palestine and more recently as an opportunity to highlight environmental issues, the conflict in the Middle East, and concerns for basic human rights around the world. Now it's our turn.

Today we reclaim this festival of Tu B'Shevat in its original spirit: as a festival that celebrates the liberatory power of creation. One of the most elemental lessons we can learn from the natural world is that rebirth and liberation are not only possible but *inevitable*. For those engaged in the work of social justice, this lesson has powerful significance indeed.

Our 21st century Tu B'Shevat acknowledges the unity of all people and calls on us to learn, to reflect, and to take action. This Tu B'Shevat, we listen to ancient calls about the Tree of Life and Tree of Wisdom, and to our own understanding of environmental, political, and social justice. We come prepared to take on the responsibility of *tikkun olam*, the work of repairing our broken world. On this holiday, then, we have gathered to consider trees – and the world and climate in which trees grow - what trees mean to us, and what trees mean today around the world.

Many in our community are scared and anxious about the current national and international situation. Especially relevant to the spirit of Tu B'Shevat are concerns related to addressing the threat of climate change. The Covid-19 pandemic is another sign that we are out of balance with the earth. Let us take those examples as a call to action - not despair. We stand for hope and healing even in the face of the current challenges. We stand with those who are standing up to save our planet.

In this *seder*, we will taste the fruits and nuts and juices that come from trees. We will also be tasting of the Tree of Life and the Tree of Wisdom, which grow within us when we act for deep justice. And because all wisdom carries responsibility, we will be asked to take action while the flavors are still bitter and sweet in our mouths.

The kabbalists ate different foods to represent four levels or worlds of existence.
 The first world is *Assiyah*, or Action, the physical world around us.
 The second is *Yetzirah*, or Formation, the world of feelings and emotions.
 The third is *Beriyah*, or Creation, the world of intellect and the mind.
 The fourth is *Atzilut*, or Emanation, the world of spirituality.

In describing the origin of the song, "Turn The World Around," Harry Belafonte tells about his travels in Guinea, Africa: "A storyteller began to tell about the fire, the sun, the water, the Earth. He pointed out the whole of these things put together turns the world around. Do I know who you are, or who I am? Do we care about each other? Because if we do, together we can turn the world around." Harry Belafonte worked with Jim Henson and The Muppet Workshop to create African-inspired masks to honor the folklore of the people of Guinea.

SONG-Turn The World Around

(Harry Belafonte)

We come from the fire, living in the fire,
 go back to the fire, turn the world around.

We come from the water, living in the water,
 go back to the water, turn the world around.

We come from the mountain, living on the mountain,
 go back to the mountain, turn the world around.

Whoa, so is life! Ah, ha, so is life!
 Whoa, so is life! Ah, ha, so is life!

Do you know who I am?
 Do I know who you are?
 See we one another clearly?
 Do we know who we are?

Whoa, so is life! Abateewah, ha, so is life!
 Whoa, so is life! Abateewah, ha, so is life!

Water make the river, river wash the mountain,
 Fire make the sunlight, turn the world around.

Heart is of the river, body is the mountain,
 Spirit is the sunlight, turn the world around.

We are of the spirit, truly of the spirit,

Only can the spirit turn the world around!
 Do you know who I am?
 Do I know who you are?
 See we one another clearly?
 Do we know who we are?

Whoa, so is life! Abateewah, ha, so is life!
 Whoa, so is life! Abateewah, ha, so is life!

THE FIRST WORLD עֲשִׂיָּה

Assiyah - the first world, is the world of action. 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.

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.

(Pour white wine/white grape juice)

Let us say together:

We are grateful for our beautiful, bountiful earth that shelters and sustains us. May we be wise shepherds of this precious gift, guarding this green earth for the generations who come after us.

(Drink the first cup.)

Assiyah is represented by fruit with tough shells on the outside for solid protection, such as pomegranates and nuts. Removing the hard shells exposes a fleshy vulnerable inside. The shell which conceals also protects.

Some of us are like this fruit. Hard on the outside, difficult to get to know, protected against possible hurt, yet underneath our hard shell is a soft and sweet heart filled with compassion and love.

Fruits strong on the outside and sweet on the inside can also represent our sweat and efforts to build a better world.

Let us say together:

May we have the courage to reveal ourselves, to connect with others in compassion and love, and to repair and help heal.

(Eat from among the first fruits, such as oranges and pistachio nuts.)

Every seder tells a story in response to four questions. Today we ask the following questions at our Tu B'Shevat seder:

1. What do I know about the place where I live?
2. Where do material things come from?
3. How do I connect to the earth?
4. What is my purpose as a human being?

What do I know about the place where I live?

Trees are particular about the place they live. A tree can tell us a lot about the history of its place and how humans have acted upon it. In the tree, we can see the effect of human settlement and industry as well as natural events, like storms or fires.

I think that I shall never see
 A poem lovely as a tree.
 A tree whose hungry mouth is prest
 Against the earth's sweet flowing breast;
 A tree that looks at God all day
 And lifts her leafy arms to pray;
 A tree that may in Summer wear
 A nest of robins in her hair;
 Upon whose bosom snow has lain;
 Who intimately lives with rain.
 Poems are made by fools like me,
 But only God can make a tree.
 ~Joyce Kilmer, "Trees," 1914

I think that I shall never see
 A billboard lovely as a tree.
 Perhaps, unless the billboards fall,
 I'll never see a tree at all.
 ~Ogden Nash, "Song of the Open Road," 1933

How much do we really know about the places we live? Each physical locale in which our communities are built has a geological, biological, and cultural story. This question should make us learn and tell those stories. Then we can become rooted where we live, work, and play.

Song: Dos Land Iz Dayn Land (*This is Your Country*)

(based on "This Land Is Your Land" by Woody Guthrie)

Yiddish text by Linda Gritz and Daniel Kahn,

with Harry Bochner, Michael Alpert, & Josh Waletzky)

Yiddish lyrics

Kh'hob mir gevandert in a land a frayen
 Aroys fun midber, vi mi-mitsrayem,
 Gezukht a nayem Yerushalayem,
 Dos iz a land far mir un dir.

REFRAIN:

Dos land iz dayn land, dos land iz mayn land
 Fun Kalifornye biz Elis Ayland,
 Fun di groyse oz'res biz di breyte yamen,
 Dos iz a land far mir un dir.

Ikh gey ariber di berg un teler,
 Arumgeringlt fun zise keler.
 Di ritshkes murmlen, di feygl zingen:
 Dos iz a land far mir un dir.

Kh'ze a groysn moyer mit a shild vos vornt:
 Vil men araynet, shteyt az me tor nit
 Nor af yener zayt, shteyt dortn gornit
 Ot iz di zayt far mir un dir.

REFRAIN

Gey ikh mir voglen, di zun fun oybn,
 Nor beyze vintn tseblozn shtoybn,
 Durkh di tumanen, her ikh gezangen:
 Dos iz a land far mir un dir.

Af nase gasn, in tife shotns,
 Ze ikh vi mentshn betn nedoves
 Bay aza dales, darf ikh zikh klern
 Tsi dos iz a land far mir un dir.

Es ken shoyn keyner undz nit farshtern,
 Di fraye vegn undz nit farvern.
 Nito keyn tsamen, ven nor tsuzamen.
 Dos iz a land far mir un dir.

REFRAIN

English translation

I wandered into a free country
 Out of the desert, as though from Egypt,
 Looking for a new Jerusalem,
 This is a country for me and you.

This is your country, this is my country,
 From California to Ellis Island,
 From the Great Lakes to the wide seas,
 This is a country for me and you.

I walk over mountains and valleys
 Surrounded by sweet voices.
 The streams murmur, the birds sing:
 This is a country for me and you.

I see a big wall with a sign that warns:
 If you want to enter, it says it's forbidden
 But on the other side, it says nothing,
 That is the side for you and me.

I go wandering, the sun above,
 But evil winds are blowing dust,
 Through the haze, I hear singing:
 This is a country for me and you.

On wet streets, in deep shadows,
 I see people begging for change.
 To see such poverty, I must wonder,
 If this is a country for me and you.

There's no one who can stop us,
 Or forbid us the paths of freedom.
 There are no barriers, if only we are
 united.

This is a country for me and you.

Where do material things come from?

Everything we eat has its roots in the natural world. And everything we eat passes through many human hands before it comes into our hands. Strawberries are too delicate to be picked by machine. The perfectly ripe ones even bruise at too heavy a human touch. It hit her then that every strawberry she had ever eaten--every piece of fruit--had been picked by calloused human hands. Every piece of toast with jelly represented someone's knees, someone's aching back and hips, someone with a bandanna on her wrist to wipe away the sweat. Why had no one told her about this before?

~Alison Luterman, "Every Piece of Fruit"

What does Fair Food and Food Justice mean to you?

Can we find more food for which the growers and processors have been fairly paid?

Can we find ways to support growers and processors fighting for fair pay?

Can we eat more food that is locally grown?

Can we support farmers' markets that work to subsidize shoppers who are on low incomes?

And how do we decide what we'll do when the food that supports our best values costs more – sometimes significantly more – than other food?

Tu B'Shevat is an opportunity to think about our individual relationships to the earth and sources of food we eat. Tu B'Shevat is also a chance to come together as a community. We are able to look up from our texts and glance around at the faces of people gathered here - the members of our community - the people with whom we share values. When we sit down together in our community, we have the chance to contemplate the foods on our tables and be inspired to discuss these questions.

Action: At the end of this Haggadah, there is a list of a variety of organizations that support a sustainable world, fair food, and food justice.

How do I connect to the earth?

In the Jewish tradition, the first human was called *Adam*: earthling. All that we are, all that we are made of, all that we live on, comes from the earth. We may try to separate ourselves from the rhythms of nature. We may heat and air condition our houses and cars, but we cannot live separate from the earth. We may shape the earth but we can never completely control it. We belong to the earth; the earth does not belong to us.

May we recognize that we are on stolen indigenous land, and that this land we now call home has been and continues to be cared for by the Mashpee Wampanoag Tribe.

May we remember to be grateful to them and this land, as many of us are descended from those who were forced to flee land, family, and communities of their own.

We celebrate the long-overdue passing of a Massachusetts bill establishing a diverse commission to recommend changes to the state flag and seal, which currently show a sword

over the head of a Native American with a Latin motto that means “by the sword we seek peace, but peace only under liberty.”

The words of early Native Americans who were displaced from the land by European settlers resonate today.

Chief Luther Standing Bear of the Oglala band of Sioux, from *Land of the Spotted Eagle*:
We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth, as "wild." Only to the white man was nature a "wilderness" and only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved was it "wild" for us.

The Lakota was a true naturist--lover of Nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moccasins and walk with bare feet on the sacred earth. Their teepees were built upon the earth and their altars were made of earth. The birds that flew in the air came to rest upon the earth and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing, and healing....

Earth's Embroidery (translated from the original Hebrew)

Solomon Ibn Gabirol, 11th century Sephardic Jewish poet during the Golden Age of Spain:

With the ink of its showers and rains,
with the quill of its lightning, with the hand of its clouds,
winter wrote a letter upon the garden, in purple and blue.
No artist could ever conceive the like of that.
And that is why the earth, grown jealous of the sky,
embroidered stars in the folds of the flower-beds.

What is my purpose as a human being?

One might also ask: What is the purpose of a tree? A tree does not live to be a resource. It has a worth and a meaning beyond our needs. And so we have a purpose and a worth beyond our roles as producers and consumers. Let us each think about our own purpose and what we can do to repair the world.

As the prophet Isaiah said, “I will plant in the wilderness the cedar, the acacia tree, the myrtle, and the olive tree; I will set in the desert the cypress, the plane tree, and the larch together that they may see, and know, and consider, and understand together.”

We might wonder what miniscule difference we as individuals or community members and activists can make in the vast scheme of things. Maimonides teaches us that we should

consider the entire world as if it were exactly balanced between acts of righteousness and acts of evil. The very next action we take, therefore, can save or condemn the world.

Let us work to end environmental racism, where black and brown communities are burdened with a disproportionate share of polluted water, toxic waste sites, trash transfer stations, and highways.

Let us proclaim that Black Lives Matter.

Let us proclaim that water is life.

Let us stand with all people, led by indigenous people who understand the connection between caring for the land and our own survival.

COVID-19 is not a disease; it is a symptom of an exhausted planet. The renewal of a healthy relationship to our one shared mother, planet Earth, is the cure. We are of the Earth, and have everything we need to heal. The cure for COVID-19 is here. It is us.

--James Maskalyk and Dave Courchene

Let us work to repair our physical world, to reverse the harm we humans have knowingly or unknowingly done to our precious earth.

May the world's trees be filled with the glory of their ability to renew themselves for new blossoming and growth, from the beginning of the year to its end, so that our lives too will be renewed and filled with compassion, concern for the earth and each other, and freedom, justice, and peace.

The strength of a tree lies in its flexibility to bend so it does not break in powerful winds.

SONG: Di Verbe (*The Willow*)

(Bialik/Yofis)

Nit baytog un nit baynakht,
Gey ikh arum fartrakht.
Nit oyf barg un nit oyf tol
Shteyt a verbe fun amol.

*Day and night,
I wander deep in thought.
Between a mountain and a valley
There stands a willow tree.*

A g'virte a groyse,
Iz di verbe, altzding veyst zi.
Bay der verbe vel ikh vegn
Mayn bashertn take fregn.

*The willow tree is wise,
The willow knows everything.
I will ask the willow
my destiny.*

THE SECOND WORLD

יצירה

Yetzirah, the second world, is the world of Formation. It is the world in which we cause a transformation of raw materials, such as making bricks from clay. 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.

White wine with a dash of red symbolizes the gradual deepening of color, the reawakening of colors in nature as the sun brings them back to life.

(Pour white mixed with a dash of red wine/grape juice)

Let us say together:

As we drink the second cup, we remember to treasure those soft and unprotected people and fruits of the earth.

(Drink the second cup)

Yetzirah is represented by fruit with pits to protect the heart of the fruit, such as dates and olives. The pits, far from being a useless by-product, can represent planting seeds and sharing our values with others and with the next generation.

Let us say together:

May our hearts be open to the feelings and needs of ourselves and others, allowing the warmth of our caring to flow throughout the world.

(Eat from among the second fruits, such as olives, dates, and cherries.)

Olives have played an important role in our history. They are the raw material we transform into food and soap, and are an ancient sign of peace. The olive tree is a sign of hope that, despite the enormity of destruction, 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)

We remind ourselves of the delicate balance we walk between our peoples and others, between truths in competition, and between justice and mercy.

Our task now is to engage in the work of repairing the damage done across the land called Israel and Palestine, and to create conditions in which Jews and Palestinians can make new relationships within and between their communities. All over the world, people of conscience, both Jews and non-Jews, have begun this work in so many ways, symbolized by the planting of olive saplings in fields destroyed in the course of the occupation of Palestinian lands and the building of the Separation Wall.

We are told this ancient Jewish story: Two men were fighting over a piece of land.

Each claimed ownership and bolstered his claim with apparent proof. To resolve the dispute, they went to the rabbi. The rabbi listened but couldn't come to a decision.

Each one seemed to be right. Finally, the rabbi said, "Since I cannot decide to whom this land belongs, let us ask the land." He put his ear to the ground and after a moment

straightened up. "Gentlemen, the land says it belongs to neither of you, but that you belong to it."

~Richard H. Schwartz, *Judaism and Global Survival*

SONG: We Belong to the Earth

(Magpie)

A strand in the web are we,
A strand in the web, I believe.
To own it we cannot dare to dream,
It's a web that we didn't weave. (2x)
We belong to the Earth,
We all belong to the Earth,
It's not that she belongs to us,
It's we belong to her. (2x)

In sun and in wind and in rain
Is a seed of what will be
It awakens a power that grows down below
It courses through you and through me (2x)

We belong to the Earth...

And when our spirits take flight.
We lay our bodies down.
Our ashes may be carried away on the wind,
But return to the birthing ground. (2x)

We belong to the Earth....

THE THIRD WORLD

בְּרִיָּאָה

Beriyah, 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 *Beriyah*, we drink red wine with a dash of white, reminding us that as the land becomes warmer and the colors of the fruits deepen as they ripen, we too become warmer and more open.

(Pour red mixed with a dash of white wine/grape juice)

Let us say together:

May we dedicate ourselves to the work of making peace—in our homes, our communities, our nation, and the world.

If each of us is a peacemaker, who will be left to make war?

(Drink the third cup)

Beriyah is represented by fruits with no shells or pits, such as grapes and tomatoes. Such fruits, which have no protection inside or out, can represent peace, which is also fragile and requires great care and attention.

Let us say together:

May our thoughts and actions be integrated. May we create harmony in our lives and in the world.

(Eat from among the third fruits, such as figs, grapes, and tomatoes.)

[Today] gives us the opportunity to examine how we have treated the world that has been entrusted to us.

Have we cared for the earth responsibly or plundered it for profit? Have we strived to repair what is broken in this world or have we allowed its glory to be polluted, consumed beyond its reach and stripped of resources?

The effects of climate change are impossible to dispute, as the frequency of unprecedented floods, storms, heat waves and droughts continue mounting. The damage extends beyond the land, water and air; it now affects the people who depend on these elements for their survival. In a terrible irony, the poorest people on our planet suffer the brunt of the devastation caused by the largest contributors to climate change: the world's richest countries.

--Mayim Bialik, actor and author

I don't want you to be hopeful. I want you to panic. I want you to feel the fear I feel every day. I want you to act. I want you to act as you would in a crisis. I want you to act as if the house is on fire, because it is.

Why should I be studying for a future that soon may be no more, when no one is doing anything to save that future? And what is the point of learning facts when the most important facts clearly mean nothing to our society?

It is still not too late to act. It will take a far-reaching vision, it will take courage, it will take fierce, fierce determination to act now, to lay the foundations where we may not know all the details about how to shape the ceiling. In other words, it will take cathedral thinking. I ask you to please wake up and make changes required possible.

--Greta Thunberg, Climate Activist and Founder of the School Strike Movement

We welcome the new federal administration and will hold it accountable to keep its promise to greatly expand actions to address the climate crisis. Nature is demanding that we pay attention!

SONG: Healing River

(Fran Minkoff and Fred Hellerman)

Oh healing river, send down your waters,
 Send down your waters upon this land.
 Oh healing river, send down your waters,
 And wash the blood from off the sand.

This land is parching, this land is thirsting.
 No seed is growing on the barren ground.
 This land is parching, this land is thirsting.
 Oh healing river, send your water down.

Oh seed of freedom, awake and flourish,
 Let the deep roots nourish, let the tall stalks rise.
 Oh seed of freedom, awake and flourish,
 Proud leaves uncurling unto the skies.

Oh healing river, send down your waters,
 Send down your waters upon this land.
 Oh healing river, send down your waters,
 And wash the blood from off the sand.

From the seeds of the fruits we eat, what can we harvest? How do we separate what can nurture ourselves and others from what must now be cast aside? From the harvest, the farmer sets aside seeds for the next generation's planting. From what we have harvested, what will we shelter and tend and plant for the future?

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.

A Talmudic story is told about Honi, who saw an old man planting a carob tree. 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. So, too, I am planting for my grandchildren."

Just as the old man planted for his children with no expectation of reward or recognition, we can also seed hope in others with small, selfless actions. We can perform acts of kindness for neighbors, use encouraging words with our siblings, take care of the environment, and give *tsedokah*. Each deed is like a tiny seed, destined to nurture good

feelings and serve as an example for others to follow.

The true meaning of life is to plant trees, under whose shade you do not expect to sit.

Fruits with many small seeds—such as carobs, figs, strawberries, kiwis, and pomegranates—represent the small and important actions we can take every day to instill goodness and hope. Notice that there is no relationship between the size of the seed and the size of the tree into which it grows. We learn from this that we can't anticipate how much our small actions can mean to another person.

Simon bar Yochai taught in the second century that “if you are holding a sapling in your hand, and someone says that the Messiah has drawn near, first plant the sapling, and then go and greet the Messiah.”

~Avot d'Rebbe Natan 31b

SONG: Ikh Shtey Unter A Bokser Boym (*I Stand Under a Carob Tree*)
(Chava Albersteyn)

Ikh shtey unter a bokser boym,
A bokser boym.
Tsu im derklibn kh'hob zikh koym,
Ikh hob zikh koym.

*I stand under a carob tree,
A carob tree,
I got there, but not easily,
Not easily.*

Ikh zits unter a faygnboym,
A faygnboym,
Arum iz grin, arum iz groym,
S'iz grin un groym.

*I sit under a fig tree,
A fig tree,
And all around is green and free,
Is green and free.*

Ikh lig unter a mandlboym,
A mandlboym.
Er iz geven bay mir in troym
Bay mir in troym.

*I lie under an almond tree,
An almond tree.
It appeared in a dream to me,
A dream to me.*

Ikh lig unter a mandlboym,
A mandlboym,
Er iz geven bay mir in troym
Bay mir in troym.

*I lie under an almond tree,
An almond tree.
It appeared in a dream to me,
A dream to me.*

A bokser boym,
A faygnboym,
A mandlboym,
In oyg a trer halt ayn zikh koym.

*A carob tree,
A fig tree,
An almond tree,
I stop my tears, not easily.*

A bokser boym,

A carob tree,

A faygnboym,
A mandlboym,
In oyg a trer halt ayn zikh koym.

*A fig tree,
An almond tree,
I stop my tears, not easily.*

Ikh shtey unter a bokser boym,
A bokser boym,
Ikh zits unter a faygnboym,
A faygnboym,
Ikh lig unter a mandlboym,
A mandlboym,
Er iz geven bay mir in troym
Bay mir in troym.

*I stand under a carob tree,
A carob tree,
I sit under a fig tree,
A fig tree,
I lie under an almond tree,
An almond tree.
It appeared in a dream to me,
A dream to me.*

A bokser boym,
A faygnboym,
A mandlboym,
In oyg a trer halt ayn zikh koym.

*A carob tree,
A fig tree,
An almond tree,
I stop my tears, not easily.*

A bokser boym,
A faygnboym,
A mandlboym,
In oyg a trer halt ayn zikh koym.

*A carob tree,
A fig tree,
An almond tree,
I stop my tears, not easily.*

Day day day day....

Day day day day....

THE FOURTH WORLD

אַצִּילוּת

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 deep red wine and eat no fruit, for this world cannot be represented by any fruit. However, it can be suggested by the scent of a fragrant fruit. A pleasant scent delights and benefits the soul, rather than the body.

(Inhale fragrant fruits such as lemon.)

Now let us pause for a minute of silence.
Close your eyes.
Picture your ideal self....
Realize that's the real you....

[After a minute]

Now let go of all images and rest in the silence; then slowly open up your eyes.

SONG: I Am Willing

(Holly Near; Yiddish text by Yuri Vedenyapin)

I am open and I am willing,
 For to be hopeless would seem so strange.
 It dishonors those who go before us,
 So lift me up to the light of change.

There is hurting in my family,
 And there is sorrow in my town,
 There is panic all across the nation,
 And there is wailing the whole world round.

But I am open...

May the children see more clearly,
 And may the elders be more wise,
 May the winds of change caress us,
 Even though it burns our eyes.

Give me a mighty oak to hold my confusion,
 And give me a desert to hold my fears,
 Give me a sunset to hold my wonder,
 And give me an ocean to hold my tears.

I am open...

Kh'ob dem gloybn, kh'ob dem kheyshek,
 Zayn fartsveyflt tor men nit,
 Mir gedenken doyres kemfers
 Far banayung un far likht.

*I have faith, I have dreams,
 For we must not be despondent.
 We remember generations of activists
 For renewal and light.*

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.

(Pour red wine/grape juice)

Let us say together:

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.

(Drink the fourth cup)

Let us commit ourselves to exploring this celebration of our ancient and rich Jewish heritage, shaping it with our own secular vision.

And let us commit ourselves to *tikkun olam*, healing the earth, in honor of Tu B'Shevat.

Let us say together:

We build on foundations we did not lay.

We warm ourselves at fires we did not light.

We sit in the shade of trees we did not plant.

We drink from wells we did not dig.

We profit from persons we did not know.

We are not alone in the work that lies before us.

We are ever bound in community.

We build the land of peace and justice together.

~Christine Robinson, adapted by Mark Harris

And so we close our Tu B'Shevat Seder—the Seder for the Trees, the Birthday of the Trees.

SONG: The Tide is Rising

(Rabbi Shoshana Meira Friedman and Yotam Schachter)

The tide is rising, and so are we!

The tide is rising, and so are we!

The tide is rising, and so are we!

This is where we are called to be!

This is where we are called to be!

The **task is mighty**, and so are we!...

The **land is holy**, and so are we!...

The **storm is raging**, and so are we!...

The **sun is shining**, and so are we!...

The **world is ready**, and so are we!...

The **tide is rising**, and so are we!...

MANY THANKS TO OUR SPONSORS

Boston Workers Circle Center for Jewish Culture and Social Justice/Arbeter Ring is a multigenerational community, as well as an arts and culture center, where Jewish identity is rooted in cultural heritage and the pursuit of a better world. We explore Jewish identity and build Jewish community through educational, cultural, and social justice programming for every generation. circleboston.org

Kavod is a community led by young Jews in Greater Boston, committed to each other and to building a liberated world for all people. We live out our values through vibrant Jewish ritual, transformative social justice organizing, and collective responsibility. <https://www.kavodboston.org>

SOME RESOURCES FOR ACTION

We might wonder what difference we as individuals or community members and activists can make in the vast scheme of things. Maimonides teaches us that we should consider the entire world as if it were exactly balanced between acts of righteousness and of evil. The next action we take, therefore, can save or condemn the world. The resources below offer some ways to make a difference.

CLIMATE ACTION

AFREJ, BWC's Acting for Racial & Economic Justice Committee has taken on climate change as a major issue this year and are building their work around the intersection of immigrant justice & climate activism. Contact committee chair, Nakhie, at nickfayn@yahoo.com to get involved.

Local action: Towns and cities in Massachusetts are exploring ways to end fossil fuel dependence and take action to mitigate the climate change already in place. Work with your local government to support forward thinking policies. The Massachusetts legislature will be voting on a bill to allow local pension funds to divest of fossil fuels. Urge your state representatives to work for the bill's passage.

Sunrise is a movement to stop climate change and create millions of good jobs in the process. One action they are encouraging is to ask the Biden administration to be more aggressive in tackling the climate crisis. www.sunrisemovement.org.

Jewish Climate Action Network has a Boston chapter working on environmental justice issues. <https://www.jewishboston.com/organization/jewish-climate-action-network/>

ACE (Alternatives for Community & Environment) builds the power of communities of color and low-income communities in Massachusetts to eradicate environmental racism and classism, create healthy, sustainable communities, and achieve environmental justice. http://www.ace-ej.org/get_involved

FOOD JUSTICE With the pandemic highlighting and exacerbating the inequities and inequalities in our society, including in the Boston area, addressing food insecurity is a priority and moral imperative. More than one million people in Massachusetts are food insecure - food banks are overwhelmed with need and community groups are struggling to meet demand.

Greater Boston Food Bank - <https://www.gbfb.org/> The largest hunger-relief organization in New England and among the largest food banks in the country. Healthy food is acquired through food industry product donations and purchased with financial contributions and distributed through 60 direct distribution programs and through over 530 member agencies. Innovative distributions also provide food directly to clients including a brown-bag program for seniors, school-based farmers-market style pantries for children and their families, and mobile markets in underserved communities. Another effective organization, Food for Free <https://www.foodforfree.org> works with over 100 Boston area groups.

The Food Project - <http://thefoodproject.org/> Engages young people in personal and social change through sustainable agriculture. Works with 120 teenager activist leaders and thousands of volunteers to farm on 70 acres in Dorchester, Roxbury and other parts of Boston, Lynn, Beverly, Wenham, and Lincoln. Food from the farms is donated to local hunger relief organizations, and distributed through CSA programs and farmers markets. Also serves as a resource to others to create change in their own communities.

PROJECT BREAD: <https://www.projectbread.org/hunger-by-the-numbers> connects people in the community to resources and works to change policies to address community needs.

TWINTER FARMERS MARKETS / FARM SHARES

One way to support the web of healthy food is to have a farm share - often called a CSA. There are many options, and they all support local farmers directly. For more information including CSAs available where you live, visit:

<https://www.mass.gov/service-details/community-supported-agriculture-csa-farms>

GARDENING & COMPOSTING

With renewed attention to composting, and a new state law about large establishments being required to compost, there are more options for all of us to do more.

If you live in Boston, check out: cityofboston.gov/publicworks/wastereduction/composting.asp If you live in Cambridge, use the curbside compost pick up. If you live in other towns, all Whole Foods accept compost. Garbage to Gardens offers curbside pickup: <https://garbagetogarden.org>

SOURCE MATERIALS FOR HAGGADAH

<https://theshalomcenter.org/content/trees-are-davening-tu-bshevat-haggadah>

<http://www.aish.com/h/15sh/ho/48965616.html>

<https://hazon.org/jewish-food-movement/holidays/tu-bshvat/>

