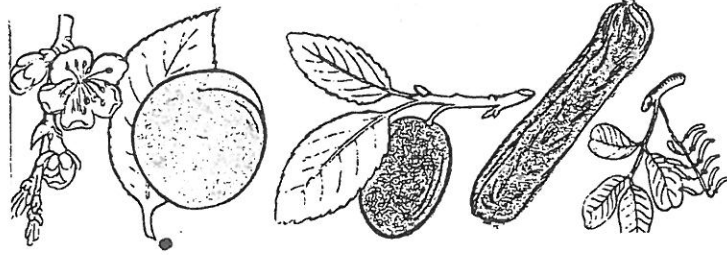


# TU B'SHVAT SEDER



There are four New Years:

- The first of the month of *Nisan* is the New Year for counting the reign of Jewish monarchs and for fulfilling your vows to the Temple.
- The first of the month of *Elul* is the New Year for assessing your tithe of animals<sup>1</sup>; Rabbi Eliezer and Rabbi Simeon say: it's on the first of *Tishri*.
- The first of the month of *Tishri* is the New Year for calendar years, for sabbatical years, for jubilee years, for counting the age of your food trees,<sup>2</sup> and for assessing your tithe of vegetables.
- The first of the month of *Shvat* is the New Year for assessing your tithe of tree fruit and nuts—per the School of Shammai; the School of Hillel says: it's on the fifteenth of *Shvat* (*Tu bi-Shvat*).

Mishnah *Rosh ha-Shanah* 1:1

② When you enter the land and plant any tree for food, you shall regard its fruit as its foreskin. Three years it shall be uncircumcised for you, not to be eaten. In the fourth year all its fruit shall be set aside for jubilation before THE LORD; and only in the fifth year may you use its fruit—that its yield to you may be increased: I THE LORD am your God.\*

Leviticus 19:23–25

③ 3. You shall set aside every year a tenth part of all the yield of thy sowing that is brought from the field . . . then the Levite . . . and the stranger, the fatherless and the widow in your settlements shall come to eat their fill, so that the Lord your God may bless you in all the enterprises you undertake. -- Deuteronomy 14:22,29

④

What significance does a new year have for trees? For what purposes does the year start on the 15th of Sh'vat for trees? The new year for trees can be analogized to the beginning of a fiscal year. There are a series of commandments relating to crops, produce, and harvests that are only practiced in the land of Israel. After grains and fruit are gathered, there is a mandatory gift called "Terumah" that must be given to any person who is a Kohain, a "priest." After this gift is given, there are then a series of gifts that can be generalized under the term "Ma'aser," meaning "a tenth." The first of these gifts is called "Ma'aser Rishon" - The First Tenth. This gift, consisting of 1/10th of the harvest, is given by the farmer to any member of the tribe of Levi after the "Terumah" has been taken. After this gift has been given to the Levi, there are two other Ma'aser gifts, only one of which is taken in a any particular year. (There is a system that dictates which Ma'aser is given in which year). The first of these "gifts" is called "Ma'aser Sheni" - The Second Tenth. This "gift" consists of 1/10 of the remaining crops, and it is to be taken by the owner of the field to Jerusalem to be eaten there. The other "Ma'aser" is "Ma'aser Ani" - The Tenth of the Poor. This "gift" consists of 1/10th of the remaining crops, and it is to be given to poor people.

# BRACHOT (BLESSINGS)

①

Our Rabbis taught:<sup>1</sup>  
 'It's forbidden for you to enjoy (the use of) something in this world without first reciting a blessing;  
 anyone who enjoys something in this world without a blessing has misappropriated sacred property'<sup>2</sup>....  
 Rabbi Levi posed a problem:  
 It is written: The earth is THE LORD's and all that it holds (Psalms 24:1)  
 and it is also written: The heavens belong to THE LORD, but the earth was given over to human beings (Psalms 115:16).  
 [Isn't there a contradiction here regarding the earth?]  
 [o! The first verse applies to the situation that exists before reciting a blessing;  
 the second verse—  
 after reciting a blessing!

Talmud of Babylonia, Berakhot 35a/b

Rebbe Ze'ev Wolf [d. 1800] of Zhitomir (in the Ukraine) was the village innkeeper.  
 A Jewish wagon driver entered and asked for a glass of brandy.  
 As he was about to drink it without reciting a blessing, the rebbe stopped him and said,  
 "Do you realize by what marvelous laws God has produced the fruit of the soil before it became the drink that you enjoy?"  
 The driver promptly recited the blessing, and the rebbe answered, "Amen!"

Me'orot ha-Gedolim 2:26a

②

The most important discipline of Judaism involves the blessing.  
 When a blessing is recited before eating, then the act itself becomes a spiritual undertaking.  
 Through the blessing, the act of eating becomes a contemplative exercise.  
 Just as one can contemplate a flower or a melody, one can contemplate the act of eating.  
 One opens one's mind completely to the experience of chewing the food and fills the awareness with the taste and texture of the food.  
 One then eats very slowly, aware of every nuance of taste.

Rabbi Aryeh Kaplan+  
 USA  
 Jewish Meditation: A Practical Guide (1985)

# TREES

P 3

## Trees

- ① I think that I shall never see,  
A poem lovely as a tree.  
A tree whose hungry mouth is pressed,  
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.

②

## Joyce Kilmer's "Trees"

Boimer

Ich denk as ich vel keynmol zehn  
Poezie vie a boim is sheyn.

Zein hunger vos gekormet vert  
In zieseh-shmekendikeh erd.

A boim vos redt tzum Oibersten,  
Die hoicheh tzveigen davenen.

A boim in zumer shelt zich for  
Mit feygelach in zeinen hohr.

Der shney hot zich tzum ihm dernent;  
Mit regen is er gut bekent.

Poezie shreibt ah nar --  
koim, koim;

Nur Got aley n firt ois a boim.

- ③ "Let the trees rustle in the summer on the mountain, on the slope of the valleys; let them fringe the roads and give shade by day to the wanderer and shelter to the tired laborer."

Chaim Nachman Bialik

④

¶ "When you come into the land you shall plant..." (Leviticus 19:23) The Holy One said to Israel, "Even though you will find the land full of goodness, don't say, 'We will sit and not plant.' Rather be careful to plant trees. Just as you found trees which others had planted, so you should plant for your children. No one should say, 'I am old. How many more years shall I live? Why should I be troubled for the sake of others?' Just as he found trees, he should add more by planting even if he is old." -- Midrash Tanchuma, Kedoshim 8

⑤

Rabbi Yohanan ben Zakkai received Torah from Hillel and Shammai....

He used to say:

If you have a sapling in your hand,  
and someone should say to you that the Messiah has come,  
stay and complete the transplanting,  
and then go welcome the Messiah.

Avot de-Rabbi Natan B §31

⑥

¶ It was a custom in Beitar that when a boy was born they planted a cedar tree, and when a girl was born, a cypress. And at the time of their marriage, they trimmed the branches from the trees

to make a chuppah. -- Gittin 57a

⑦

Rabbi Simeon [bar Yohai]<sup>1</sup> said:

One who walks along the road reviewing what has been taught,  
and interrupts this study to say,

"How pleasant is that tree! How beautiful is that plowed field!"—

Torah regards such a person as if having committed a grave error.<sup>2</sup>

Mishnah Pirke Avot 3:7

⑧

G-d said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food."

Berashit 1:29-30

# FRUIT AS A METAPHOR AND OTHER TEACHING

① The Sages compared the entire nation of Israel, scattered all over the world after the Destruction of the Second Temple, to the useful tamar. 'Like the date palm of which none is wasted: its fruit are for eating, its branches for blessing, its fronds are for thatching, its fibers are for rope, its webbing for sieves, its thick trunks for building -- and so it is with Israel, every soul has its purpose.' -- Adapted from B'reshit Raba 41

⑤ ... For the Lord your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat, and barley, of vines, figs, and pomegranates, a land of olive trees and honey;  
Deuteronomy 8: 7, 8

⑥ Rabbi Azaria (4th c.) If a nut falls into a dust heap you may take it out, wash and rinse it, and it becomes again fit for food. Even so, how much the Israelites are soiled with misdeeds, Yom Kippur makes atonement for them, as it is written, "For on this day atonement shall be made for you." -- Midrash, Canticles Rabbah, to vi. 11, adapted.

The date-palm, once it is uprooted, it can never be replanted; even so it is with the righteous; once dead, they can never be replaced. -- Midrash, Numbers Rabbah, 3, 1, adapted.

⑩ Carob — Charuv  
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 (charuv), sword (cherev), and destruction (churban) have a similar linguistic root. The carob is even sword shaped. It reminds us to temper even this joyous occasion with the remembrance of suffering throughout the world.

② Why is Israel compared to a grapevine? When you want to improve its fruit, you dig it up and replant it elsewhere and it improves. So, when the Holy One wanted to make Israel known in the world, what did he do? He up-rooted them from Egypt and brought them to the wilderness where they flourished. They received the Torah and became known in the world. -- Shemot Raba 44

④ Even as wine is not stored in vessels of either gold or silver, but is laid up in common earthenware vessels, so can the words of the Torah abide only with the humble of spirit. -- Sifre to Deut. 11:22, adapted.

The vine has both bigger and smaller clusters of grapes. The bigger, heavier clusters bend low, while the

smaller, lighter clusters hang high. So it is with students of the Torah, the more learned one is, the humbler he is. -- Midrash, Leviticus Rabbah 36, adapted.

③ Why is the Law compared to the fig tree? The majority of trees, the olive, the grapevine, the date-palm, are plucked only once, but the fig tree is plucked little by little. Even so is it with the Law. One studies a little today, and more tomorrow, because its study cannot be completed either in a year or in two years. -- Midrash, Numbers Rabbah, 12, 9, and 21.

The roots of the fig are soft but they break through the hard stone. -- Yerushalmi Taanit 1

④ 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 DeRabbi Natan 18:1

⑦ My beloved spoke, and said to me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtledove is heard in our land...

⑧ Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give you my love. -- Song of Songs 2:10-12, 7:13

⑨ To every thing there is a season, and a time to every purpose under heaven:  
A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

# MORE QUOTES ON TREES AND NATURE (P5)

1 Rabbi Elazar ben Azaria, a Talmudic sage of the 1st century CE, said: Anytime our wisdom exceeds our good deeds, to what are we likened? — to a tree whose branches are numerous but whose roots are few; then the wind comes and uproots it and turns it upside down.... But when our good deed exceed our wisdom, to what are we likened? — to a tree whose branches are few but whose roots are numerous; even if all the winds of the world were to come and blow against it, they could not budge it from its place..."

Rabbi Eleazar ben Azariah...used to say:  
One whose wisdom exceeds one's deeds, what is this like?  
Like a tree that has many branches and few roots,  
so that when the wind comes, it uproots it and turns it over—  
Such a person is like a bush in the desert,  
Which does not sense the coming of good:  
It is set in the scorched places of the wilderness,  
In a barren land without inhabitant (Jeremiah 17:6).  
But one whose deeds exceed one's wisdom, what is this like?  
Like a tree that has few branches and many roots,  
so that even if all the winds in the world come and blow at it,  
they cannot move it out of its place—  
Blessed is one who trusts in THE LORD,  
Whose trust is THE LORD alone.  
Such a person is like a tree planted by waters,  
Sending forth its roots by a stream:  
It does not sense the coming of heat,  
Its leaves are ever fresh;  
It has no care in a year of drought,  
It does not cease to yield fruit.... (Jer. 17:7-8).

Mishnah Pirke Avot 3:17

5 Two people were once fighting over a piece of land.  
Each claimed ownership,  
and each bolstered the claim with apparent proof.  
After arguing for a long time,  
they agreed to resolve their conflict by putting the case before a rabbi.  
The rabbi sat as an arbitrator and listened carefully,  
but despite years of legal training  
the rabbi could not reach a decision.  
Both parties seemed to be right.  
Finally the rabbi said,  
"Since I cannot decide to whom this land belongs, let's ask the land."  
The rabbi put an ear to the ground, and after a moment stood up.  
"My friends, the land says it belongs to neither of you—  
but that you belong to it."

Source unknown

3 The land must not be sold beyond reclaim,  
for the land is Mine;  
you are but strangers resident with Me.  
Throughout the land that you hold,  
you must provide for its redemption.

Leviticus 25:23-4

4 You make springs gush forth in torrents;  
They make their way between the hills  
Giving drink to all the wild beasts;  
The wild asses slake their thirst.  
The birds of the sky dwell beside them  
And sing among the foliage....  
You make the grass grow for the cattle  
and herbage for human labor  
that people may get food from the earth  
wine that cheers the human heart  
oil that makes the face shine  
and bread that sustains human life.  
The trees of THE LORD drink their fill,  
the cedars of Lebanon, God's own planting,  
where birds make their nests;  
the stork has her home in the junipers.  
The high mountains are for wild goats;  
the crags are a refuge for rock-badgers.

Psalms 104:10-18

6 Because of Rabi Akiva they said:  
Any city which has no fruit in it has no  
Torah scholar foremost in his  
generation in it, because the varieties of  
fruit open the eyes. -- Sanhedrin 17b

7 All trees converse [me-si-chim] (so to speak) with one another;  
all trees converse (so to speak) with humankind.  
All trees were created for human companionship....

Midrash Genesis Rabbah §13

# STORIES

PG

①

Said Rabbi Yohanan:

All his life, the righteous Honi the Circle-maker was troubled by this verse:

*When THE LORD restored the fortunes of Zion—  
we were like dreamers—*1... (Psalms 126:1)

He thought, "Can someone really dream for 70 years?!"2

Once Honi the Circle-maker was walking on the road  
and saw a man planting a carob tree.

Honi said: "You know a carob tree takes 70 years to bear fruit;3  
are you so sure that you will live 70 years so as to eat from it?"

"I found this world provided with carob trees," the man replied,

"and as my forebears planted them for me,  
so will I plant for my offspring."

Hōni then sat down to eat and was overcome with sleep.

As he slept, a small cave formed around him, so that he was hidden.

And thus he slept for 70 years.

When he awoke,

he saw a man gathering carobs from that same tree, and eating them.

"Do you know who planted this carob tree?" Honi asked.

"My grandfather," the man replied.

"I must have been like a dreamer for 70 years!" Honi exclaimed....

Talmud of Babylonia, *Ta'anit* 23a

800 - 800 CE

Rabbi Nahman once asked Rabbi Isaac to bless him  
as they were saying goodbye.

Rabbi Isaac replied, "Let me give you a parable.

A person had traveled a long way in the desert  
and was feeling weary, hungry, and thirsty.

Suddenly the traveler came upon a tree  
covered with broad leaves that provided shade, filled with sweet fruits,  
and watered by a brook that flowed nearby.

The traveler rested in the tree's shade, ate of its fruits, and drank its water.

"About to leave, the traveler turned to the tree and said,

'O tree, beautiful tree, how shall I bless you?

Shall I wish that your shade is pleasant? It is already pleasant.

Shall I say that your fruits should be sweet? They are sweet.

Shall I ask that a brook flow by you? A brook does flow by you.

Therefore, I will bless you this way: May it be God's will

that all the shoots taken from you be just like you!

"So it is with you," Rabbi Isaac said to Rabbi Nahman.

"What can I wish you?

Shall I wish you Torah-wisdom? You have Torah-wisdom.

Sustenance?1 You have sustenance.

Children? You have children.

Therefore I say: May it be God's will

that all whom you have a chance to influence be like you!"2

Talmud of Babylonia, *Ta'anit* 5b-6a

③

Once when Rav Abraham Isaac Kook\*  
was walking in the fields, lost deep in thought,  
the young student with him  
inadvertently plucked a leaf off a branch.

Rav Kook was visibly shaken by this act,  
and turning to his companion he said gently,  
"Believe me when I tell you

I never simply pluck a leaf or a blade of grass  
or any living thing, unless I have to."

He explained further,

"Every part of the vegetable world is singing a song  
and breathing forth a secret  
of the divine mystery of the Creation."

For the first time the young student understood  
what it means to show compassion to all creatures.

*Wisdom of the Jewish Mystics*, p. 80+

# FINDING GOD IN NATURE

P7

①

I see You in the starry field,  
I see You in the harvest's yield,  
In every breath, in every sound,  
An echo of Your name is found.  
The blade of grass, the simple flower,  
Bear witness to Your matchless power,  
In wonder-workings, or some bush aflame,  
We look for God and fancy You concealed;  
But in earth's common things You stand revealed  
While grass and flowers and stars spell out Your name.

Rabbi Abraham Ibn Ezra+  
Spain/Italy/Provence, 1089–1164 CE  
transl. Rabbi Sidney Greenberg/Rabbi Jonathan D. Levine (adapted)

②

In order to serve God,  
one needs access  
to the enjoyment of the beauties of nature,  
such as the contemplation of flower-decorated meadows,  
majestic mountains, flowing rivers, etc.  
For all these are essential  
to the spiritual development  
of even the holiest of people.

Rabbi Abraham ben Maimonides+  
Egypt, 1186–1237  
quoted in *Ha-Mispik La-Avodat ha-Shem*, p. 165

⑥

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 LORD,  
and lift up my hands to You in worship,  
on my behalf, and that of my children!

Rebbe Nahman of Bratslav+  
Podolia, Ukraine, 1772–1810  
transl. Rabbi Shamai Kanter (adapted)

③

All that [we] see—  
the heaven, the earth, and all that fills it—  
all these things  
are the external garments of God.

Rebbe Shneour Zalman+  
Lyady, Belorussia, 1745–1813  
*Tanya* §42 (1796)

④

Know that all healing is of the earth—gifts of the trees—  
especially potent during the month of *Iyyar* [May].

Rebbe Nahman of Bratslav+  
Podolia, Ukraine, 1772–1810  
*Likkutei MoHaRaN* §277

In order to serve God, one needs access to the enjoyment of the beauties of nature, such as the contemplation of flower-decorated meadows, majestic mountains, flowing rivers, and so forth. For all these are essential to the spiritual development of even the holiest of people. (Rabbi Abraham ben Maimonides)

# PROPHETIC READINGS

P8

④

Tu BeShvat anticipates the Final Redemption, the return to Israel and the return to the Garden of Eden.

"Behold, the days are coming," says the Lord,  
"When the ploughman shall overtake the reaper  
And the treader of grapes him who sows the seed;  
The mountains shall drip with sweet wine,  
And the hills shall flow with it.  
I will restore the fortunes of My people Israel,  
And they shall rebuild the ruined cities and inhabit them;  
They shall plant vineyards and drink their wine,  
And they shall make gardens and eat their fruit.  
I will plant them upon their land  
And they shall never again be plucked up out of the land  
Which I have given them," says the Lord your God.

(Amos 9:13-15)

⑤

But you, O mountains of Israel,  
Shall shoot forth your branches,  
And yield your fruit to My people Israel,  
For they will soon come home.  
For, behold, I am for you, and I will turn to you,  
And you shall be tilled and sown;  
And I will multiply people upon you,  
The whole house of Israel, all of it;  
The cities shall be inhabited and the waste places rebuilt;  
And I will multiply upon you man and beast;  
And they shall increase and be fruitful;  
And I will cause you to be inhabited  
As in your former times,  
And will do more good for you than ever before.  
Then you will know that I am the Lord.

(Ezekiel 36:8-11)

⑧

Prophecy about the Land of Israel,  
and say to the mountains and the hills,  
to the watercourses and to the valleys,  
"Thus said THE LORD God:....  
You, O Mountains of Israel,  
shall yield your produce  
and bear your fruit for My people Israel,  
for their return is near.

For I will care for you:

I will turn to you,

and you shall be tilled and sown.

I will settle a large population on you,

the whole House of Israel;

the towns shall be resettled, and the ruined sites rebuilt....

And you shall know that I am THE LORD."

Isaiah 41:19

Ezekiel 47:12

Ezekiel 36:6-11

① ... My people shall build the waste cities and inhabit them; and they shall plant vineyards and drink its wine; and they shall also make gardens and eat its fruit. -- Amos 9:14

② And the tree of the field shall yield its fruit, and the earth shall yield her increase and they shall be safe in their land, and shall know that I am the Lord... And they shall no more be a prey to the nations ... but they shall dwell safely, and none shall make them afraid. -- Ezekiel 34:27-28

③ ... And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every person under a vine and fig tree; and none shall make them afraid...

For all peoples will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. --Micah 4:3-5

⑥

I will plant cedars in the wilderness  
and acacias, and myrtles and oleasters;  
I will set cypresses in the desert  
Box trees and elms as well—  
That people may see and know,  
Consider and comprehend  
That God's hand has done this,  
That the Holy One of Israel has wrought it!

⑦

In messianic times,  
all kinds of trees for food  
will grow up on both banks of the stream.  
Their leaves will not wither, nor their fruit fail;  
They will yield new fruit every month,  
because the water for them flows from the Temple.  
Their fruit will serve for food  
and their leaves for healing.\*



# ECOLOGICAL CONNECTIONS

99

2

When God created the first human beings,  
God led them around the garden of Eden and said:

"Look at my works!

See how beautiful they are—how excellent!

For your sake I created them all.

See to it that you do not spoil and destroy My world;  
for if you do, there will be no one else to repair it."

7:13

Midrash Ecclesiastes Rabbah

**WARNING** We the undersigned, senior members of the world's scientific community, hereby warn all humanity of what lies ahead. A great change in our stewardship of the earth and the life on it is required, if vast human misery is to be avoided and our global home on this planet is not to be irretrievably mutilated.

**INTRODUCTION** Human beings and the natural world are on a collision course. Human activities inflict harsh and often irreversible damage on the environment and on critical resources. If not checked, many of our current practices put at serious risk the future that we wish for human society and the plant and animal kingdoms, and may so alter the living world that it will be unable to sustain life in the manner that we know. Fundamental changes are urgent if we are to avoid the collision our present course will bring about.

"Be fruitful and multiply and replenish the earth and subdue it; have dominion over...every living thing..."

Genesis 1:28

4

G-d took Adam "...and placed him in the Garden of Eden, to cultivate it and to protect it."

Genesis 2:15

5 "When you besiege a city many days to bring it into your power by making war against it, you shall 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 human to withdraw before you?" Deut.20:19-20. This prohibition serves as the foundation for an important principle of Jewish law: bal tashchit — the needless destruction of anything is wrong (various interpretations of this principle in the Talmud!).

6

...Not only one who cuts down trees, but also one who smashes household goods, tears clothes, demolishes a building, stops up a spring, or destroys articles of food with destructive intent transgresses the command "you must not destroy." Such a person is not flogged, but is administered a disciplinary beating imposed by the Rabbis. (*Maimonides, Mishneh Torah, Laws of Kings and Wars 6:8,10*)

7 "This text becomes the most comprehensive warning to human beings not to misuse the position which God 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 God laid the world at our feet..." S.R. Hirsh, 19th century

8

4. The purpose of this mitzvah [do not destroy] is to teach us to love that which is good and worthwhile and to cling to it, so that good becomes a part of us and we will avoid all that is evil and destructive. This is the way of the righteous and those who improve society, who love peace and rejoice in the good in people and bring them close to Torah: that nothing, not even a grain of mustard, should be lost to the world, that they should regret any loss or destruction that they see, and if possible they will prevent any destruction that they can. Not so are the wicked, who are like demons, who rejoice in destruction of the world, and they are destroying themselves. (*Sefer Ha-Chinuch, No. 529*)

# SONGS

P10

①

Let us sing a song the Israeli pioneers sang while they planted:

*Artzah alinu, artzah alinu, artzah alinu. (2)*

*K'var charashnu v'gam zaranu (2)*

*Aval od lo katzarnu. (2)*

We have come up to the land, we have  
tilled the soil, and sown the seeds, but we  
have yet to harvest our crop.

②

(Tune: London Bridge)

We thank G-D for trees we've got  
For cherry, lime and apricot.  
For all these things, thanks a lot,  
On Tu B'Shevat.

For orange and apple, Oh how good!  
For houses made out of wood,  
For cooling shade when it is hot;  
On Tu B'Shevat.

③

ALL SING:

## GARDEN SONG

<< Music on Second Song Sheet >>

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,  
Someone bless these seeds I sow,  
Sun, please warm them deep 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 tie is close at hand.

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

⑤

LO YI-SA GOI EL GOI CHE-REV  
Nations Shall Make War No More

לא ישא גוי אל גוי חרב

לא ילמדו עוד מלחמה

Lo yi-sa goi el goi che-rev, lo yil-m'du od  
mil-cha-ma (2)

And everyone 'neath their vine and fig tree  
shall live in peace and not afraid (2)

And into plowshares beat their swords,  
nations shall learn war no more (2)

Lo Alekha

⑥

It is not your duty to complete the  
work.

Neither are you free to desist from  
it.

④

E-retz za-vat cha-lav (2 hand-claps)

cha-lav ud-vash (4)

E-retz za-vat cha-lav, za-vat cha-lav ud-vash (2)

לא עליך המלאכה לגמר  
לא עליך לגמר

(Repeat)

ולא אתה בן חורין להתבטל ממנה  
ולא אתה בן חורין

(Repeat)