

2

GRANDPARENTS AND BEYOND

JUDAISM AND THE ENVIRONMENT



www.chaimitzvah.org
grandparentsunleashed.com



BOOKLET 2: JUDAISM & THE ENVIRONMENT

The [Jewish Grandparents survey](#) piqued the interest of the Chai Mitzvah team since so many of our participants are actually Jewish grandparents.

Surely the aspiration to pass on the love of Judaism that Jewish grandparents and others desire for the next generation is there; but while this study showed that Jewish grandparents are very involved with their grandchildren, little of this involvement is specifically Jewish. So Chai Mitzvah has created the *Grandparents and Beyond* curriculum, which contains our signature text-based conversations, as well as fun activities for engaging all ages.

HOW TO USE THIS BOOKLET:

1. Make sure everyone is on board. Always consult with the child's parents before starting any new program.
2. Read the texts, and choose the activities and conversation questions that work for you. Do not feel that you need to complete the entire booklet. The recommended ages for texts, conversations, and activities are marked by these icons:



Pre-k –
Grade 2



Grades
3 – 5



Middle
School



High
School



Adult



All Ages

Judaism and the Environment

THE ORIGINAL EARTH DAY



INTRODUCTION:

Long before there was Earth Day, there was the Jewish holiday *Tu B'Shvat*, known as the Birthday of the Trees. We celebrate *Tu B'Shvat* when most of the winter rains have passed in Israel, and the sap is beginning to rise in the trees. We celebrate the rebirth of nature and the beauty of everything God has created, and think about our relationship toward the earth and every living thing.



ACTIVITIES:

• ALL AGES

If you have time for advance preparation, and want to enjoy an ancient tradition which is fun for all ages, consider making a *Tu B'Shvat* seder. Haggadah suggestion:

[Branching Out: Your Tu B'Shvat Haggadah](#)

BOOKLET 2: JUDAISM & THE ENVIRONMENT



• BE A TREE (or a tree's friend)

Play this game like Charades. Individuals or small groups silently act out any item they choose from the lists below. The rest of the group guesses which item it is. You can also add ideas of your own to the lists.

Things trees give us:

- shade
- fruit
- wood
- fresh air
- prevent soil erosion
- fuel
- paper

Things we can do to help trees

(and the entire earth):

- recycle bottles and paper
- don't leave the faucet running when you brush your teeth (save water)
- plant trees
- take a bus or a train instead of driving a car
- clean up litter from a park
- buy recycled products



TEXT:

"We breathe and the trees breathe. We breathe in what the trees breathe out. So we breathe each other into existence. And the breath ... goes in a cycle."

Rabbi Arthur Waskow



CONVERSATION:

- How do your actions affect the world around you, both in the environment and in your community?
- What does this text teach us about cause and effect, both in nature and in our actions?



BOOKLET 2: JUDAISM & THE ENVIRONMENT

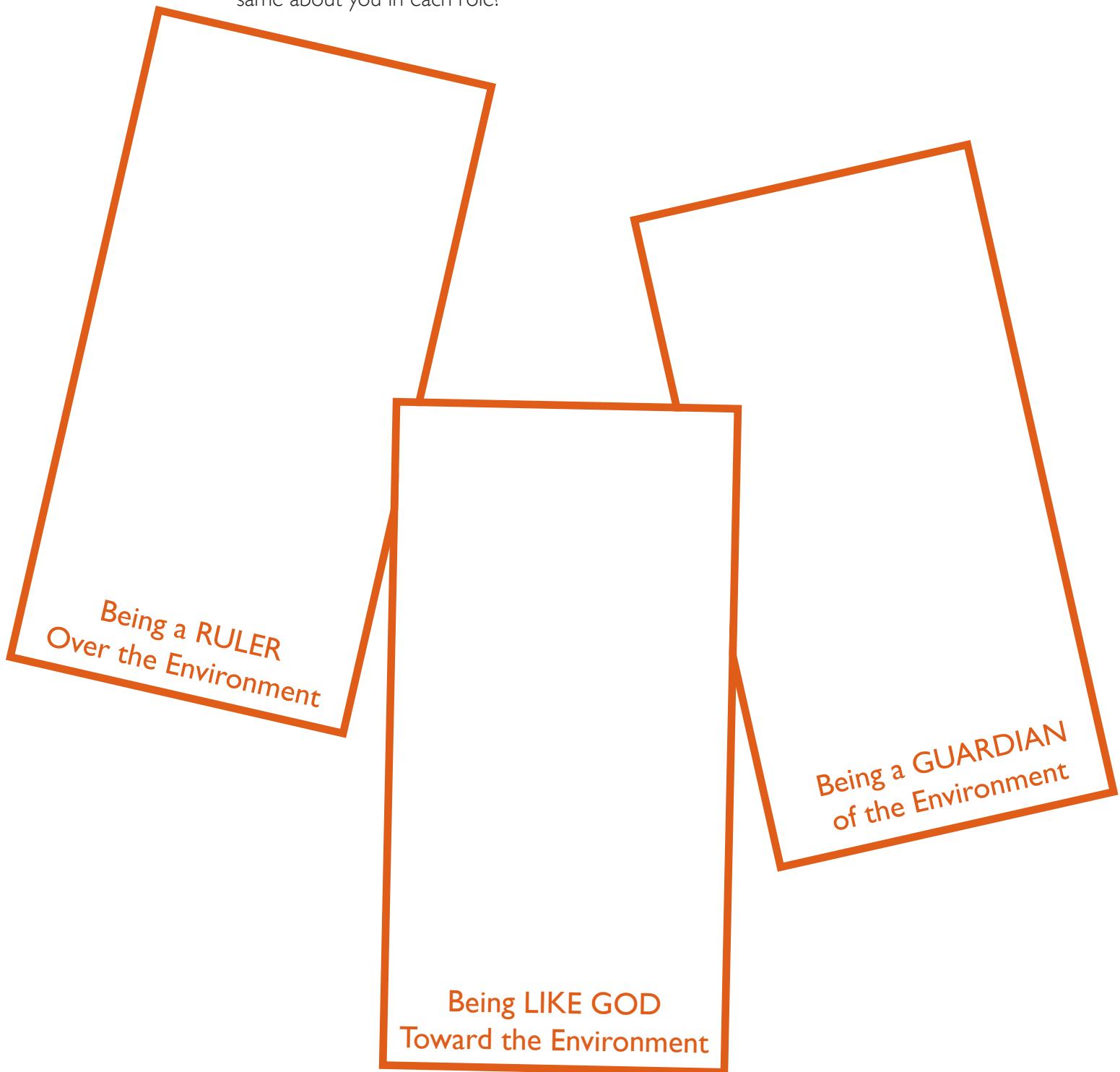
RULER OR GUARDIAN?



ACTIVITY:

MAGIC MIRROR:

In the “mirrors” below, draw yourself the way you might look if you were made a *ruler* over the environment, a *guardian* of the environment, or in the *image of God*: caring for the environment the way God would. What would be different, and what would be the same about you in each role?



BOOKLET 2: JUDAISM & THE ENVIRONMENT



INTRODUCTION:

The story of creation is told twice in the book of Genesis. It is first told in Genesis Chapter 1, and then again in Genesis Chapter 2. Each telling seems to portray a slightly different relationship between humans and the earth. As you read the texts **circle** all the words that appear to describe the relationship between humanity and the environment.



TEXT 1:

26 And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."

Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נָשָׁה אָדָם בֶּצְלָמָנוּ
כִּדְמֹתֵנוּ וּוּרְדוּ בְּקָנֶת הַיּוֹם וּבְעוֹז הַשָּׁמַיִם
וּבְבָהָמָה וּבְכָל-הָאָרֶץ וּבְכָל-הַתְּרֻמָּשׁ הַרְמֵשׁ
עַל-הָאָרֶץ:

TEXT 2:

15 The Eternal God took the man and placed him in the garden of Eden, to till it and tend it.

Genesis 2:15

וַיַּקְרֵב הָאֱלֹהִים אֶת-הָאָדָם וַיֹּאמֶר
בָּרוּכָּה-תִּהְיֶה לְעִמָּךְ וְלִשְׁמְרָה:



CONVERSATION:

GRADES PRE-K through GRADE 2 and GRADES 3-5

- How can humans both “rule” and “guard” the earth?
- The phrase *b'tzelem elohim* (Verse 26), means that humans are created in the image of God. This phrase is often quoted to describe the way human beings should act. How does this mean we should act toward the environment?



MIDDLE SCHOOL through ADULT

- The phrase *b'tzelem elohim* (Verse 26), the idea that humans are created in the image of God, is often quoted to describe the way human beings should act in the world. How did/does the understanding of this phrase impact your ideas about the roles of “ruler” and “guardian,” and the relationship of humanity to the environment?
- The words *l'ovdah u'leshomrah*, to till and to tend, underline classical and contemporary understandings of Jewish law around issues of the environment. The word *l'ovdah* comes from the same root word which is later used to describe worshipping God. The Hebrew word *l'shomrah* has connotations of guarding and protecting. How did/do these words (worship and guard) impact your understanding of the relationship between humanity and the environment?

BOOKLET 2: JUDAISM & THE ENVIRONMENT



BAL TASHCHIT

ACTIVITY:

Recycle Roundup: How many uses can you think of for unwanted items?

This game is for 3 players or more: Two teams or two individual players plus a Host.

You'll need: • three unwanted items (for example, an empty paper cup, an old shoe, an empty box) • paper and pencil for each team • timer

How to Play: The game begins when the Host shows one unwanted item to the teams. Teams have one minute to think of all the uses they can for the item and write them down. At the end of the minute, each team reads its list. If both teams thought of the same idea/use, it gets crossed off of the list. Count how many items are left on each list. The team with the most ideas wins the round. The team that wins two rounds out of three is the winning team.



INTRODUCTION:

Jewish law prohibits wasteful consumption and needless destruction. This is referred to as *Bal Tashchit*, do not destroy. When people waste resources, they violate the law of *Bal Tashchit*. The laws of *Bal Tashchit* are the foundation for preventing human actions that are harmful to the environment. Below is the law from the Torah, followed by its development in the *Mishneh Torah* by the *Rambam*.



TEXT I:

GRADES 3-5 through ADULT:

19 When in your war against a city you have to besiege it a long time in order to capture it, you may not destroy its [fruit-bearing] trees by swinging an axe against them. You may eat of them, but you must not cut them down.

¹⁹ פִּיכְצֹר אֶל-עִיר יְמִים רַבִּים לְהַלְּחָם
עַלָּה לְתִפְשָׁה לְאִתְשְׁחִית אֶת-עֵץ לְנִדְחָה
עַלְיוֹ גַּרְעֵן כִּי מִמְּנוּ תָּאֵל וְאַתָּה לֹא תִּכְרֹת



CONVERSATION:

GRADES 3-5 through ADULT:

- According to this law, what is permitted? What is forbidden?
- Why do you think the law is only for fruit trees? How might we understand this law in modern times?

BOOKLET 2: JUDAISM & THE ENVIRONMENT



TEXT 2:

14 Not only one who cuts down a fruit tree, but anyone who destroys household goods, tears clothing, demolishes a building, stops up a spring or ruins food deliberately, violates the prohibition *bal tashchit*, “you must not destroy.”

Mishneh Torah, Laws of Kings and Wars 6:14



CONVERSATION:

- How does Rambam expand the original prohibition of cutting down fruit trees?
- What are the similarities and differences between this expanded list and the original prohibition against cutting down a fruit tree?
- What does this mean for our lives today?



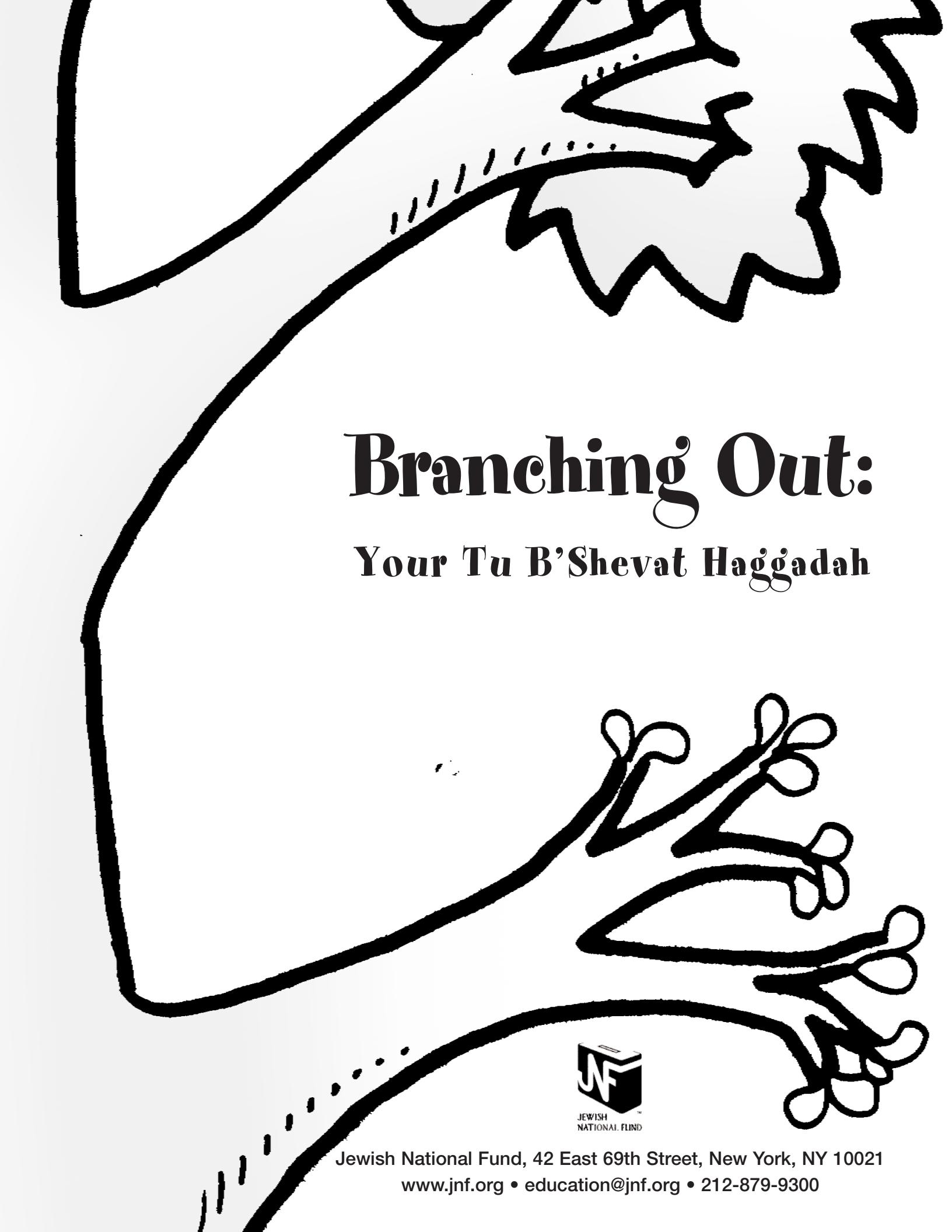
ACTIVITY:

Go around your house and look for ways you might reduce waste and save energy. Consider ways you could improve the environment in your community and your school. How would you add to the *bal tashchit* list? Write your ideas below, or make a wordcloud that illustrates your ideas.

14 ולא האילנות בלבד, אלא כל המשבר כלים, וקורע בגדים, והורס בנין, וסותם מעין, ומאביד מאכלות דרך השחתה — עובר בלא תשחית

עובר בלבד תשחית





Branching Out:

Your Tu B'Shevat Haggadah



Jewish National Fund, 42 East 69th Street, New York, NY 10021
www.jnf.org • education@jnf.org • 212-879-9300

Branching Out: Your Tu B'Shevat Haggadah

Written and Designed by Nina Woldin

Educational Consultants:

Dr. Ben-zion Bar-Lavie

Greg Litecofsky

Special thanks to Gaby Schoenfeld

Copyright © 2006 by Jewish National Fund

While Jewish National Fund decided to print *G-d* in this haggadah, we also made the educational decision to spell out אלהינו. Therefore, please treat this book with respect.

All rights reserved. No part of this book may be reproduced in any manner without the written permission of Jewish National Fund.

Printed in the United States of America. The publishers and authors of this book expect that the reader will use the instructions contained herein in a manner consistent with responsible, safe teaching practices. The reader assumes all risk and responsibility in connection with these instructions.

A Seder in Winter?!?

We celebrate *Tu B'Shevat* when most of the winter rains have passed in Israel, and the sap is beginning to rise in the trees.

More than three hundred years ago in *Tzfat* צְפַת, a beautiful mountaintop city in Israel, the custom of celebrating

Tu B'Shevat with a seder began. Like a Passover seder, we drink four cups of wine and eat foods that are symbols of the holiday. And like a Passover seder, we use a book to guide us. The first text that was used for a *Tu B'Shevat* seder was *P'ri Etz Hadar* פְּרִי עֵץ הַדָּר which means “Fruit of the Goodly Tree.” It was part of a bigger book of kabbalistic customs. *Branching Out: Your Tu B'Shevat Haggadah* includes some of the ideas from that book.

Here's how to use this book

for your own special Seder *Leil Tu B'Shevat*

סדר ליל טו בשבט:

- Take turns reading aloud just like you do at a Passover seder. Recite the blessings and enjoy the special foods. Choose the games, songs and other activities you like best, or try all of them.
- In Hebrew, each letter has a number value. This system is called *Gematria*. *Tu B'Shevat* טו בשבט is the 15th day of the month of *Shevat*. ט=9, and ט=6, so ט+ט=15 (9 + 6). The pages in *Branching Out* are ordered with both letters and numbers. Follow the numbers and letters. What happens at page 11?
- Your *Tu B'Shevat* seder can be held indoors, or if it's not too cold, outdoors. You can invite as many people as you like. Set the table nicely, and decorate with flowers, artwork, or branches from outside. **For a list of the things you'll need to get ready for your *Tu B'Shevat* seder, turn the page.**



You'll need:

1. Red and white grape juice

2. For the levels: (choose any or all of these)

Assiyah עשייה - walnuts, almonds, hazelnuts, pomegranate, grapefruit, pineapple, coconut, pistachios, banana, kiwi

Yetzirah יצירה - dates, olives, avocados, peaches, plums, cherries, apricots

Briyah בראיה - figs, seedless grapes, blueberries, raisins, raspberries, strawberries

Atzilut אצילות - candle

3. For the Activities:

Assiyah עשייה - cups and potting soil

Yetzirah יצירה - paper and pencil

Briyah בראיה - shallow dish with bubble liquid and wand

Atzilut אצילות - clear plastic cup or glass, water, mirror, (optional) flashlight

4. For the meal:

Plan your meal around the “seven species” from Deuteronomy 8:7-10

“...a land of wheat, and barley, and vines, and fig trees,
and pomegranates, a land of olive oil, and honey;
a land in which you will eat bread without scarceness...”

Some suggestions: mushroom barley soup, whole wheat bread, cheeses, salad (with olives and/or olive oil dressing) and honey cake. Page 111-117 has a recipe for *Tu B'Shevat Trail Mix*.

Tree-sure Hunt - remember to save a seed from each of the fruits you eat.



We celebrate *Tu B'Shevat* when most of the winter rains have passed in Israel, and the sap is beginning to rise in the trees.

We celebrate the rebirth of nature and the rebirth of our homeland, Israel.

We celebrate the beauty of everything G-d has created, and think about our responsibility toward each living thing.

Seder means order. The Kabbalists (mystics from *Tzfat*) taught that we live on four levels at the same time. At our *Tu B'Shevat seder* we will visit each one.

The first level is called *Assiyah* עֲשִׂיָּה, which means “doing.” This is the level of actions, things we do. The second level is called *Yetzirah* יִצְרָה, which means “formation.” This level is about energy and feelings. The third level is called *Briyah* בְּרִיאָה, which means “creation.” This is the level of ideas and creativity. The fourth level is called *Atzilut* אֲצִילוּת, which means “nobility.” This is the level of spirituality and closeness to G-d. As we move through the levels, we move from the physical, things we can touch, to the spiritual, our inner thoughts and feelings. The things we do each day are part of all the levels at the same time.

We'll start near the root (*shoresh* שָׁרֵשׁ) of the tree, and move up through each level tasting the special foods and enjoying the different activities for each level.

Happy Tu B'Shevat!



Level 1: עשייה Assiyah - Doing

Assiyah means doing: think about nature and the physical world, about actions we can take to repair it and keep it whole. The earth (eretz אֶרֶץ) is a symbol of Assiyah because it is permanent and solid.

**“Just as others planted for you,
so you shall plant for your children.”**

(Leviticus Rabbah 208)

As a symbol of Assiyah, we eat fruits and nuts with a tough outer shell and a soft inside, reminding us that G-d protects us, both our bodies (outside) and our souls (inside). *Choose any or all of these: walnuts, almonds, hazelnuts, pomegranate, grapefruit, pineapple, coconut, pistachios, banana, kiwi.*

Before you eat, recite this blessing:

ברוך אתה הָאֱלֹהִינוּ מֶלֶךְ הָעוֹלָם בָּרוּא פְּרִי הַעַץ

*Baruch atta adonai, eloheinu melech ha-olam,
borei pri ha-etz.*

Blessed are You, our G-d, Sovereign of the universe,
who creates the fruit of the tree.

Open the window, feel the cool air. Our first cup of grape juice is white, reminding us of winter when nature is asleep.

Pour white grape juice, lift the cup and say:

ברוך אתה הָאֱלֹהִינוּ מֶלֶךְ הָעוֹלָם בָּרוּא פְּרִי הַגָּפָן

*Baruch atta adonai, eloheinu melech ha-olam,
borei pri ha-gafen.*

Blessed are You, our G-d, Sovereign of the universe,
who creates the fruit of the vine.

Drink the first cup.

The almond tree, *sh'kedia* שקדיה, is the first tree to bloom in Israel in the spring.

Sing this classic Tu B'Shevat song:

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

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

השקדיה פורחת
ושמש פָּז זורחת
אפרים מראש כל גג
מבשרות את בוא החג:

טו בשבט הגיע
חג האילנות
טו בשבט הגיע
חג האילנות

Play “Name that Tree:” (Answers are on the last page.)

1. According to midrash, the tree of knowledge was an _____ tree.
2. The first tree to bloom in Israel in the spring is the _____.
3. According to legend, the _____ tree takes 70 years to bear fruit.
4. In the popular phrase “a land of milk and honey” the “honey” is not made by bees, it’s made from the fruit of the _____ Palm.
5. According to Psalm 93, elderly people who continue to be productive are like the _____ of Lebanon which bears fruit even in old age.

Be a Tree or a tree's friend:

Play this game like Charades. Individuals or small groups silently act out any item they choose from the lists below. The rest of the group guesses which item it is.

Things trees give us:

- shade
- fruit
- wood
- fresh air
- prevent soil erosion
- fuel

Plant new trees:

Save the seeds of the fruits you eat at your *Tu B'Shevat* seder. Place each seed in a small paper cup with potting soil. Put the cups in a sunny spot, and remember to water them. Watch your seeds and compare. Which seeds sprout first? Which grow the fastest? If you like, you can make a chart with your results.

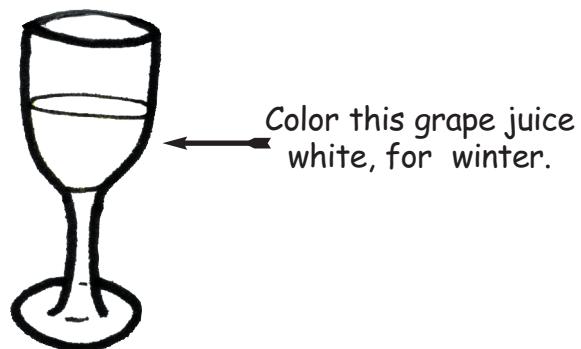
It is a tradition to plant trees in Israel on *Tu B'Shevat*. Contact Jewish National Fund at www.jnf.org or call 1-800-542-TREE to plant trees in Israel.

**“Here on Earth too G-d lives,
not in Heaven alone.**

**A beautiful tree,
a newly plowed field,
in them you will find
G-d’s likeness.”**

(Saul Tchernikovsky, poet, 19th century Israel)

Seeds of thought: How is G-d present in nature, in our lives and in the things we do?



Level 2: יצירה Yetzirah - Formation

Yetzirah means formation: think about energy and feelings, creation and creativity. Water (מים *mayim*) is a symbol of Yetzirah because water moves, cleans and dissolves. Think about what role water plays in our lives.

**“Draw water joyously
from the wells of salvation.”**
(Isaiah 12:13)

As a symbol of Yetzirah, we eat fruits with soft outer shells and hard insides (pits), reminding us that if we have strong inner energy, we don't need to be hard on the outside. *Choose any or all of these: olives, dates, peaches, apricots, plums, avocados, cherries.*

Before you eat, recite this blessing:
ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ
*Baruch atta adonai, eloheinu melech ha-olam,
borei pri ha-etz.*

Blessed are You, our God, Sovereign of the universe,
who creates the fruit of the tree.

As spring approaches, the sun begins to warm the frozen earth. The landscape begins to change from white to red as the first flowers appear. As a symbol of this change, we mix some red grape juice with white for our second cup.

Mix some red juice with the white, lift the cup and say:
ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן
*Baruch atta adonai, eloheinu melech ha-olam,
borei pri ha-gafen.*

Blessed are You, our God, Sovereign of the universe,
who creates the fruit of the vine.

Drink the second cup.

Dance the mayim מים (water) step, a classic Israeli dance step.

You can go to the left or to the right.

Just follow these four easy steps:

(This is *mayim left*. *Mayim right* is the opposite.)

1. Cross your right foot in front of your left foot.
2. Putting your weight onto your right foot, move your left foot out to the left.
3. Cross behind the left foot with your right foot.
4. Move your left foot out to the left again.

Create a water anagram.

Take turns - each person (or small group) contributes a line. Here's an example:

Wet and wonderful
Always moving
To all life it is
Essential,
Rain.

Flowing
Or
Rippling

Lovely and cool
Inviting
Feeding living things
Everywhere

מצין
רפא
מיוחד
לפל
חשיבות
יאור
ירקיר
מים

A Riddle: *How is the Torah like water?*

Give as many answers as you can. For help, look on the last page.

Give Israel a drink.

Water, vital to Israel, is in very short supply there. Jewish National Fund is working to help manage water by recycling, building reservoirs, using brackish (half-salty) water to grow fruits and vegetables, and more. You can help. Next time you have a lemonade stand, donate some of your profits to Jewish National Fund.

Sing the *mayim* song:

ושאבתם מים בשון ממעני הישועה
ושאבתם מים בשון ממעני הישועה
מים מים מים מים
הו מים בשון
מים מים מים מים
הו מים בשון
הו הוי הוי
מים מים מים מים מים בשון
מים מים מים מים מים בשון

*u'shavtem mayim bisason mimienay ha'yeshuah
u'shavtem mayim bisason mimienay ha'yeshuah
mayim mayim mayim mayim hey mayim bisason
mayim mayim mayim mayim hey mayim bisason
hey hey hey hey
mayim mayim mayim mayim mayim mayim bisason
mayim mayim mayim mayim mayim mayim bisason*

("Draw water joyously from the wells of salvation." - Isaiah 12:13)

Try dancing the *Mayim* step as you sing!

**“All the rivers run into the sea,
yet the sea is not full,
To the place
from which the waters flow,
there they return again.”**

(Ecclesiastes 1:7-8)

Seeds of thought: What does this quote say about the cycle of life? What does it teach us about cause and effect, both in nature and in our actions?



Level 3: בראיה Briyah - Creation

Briyah means creation: think about ideas, hopes and dreams, the natural laws and patterns of nature that govern the universe. The wind (*ruach* רוח) is the symbol of *Briyah*. In Hebrew, *ruach* means wind, breath, or spirit.

“ ‘And the pomegranates were in flower’ --
these are the children who sit
and study Torah, and they sit in rows,
like the seeds of pomegranates.”

(Song of Songs Rabbah, on 6:11)

As a symbol of Briyah, we eat fruits that are soft throughout so that the whole fruit can be eaten. Here, there is no difference between our inner feelings and our outer selves. *Choose any or all of these: figs, seedless grapes, blueberries, raisins, raspberries, strawberries.*

Before you eat, recite this blessing:

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ
Baruch atta adonai, eloheinu melech ha-olam, borei pri ha-etz.
Blessed are You, our G-d, Sovereign of the universe,
who creates the fruit of the tree.

During the summer, fruits and vegetables are plentiful, the air is warm, and we are reminded of the richness of life. As a symbol of this change, we mix more red grape juice into the white for a deeper color.

Mix some more red grape juice with the white,
lift the cup and say:

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן
Baruch atta adonai, eloheinu melech ha-olam,
borei pri ha-gafen.

Blessed are You, our G-d, Sovereign of the universe,
who creates the fruit of the vine.

Drink the third cup.



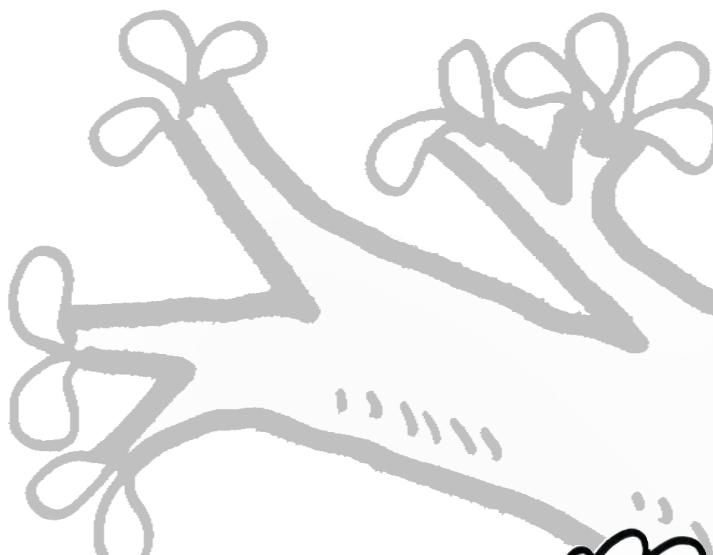
ברכות הנחין B'rachot Hanehenin, can be said any time you notice the special world around you. Blessings of Appreciation have been written for smelling delicious fruit, for meeting someone smart, for seeing a rainbow, and more. You can even make up your own, and while you're at it, try this game:

I Spy Ha'olam Ha'chai **העולם החיים** (the living world)

Look around you and find something that reminds you of G-d's presence in the world of nature. It could be anything from a soft breeze to a thunderstorm, to a squirrel climbing a tree. Make up a *bracha* that gives a hint about the item you've chosen. (For example: "Thank you, G-d, for our four-legged friends.") The other players have to look around and guess what you have chosen. If no one can guess, add to your *bracha*, for example: "Thank you, G-d, for our small, brown, four-legged friends." Keep on adding to your *bracha* until someone guesses what you have chosen.

Pattern Puzzler:

There are only a few patterns in nature and they are applied to many things. For example, the branching of a tree is similar to the branching of veins, and river branches as well. How many other examples of patterns in nature can you name? If you need help getting started, read the suggestions on the last page.



13

Ruach Bubbles

Place a shallow dish filled with a mixture of 1/4 water and 3/4 liquid soap in the center of the table. Take turns dipping in the bubble wand (which can be made from a wire hanger) and sharing a hope as you blow a bubble and watch it ride on the invisible waves of the air. Your hope can be something for the world, which you say out loud, or something personal which you say silently. Think about your breath, which fills the bubble. When the bubble pops, your breath joins the rest of the air in the atmosphere.

Sing Hatikva, הַתְּקִוָה (The Hope): (Please rise as you sing.)

Hatikva was written in 1878, long before Israel became a state, by Naphtali Herz Imber. In 1948, when the State of Israel was established, *Hatikva* became the national anthem.

כל עוד בלבב פנימה
נפש יהודה הומיה
ולפאתך מזרח קדימה
עין לציון צופיה
עוד לא אבדה תקوتנו
התקווה בת שנות אלפיים
להיות עם חופשי בארץנו
ארץ ציון וירושלים

*kol od balevav penima, nefesh yehudi homiya
u'lfa'atei mizrach kadima, ayin l'tziyon tzofiyah
od lo avda tikvateinu, hatikva bat shnot alpayim
lihiyot am chofshi b'artzeinu, eretz tziyon vi'rushalayim*

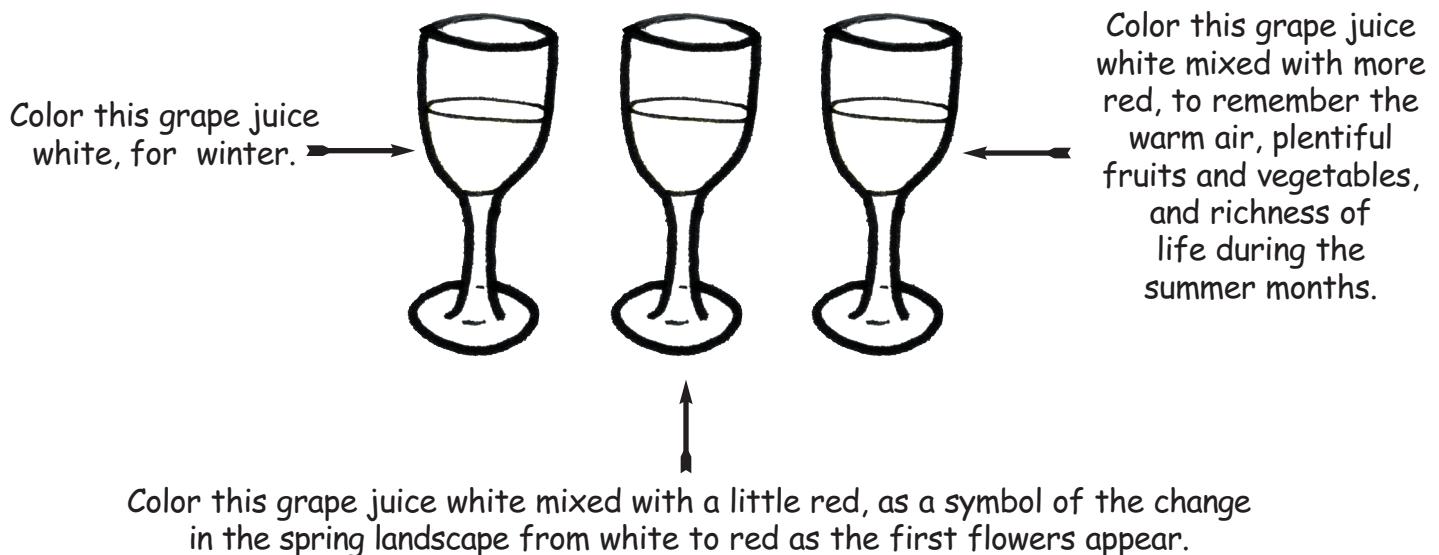
As long as within each of us the Jewish heart beats true,
As long as still towards the east, to Zion, looks each Jew,
As long as our hopes are not lost

- two thousand years we kept them
To live in freedom in the land of Zion and Jerusalem.

**“We breathe and the trees breathe.
We breathe in
what the trees breathe out.
So we breathe each other
into existence.
And the breath . . .
goes in a cycle.”**

(Rabbi Arthur Waskow)

Seeds of thought: How do your actions affect the world around you, both in the environment and in your community?



*After the third, and before the fourth cup,
is a good time for the*

Festive Meal

Eating bread reminds us that we depend upon the earth. Earth, G-d, and people work together to make a loaf of bread.

Lift the loaf of bread and recite the bracha together:

**ברוך אתה ה' אלוהינו מלך העולם
המוציא לחם מן הארץ**

*Baruch atta adonai, eloheinu melech ha-olam,
hamotzi lechem min ha'aretz.*

Blessed are You, our G-d, Sovereign of the universe,
who brings forth bread from the earth.

בְּתַאֲבוֹן! Enjoy your meal! **בְּתַאֲבוֹן!**

*Anyone who has finished eating and is restless
might enjoy a*

Tree-sure Hunt
while the others are finishing their meals.

Here's how it works:

One seed has been put aside from each fruit that was eaten during the *Tu B'Shevat* seder. Now it's time for the people who don't like to sit at the table for a very long time to take those seeds and hide them! Wrap each one in a paper napkin and remember to count how many seeds you've hidden so you'll know when they've all been found.

When the slower eaters are finished, they can search for the seeds. Play "hot and cold" to help them out! Try to remember which fruit each seed is from. When the seeds are finally found, reward your tree-sure seekers with some dessert.

שבעת המינים

are seven species, or types of fruits and grains,
that grow in Israel:

1. barley שעורה



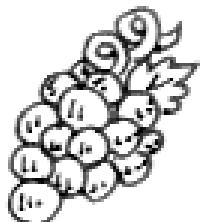
2. date תمر



3. fig תאננה



4. grapes ענבים



5. olive זית



6. pomegranate רמון



7. wheat חיטה



Tu B'Shevat Trail Mix

(This recipe makes 10 cups of trail mix.)

You'll Need:

3 cups old-fashioned oats • 1 cup raw sunflower seeds • 1/2 cup lightly toasted sesame seeds • 1 cup wheat bran • 1/2 cup oat bran
• 1/2 cup wheat germ • 1/2 cup coarsely chopped walnuts • 1 cup raw peanuts • 1/2 cup coarsely chopped almonds • 1/4 cup safflower oil
• 1 cup honey • 2 cups mixed dried fruit (raisins, golden raisins, dates, figs, apples and pears cut into small pieces)

What to do:

1. Ask an adult to pre-heat the oven to 300°F. In a very large bowl, mix together the oats, sunflower seeds, sesame seeds, wheat bran, oat bran, wheat germ and nuts. (If you don't have a bowl that's large enough, make half the recipe.) Mix well. Add the oil and honey. Stir to blend evenly.
2. Pour the mixture into a large baking pan with high sides. Ask an adult to put it into the oven. Bake until the grains and nuts are lightly colored and thoroughly cooked, about 45 minutes. Have an adult help you stir the mixture every 5 to 10 minutes to make sure it cooks evenly. An adult should also help you take the mixture out of the oven. Let it cool completely. Stir and break up any clumps that might form while the trail mix cools. Add the mixed dried fruit. Store *TU B'SHEVAT TRAIL MIX* in an airtight container. Take it with you on hikes, or to school. Enjoy!



After our meal, we thank G-d for our food, and for all the good things we have received. The following is a shortened version of

Birkat Hamazon

Leader: My friends, let us bless G-d for this meal!

All: May the Lord's name be blessed from now and forever.

Leader: [Add the words in brackets when there is a minyan.] May the Lord's name be blessed from now and forever. With your permission, let us bless [our G-d] from whose food we have eaten.

All: Blessed be [our G-d] from whose food we have eaten.

Leader: Blessed be [our G-d] from whose food we have eaten.

All: Blessed be G-d, blessed be the Divine Name.

רבותי (חברי) נברך

יהי שם ה' מברך מעתה ועד עולם

יהי שם ה' מברך מעתה ועד עולם

ברשות רבוני,

נברך ואלהינו שאכלנו משלו

ברוך [אלהינו שאכלנו משלו ובטובו חיינו]

ברוך [אלהינו שאכלנו משלו ובטובו חיינו]

ברוך הוא וברוך שמו

Praised are You, Lord our G-d, Sovereign of the universe, who nourishes the whole world with kindness and compassion. May we never be in want of food, for G-d provides for all the creatures which G-d has created. Blessed are You, Lord, who feeds all.

ברוך אתה ה' אלהינו מלך העולם
חן את העולם כלו בטובו
בchan בחסד ובرحمות הוא נותן לחם

בלב בשער כי לעולם תסדו.
ובטובו הגדול תמיד לא חסר לנו

ואל יחסר לנו מזון לעולם ונדי.

בabhängig שמו הגדול כי הוא זו ומפרנס לפול

ומטיב לבב ומבחן מזון

בלב בריותיו אשר ברא.

ברוך אתה ה' חן את הפל

We thank You, Lord, for the pleasing, ample, desirable land which You gave to our ancestors, for the covenant and Torah, for life and sustenance. May You forever be praised by all who live, as it is written in the Torah: "When you have eaten your fill, you shall praise the Lord your G-d for the good land G-d has given you." Praised are You, Lord, for the land and for sustenance.

נודה לך ה' אלהינו על שהנחלת לאבותינו ארץ
חמדה טובת ורחבה, ברית ותורה, חיים ומזון.
יתברך שמק בפי בלתי תמיד לעולם ועד, בפתוק:
ואכלת ושבעת וברכת אתה אלהיך על הארץ הטובה
אשר נתן לך. ברוך אתה ה' על הארץ ועל המזון.

Rebuild Jerusalem, the holy city, quickly in our days. Blessed are You, Lord, who rebuilds Jerusalem in mercy. Amen.

בנה ירושלים עיר הקדש במרה בימינו.
ברוך אתה ה' בונה ברחמי ירושלים אמן.

Praised are You, Lord our G-d, Sovereign of the universe, who is good to all, whose goodness is constant throughout all time. Favor us with kindness and compassion now and in the future as in the past. May we be worthy of the days of the messiah.

ברוך אתה ה' אלהינו מלך העולם, המלך הטוב
והיפותיב לפול, הוא היטיב, הוא מיטיב, הוא ייטיב לנו.
הוא גמלנו, הוא גומלנו, הוא יגמלנו לעיד.
חן וחסד וرحمות, ויזפנו לימות המשיח

May the Merciful bless this land and protect it.

הרחמן הוא יברך את הארץ והגן עליה.

May the Merciful bless all of our people who suffer and bring them out of darkness into light.

הרחמן הוא יברך את אחינו בני ישראל הניתנים בצרה,
ויזכאים מפלה לאורה.

May the Merciful bless the State of Israel, the dawn of our redemption.

הרחמן הוא יברך את ראשית צמיחת גאלתנו.

May we receive blessings from the Lord, lovingkindness from the G-d of our deliverance. G-d who creates peace in the heavenly heights, may You grant peace for us and for all Israel, and say, Amen.

ונשא ברכה מאת ה', וצדקה מאלהי ישענו,
ונמצא חן ושביל טוב בعينי אלחים ואדם.
עווצה שלום במרומים הוא יעשה שלום
עלינו ועל כל ישראל ואמרנו אמן.



Level 4: אצילות Atzilut - Nobility

Atzilut means nobility: think about pure noble spirit, lovingkindness, power and beauty. Feel close to G-d and remember that each creature is part of just one universe. Fire (aish אֵשׁ) is the symbol of Atzilut. Fire is the energy of life, yet it can also destroy.

“Here is the secret of secrets . . .
when we honor the words of Torah . . .
blessings pour from heaven above
to the earth below.”

(*P’ri Etz Hadar*)

We do not eat any fruits to symbolize *Atzilut* because G-d is timeless, infinite, and impossible to describe.

As summer turns to fall, plants turn inward to prepare their seeds. Animals turn inward for rest, and people turn inward to think about the year that has passed and the one that is beginning. Remember, our purpose is to live in balance and harmony with all of G-d’s creation. As a symbol of this season, the fourth cup of grape juice is full strength red.

Pour red grape juice, lift the cup and say:
ברוך אתה ה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פַּרְעֵל הַגָּפָן
*Baruch atta adonai, eloheinu melech ha-olam,
borei pri ha-gafen.*

Blessed are You, our G-d, Sovereign of the universe,
who creates the fruit of the vine.

Drink the fourth cup.

Make a rainbow:

Fill a clear glass or plastic cup with water. Hold it in front of a sunny window and move it around until you see a rainbow. The water bends the light, dividing it into all the colors that you see. This reminds us that pure white light is actually made up of many different colors. Just as many different colors combine to make a pure white light, when many kinds of people work together, they can make a peaceful world.

Mitzvah Mirror:

Take a small mirror that can't break to a place where you can see the sun, or use a flashlight if it's dark outside. (Remember, don't look directly at the sun's light, it's bad for your eyes.) Place the mirror so that the light shines right at it. Move the mirror just a little bit. Do you see how you moved the light from one place to another? When you do mitzvot, you shine the light of Torah on the world.

Light a candle and say this bracha together:

נברך את מקור החיים שבורא מאורי האש

N'varech et makor ha'chaim she'borei m'orei ha'aish.

Bless the Source of Life who creates the lights of the fire.

Hold the palms of your hands high above the candle, where you don't feel any heat. Slowly move your hands closer to the flame. Notice that the closer you come to the flame, the warmer it feels. If you come too close, though, you'll get burned.

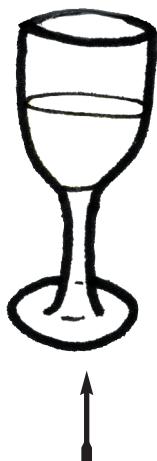
Read aloud together:

The light of the candle reminds us that each of us has the power to light different kinds of fires, either helpful or harmful. As our *Tu B'Shevat* seder ends and we look at the light of the candle, we promise that our actions will be for *Tikkun Olam* עולם תיקון, the care and repair of nature and the world.

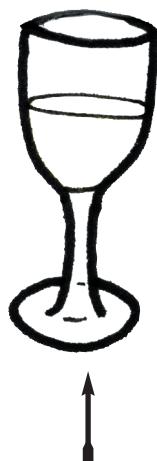
**“‘Love,’ say the sages,
 ‘Love that supports
 and is supported in turn’--
 That is the nature
 of the universe.”**

(Samson Raphael Hirsch, 1808 - 1888)

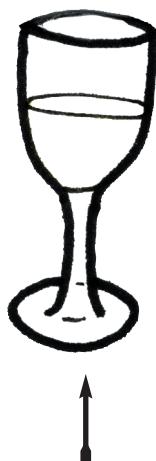
Seeds of thought: What does it mean to you to “support and be supported in turn?” Give examples both from nature and from things that people do.



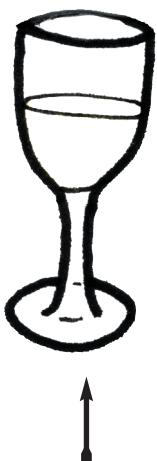
Color this grape juice white, for winter.



Color this grape juice white mixed with a little red, as a symbol of the change in the spring landscape from white to red as the first flowers appear.



Color this grape juice white mixed with more red, to remember the warm air, plentiful fruits and vegetables, and richness of life during the summer months.



Color this grape juice full strength red, for fall, when plants prepare their seeds, animals turn inward for rest, and people think about the year that has passed and the new year that is beginning.



“Name That Tree” (page 7•5):

1. Some say apple, some say etrog
2. Almond
3. Carob
4. Date
5. Cedar

Riddle (page 7•10)

- Water, like Torah, quenches thirst. (You can be thirsty for knowledge.)
- Water, like Torah, refreshes your spirit.
- Water, like Torah, can be found anywhere.
- Water, like Torah, is given free to the world.
- Water, like Torah, gives life.
- Water, like Torah, is given from heaven.

Pattern puzzler (page 12•13)

- Waves in the ocean - sand dunes - clouds
- Electrons and neutrons in atoms - planets orbiting the sun
- Water swirling down the drain - galaxies
- The movement of a waterfall falling and a fire burning are the same, but opposite

Other books about *Tu B’Shevat* from **Jewish National Fund**:

- An American Tu B’Shvat, A Seder for The New Year of the Trees*, by Ellen Bernstein
- Haggadah Shel Tu-Bi’Shevat*, written by Dr. Barry Eckstein, edited by Dr. Solomon Goldman, Esther Adler and Miriam Harel
- Seder Tu B’Shvat, A celebration of Israel’s seasons and of ecology in the Jewish tradition* by Beth Uval
- The Trees Sing, A Sourcebook for Tu Bi-Shevat*, selected by Rabbi Moshe Edelman, edited by Joel Lion
- Tu Bishvat*, compiled and written by Wolf Gafni, translated by A. Eibel and C. Sterne
- Tu B’Shevat Hagaddah*, written by Betty Samuels, edited by Nita Gottesman, Harriet Breuer and Ruth Kornheiser

Chai Mitzvah was created as a way to engage adults, teens, and families in a Jewish journey throughout their lives. Combining texts to spark discussion, ritual, and social action, Chai Mitzvah provides the framework for a meaningful Jewish journey through small group conversation and personal discovery.

Chai Mitzvah has partnered with **The Grandparent-Grandchild Connection School Program** to create this exciting curriculum that is designed to stimulate intergenerational connections. We hope it will be used by grandparents and other multigenerational relationships. Now, more than ever, we are happy to provide opportunities for greater understanding and connection across the generations.

It is also our hope that your experience will ignite deeper Jewish engagement and continued growth for you and your extended families.

The Grandparent-Grandchild Connection School Program invites grandparents to unleash their creativity and share the things they are passionate about with their families. When grandparents enter the world of their grandchildren at school, there are positive, measurable outcomes for families and schools. Connections across the generations are good for everyone's mental health, including improved academic performance and social skills for students and a support network for grandparents, students, and parents. Through a series of workshops grandparents, adult children, and grandchildren learn to Bridge the Generations; Enter Each Other's World; Tell Stories; and Give Voice to Your Values. Learn more at grandparentsunleashed.com.



www.chaimitzvah.org



grandparentsunleashed.com