

# Getting down with the earth

A family guide to learning *middot* through building a congregational garden

<u>Table of Contents</u>	<u>Pages</u>
Rationale	3-6
Letter to the teacher	7
Logistics about the guide	8
UNIT 1 GETTING YOUR HANDS DIRTY WITH <i>MIDDOT</i> AUGUST/ SEPTEMBER	9
Lesson 1 <i>Bal Taschit</i> -Building a garden (Full Day Kick off, Memorable Moment & Scripted)	10-13
Lesson 2 Judaism's historical connection to the earth-(getting started, planting, blessing)	14-15
Lesson 3 <i>Kehilah Kedoshah</i> /Working as a community in the garden	16-18
Lesson 4 <i>Shomrei Adamah</i> /Taking care of the garden	18-20
Resources Unit 1	21-52
UNIT 2 <i>MALACHA</i> OCTOBER/NOVEMBER	53
Note to the teacher	54
Lesson 1 <i>Anavah</i> (Humility) <i>Sukkot</i>	55-57
Lesson 2 <i>Anavah</i> (Humility) <i>Sukkot</i> -Building a <i>Sukkah</i> (Memorable Moment)	57-58
Lesson 3 <i>Malacha</i> (Work) /Tending & Harvesting	59-62
Lesson 4 <i>Malacha</i> (Work) /Tending & Harvesting (Scripted)	62-64
Resources Unit 2	72-99
UNIT 3 <i>NEDIVUT</i> DECEMBER/ JANUARY	100
Note to the teacher	101
Lesson 1- <i>Nedivut</i> (Generosity)-Allowing the land to rest	102-104
Lesson 2- <i>Peah</i> -Providing for the poor (Scripted)	104-106
Lesson 3- <i>Tikun Olam</i> - Giving back outside the garden	106-108
Lesson 4- <i>Tikun Olam</i> -Volunteering in the Community (Memorable Moment)	109
Resources Unit 3	110-124
UNIT 4- <i>YIRAH</i> FEBRUARY/MARCH/APRIL/MAY	125
Lesson 1- <i>Simchah</i> (Joy) <i>Tu B'Shevat</i> - Reenergizing the soil	126-128
Lesson 2- <i>Simchah</i> (Joy) <i>Tu B'Shevat</i> - Planting a tree (Memorable Moment)	128-129
Lesson 3- <i>Yirah</i> (Awe and Reverence) (Scripted)	129-131
Lesson 4- Empowering to garden independently and confidently to making Jewish choices (Memorable Moment)	131-133
Resources Unit 4	134-151
Glossary	152-153
Annotated Bibliography	154-156

## Rationale

*“The Lord God took the man and placed him in the Garden of Eden, to till and tend it”*  
(Genesis 2:15).

The text from Genesis establishes that we, as Jews, are obligated to be *Shomrei Adamah* (Guardians of the earth). However, being *Shomrei Adamah* only touches the tip of the iceberg, for it is *middot* (virtues) that are embedded in the creation of a congregation organic garden that empower Jews to make Jewish choices in their lives. This curriculum guide is intended for families with children in grades 4-7. Involving families in this process encourages change to happen on a wider scale and provides an experience where parents can model the importance of Jewish learning. In tending the garden, families will focus not only on the vegetables but on themselves, and grow from learning *middot* (virtues). The *middot* (virtues) this curriculum guide focuses on are: *malacha* (work), *nedivut* (generosity), and *yirah* (awe and reverence).

*Malacha* (work) instills responsibility, intentionality and a sense of pride in the work that a person does. It guides learners to work hard, recognizing the importance of their intentionality. It teaches the families to analyze their interactions with the world on a daily basis, expanding their ideas about the possibilities and results of work. The families will have opportunities to practice *malacha* through the activities in the curriculum guide and through gardening responsibilities. One of the outcomes of learning about *malacha* (work) will be displayed in the *midah nedivut* (generosity).

*Nedivut* (generosity) will be examined through the lenses of social action and our own *malacha*(work). This is displayed in the form of time, money, and produce. Working as a

community, the families will learn about different ways to make an impact on their surrounding area. The food grown in the congregational garden will be donated to the local food bank, where families will have the opportunity to visit and work in order to see the impact of their *nedivut* (generosity). Recognizing the work of the group can instill a sense of pride amongst its members, which creates enthusiasm and motivation to continue participating together as one *kehilla kedosha* (holy community). A *kehilla kedosha* (holy community) is different than a community because it is based on creating deeper relationships. It is a group of people who learn, challenge, and grow because of their interactions with each other. The work that is being done in the garden creates a connection with God and teaches *Yirah*.

The last *middah* (virtue) that this curriculum guide presents is *Yirah* (awe and reverence). In learning about *Yirah* (awe and reverence) the families will take a moment and step back. In this instance they will reflect on the work that they have completed over the entire course. They will experience *simchah* (joy) through the small things they have accomplished externally, but hopefully also by what has changed internally. It is through experience and reflection that their learning will be deepened. *Yirah* (awe and reverence) helps reframe the things accomplished and appreciate the things that are being created.

Organic gardening provides the opportunity for families to be part of creation but it also embodies the for mentioned virtues. There are many reasons that an organic garden will produce great results in this exploration of the self. The first is that organic produce is safer and healthier than using pesticides on fruits and vegetables. Studies show that it has been proven that exposure to pesticides can be harmful to children. The second reason is that we should respect the creation of God and take care of the earth. By creating an organic garden we are not harming the earth but rather, we are becoming *shomrei adamah*. Throughout this guide I refer to the

garden as a “congregational organic garden.” The term “congregational” is intended to reflect the garden’s purpose in affecting the whole community and not just the families in the education class. Although most of the responsibility will fall to the families in the class it will also be tended by others in the congregation.

Today, families tend to have less time to spend with each other and even less time to spend with others in their community. Instead of just dropping off their children at religious school, it is important that families engage in Jewish learning together. Rabbi Laura Novak-Winer said, “When children see their parents finding Jewish education valuable, they will consider it valuable themselves.”<sup>1</sup> This curriculum brings the family together to create, learn, and connect.

My guide is intended to work with families who have children ranging from 4<sup>th</sup> to 7<sup>th</sup> grade. This age range is appropriate for this curriculum guide because children at this age are capable of taking on more responsibilities than younger children. Also, during this age children have a curiosity about learning. They are capable of taking the knowledge they learn and incorporating the lessons into their home lives. They will also be able to share in the work and be old enough to take responsibility for their learning.

My curriculum guide creates an opportunity for families to change how they interact with the earth by changing themselves, their congregation, and the greater community. The *middot* (virtues) that they encounter will provide them with the opportunity to generate this change and. Constructing a organic congregational garden will help the families learn the *middot* related to what it means to be connected to the earth.

---

<sup>1</sup> Strasser, Teresa. “Teaching Judaism is a family enterprise, educators say.” JWeekly.com , February 1997

Enduring Understandings:

1. A congregational garden embodies the virtues of *malacha, nedivut, and yirah*.
2. The rhythm of the Jewish and agricultural calendars follows the divine cycle from creation to destruction and back again.
3. The *middot malacha, nedivut, and yirah* connect with the mitzvah of *Shomrei Adamah*.
4. The success of a garden is not only measured by the amount of produce collected each season, but by its connection to *middot*.

## A letter to the teacher about creating an organic garden

In my first garden I had many wonderful successes and huge failures. At times, it was overwhelming, inspiring, humbling, amazing, as I worked trying to build a community around it. I am here to let you know that it can be done. It is not an impossible project even if you have never gardened before. Through asking for help, I discovered many different people in my community who already had a passion for gardening or a related field. A good friend of mine who had never gardened helped out because he was good with construction and built the raised beds. The maintenance people in my community were also vital to the success of the garden because they spent the most time at the building and understood the daily workings of the area and the land that surrounded it. These people were integral consultants and collaborators before and during the year. I also found that there are a plethora of books, websites, and government initiated programs that can be of aid to you. There are some resources in the annotated bibliography but even more exist than I could list. In an ideal setting, this program would end every week with a potluck lunch. It would be an informal time for families to get to know each other, which is integral for building a *kehilla kedosha* (holy community). I am going to include some background information on the *middot* that are being taught at the beginning of each resource section. I suggest that you read these to get a better overview of the material. Before the first lesson, there is some work for you to do:

- 1) Figure out the best spot to garden.
- 2) Buy the material with which you will build the garden beds. (See pg 21)
- 3) Buy tools: big shovels, small shovels, hoe, bean climber, gloves, and a hose.

The resource on building raised beds (found on pg 21) will help you get started.

As you go through the process remember the words of Thomas Fuller:


“Many things grow in the garden that were never sown there.”

## LOGISTICS ABOUT THE GUIDE

1. **Words in bold (besides headings) are what the teacher says or asks.**
2. *Everything in italics is in Hebrew and the definition can be found in the glossary.*



3. When you see this symbol  it means there is a family journal activity.

4. This symbol  ○ ◦ ° is used to designate a side note to the teacher.
5. Throughout the guide, I alternate between calling the person in charge a leader and a teacher, and use them interchangeably.
6. Ending Blessing: At the end of each session, I recommend that you gather everyone and say a few words about the day and offer a blessing. I did not script these words because it should be specific for each person who leads a group. This could also be a responsibility that is designated to a different member of the cohort every week.
7. Throughout all of the sessions, make sure that someone is taking pictures. This is integral to Unit 4 Lesson 3.
8. Some of the activities need to be completed inside but others can be done outside. Vary the settings you use to engage the learners.
9. There are some lessons that need more than one teacher. Make sure to read the lesson in advance to determine how many teachers are needed.
10. Each session is 2 hours with some sessions lasting longer because of particular projects. Ideally the sessions would be 3 hours ending with an hour pot luck lunch.
11. This guide is intended for an area that has a cold winter but can be adapted to include a growing season in the winter. The leader of this program should investigate the growing cycle in the place you are running the curriculum to best suit your needs.
12. At the beginning of resource sections 2-4 there are overviews of each of the *middot* that you will encounter in this guide. They will help you get a more in depth view of a specific *midah*.



## Unit 1-Getting your hands dirty with *middot* August/September

---

### Unit Enduring Understanding

- A congregational garden embodies the virtues of *malacha, nedivut, and yirah*

### Unit Goals

To teach how to build a congregational garden

To demonstrate mixing different types of soil to prepare the garden for planting

To teach a connection between the mitzvah of *Bal Taschit* and building a congregational garden

To teach that *middot* can help people make everyday choices

To teach the connection between our biblical ancestors and the *halutzim*

To demonstrate how to plant seeds and seedlings in the garden

To teach how to create a *kehilla kedosha*

To provide time for the community to bond and form relationships

To teach how being *Shomrei Adamah* is important in today's society

To review the material taught in unit 1 and to reinforce the concepts learned

### Unit Objectives: SWBAT (Students will be able to)

Build a raised garden bed

List the types of soil that go into starting a garden

Define *middot*

Apply *malacha, nedivuot, and yirah* when making a decision.

Design a poster that inspires others to follow the mitzvah of *bal taschit (do not destroy)*

Create a skit about the creation story in Genesis

List the similarities between the lives of our biblical ancestors and the *halutzim*

Plant seedlings and seeds

Describe their fellow participants beyond their names

Analyze the difference between a community and a *Kehilah Kedoshah*

Define the term *Shomrei Adamah*

Formulate 3 ideas about ways we can be *Shomrei Adamah* in the 21<sup>st</sup> century

Evaluate the material learned over the past three sessions by playing a review game

## Lesson 1- Bal Taschit-Building a garden (Full Day Kick off)

### **Lesson Goals**

To teach how to build a congregational garden

To demonstrate mixing different types of soil to prepare the garden

To teach a connection between the mitzvah of *Bal Taschit* and building a congregational garden

To teach that *middot* can help people make everyday choices

### **Lesson Objectives: SWBAT (Students will be able to)**

Build a raised garden bed

List the types of soil that go into starting a garden

Define *middot*

Design a poster that inspires others to follow the mitzvah of *bal taschit (do not destroy)*

### **Vocabulary/Terms**

*Bal Taschit, Middah/Middot*

### **Learning Experience**

Set Induction (15 minutes Families together)

**Today we set out on a journey together. We are going to be learning about *Middot*, Jewish virtues and explore using them through building a organic congregational garden. We are going to form a partnership with each other, the greater community, and God. May we all be blessed to fill our heads with knowledge, our body with strength, and our souls with passion for the projects we are about to undertake.**

Take the families out to the space that you have chosen to create the garden. Ask them to explore the area and figure out why you chose this area for a garden. Then ask:

**Why was this area chosen to build the garden? (Sunlight, drainage, easy access, soil, protection, and water accessibility.)**

Explain that the families are going to be split up into four groups and rotate around to different stations with a break for lunch in the middle.

## Activities 1-4 Family rotation with a break for lunch



For this day you will need four teachers. (One for each station)

### Activity 1 Building raised beds (45 minutes families together)

The families will build raised beds, mix soil, and learn about how to physically start a congregation garden. Each group will work 45 minutes building raised beds. Then the next group will pick up at the last point the previous group left off. A teacher who is knowledgeable about building will need to lead this group. (Check resources on pages 21-23 on how to build raised beds and soil mixtures)

### Activity 2 Getting our hands dirty with *middot* (45 minutes families together)

This activity will introduce families to the definition of *middah/middot*. (***Middot* are principles that we consider to be of central importance. How we act; who we are; what we stand for how we respond; how we view life and the world around us; our personal qualities, attributes, and traits.**<sup>2</sup> The teacher will mention that there will be three *middot* that will be studied in this program. *Malacha* (work), *Nedivut* (generosity), and *Yirah* (awe and reverence). The leader will lead the families in the following discussion:

**What does making Jewish choices and gardening have to do with each other? (Jews connect with the land, treating the land a certain way can be Jewish, there are virtues and values we learn from the land)**

**What influences the things that we do? (Our families, our actions, our environment)**

After the discussion, each family is going to be given a scenario (see resources pgs 23-24) about a situation where they have to choose what they would do. After they make the decision, they are asked to discuss with each other what values influenced that decision. Each family should participate in three scenarios and then come back and have a discussion about what they learned about virtues. The leader should ask:

**What helped you make a decision? Did Jewish virtues influence any of your decisions? What influenced the choices you made?**

---

<sup>2</sup> Freeman, Susan, Teaching Jewish Virtues pg 1

Picnic lunch outside near the garden (45 minutes families together)

Families should bring a potluck lunch to eat and share with the community. Blessing over bread and vegetables should be said before the meal is eaten. The leader should lead a short meditation on where food comes from (see resource pg. 24)

**Continue with rotation:**

Activity 3 Bal Taschit (45 minutes families together)

10 minutes- Gather the group together and take out a brown bag sack lunch (the sack lunch should have the following packed in it a sandwich wrapped in plastic, soda can, chips, juice pack, piece of fruit. As each object is pulled out ask the following question. **Where does this plastic from the sandwich come from and where does it go after lunch is over? Where does the aluminum come from and where does it go after lunch is over? Where does the packaging come from and where does it go after lunch is over? Where does the piece of fruit come from and where does it go after?** After each question, allow the families to talk about the questions among themselves for one minute and report back. After the families report back share the stats about the object (see resources pg 24 for stats).

Share with the families and have a discussion with the following questions:

**We are commanded to follow the mitzvah of *Bal Taschit* (do not destroy).**

**What does this mitzvah have to do with the objects we just learned about? (These are all objects that are destroying the world from our over use of them)**

**Why should we observe the mitzvah of *Bal Tashcit*? (We should leave the world better than we inherited it, We should be appreciative of what we have)**

**Why is this important to know when creating a garden?<sup>3</sup> (We are forming a partnership with the earth and we are choosing to work with it and not destroy it)**

20 minutes-Study the text from *Deuteronomy 20* about the *mitzvah* of *Bal Taschit* (See Resources pg 24-25). Ask each family to explain the text by creating a movie trailer, or public service announcement to teach the group about *Bal Taschit*.

15 minutes- Create a list of ways that *Bal Taschit* applies to the families lives and applies to the garden. Have each family create a small poster to remind them to try to observe the

---

<sup>3</sup> Ellen Bernstein and Dan Fink. *Let them teach you Torah*

commandment of *Bal Taschit*. After the families have created this poster have them put up on the wall so that they families can view each others like a museum.

Activity 4 We built a garden! What next? (30 minutes families together)


The group should have a discussion about what happens next with the garden. What are things they want to plant? If we are donating this food what type of food do people who are hungry need? What is going to grow the best? What is easy to grow? They should be given resources to see what is seasonal in the area you are. They should also come up with a watering schedule and a schedule for when different families are responsible for the garden. The leader should encourage everyone to check on the garden every time they come to the synagogue.



This is the first time that the community will be making decisions together. It is very important that people are listened to and respected. This meeting will set the tone for the year.

Activity 5 Family Journal (15 minutes families together) (See Resource pg. 26)



At the end of every lesson look for this symbol:  to see if there is a family journal activity. Every family will be given a binder and throughout the program it will have worksheets and different reflection activities in it. At the end of each session, the families will have time to reflect on what they learned for the day. The binder will stay with the teacher throughout the program and be given to them at the end of the program. The teacher will monitor the binder and write feedback in it.

**Blessing**

At the end of each session the teacher will lead the families in a blessing over the work that is accomplished for the day.

## Lesson 2- Judaism's historical connection to the earth-(getting started, planting, blessing)

### Goals

To teach the connection between our biblical ancestors and the *halutzim*  
To demonstrate how to plant seeds and seedlings in the garden  
To present the modern connection that Israel has to the environment

### Objectives: SWBAT (Students will be able to)

Create a skit about the creation story in Genesis  
List the similarities between the lives of our biblical ancestors and the *halutzim*  
Plant seedlings and seeds

### Vocabulary/Terms

*Halutzim*

### Learning Experience



o o •

This lesson will need two teachers.

### Activity 1 Genesis Skits (30 minutes for Children)

The children will enter the room and be broken up into two groups. Each group will be told one of the creation stories in Genesis. One group will read Genesis 1:24-28 (See resources pgs. 27-28) and the other will read Genesis 2:4-9, 15 (See Resources pgs. 27-28) After each group has read the story they will create a skit that describes the stories. When each group has presented the skit the teacher will lead a short discussion about what was different in the two texts. **What do we learn about the Adam in the skits? Why does God put him in the garden? (to cultivate and keep) What is the difference between these two stories?**

### Activity 1 Genesis affinity grouping (30 minutes for Adults)

The adults will be handed a stack of note cards with words on it from the two Genesis stories (See Resources pgs. 27-28). They will be asked to organize the cards into two groups and to come up with labels for each group. After this part of the activity, the teacher will list the labels the groups came up with. Then the teacher will introduce the two stories and pass out handouts (see resources pgs. 27-28) of the stories and ask the adults to get in *chevrutah* and study each story. Afterwards the teacher will lead a discussion about what the adults learned from the two stories.



o o •

This is the first time the students are in *chevrutah* and as the teacher you might want to discuss how a *chevrutah* is different from working in a group. A *chevrutah* partner is supposed to challenge, help their partner learn, and grow. (See Resources pgs 27-28)

### Activity 2 Planting and Blessing (45 minutes for families together in the garden)

The families will gather at the garden and the leader will have the master plan for planting. (Created last lesson by the community) The leader will start out by teaching *Shehecheyanu* (See resources pg 29) because we say this prayer when we come to a joyous occasion, and an occasion when we hope something will become an annual occasion in our lives. Then leader will teach the blessing for the earth. (See resources pg. 29) The leader will ask the group **How is this garden we are planting similar to the story of creation in Genesis? (they both are about farming, man was put in the garden to guard it and till it)**

Afterwards each family will have an opportunity to plant and say the blessing together. (Directions for planting will be in the resources but might vary depending on the crop)

### Activity 3 Halutzim station experience (35 minutes for families)

10 minutes Introduction- Who were the *Halutzim*? What did they do? Why did they come to Israel?

10 minutes station 2- Songs and Poems of pioneers! How did they express what they felt?

10 minutes station 3- Hebrew and the revival of a language! Modern Hebrew words we can use in the garden?

(See Resources pgs. 30-32)

### Activity 4- Halutzim and Biblical connections charades (20 minutes for families)

Families will create a list of the similarities between the *Halutzim* and the creation story in Genesis. After families take 5 minutes to create this list. Have them act out different clues similar to charades and have the other families guess what they are acting out. Read the following at the end of the activity:

**Today we have studied about two groups of our ancestors who were *Shomrei Adamah (Guardians of the earth)* and had a connection to the land. From the beginning of humanity to the present, Jews have always had a relationship with the land. This year you will have an opportunity to examine your connection to the land.**

Activity 4 Family Journal (10 minutes for families) (See resource pg. 33)



Concluding Blessing

## Lesson 3- Kehilah Kedoshah/ Working as a community in the garden

### Goals

To teach how a community working together can be holy  
To provide time for the community to bond and form relationships

### Objectives: SWBAT (Students will be able to)

Describe their fellow participants beyond their names  
Analyze the difference between a community and a *Kehilah Kedoshah*

### Vocabulary/Terms

*Kehilla Kedoshah*

### Learning Experience



○ ○ ○ For this lesson there needs to be two teachers.

### Activity 1 Building Community (30 minutes families together)

This activity encourages everyone to act as an individual. Tell the participants that the leader is going to be giving directions that everyone must follow. One example of a direction could be “Find two other people who are wearing the same color as you” and introduce yourself then answer the question: What do you like about gardening? (See resource pg. 34) for a complete list. (See resource pg. 34)

### Activity 2-4 Rotation of doing work in the garden and learning (30 minutes Children and Adults separate)

	Activity 2	Activity 3
00-30	Adults	Children
30-1:00	Children	Adults

### Activity 2 Community vs. Kehillah Kedosha (30 minutes adults)

The parents will be broken up into two groups and told they have 10 minutes to create a community. They will use the following questions as a guide when they build the community. What things are vital to have in the community? What type of people are in the community? How are decisions made in the community? How does the community get food? After 10 minutes each group will have an opportunity to share what they came up with. Then they will be given a definition of a *kehilla kedosha* (See resources pgs. 35-36) and asked to take a look at their community and recreate it so it is a *kehilla kedosha*. The teacher will then lead a



discussion about the differences that the adults found between a community and a *kehilla kedosha*.

### Activity 2 What is a Kehillah Kedosha? (30 minutes children)

The students are going to be introduced to the song *kehillah kedosha* by Dan Nichols. They will listen to the song and look at their lyrics. (See resources pgs. 35-36) After reading the song, the leader will ask. **According to a song what is a *kehillah kedosha*? (how we treat one another, everyone plays a role) How does it differ from a community? (In a community everyone might not be intentional in the work that they do) Why do you think it is important to have a *kehilla kedosha*?(Treating each other in a holy way can create joy, it gives people a purpose)**

Next, have the students create movements to each line of the song. Choose a group of students per line or stanza to create movements. Play the song a couple of times and let students participate in the movements.

### Activity 3 How to take care of the garden as a community! (30 minutes adults and children separate)



Before this lesson you are going to want to go out into the garden and check out what is going on. Make a list of things you see that the group should identify.

As the group enters the garden instruct them each do a check up on happenings of the garden. Encourage them to use their curiosity. They should be looking for moisture of the soil, health of the plants, pests, and analyze where the sun is the best. Teach the group how to take care of plants and show them pictures of pests (See resources pgs. 37-48). Ask them: **How a community would take care of the garden compared to a *kehilla kedosha*?(A community may just watch the garden and a few people participate but a *kehillah kedoshah* would make sure everyone has a role in taking care of the garden and the work they are doing is intentional.)**

### Activity 4 Establishing a community (30 minutes families together)

The group will start to lay out how the community (group that is in the program) is going to function. Questions to answer: Where are vegetables going to be donated? How do we connect our community that we are building to the greater community? Is it okay for people to come and directly take from the garden? Do we as workers get to benefit from the garden? The group should brainstorm the answers to these questions and then vote on the results. Break them up into four groups and allow people 10 minutes to come up with a 1 minute presentation to the whole group. Finally vote on the four questions.

Activity 5 Family journal (10 minutes families together) (See resource pg. 49)



Concluding Blessing

## Lesson 4- *Shomrei Adamah* & Conclusion of the unit

### Goals

To teach how being *Shomrei Adamah* is important in current times

To review the material taught in unit 1 and to reinforce the concepts learned

### Objectives SWBAT (Students will be able to)

Define the term *Shomrei Adamah*.

Formulate 3 ideas about ways we can be *Shomrei Adamah* in the 21<sup>st</sup> century.

Evaluate the material learned over the past three session by playing a review game

### Vocabulary/Terms

*Shomrei Adamah*

### Learning Experience

#### Activity 1 *Shomrei Adamah* Text study (30 minutes families together)

The families are going to start by studying two different texts about being *Shomrei Adamah*.

One text is from genesis and the other is from *pirke avot*. The students will be instructed to find a partner and read the text together and answer the questions (see resource pg. 50). After 7 minutes of studying the leader will ask the *chevrutot* to share what they learned. Then they will be asked to find another *chevrutah* partner and asked to study the second text. The teacher will again lead in a short discussion about what was learned from the text. The concluding discussion should formulate a list of how we can be *Shomrei Adamah* in our lives.

#### Activity 2 *Shomrei Adamah* and Organic gardening (30 minutes families together)

Take the families out to the garden and hand each family two apples (or a fruit that is in season). One should be organic and one should be not organic (don't tell them which is which). With an apple, the organic fruit does not have a waxy coat. Ask the families to examine the fruit and figure out which one is organic and which is not. Most families will probably not be able to tell a difference. Now ask the families to taste the apples and ask them which one tastes better. After they tell you which one tastes better ask: **Does it matter if we grow or eat organic fruit? Why? How does following the mitzvah of being *Shomrei Adamah* connect to growing or**

**eating organic fruit? (If we eat organic fruit we are advocating against putting harmful pesticides into the earth)**

Activity 3 *Shomrei Adamah* recycled material art project (40 minutes as individuals)

For this project each individual will create their own recycled material art project. They will use the texts from the study to help them be creative. It is important to have many different types of recycled products, hot glue, and other adhesive materials. The participants should be encouraged to take their time and create something out of the material. Lastly, there should be a discussion about how recycling is part of being *Shomrei Adamah*.

Have the families set up a viewing gallery, where they will have time to walk around the room and look at all of the projects.

\*\*\*The families will be split into two groups to move through the next rotation

Activity 4 Double Dare Review of Unit 1 (25 minutes families together)

Each team will consist of two families and they will face off in a trivia game against other families. The teacher asks them a question. If they know the answer they get 50 points. If they do not know the answer they can dare the other team for double the points to answer the question. If the second team does not know the answer they can double dare the 3<sup>rd</sup> team for triple the points. If the 3<sup>rd</sup> team does not know the answer then all three teams must compete in a physical challenge. After the physical challenge the teacher will share the answer with the whole group. (See resources on pg. 50 for questions and physical challenge)

Activity 5 Garden Challenge (25 minutes families together)

The families will enter the garden and asked to sit around the outside. They will be handed scenarios (see resources pgs 50-51) and asked to act out for the group and explain how they would react. They have one life line to use (another family) and get 25 points for each correct answer.

Activity 6 Family Journal (10 minutes families together) ( See pg. 52)



Concluding blessing

# RESOURCES UNIT 1

## Lesson 1 Activity 1 Building raised beds and adding soil (45 minutes)

### **How to Make a Raised Bed Garden**

Contained raised beds are the most popular type of raised beds, and they're great for vegetable and herb gardens, as well as flower gardens. Fruits, such as strawberries, grapes, blueberries, and raspberries, also do very well in a contained raised bed.

You can choose from a variety of materials to construct your raised bed. Wood is a very popular choice, because it is easy to work with and it is inexpensive. Concrete blocks, natural stone, or brick are also nice options, but there is definitely an added expense and labor to consider in using them. Some gardeners go the ultra-simple route, and simply place bales of hay or straw in whatever configuration they desire, then fill it with good soil and compost and plant it up. This solution will only give you a year of use, because the straw will decompose, but it's worth trying if you don't mind replacing the bales yearly, or if you're still developing a more permanent solution.

Since most contained raised beds are constructed from wood, here are instructions for building your own wood raised bed garden.

**Step One: Select your site.** If you know that you'll be growing vegetables or herbs, or sun-loving flowers in your new garden, select a site that gets at least eight hours of sun per day. A flat, level area is important, and you should also make sure that the area has easy access to water sources as well as room for you to work.

**Step Two: Determine the size and shape of your garden.** Make sure that you can access all parts of the garden without stepping into the bed. One of the main advantages of a raised bed is that the soil doesn't get compacted the way it might in a conventional bed because they are planned for accessibility. It is a good idea to keep the garden to around four feet wide, because this way you can access the middle of the bed from either side. If you're placing your bed against a wall or fence, it should be no more than three feet wide. Any length you like will work, as long as you keep the width in control. In terms of depth, six inches is a good start, since many vegetables grow well in a bed that is six inches deep. As with many things, though, if you can do more, more is better! Ten to twelve inches would be ideal. If you have decent subsoil (not too clayey or rocky) you can simply loosen the soil with a garden fork and build a six to eight inch deep bed. If your soil is bad, or you are planning to grow crops like carrots or parsnips that need a deeper soil, your bed should be at least ten inches deep.

**Step Three: Prep Your Site.** Once you know the size and shape of your bed, you can get to work prepping the site. How much prep you will have to do is determined by the depth of the bed you're planning, as well as the plants you're planning to grow there. If you are planning a vegetable or herb garden, a six-inch deep bed is perfect. To save yourself some labor, you can

use newspaper, landscape fabric, or cardboard to cover and smother it, then put your soil and amendments right on top. However, to ensure that your plant's roots have plenty of room to grow, it is a good idea to dig out the existing sod and loosen the soil with a shovel or garden fork to a depth of eight to twelve inches.

**Step Four: Construct the Bed.** Using rot-resistant lumber such as cedar or one of the newer composite lumbers, construct your bed. Two by six lumber is perfect, as it is easy to work with and will give you six inches of depth. Cut your pieces to the desired size, then attach them together to make a simple frame. You can attach them in a variety of ways. You can make a simple butt joint at each corner, pre-drilling and then screwing the corners together with galvanized screws. You can use a small piece of wood in the corner, and attach each side to it.

**Step Five: Level Your Frames.** Using a level, make sure your frame is level in all directions. This is a necessary step because if your bed is not level, you will have a situation where water runs off of one part of the garden and sits in another. If part of your frame is high, just remove some of the soil beneath it until you have a level frame.

**Step Six: Fill Your Garden.** The whole point of a raised bed garden is that it gives you the opportunity to garden in perfect soil. Take this opportunity to fill your bed with a good mixture of quality topsoil, compost, and rotted manure. Once they're filled and raked level, you're ready to plant or sow seeds.

<http://organicgardening.about.com/od/startinganorganicgarden/a/raisedbed.htm>

## Soil Composition

### Add Organic Matter

The most important soil preparation a gardener can include is the addition of humus, well-rotted organic matter. A high percentage of organic matter will loosen clay soil, add bulk to stabilize sandy soil and help all soil types to retain moisture.

The most popular way to add humus to the soil is with [compost](#). In the soil, compost has the ability to hold nutrients and moisture until the conditions are right for plants to grow. Better than any chemical fertilizer, compost will release the nutrients and moisture at just the right time so they are available for the plants to absorb through their roots.

[Mulch](#) is another way to add organic matter to the soil. Applied on top of the soil, mulch will shade the ground helping to retain moisture and, by denying them light, mulch will help prevent weed seeds from germinating. Organic mulch breaks down over time further adding to the humus content of the soil.

Earthworms proliferate in a soil with plenty of organic matter. They digest compost, rotting mulch, and any other plant or animal material in the soil leaving behind rich worm castings that are one of the best types of soil amendments.

## Mix Well for Aeration

Just adding compost or mulch will help a garden, but to really give the organic garden a boost, Jeavons recommends that all that humus is dug in to a depth of 24 inches or more. Aerating the soil in this way, makes it easier for plant roots to roam, provides pathways for earthworms to dig even deeper, and prevents soil compaction that cuts off the flow of moisture and nutrients to plants and grass.

In a new garden or lawn, aeration is best accomplished with a garden spade and some elbow grease. Most garden tillers can't dig in deep enough to pull the mineral-rich subsoil to the surface and send the nutrient-filled organic matter to the depth where plant roots roam.

In existing gardens or lawns, aerator tools will open spaces in the soil allowing the organic matter to find its own way down. For large grassy areas, there are lawn aerators that attach to a garden tiller.

## Microbe Activity

All that organic matter worked into loose soil makes a comfortable home for the beneficial [microbes](#) that break down organic matter and pass the necessary nutrients onto the plants.

Good soil preparation creates and maintains the conditions necessary for the biological activity that lets the gardener reap the immediate rewards of healthy plants and soil fertility. The long term rewards of good soil preparation are a healthy environment, soil conservation and less pollution in our air and water supply.

The copyright of the article **Plant Care Begins with Good Soil** in [Organic Gardens](#) is owned by [Marianne Lepa](#). Permission to republish **Plant Care Begins with Good Soil** in print or online must be granted by the author in writing.

Read more at Suite101: [Plant Care Begins with Good Soil: Organic Soil Preparation Techniques for Better Lawns and Gardens](#)  
[http://organicgardens.suite101.com/article.cfm/plant\\_care\\_begins\\_with\\_good\\_soil#ixzz0jykyDn2](http://organicgardens.suite101.com/article.cfm/plant_care_begins_with_good_soil#ixzz0jykyDn2)

Activity 2 Lesson 1 Getting our hands dirty with *middot* (45 minutes families together)

**Scenario 1-** You find a \$20 on the street when you are walking home from a grocery store. What do you do?

**Scenario 2-** Everyday you pass a homeless person sitting on the street begging for me. The person looks like they have not eaten or showered for a while. This week it is suppose to snow three inches. What do you do? What *middot* (virtues) informed your decision?

**Scenario 3-** One day while shopping with friends you notice one of them slip some candy into their pocket without paying for it. You leave the store and your friend starts bragging that they stole the candy. What do you do? What *middot* (virtues) informed your decision?

### Picnic lunch Meditation

You are holding an orange, which you are about to eat. But before that- what things needed to happen to get this orange into your hands? Who placed the orange tree seeds into the ground? What sort of conditions did it grow in? Was it a hot summer? What did the soil feel like? How was the orange harvested? What did it look like at the perfect moment when it was mature and ready to be picked? Who picked it? Where did the orange travel next? Was it packed into cardboard boxes? How did it travel to the store or farmer's market? Who unloaded and unpacked it? Who placed it on a scale and weighed it so it could be purchased? Think for a moment about the number of hands that played a part in getting the orange into your hands. <sup>4</sup>

### Activity 3 Lesson 1 *Bal Taschit* (Families together 45 minutes)<sup>5</sup>

Plastic: Every year 50 billion pounds of plastics are made in the United States

Aluminum: Every three months we go through enough aluminum to replace all the commercial airplanes in the US.

Paper: The paper equivalent of 500,000 trees is used every Sunday to print the Sunday paper in the US.

Packaged food: Thirty three percent of our garbage is just unnecessary packaging

### Activity 4 Lesson 1 *Bal Taschit* (Text Study) (Families together 45 minutes)

When you lay siege and battle against a city for a long time in order to capture it, you must not destroy its trees, wielding an ax against them. You may eat of them, but you must not cut them down. Are the trees of the field human to withdraw before you into the besieged city? Only trees which you know do not yield food may be destroyed: you may cut them down for constructing siege works against the city that is waging war on you, until it has been captured.”  
—Deuteronomy 20:19-20

---

<sup>4</sup> Adapted from Food for Thought Nigel Savage and Anna Stevenson

<sup>5</sup> Ellen Bernstein & Dan Finkel, *Let the Earth teach you Torah*



1. What do we learn from this text?
2. What does the text compare trees to and why?
3. How does this text teach about the mitzvah of *Bal Taschit*?

Activity 5 Lesson 1 Family Journal (15 minutes families together)

Family Journal–Unit 1 Lesson 1

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is the mitzvah of *Bal Tashit* (do not destroy) and how can you practice it at home?

What does a congregational garden have to do with making Jewish choices?

What are your family's responsibilities in the garden?

Activity 1 Lesson 2 Chevrutah Study by Jessy Gross  
Some Key Tips for Chevruta Study

***Chevruta:*** *The traditional Rabbinic approach to learning in which pairs study a common Jewish text in discussion and debate. This method relies heavily on the partnership created by the individual learners and assumes that deep understanding of the materials and personal growth emerge from the back and forth nature of such study.*

**How to Chevruta:**

- Choose a text to study and a partner to study that text with. This may be a text that is already presented to you or a text you come across and desire to study. *Note: In the context of this course, you will be asked to chevruta with and without text.* Your instructor will provide text source sheets whenever you are asked to chevruta with text during this course. Sometimes people choose one person to study with on an ongoing basis which can achieve depth in the learning relationship while other situations cater to rotating partners, and allow for hearing more opinions and voices on various texts and ideas.
- Sit down alongside or across from your study partner and take turns reading the primary text; some say one line, or even one word, at a time. First read through for initial comprehension, so that both are able to describe the text's simple meaning in your own words. Then, try to go deeper, to understand subtle references, hidden meanings, possible allusions, associations and feelings the text triggers in you. If you have both Hebrew and English versions of the text in front of you, you will want to make decisions about which text you will work off of and which you will consult as needed. (You may decide to read the text in Hebrew first and then resort to the English to clarify. You may also choose to begin with the English and consult the Hebrew when a question about the translation or what a word means comes up in your discussion).
- Ask probing, intellectual and emotional questions of one another that come up while reading the text and see if you can clarify your cognitive and affective understanding of the text based on your discussion. In some cases you may be able to answer the questions raised in your discussion while often it is likely that you will not be able to answer definitively but only to speculate about what the text you are reading intends to say.
- Depending on your comfort with secondary sources and your access to them, you may also wish to consult commentaries and other thoughts in print that have emerged from previous generations and scholars who have studied the text you are working with.
- When you finish a section, you may choose to pose your questions to other ***chevrotot*** who are studying the same text or to the teacher/facilitator of the learning. The conversations and ideas that come from attempts to answer your questions are likely to nuance your understanding of the primary text as part of your learning.
- Choose a new text and/or a new partner and start again.

## Activity 1 Lesson 2 Genesis Skits (30 minutes for Children)

### **Genesis 1:24-28**

24. And God said, Let the earth bring forth all kinds of living creatures, cattle, and creeping things, and beasts of the earth after their kind; and it was so.25. And God made the beasts of the earth after their kind, and cattle after their kind, and everything that creeps upon the earth after its kind; and God saw that it was good.26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. 27. So God created man in His own image, in the image of God created He him; male and female He created them. 28. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.

### **Genesis 2:4-9, 15**

(4) These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.6. And a mist went up from the earth, and watered the whole face of the ground.7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.9. And out of the ground made the Lord God every tree to grow that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

(15) And the Lord God took the man, and put him into the Garden of Eden to cultivate it and to keep it.

Activity 1 Lesson 2 Genesis affinity grouping (30 minutes for Adults)

Cultivate	His image
Keep	Created
Till	Bring Forth
Formed	Made
Planted	Dominion
Grow	Subdue

Activity 2 Lesson 2 Planting and Blessing (45 minutes for families together in the garden)

*Shehecheyanu*

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

*Baruch ata adonai elohenu melech ha olam, shehecheyanu, v'kiymanu, v'higyanu laz'man hazeh.*

Blessed are You Adonai our God, Sovereign of the Universe who has given us life, sustained us, and allowed us to reach this day.

Directions on planting:

In lesson 1 you should decide what plants to purchase. When you buy these plants they should have information on them about how much space they will need when fully grown. Make sure to record all the information about what you planted.

### Activity 3 Lesson 2 Halutzim (pioneers) station experience (35 minutes for families)

5 minutes Introduction- Who were the *Halutzim*(pioneers)?

The immigrants who came to *Eretz Yisrael* between 1882 and 1914. They dried the swamps, dug ditches, worked as stone-cutters, built roads, and laid the foundation for what would later become Israel's world renowned agricultural accomplishments. Their days were, for the most part, filled with hard physical labor to which most of them were not accustomed. But they persevered. The pioneers of the Second *Aliyah* had significant impact on the newly developing land. They came primarily in the wake of the pogroms in Russia. They established the first *kibbutz*, [Degania](#), revived the Hebrew language, laid the foundations for Tel Aviv and created the first Jewish defense organization, [Ha'Shomer](#). The immigrants of the Third *Aliyah* came primarily from Eastern Europe. They created the *Histadrut* (The General Federation of Labor), drained the swamps of the *Jezreel Valley* and the Hefer Plain. They also established the *Haganah*, a clandestine Jewish defense organization which operated during the days of the British Mandate. The driving force for these pioneers' decision to make their home in *Eretz Yisrael* came as a result of the October Revolution in Russia and the increasing number of pogroms in nearby countries such as Hungary and Poland.<sup>6</sup>

10 minutes station 2- Songs and Poems of pioneers! How did they express what they felt?

## Songs of Zionist Settlers

### **Eretz: Words: Shaikeh Paikov**

Eretz, eretz, eretz,  
Land of cloudless blue,  
Land of sunshine and of milk and honey too,  
Land where we were born  
Where we'll always stay,  
We will be here, come what may.

Land we hold so dear,  
To our hearts so near,  
Land that we adore,  
Ours for evermore  
Land where we were born  
And where we'll always stay,  
We will be here, come what may.

Eretz, eretz, eretz,  
Land of sea and sky,

---

<sup>6</sup> [http://www.gemsinisrael.com/e\\_article000065673.htm](http://www.gemsinisrael.com/e_article000065673.htm)

Where flowers and children grow so high,  
To the north the hills,  
Southern desert wide,  
And borders long and narrow on each side.

Land we hold so dear...

Eretz, eretz, eretz,  
Land of the Torah.  
You're the source of light and faith for me,  
Eretz, eretz, eretz,  
Ours you'll always be,  
For the legend has become reality.

Questions:

Describe the connection that the settlers had to the environment: How is this connection to the environment different than our Biblical ancestors? Is there anything missing from this song?

**Tehezakna: Oh Strength**

**Words: H. N. Bialik**

Oh... Strengthen the hands of our comrades, Rebuilding the land of our fathers with the sweat of their brow.

Toiling courageous in the dream of the ages Shoulder to shoulder for Israel now.

Behold with the tears of our past shall be mingled.

The sweat of your brow and the blood of your heart.

Poured without measure we'll guard as our treasure.

Set in the shrine of the nation apart.

Questions:

Describe the connection that the settlers had to the environment: How is this connection to the environment different than our Biblical ancestors? Is there anything missing from this song?

**MI YIZRA: Who will plow**

**Words by: L. Kipnis**

Who will plow and who will sow the fields of Tel Hai?

Who will plow and who will sow the fields of Tel Hai?

We pioneers will plow and sow another field in Tel Hai:

Give us seed and give us room, and we will make the desert bloom.

Who will plant, will plant and orchard in Ra'anana?

We, Halutzim, will toil and plant an orange grove in Ra'anana:

Give us trees and give us land, and we will fructify the sand.

Questions:

Describe the connection that the settlers had to the environment: How is this connection to the environment different than our Biblical ancestors? Is there anything missing from this song?

10 minutes station 3- Hebrew and the revival of a language! Modern Hebrew words we can use in the garden?

<b>Basic words</b>	<b>mus'gei y'sod</b>	<b>משגי יסוד</b>
<u>Yes</u>	ken	כן
<u>No</u>	lo	לא
<u>Please</u>	be'vakasha	בבקשה
<u>Excuse me</u>	s'leexa	סליחה
<u>Thanks</u>	toda	תודה
<u>Thanks a lot</u>	toda raba	תודה רבה
<u>Hello</u>	shalom	שלום
<u>Good-bye</u>	le'hitra'ot	להתראות



**Activity 4 Lesson 2 Family Journal (10 minutes for families)**

Family Journal-Unit 1 Lesson 2

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What do we learn about creation in Genesis?

Why did God put Adam in the garden?

Who were the Halutzim?

What is the connection between the story in Genesis and the Halutzim?

What does the garden, and making Jewish choices have to do with Genesis and the Halutzim?

### Activity 1 Lesson 3 Building Community (30 minutes families together)

#### Groupings:

- Find someone who is wearing the same color as you.
- Find two people who have the same color hair as you.
- Find three people who you share a letter in their name with.
- Find two people who have the same color eyes as you.
- Find someone who likes the same food you do.
- Find two people who write with the same hand you do.
- Find two people who have the same type of pet you do.

#### Questions:

- What do you like to do in your free time?
- What do you like about gardening?
- Who is a Jewish hero you look up to?
- What is your favorite Jewish holiday?
- What is a community?
- Why is a community important to have?
- How do you build a community?

Activity 2 Lesson 3 Community vs. *Kehillah Kedosha* (30 minutes adults)

*Kehillah Kedosah* is- A group of people where everyone has a role. A community that gives, helps, heals, celebrates, and is intentional in building relationships amongst each other. A holy community treats its members with respect.

Activity 2 Lesson 3 What is a *Kehillah Kedosha*? (30 minutes children)

<http://payplay.fm/dneighteen4> (a link to for a copy of the song in mp3 version for 88 cents)

## **Kehillah Kedoshah**

Performed by Dan Nichols

If you are "atem,"  
Then we're "nitzavim"  
We stand here today  
And remember the dream

**Kehillah Kedoshah**

Each one of us must play a part  
Each one of us must heed the call  
Each one of us must seek the truth  
Each one of us is a part of it all  
Each one of us must remember the  
pain  
Each one of us must find the joy  
Each one of us, each one of us

**Kehillah Kedoshah**

Each one of us must start to hear  
Each one of us must sing the song  
Each one of us must do the work

Each one of us must right the  
wrong  
Each one of us must build the  
home  
Each one of us must hold the hope  
Each one of us, each one of us

**Kehillah Kedoshah**

It's how we help  
It's how we give  
It's how we pray  
It's how we heal  
It's how we live  
If you are "atem,"  
Then we're "nitzavim"  
We stand here today  
And remember the dream

**Kehillah Kedoshah**

### **Kehillah Kedoshah**

From the album "My Heart is in the East"  
Words: Dan Nichols & Rabbi Michael Moskowitz  
© 2004 Dan Nichols  
[www.jewishrock.com](http://www.jewishrock.com)

### Activity 3 Lesson 3 How to take care of the garden as a community! (30 minutes adults and children separate)

Below you will find resources to share with your students about pests in the garden. This is not a complete list and I suggest you also check out the website below. This will help you localize the pest problems you are having. (<http://www.garden.org>)

## **CATERPILLARS**

They are the larval forms of butterflies and moths. They have chewing mouthparts, and their voracious feeding can quickly destroy leaves and flowers.



### Tomato hornworm

**Where:** Leaves and fruits of vegetables (tomato family) and flowers (nicotiana)

**Controls:** beneficial insects, handpicking, pyrethrins



### Codling moth

**Where:** Fruits of fruit trees (apples, pears)

**Controls:** Beneficial insects, cleaning up dropped fruit, phosmet



### Cabbageworm

**Where:** Leaves and flowers of vegetables (cabbage family)

**Controls:** Bt, beneficial insects, pyrethrins, row covers



### Cabbage Looper

**Where:** Leaves and flowering heads of cabbage family crops

**Controls:** Bt, beneficial insects, row covers



### Corn Earworm

**Where:** Corn leaves, silks, and kernels

**Controls:** Bt, cultivation, mineral oil on silks



### Pickleworm

**Where:** leaves, stalks, and fruit of cucumber family plants

**Controls:** Bt, timed planting, removal of overwintering sites

## BETLES

These hard-shelled insects have chewing mouthparts. Both adults and larvae may feed on leaves and fruits, though the larvae (grubs) of some kinds, such as Japanese and cucumber beetles, feed on plant roots.



### Colorado potato beetle

**Where:** Leaves of vegetables (eggplant, potato) and flowers (nicotiana, petunia); except in California

**Controls:** Bt, handpicking, neem, early planting, pyrethrins, row covers



### Cucumber beetle (striped)

**Where:** Leaves, flowers, and roots of many vegetables (cucumber family) and flowers

**Controls:** Pyrethrins, row covers



### Curculio

**Where:** Flowers and fruits of fruit trees (apple, peach, plum), and some flowers

**Controls:** Clean up dropped fruit, phosmet



#### [Japanese beetle](#)

**Where:** Leaves, flowers, and fruits of fruit trees (apple, cherry, plum), vegetables (beans), flowers (roses), ornamentals (apple family); east of the Mississippi

**Controls:** Handpicking, milky spore, neem, nematodes, pyrethrins



#### [Mexican bean beetle](#)

**Where:** Leaves of vegetables (beans); except in the Northwest

**Controls:** Beneficial insects, squishing eggs, neem, early planting, oil (young plants only), pyrethrins, soap (young plants only)



#### [Flea beetle](#)

**Where:** Leaves of many vegetables and fruits

**Controls:** DE, neem, oil, pyrethrins, row covers





### Asparagus beetle

**Where:** developing spears and ferny foliage

**Controls:** ladybeetles; handpicking; neem oil



### Corn Rootworm

**Where:** larvae found in roots; beetles found on silks and tassels

**Controls:** crop rotation, encourage natural predators, control weeds



### Sweet Potato Weevil

**Where:** Grubs feed on roots and vines; adults feed on leaves and vines

**Controls:** Plant certified stock, rotate crops, mound soil around base of vines, sanitation

## **GRASSHOPPERS**

These pests can quickly chew plants to the ground. They are mostly a problem late in the summer when the adult population is high.



### Grasshoppers

**Where:** Leaves, stems, and fruits of many flowers, fruits, ornamentals, and vegetables

**Controls:** Grasshopper protozoa (*Nosema locustae*), row covers

## **BORERS**

These beetle and moth larvae chew (bore) their way into trunks, crowns, and stems of many plants. Borer holes provide entry to infectious diseases, leading to rot that can kill plants. They are difficult to control with sprays, since spraying must be timed before the pest actually enters the plant.



### Squash vine borer

**Where:** Stems of vegetables (squash family); except west of Rocky Mountains

**Controls:** Bt, handpick, early planting, resistant plants (butternut squash), row covers



### Peach tree borer

**Where:** Trunks of fruit trees (plum, peach, cherry); except in north central and southern-most states

**Controls:** Squish by sticking wire in hole, nematodes



### European Corn Borer

**Where:** tassels, leaves, and stalks of corn; also tomatoes, potatoes, and peppers.

**Controls:** Bt, destroy or plow under spent cornstalks

## **BENEFICIAL**

This category includes beetles, wasps, and other insects that are predators and parasites of garden pests.



### Lady Beetle

**Where:** On plants infested with aphids, whitefly, and mealybug

**Attract them with:** flowers from the daisy and dill families, a water source



### Parasitic Wasps

**Where:** On plants infested with whitefly, aphids, scale, caterpillars, etc.

**Attract them with:** flowers from the daisy and dill families, a water source



### Green Lacewing

**Where:** On plants infested with aphids, whitefly, mites, and mealybugs

**Attract them with:** flowers from the daisy and dill families, a water source

## **PESTS AT OR BELOW GROUND LEVEL**

This general category includes pests that damage stems, leaves, and roots from underground. They are often difficult to find, but their damage can be devastating.



### Cutworm

**Where:** Leaves and stems of many flowers, fruits, and vegetables

**Controls:** Homemade barriers, nematodes



### Wireworm

**Where:** root crops and tubers, sown seeds of corn

**Controls:** Cultivation, crop rotation, beneficial nematodes



### Root maggots

**Where:** Roots and fruits of vegetables (cabbage, onion) and fruit trees (apple)

**Controls:** Homemade barriers, nematodes, row covers, sticky traps



### Earwig

**Where:** Leaves and flowers of many vegetables, fruits, flowers, and ornamentals

**Controls:** DE, homemade traps, pyrethrins, soap



### Fire Ants

**Where:** In mounds in the soil and in wooden structures

**Control:** Beauveria bassiana, boiling water, beneficial nematodes

## **SMALL INSECTS AND PESTS**

This catch-all group includes common insects and other hard-to-see creatures that cause obvious damage to plant parts by sucking (such as aphids, mites, and thrips) or chewing (leaf miners). Many are easily controlled if caught before their populations grow large.



### [Aphid](#)

**Where:** Leaves, stems, and roots of many vegetables, fruits, flowers, and ornamentals

**Controls:** Beneficial insects, neem, oil, pyrethrins, row covers, soap, water spray



### [Leaf miner](#)

**Where:** Leaves of vegetables (spinach), flowers (lilac), fruit trees (apple), and ornamentals (birch)

**Controls:** Neem, oil, pyrethrins, row covers



### [Mealybug](#)

**Where:** Leaves and stems of many flowers, fruits, and ornamentals

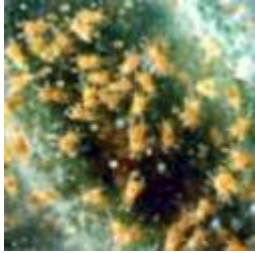
**Controls:** Beneficial insects, oil, pyrethrins, soap



### Scale

**Where:** Stems and leaves of many flowers, fruits, and ornamentals

**Controls:** Beneficial insects, oil, pyrethrins (young only)



### Spider mites

**Where:** Leaves, stems, and flowers of many vegetables, flowers, fruits, and ornamentals

**Controls:** Beneficial insects, oil, soap, water spray



### Thrips

**Where:** Leaves and flowers of many flowers, fruits, ornamentals, and vegetables

**Controls:** Beneficial insects, DE, oil, soap, sticky traps, water spray



### Whiteflies

**Where:** Leaves, flowers, and fruits of many flowers, fruits, ornamentals, and vegetables; in the Southeast and Southwest

**Controls:** Beneficial insects, neem, oil, pyrethrins, soap, sticky traps

## **TRUE BUGS**

This group of sucking insects is best identified by the distinctive X-shape on their back. Their young (nymphs) resemble the adults and attack leaves, flowers, and fruit.



**Squash bug**

**Where:** Leaves and flowers of vegetables (squash family)

**Controls:** Pyrethrins, row covers, squishing eggs



**Tarnished plant bug**

**Where:** Leaves, flowers, and fruits of soft fruits (strawberry), flowers (daisy), vegetables (beet)

**Controls:** Beneficial insects, pyrethrins (spray before flowering), row covers



**Stinkbug**

**Where:** stems and shoots of tomato, potato, okra, squash, beans, and others

**Control:** Control weeds in the area; insecticidal soap against nymphs; cultivation



Activity 5 Lesson 3 Family journal (10 minutes families together)

Family Journal-Unit 1 Lesson 3

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is a *kehillah kedosha*?

Name three new things you learned about people today?

How do you build a community?

Why is a community or *kehillah kedosha* important?

### Activity 1 Lesson 4 Shomrei Adamah Text study (30 minutes families)

God said to Adam, "All that I created I created for you. Consider that, and do not corrupt or desolate my world; for if you corrupt it, there will be no one to set it right after you."

Rabbi Tarfon taught, "The day is short and the task is great. You are not obligated to finish the task, neither are you free to neglect it."

### Activity 4 Lesson 4 Double Dare Review of Unit 1 (25 minutes families together)

#### **Questions:**

What is the *mitzvah of Bal Taschit*?

What is a *kehillah Kedosha*?

Why are we building a garden?

What is the connection between gardening and Judaism?

What are *middot*?

What does it mean to be *shomrei adamah*?

How do you take care of a garden?

Who were the *halutzim*?

What is the difference between the two stories in Genesis?

What blessing do we say for a joyous occasion that we want to happen again?

Sing one line of the song *Kehilla Kedosha*.

Where are we going to donate the vegetables from our garden?

#### **Physical Challenges:**

Pop two balloons with no hands

Create a blessing for the garden

Water Balloon toss

Demonstrate how to plant a seed

Three legged race

Describe a good area to plant a garden

Family pyramid

### Activity 5 Lesson 4 Garden Challenge (25 minutes families together)

Scenario 1: You come into the garden and notice that all of the leaves on the plants in the garden are starting to shrivel and the soil is dry. What do you do?

Answer 1: Check to see if there are any pests on the leaves. If there are try to identify it and by taking a picture of the pest and looking on the internet. If they are no pests then the garden

might need watering. Water then garden and then check to see who is responsible for the garden that week. Call the person and check in to see that they are taking care of the garden.

Scenario 2: You come into the garden and notice that the squash looks ready to pick, but you are not 100% sure. What do you do?

Answer 2: First ask for another person's opinion and/or call the teacher. Also, you can look on the back of the seed packet and see if it has grown for long enough. If you determine it is ready to be picked then go ahead after researching the correct method on the internet.

Scenario 3: You come into the garden and notice someone not from the program working in the garden. What do you do?

Answer 3: Treat them with respect and introduce yourself. Get a feel for why they are working in the garden and talk to them about the project that the families are working on. Tell them you appreciate the work they are doing but also want to leave some work for the family that has the responsibility of working on it that week.

Activity 6 Lesson 4 Family Journal (10 minutes families together)

Family Journal-Unit 1 Lesson 4

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What does it mean to be Shomrei Adamah?

What is your favorite thing growing in the garden?

How can we take care of the earth?

## Unit 2-*Anavah* Tending and Harvesting

---

### Unit Enduring Understandings

A congregational garden embodies the virtue of *malacha*

The rhythm of the Jewish and agricultural calendars follows the divine cycle from creation to destruction and back again

### Unit Goals

To teach the *middah* of *anavah*

To connect *anavah* with *Sukkot*

To teach that *ushpizin* are guests invited to our *sukkah* during *Sukkot*

To teach how to build and decorate a *sukkah*

To demonstrate the blessings and rituals that are done during *Sukkot*

To teach students to be responsible, take pride, and complete work with dignity using *Malacha*

To demonstrate how to save seeds

### Unit Objectives SWBAT (Students will be able to)

Describe *anavah* in their own words

Draw a picture to teach others about the connection between *anavah* and the garden

Compile a list of different ways that *anavah* can be used in making everyday decisions

List three ways that *anavah* and *sukkot* are related

Construct a *sukkah*

Describe the fragility of a *sukkah* and *anavah*

Perform the rituals of *sukkot*

Apply *anavah* in making decisions in their life

Describe *malacha* in their own words

Practice *malacha* by learning harvesting techniques

Defend their favorite text of about *malacha* to a *chevrutah* partner

List ways the virtue *malacha* can be applied in their life

Describe the steps to save seeds

Identify the connection between saving seeds and *malacha*

## *A letter to the teacher....before Unit 2*

Dear Teacher,

The produce may be ready to harvest before a class meeting, so students should be encouraged to visit the synagogue garden periodically to monitor their efforts.

Since, sometimes what happens is outside of our hands, and in God's hands and is part of the mystery of creating/creation, if vegetables do not grow or grow well, that becomes an opportunity for conversation about our partnership with God (see lesson 2 and 3 in Unit 4).

In lesson 2 the families will be going to each other's houses to build a *sukkah*. You should begin coordinating this as you prepare for the first lesson. You will be sending out four teachers to work at the various houses and teach about *sukkot*.

## Lesson 1 Anavah(Humility)-Sukkot

### **Lesson Goals**

To teach the *middah* of *anavah*

To connect *anavah* with *sukkot*

To teach that *ushpizin* are guests invited to our *sukkah* during *Sukkot*

### **Lesson Objectives SWBAT (Students will be able to)**

Describe *anavah* in their own words

Draw a picture to teach others about the connection between *anavah* and the garden

Compile a list of different ways that *anavah* can be used in making everyday decisions

### **Vocabulary/Terms**

*Anavah, Shemini Atzeret, Ushpizin*

### **Learning Experience**

#### Activity 1 Anavah Introduction (20 minutes families together)

The families will enter the room and see quotes on the wall hanging up. Tell them all of the quotes have to do with the *middah anavah*. Ask them to walk around and read the quotes as a family, similar to visiting a museum. After five minutes ask them to sit down and based on the quotes come up with a definition of *anavah*. (See resources pg 72)

*Anavah*-Means having humility and being humble in order to make room for growth.

#### Activity 2 Cycle of Life-(30 minutes Families in the garden)

As we prepare to celebrate the holiday of *Sukkot* we spend time in the garden to remember that one of the themes of *Sukkot* is harvesting. The families will sit around the garden and the teacher will ask:

**What happens in the garden that teaches *anavah*? (The vegetables growing, the vegetables not growing, bugs eating what we planted, choosing how we treat the garden)**

After a short discussion the teacher will instruct the families to draw some of the ideas that they came up with. Have the families share what they drawings.

#### Activity 3 Rain and Sukkot (35 minutes Adults)

During the holiday of *Sukkot* we begin to hint for rain to come. Jews prepare to say the blessing for rain on *Shemini Atzeret*. Examine the *G'vurot* in the *Mishkan T'fillah* (See pg 72) Have a discussion about why we pray for rain and dew. **At what time of year do we switch what we pray? (We switch right after *Passover* and after *Sukot*)Why do we pray for rain?**

The parents will study text in *chevrutah* and answer the questions (See pg 74-75)

*Rabbi Hanina ben Idi* said: "Why are the words of the Torah likened to water, as it is written, 'Ho, everyone that thirsts, come to the waters' (*Isaiah* 55:1)? In order to indicate that just as water leaves high places and goes to low places, so the words of the Torah leave the one who is taught, and stay with one who is humble." (*Ta'anit* 7a)



◦ ◦ ◦ In the resources there is a longer description of *Shemini Atzeret* that you should read before leading this activity.

#### Activity 4 *Anavah* and Inviting Guests (35 minutes Children)

During *Sukkot* it is *mitzvah* to invite people into your *sukkah* and have a meal. The *mitzvah* is called *ushpizin* (welcoming the guest). This *mitzvah* uses the *middah* of *Anavah*. A person is being humble by opening up their *Sukkah* and sharing a meal.

**How can a person show *anavah*? (open their house, not brag, be happy with what they have)**

**Why is important to be humble when inviting someone to your house? (The person may have less than you)**

Break the students up into two groups. Each group is going to create a skit. One skit is about people who are not showing *Anavah* when they follow the *mitzvah of ushpizin* during *Sukkot* and invite others into their home. The other skit is about people who are showing *Anavah* when they follow the *mitzvah*. Have the students create a skit, props, and a moral of their play. Lastly, the students will perform the skit for the parents.

#### Activity 5 Explanation of next session (10 minutes families together)



◦ ◦ ◦ This activity will need 4 teachers to send out into the community(During the next session).

At this point you have already identified families who are willing to build a *sukkah* in their home. The families should be distributed among the *sukkah* building houses. Families should talk about supplies that are needed, and snacks. The families will also meet the teacher who is coming to their house that day. The educator will tell the families that they will build for 1.5 hours and have a 30 minute lesson from the educator.



Activity 6 Family Journal (15 minutes families together) (See pg 76)



Concluding blessing!

## Lesson 2 – Anavah (Humility)-Sukkot

### **Lesson Goals**

To teach how to build and decorate a *sukkah*

To connect *anavah* with *Sukkot*

To demonstrate the blessings and rituals that are done during *Sukkot*

### **Lesson Objectives SWBAT (Students will be able to)**

List three ways that *anavah* and *sukkot* are related

Construct a *sukkah*

Describe the fragility of a *sukkah anavah*

Perform the rituals of *sukkot*

Apply *anavah* in making decisions in their life

### **Vocabulary/Terms**

### **Learning Experience Suggested Activities**

#### Activity 1-Building and Decorating a Sukkah- (1.5 hours Families together)

The families will be instructed to build a *sukkah* according to the rules in Jewish Law. The *sukkah* that is built should be done at a congregant's house or at the synagogue. This way the *sukkah* is not ornamental but functional. (See pgs. 77-78)

#### Activity 2-Bringing together Anavah and Sukkot (30 minutes families together)

Building a *sukkah* teaches us about the fragility of life. The value that is learned from understanding this is *Anavah*. *Anavah* is about being humble and knowing where we came from. Our ancestors worked the land and understood, "The eternal God formed man from the dust of the earth." (Genesis 2:7) The teacher should teach the blessing and rituals that go along

with *sukkot*. Also, you should reference *ushpizin* (welcoming guests) from the last session. (See pgs. 79-80)

Activity 3 Family Journal (15 minutes families together) (See pg. 81)



Concluding blessing!

## Lesson 3 Malacha; Harvesting & Tending to the garden

### **Goal for the lesson:**

To teach students to be responsible, take pride, and complete work with dignity using *Malacha*.

### **Objectives for the lesson: SWBAT (Students will be able to)**

Describe *malacha* in their own words

Practice *malacha* by learning harvesting techniques

Defend their favorite text of about *malacha* to a *chevrutah* partner

### **Vocabulary/Terms**

*malacha, messiah*

### **Suggested Activities**

#### Activity 1-Set Induction skit (20 minutes families together)



◦ ◦ ◦ If you can find costumes and give the teachers time to practice or read the script before it will have a greater impact on the learning. Have fun with it!

The chairs will be set up in a half circle. The teachers will perform the set induction skit. Next the families will discuss the following questions as a family. (See pgs. 82-83)

**What lesson do we learn from the skit? (We learn that even in the best times it is still important to protect the earth and continue working)**

**What does it mean that the *Messiah* is coming and why is it important? (A time of peace or a leader of the Jewish people who will bring peace)**

**What values does the man who continues planting exhibit?(*anavah, malacha, and dedication.*)**

After the families have had enough time the teacher will ask the families to share the answers that they came up with from the questions above.

Activity 2- Tending and harvesting (20 minutes families together)

**Malacha (work) is very important in taking care of a garden. If we are intentional in the work we do then we become partners with God in the work of creation. What were the things the man in the skit looked for before he started working? (shade, water, and soil).**

- ◦ ◦ See pgs. 84-90, which outlines the process of “tending,” which you will need to read in order to prepare for this lesson.” You should focus on checking leaves, soil wetness, and charting growth.

Harvesting:

Show the families a piece of fruit still on the branch or on the vine. (You can probably get this from the farmers market) **How would you take this off the vine? Why is it important to be care when taking something off the vine? How does harvesting correctly relate to *anavah and malacha*?** (See resources pgs. 84-90)

Give one group the tending section and give the other the harvesting section. **You have 10 minutes to read the material and present it to the other group.** Have the families present what they learned.

**Today, in the garden as families, you will learn more about tending and harvesting.** Break the families up between parents and children and send them to their first station.

Rotation

Activity 3 in the Garden	Activity 4 outside quiet area
Parents	Children
Children	Parents

Activity 3 Harvesting and Tending (30 minutes Adults and Children separate Garden)

00-05 When the groups come to the garden have them take 2 or 3 minutes and walk around it and observe what is going on. **What do you notice?** Hopefully the group will talk about the change that they have seen since the last time that they visited the garden.

05-07 A Blessing over the garden

ברוך אתה ה' אלוֹקֵנוּ מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא פְרֵי הָאָרֶמֶה

*Ba-ruch a-tah A-do-nai E-lo-hei-nu Me-lech Ha-o-lam,  
bo-rei p'ri ha-a-da-mah.*

Blessed are You, Adonai, our God, Sovereign of the Universe,  
who creates the fruit of the earth.

05-20 Give an explanation of what needs to be done in the garden today. This is going to depend on what is planted because it may be time to harvest or just to tend the garden. The participants should be given specific tasks including: weeding, checking plants, watering, marking growth on a chart, etc... making sure that enough work is being left for the other families to do. (See Resource section on tending, harvesting, and problems encountered in the garden pgs 85-91)

20-25 Clean up

25-30 Closing questions: **What does *malacha* have to do with the work that you just accomplished? (Being intentional in the work we are doing, looking out for others by working in this garden) *Malacha* teaches us to have a work ethic and take pride in the work that we do and by working in the garden you are taking pride in your work and doing it with dignity.**

Activity 4 *Malacha* (30 minutes adults and children separate)

00-10 The teacher will put texts (See Resources pg 92) on big pieces of paper and post them around the room. When the families enter the room, tell them: **read the texts and write what**

comes to their mind underneath the text. Be prepared to choose one text that is your favorite and we will share it during the group discussion.

10-15 Do you have any questions about the text? Now, Find a *chevruta* in the room and discuss with them what your favorite text was and why?

15-27 Pick one or two texts and represent them creatively. You can draw what you think the text is talking about, write a poem, story, song or anything that is creative.

27-30 Clean up

Activity 5 Family Journal (10 minutes families together) (See pg 92)



Concluding blessing!

## Lesson 4 Malacha & Tending to the garden

### Goals for the lesson

To teach students to be responsible, take pride, and complete work with dignity through *malacha*.

To demonstrate how to save seeds

### Objectives for the lesson: SWBAT (Students Will be able to)

List ways the virtue of *malacha* can be applied in their lives

Describe the steps to save seeds

Identify the connection between saving seeds and *malacha*

### Vocabulary/Terms

*Malacha*

### Learning Experiences

#### Activity 1 Set Induction (15 minutes families together)

Break the families into three groups. Give each group five items and say: **discuss what type of work can be completed with each item.** Now, **make a list the type of *malacha* you can do with the items.** Have the families share what they came up with.

Items: pencil, shovel, ball, glasses, hair brush, etc...

#### Activity 2 Malacha (45 minutes families together)

00-05 Set Induction-**Make a list of the different type of work that they are responsible for during a normal day.**

05-15 **Write down next to each task to write down who is responsible for the work you listed.**

15-30 **Brainstorm (in your family) ideas of ways to do certain activities with pride and dignity.**

30-45 Ask the families to share the answers that they came up with from working on the form together.

### Activity 3 Saving Seeds (45 minutes families together)

00-05 Set Induction: The room will be set up with 5 tables, knives, buckets, and plastic bags. The teacher will cut open a pepper (or another food with a lot seeds in it). **How many seeds do you think are in this pepper? Each one of these seeds has the potential to grow a whole pepper plant. (See pgs. 94-98 for resources)**

05-20 The teacher will pass out instructions on how to save other plants. I suggest using the following website to print out information on specific seed saving techniques.

[http://www.seedsave.org/issi/issi\\_904.html](http://www.seedsave.org/issi/issi_904.html) Make sure to print out the glossary to help with unfamiliar terms on the website.

**Pick one or two fruits/veggies that your family wants to save the seeds from and follow the instructions.** Seeds that are dry can be put into paper bags and seeds that are wet need to be dried first. This website does not give specific directions for individual fruits/veggies but gives a nice overview. [http://www.ehow.com/how\\_4481736\\_save-fruit-vegetable-seeds.html](http://www.ehow.com/how_4481736_save-fruit-vegetable-seeds.html) (See Resources 94-98))

20-30 Clean up

30-45-30 Lead a group discussion: **Why is it important to save the seeds? (we are protecting the earth, we are observing the *mitzvah* of *bal taschit*, *the can grow a whole plant*) What does saving seeds have to do with *malacha*? (If we treat the plants intentionally and appreciate the work the earth does to grow these seeds then we should use them.**

### Activity 4 Family Journal (15 minutes families together) (See pg 99)



Concluding blessing!



## Unit 2 Resources

## ANAVAH: HUMILITY

## עֲנָוָה

## OVERVIEW

**A**navah, humility. We are impressed by great people who are seemingly self-effacing. Ah, if only we might be like they are, we tell ourselves. But what we really mean by that is, if only we were that great, then we wouldn't mind being humble. So if we aren't as great as they are, need we concern ourselves with this *Middah*? Perhaps before making a hasty assessment, we would do well to learn about this virtue and consider what it might mean for us, and what it requires of us.

Some *Middot* are more obvious. Welcome someone into your home and you are clearly practicing *Hachnasat Orchim* (hospitality). Pay a *shivah* call and your efforts reflect *Nichum Avaylim* (comforting mourners). To control or slow down your reaction to an infuriating situation is an example of *Erech Apayim*. And so forth. *Anavah* (humility) is harder to pin down and difficult to measure.

Who really thinks they need to work on *Anavah*? Most of us would probably rationalize: "I guess I'm pretty humble. Not to worry. Certainly, I'm humble enough. I don't go around tooting my own horn or bragging about what I have or how well I do. So, this virtue is a low priority issue. I think I can skip this one." The question is, who is humble enough to admit they need to be more humble? According to our Jewish sources, no one fully masters humility. You would be deceiving yourself to say, "I'm okay here. I've done this one. I'm ready to move on to other virtues." Becoming humble and/or sustaining humility is a lifelong process. We have to work on it continually.

In current popular culture, *Anavah* seems particularly elusive and difficult to appreciate. It's a marketplace out there, a selling mentality. We are bombarded constantly by signs, ads, and personalities hawking goods and services and extolling the virtues of material things. A competitive marketplace multiplies messages — "it's newer, it's supersized, it's better." On some level, this "it's better" message becomes "who's better." There is pressure to prove ourselves, show ourselves off. How difficult it becomes to work on ourselves, to admit our flaws when, at the same time, we feel we need to "sell" ourselves.

But we need to be humble in order to make room for growth. No one is perfect. Everyone has "work" to do. Admitting that we have areas in which we need to improve depends on humility. *Anavah* could be considered a foundation virtue. Before we can think about mastering other *Middot*, we have to have humility. Being clear about what we are *not* is the first step in moving toward who we want to become. Self-satisfaction is a dead end. It leaves no place to go. No place to grow.

Our Jewish sources bring up something that should shock us into humility — our origins, and our destiny. From dust we come, and to dust we go. What in the final analysis do our physical and material accomplishments really amount to? They can be devoid of significance. The "accomplishment" of humility, however, can lead to awesome rewards, rewards which touch on essential values — the ability to learn and to become righteous, to receive honor and respect from others, to grow in wisdom, to be beloved, to develop courage

and inner dignity, to attain grace before God. Not a bad payoff!

Our sources also balance the idea of being created from dust with the affirmation that in "God's image did God make humankind" (Genesis 9:6). We need to be humble, but we should also appreciate that something of the divine, a part of God, exists in every human being.

As is the case with all virtues, the merit of various *Middot* can become distorted. Rabbi Abraham Isaac Kook warns that if your humility becomes depression, it is defective. The meaning of humility can be confusing. How far does one go in the process of becoming humble? Most of us would agree that self-esteem is important. Without a sense of self-worth, a person can sink into depression. Rav Kook would argue that if you find yourself going down an emotionally paralyzing route, you're not on the path of *Anavah*, humility should lead to "joy, courage, and inner dignity" (see Text Study, Post-Rabbinic #B).

According to the Bible, Moses is the best exemplar of *Anavah*. And Moses was considered to be the greatest leader of the Jewish people. Joseph, too, in his later years becomes an exemplar of humility and greatness. A leader of Egypt, he humbles himself before his brothers, crediting God for his success and prestige. King David often expresses humility before God. Humility and greatness can go hand in hand.

In Rabbinic writings there is material about humility, as well as about a related concept, lowliness. That God loves and embraces the humble is clear. Humility is voluntary. We can choose to be humble or not. But the same is not necessarily true about lowliness. Most people don't *choose* lowliness. They don't strive for poor quality of life, low social and economic status, oppression, broken-heartedness, a broken spirit. Yet, lowliness does become entwined in discussions about humility. To hear that God is close to the downtrodden is comforting. It gives a boost to those

who suffer. Knowing that God cares helps the downtrodden continue.

We assume a posture of humility in worship. In fact, this *Middah* is integral to prayer, to addressing God. Prayer requires us to diminish our sense of self, to deflate our ego, because if we are filled with our own selves, there can be no room for anything else. Humbling ourselves is like opening up space within. This openness allows us to be guided by God. When we are open, we are better able to experience God's presence, to be filled with non-ego, to be filled with a sense of the divine. Thus, meaningful prayer needs to be grounded in *Anavah*. We give ourselves reminders to maintain humility throughout worship. We bend the knee and bow several times during our recitation of prayers. We back away from the *Aron HaKodesh* on two occasions during the service, and on Yom Kippur there is even an occasion for prostration before the Ark. If we get distracted, if our egos take us away from prayer, a bend, a bow can bring us back to focus, to an attitude of praying sincerely.

Prayer isn't the only time when we are to be humble before God. Our tradition reminds us that God sees all things at all times. Before God, there are no secrets, there is no hiding. False pride and putting on "airs" may fool people, but not God, Who sees us as we truly are. We may as well be humble!

There are two additional concepts related to *Anavah* that are worth mentioning. These are complex ideas, from the realm of Jewish mysticism. (For more on the following Jewish mystical ideas, see Text Study, Post-Rabbinic #C, #D, and #E.) One concept is *Ayin*. The other is *Tzimtzum*. *Ayin* means nothingness. According to Jewish mystics, the humility we ultimately strive for should lead us to a state of *Ayin*. Humbling ourselves means emptying ourselves of any notion that we are separate beings. We focus on becoming nothing, no separate thing. When we are *Ayin*,

we can be suffused with God's essence. We become like a boundless vessel for the divine. In short, *Ayin* is less self, making room for more God.

*Tzimtzum* is God contracting within God's own self in order to make room for Creation. This is perhaps the ultimate act of humility — God making room for something else besides God's own essence. Is *Tzimtzum* something we can emulate? Does the concept teach us anything that can help us in our efforts to become humble? What would it mean to master *Anavah* as influenced by *Tzimtzum*? Perhaps it would mean making more room for other people — better listening skills, more compassion, more understanding, more willingness to help those in need. Pulling ourselves back, contracting our ego, would give us greater sensitivity — an openness to putting others' needs before our own. What else might it mean to master *Anavah* as influenced by *Tzimtzum*? Perhaps it would mean making more room for God.

The following summarizes how *Anavah* can be viewed in relation to other people, within our own selves, and in relation to God.



**BAYN ADAM L'CHAVERO, BETWEEN PEOPLE.** *Anavah* before others is pulling back or diminishing our own ego concerns — less self-importance. Being humble allows one to be more sensitive toward others. We don't see ourselves as being better, more worthy than others.

Yet, humility is not a sacrifice. It does not make one less of a person. Great leadership (like that of Moses) requires humility. Being a beloved person depends on humility as well. The "rewards" for *Anavah* are numerous.



**BAYN ADAM L'ATZMO, BETWEEN YOU AND YOURSELF.** *Anavah* on this level is about being honest with yourself. What's most important to you, status and material pos-

sessions, or loving relationships and personal growth? By seeing yourself as you are, your good qualities and your flaws, you will be able to take whatever steps necessary toward more virtuous living.



**BAYN ADAM L'MAKOM, BETWEEN YOU AND GOD.** *Anavah* before God is key to our worship. Willingness to be guided by God means being less certain about our ability to control things. To be guided by God means being more open and humble. Allowing God to dwell within us often means quieting our own ego concerns. Self-importance blocks out God; humility lets God in.

God exemplifies humility through *Tzimtzum* — withdrawing some of God's essence to make room for creation. We can emulate God. We, too, can pull back to make room for others and for God.

## TEXT STUDY

### Tanach

**A** The very creation of humankind reminds us of our simple essence. Our origins are dust. When we get carried away with our own importance, we should remember where we came from. That should bring us down to earth!

**The Eternal God formed man (Adam) from the dust of the earth. (Genesis 2:7)**

► Do you think an awareness of our physical "ingredients" (dust, or in modern terms — water, chemicals, molecules) should influence our behavior? Should the idea of being formed from the dust of the earth make a person more humble? It says later in Genesis that "in God's image did God make humankind" (Genesis 9:6). Are we still required to be humble if we are created in God's

MALACHAH:  
WORK/INDUSTRIOUSNESS

## מלאכה

**OVERVIEW**

Work as an ethic has its roots in biblical times. It is valued in our Jewish tradition even though it brings challenges. While work is a means to providing the necessities of life and even some extras, non-stop toil can be overdone and work related stress can be overwhelming.

From the very beginning, the positive aspects and the challenges of *Malachah* are mentioned together. In Genesis 3:19, one of the very first edicts given humankind has to do with “tilling and tending the land for food.” The first punishment is also related to work: “By the sweat of your brow shall you get bread to eat” (see Text Study, Tanach #A and #B). On the positive side, work can be enjoyable and rewarding. But on the negative side, work can be unpleasant — fighting the elements, sweating and aching, just to eat. Industriousness is necessary, but we need to figure out how to make it a satisfying part of our lives.

The Rabbis in Talmudic times expressed basic attitudes toward work. A person should not allow him/herself to become needlessly dependent on others because of laziness or a bad attitude about working. Parents must make sure their children are equipped to support themselves with appropriate skills or a trade. But the Rabbis go beyond the basics of survival: *Malachah* seems also to contribute to a person’s character. Work makes us better by helping us avoid sin. It helps us develop a sense of pride and dignity. Still, with all the wonderful character development that happens because of *Malachah*, the Rabbis urge us to have

balance in our lives — some work, some rest, some Torah study.

Two major Jewish events in recent history depended on a strong work ethic. One was the settling of the State of Israel. The *chalutzim* (pioneers) reclaimed the land through hard work. The Hula Valley in the Upper Galilee was a malaria-infested marsh that had to be drained so that it could become arable land. The desert needed to be irrigated in order to make it bloom. Consistent, strenuous work was called for.

Another event was the mass emigration of Jews from Eastern Europe to America (and other places), especially in the early part of the twentieth century. Looking at the American immigrant experience, it is clear that hard work was valued. Industriousness was the route to survival, prosperity, and even more — well-being.

As important a value as *Malachah* is, it is not the be-all and end-all of attributes. There are limits even to a good thing. The most obvious counter-balance to work is Shabbat. What is valued and worthy of praise (work) is forbidden in the context of Shabbat. Work — a practice that is advocated — must be abandoned once each week.

Besides Shabbat (and Festival) rest, there is another way the tradition keeps the value of *Malachah* in perspective — through Torah study. Torah study requires thought and reflection which might be neglected in the rush and stress of work. Torah sets standards, ethical and spiritual goals by which we can better judge the merits of our work, making changes or adjustments if necessary. To work without focusing some energy on the

questions of how one should live and what it all means leads to a shallow, robot-like, non-creative existence.

A most profound perspective on *Malachah* comes from this comment: "All are proud of their craft. God speaks of God's work (Genesis 2:2); how much more should people" (*Avot de Rabbi Natan* 21, 23a). The work God "speaks of" is Creation. Through our *Malachah*, we have the opportunity to live up to our creative potential. God is in charge of Creation (with a capital "C"), but we're in charge of our own creativity. There may be tasks we need to carry out in order to make a living, to ensure our physical survival. Enjoying the achievement of our work, as God did of God's own work, affirms our creativity. We should take pride in being part of a dynamic process. Our efforts help guide the unfolding process of the creation of the universe.

Though usually translated as "work," the virtue *Malachah* goes beyond toil and bringing home a paycheck. Thus, to convey the idea that *Malachah* is an attribute, the term is also translated as "Industriousness." The *Middah* addresses how we keep busy, whether we are occupied meaningfully. Industriousness can include other activities as well — artistic creativity, housekeeping, parenting, volunteering, social action works, etc.

What role does *Malachah* play in our relationship with others, with ourselves, and with God? Some ideas are included below.



**BAYN ADAM L'CHAVERO, BETWEEN PEOPLE.** Industriousness encompasses a range of activities from caring for family members to being involved in the general society. Working with others can make us more aware of problems people face in the world and the steps needed for *Tikkun* (repairing the world).



**BAYN ADAM L'ATZMO, BETWEEN YOU AND YOURSELF.** What is meaningful about industriousness in terms of our own personal growth and self-image? Satisfaction and pride in our achievements make us feel good about ourselves. This *Middah* can inspire us to develop important habits of self-discipline and diligence. It also directs us to nourish our inner resources of creativity.



**BAYN ADAM L'MAKOM, BETWEEN YOU AND GOD.** In our relationship with God, industriousness means sharing the burden with God to take care of creation. We are not to be a "drain" on the world; we are to contribute positively to it. Created in the image of God the Creator, we, too, should explore and express our creative abilities. Being creative connects us more deeply to God. That indeed is a blessing!

## TEXT STUDY

### Tanach

**A** Even from the very beginning, human beings had "jobs." The first job is associated with taking care of the Garden of Eden.

**The Eternal God took the man, and put him into the Garden of Eden to till it and tend it. (Genesis 2:15)**

► The first interaction God has with Adam is to put him to work. Why might that be?

**B** Adam and Eve disobey God by partaking of fruit from a forbidden tree, and are punished by God.

What did you learn from listening to the interpretations of others?

### Miscellaneous



**1** (10 minutes, plus time on your own) You can prepare for this assignment either by yourself or with a group. Take *Miyut Sichah* out of the realm of the theoretical, and think about how nice it might be to spend more time in quiet or silent activities. Change the thinking into doing.

List ways you practice silence, things you do silently, quiet activities. Choose one of your

favorites on the list. Then elaborate (orally or in writing) on why you think the activity or practice is important, meaningful. Next, make another list — silent or quiet activities or practices you would like to try.

Now everyone looks at his/her second list and chooses something that is new to them to do over the course of a week or so. Report back to the group about your experiences after an agreed upon amount of time. (Individuals doing this exercise on their own may write about their experiences.)

Activity 1 Lesson 1 *Anavah* Introduction (10 minutes families together)

The Eternal God formed man from the dust of the earth. (Genesis 2:7)

Now Moses was a very humble man, more so than anyone on earth (Numbers 12:3)

The hidden things are known to the Eternal our God (Deuteronomy 29:28)

God guides the humble in the right path, and teaches the humble God's way (Psalms 25:9)

Pride goes before ruin; arrogance, before failure. Better to be humble and among the lowly than to share spoils with the proud. (Proverbs 16: 18-19)

Why were human beings created on Friday: So that, if they become overbearing, one can say to them, "The gnat was created before you." (Sanhedrin 38a)

Activity 3 Lesson 1 Rain and *Sukkot* (35 minutes Adults)

Study the following text in Chevrotah and discuss how the text relates to *Sukkot* and *Anavah*.

Rabbi Hanina ben Idi said: "Why are the words of the Torah likened to water, as it is written, 'Ho, everyone that thirsts, come to the waters' (Isaiah 55:1) In order to indicate that just as water leaves high places and goes to low places, so the words of the Torah leave the one who is taught, and stay with one who is humble." (Ta'anit 7a)

What is Rabbi Hanina choosing to use water as a metaphor for the Torah?  
What is the difference between one who is taught and one who is humble?  
Can this text apply to your life?

Activity 3 Lesson 1 Rain and *Sukkot* (35 minutes Adults)



אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,  
מְחִיָּה הַכֹּל (מֵתִים) אֶתָּה,  
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ — WINTER\*  
וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטֶּל — SUMMER\*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחִיָּה הַכֹּל (מֵתִים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָךְ, מְלַךְ מְמִית  
וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה.

BETWEEN ROSH HA'SHANAH AND

YOM KIPPUR — מִי כְמוֹךָ אֵב הַרְחָמִים,

זוֹכֵר יְצוּרְנוֹ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אֶתָּה לְהַחְיִית הַכֹּל (מֵתִים).  
בְּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל (הַמֵּתִים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

\*WINTER — You cause the wind to shift and rain to fall.

\*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בְּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל (הַמֵּתִים).

For Morning or Afternoon K'dushah, turn to pages 82–83.

אַתָּה גִבּוֹר לְעוֹלָם *Atah gibor l'olam . . . You are forever mighty . . .* Is there nothing beyond God's ability? Historically, the *G'vurot* confronts the mystery of death in the face of God's power. God can reverse death. So it concludes, יְיָ, מְחִיָּה הַמֵּתִים, *Baruch atah, Adonai, m'chayeih hameitim, Blessed are You, Adonai, who revives the dead.* Our Reform tradition emphasizes life, and God's power to direct it in any way. יְיָ, מְחִיָּה הַכֹּל, *Baruch atah, Adonai, m'chayei hakol, Blessed are You, Adonai, who gives life to all.*

\*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach*

SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*

אבות ואמהות

גבורות

קדושה

בינה

תשובה

סליחה

גאולה

רפואה

ברכת השנים

חרות

משפט

על הרשעה

צדיקים

ירושלים

ישועה

שומע תפלה

עבודה

הודאה

שלום

תפלת הלב

recommends saying  
n, "Blessed are You,  
months and after

words, we join our  
rael.

on into the *G'vurot*  
climate like growth  
ated by God. In his  
rain as a permanent

## *Rain as a Blessing*

### **Ecological balance and our prayer for rain.**

By [Jonathan Neril](#)

Thank God for water! Without it we could not survive. On the holiday of *Shemini Atzeret*, which follows the festival of *Sukkot*, we make a special blessing for rain. We also begin mention in the daily prayers of God as the One who “makes the wind blow and the rain descend.” What does it mean for us to pray for rain? What does our praying for rain demand of us? And what role do rain and water play in our lives?

### **Water Nourishes Life**

As we are well aware, water is essential to life. It nourishes us when we drink it, cook with it, or use it to irrigate our crops. It surrounded the world when God created the earth, and surrounds a fetus as it grows in its mother’s womb. Plants depend on water to produce energy in photosynthesis. That is why plants spring up around water. Just look at a satellite map of any river and you will see a lot of green vegetation on both banks of the river.

So we pray that the Divine bring rain that nourishes our crops and fills our reservoirs. Beneficial rain. At the right times. As the Talmud says in *Masehet Ta’anit*, “The day when rain falls is as great as the day on which heaven and earth were created” (8b). Or as Rabbi Levi ben Chiyata says in the Midrash, “Without rain earth could not endure” (*Bereshit Rabbah*, 13:3). In particular in the semi-arid land of Israel, water is a sign of its being a “good land” (see *Deuteronomy* 8:7).

God’s power is manifest in rain. The Gemara discusses why the Mishnah’s mention of rain in the second blessing of the Amidah is phrased as “the power of rain” and not just as “rain” (*Ta’anit* 2a). The Sages explain, based on a comparison between word usages in three verses, that rain comes down with power and reflects the power of God. The Midrash quotes Rabbi Hoshaiyah as saying, “The power involved in making rain is as formidable as that of all of the works of creation” (*Bereshit Rabbah* 13:4). Rain is a tremendous force God has put into the world. Altering it in even small ways can have big effects on people and on the planet.

When we pray for rain, we hope that it will fill the rivers and reservoirs with clean water that we can drink. But with increasing urbanization in the world, land that once soaked up rainwater is being covered in pavement, which prevents absorption of the water. Think about how much rainwater in our city actually seeps into the earth, versus how much goes into gutters, storm drains, and then out to sea. Impacting large urban areas like Los Angeles, Phoenix and Atlanta, this new reality is also quite pronounced in Israel. As the *Israel Environment Bulletin* notes, “By 2020, the population [in Israel] is expected to reach some 8.4 million [people] and population density may reach 858 people per square kilometer north of Beersheba. By 2020, floor space per person in Israel is expected to reach 40 meters per person—double that [of] today.” (“[Open Space in Israel](#),” *Israel Environment Bulletin*, vol. 29, Sept. 2005) In a matter of decades, a continuous

urban settlement may likely stretch from the northern coast to the southern coast, from Nahariya to Ashkelon. More people and larger houses for those people translate into urban growth paving over much of the coastal plain.

It is rather contradictory to pray for beneficial rain and then pave over the land that would soak up the rain. The prayers for rain are specifically about rain in the land of Israel. We say, “God, please bring us rain,” and God does, but the rains descend on the central part of Israel with a significant amount of land paved so that a good part of the rains flow to the sea in drainage ditches and do not replenish the groundwater aquifers, needed for drinking water. Israel needs the ground to absorb this rain for our many uses; the ocean already has enough water!

In addition, by changing the climate, we may be changing the way some rains come down and bringing destructive rains on ourselves. Rain that once nourished us can end up harming us. By burning fossil fuels in our cars, homes, factories, and planes, we are increasing the carbon dioxide level in the atmosphere. This causes a “greenhouse effect” and raises temperatures in the oceans. According to a number of scientists, warmer oceans may be making hurricanes more intense and destructive, because hurricanes extract heat from the oceans at depths up to 100 meters. That is, more heat in the oceans means more heat that tropical storms draw up in creating energy in hurricanes. Examples of this not only may include Hurricane Katrina over New Orleans and other hurricanes over Florida and the Gulf Coast, but also more intense typhoon seasons in East Asia.

**Activity 6 Lesson 1 Family Journal (15 minutes families together)**

Family Journal-Unit 2 Lesson 1

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Anavah?

Why do we invite guests to our Sukkah and what does it have to do with Anavah?

How is the holiday of Sukkot connected to the garden?

## Activity 1 Lesson 2 – Anavah (Humility)-Sukkot-Building a Sukkah (Memorable Moment)

**The Walls:** The walls of a *sukkah* can be made of any material, provided that they are sturdy enough that they do not move in a normal wind. You can use wood or fiberglass panels, waterproof fabrics attached to a metal frame, etc. You can also use pre-existing walls (i.e, the exterior walls of your home, patio or garage) as one or more of the *sukkah* walls. An existing structure that is roofless or has a removable roof can also be made into a *sukkah* by covering it with proper *s'echach*.

**The Roof Covering:** The *sukkah* needs to be covered with *s'echach*—raw, unfinished vegetable matter. Common *sukkah* roof-coverings are: bamboo poles, evergreen branches, reeds, corn stalks, narrow strips (1x1 or 1x2) of unfinished lumber, or special *s'echach* mats.

Mats made of bamboo, straw or other vegetable matter can be used only if they were made for the purpose of serving as a roof covering.

The *s'echach* must be detached from its source of growth—thus a live trellis, or branches still attached to the tree, cannot be used.

You may also need some plain, unfinished wood beams to construct a framework on which to lay the *s'echach*.

**Lighting:** If you'd like to set up a lighting system and your *sukkah* is built close to an outlet, purchase a light-bulb with a rain protection cover and electrical cord.

**Chairs and Tables:** Remember, you will be taking all your meals in the *sukkah* for the duration of the festival. Plus, it is a special mitzvah to invite guests to share your *sukkah*.

**Decorations:** Many communities decorate the *sukkah* with colorful posters depicting holiday themes and/or by hanging fresh fruits or other decorations from the *sechach* beams.

### **The Dimensions and other Requirements**

#### **The Walls:**

A *sukkah* must have at least two full walls plus part of a third wall (the “part” needs to be a minimum of 3.2 inches wide). It is preferable, however, that the *sukkah* have four complete walls.

The walls must be at least 32 inches high, and the entire structure may not be higher than 30 feet. In length and breadth, a *sukkah* cannot be smaller than 22.4 inches by 22.4 inches. There is no size limit in how large – in length and width – a *sukkah* may be.

## The *S'echach*:

There must be sufficient *sechach* to provide enough shade so that on a bright midday there is more shade than sun seen on the floor of the *sukkah*. The *sechach* has to be spread out evenly over the entire *sukkah* so that there should not be any gap larger than 9.6 inches.

Anything that is directly supporting the *sechach* should not be made out of materials that are not fit to be used as *sechach*. Thus, if the *sechach* is resting directly on the *sukkah* walls and the walls are not made out of wood, strips of wood should be placed between the *sukkah* walls and the *sechach*. In larger *sukkahs* where a framework of beams is needed to hold up the *sechach*, wood or bamboo poles should be used, not metal. Nor may the *sechach* be tied on with wire or fastened with any metal object.

## Some More Details:

- A *sukkah* must be built anew every year for the purpose of the mitzvah. This requirement, however, applies only to the *sechach* (the roof covering of branches or bamboo), since it is the *sechach* that makes the *sukkah* a *sukkah*. Thus, one can leave the walls standing all year, and place the roof covering before the festival. If the *sukkah* and the *sechach* have been up all year, one can simply lift up and replace the *sechach*, which allows the *sukkah* to be considered as new.
  - One must first erect the walls and only then place the *sechach* covering. If the *sechach* is put up before there are walls in place, the *sechach* should be lifted up and reapplied.
1. It is best that a *sukkah* have four solid walls (aside from the doorways and windows). However, under certain conditions, incomplete walls will qualify, as follows:
    - 1) If there is a gap between the bottom of the walls and the ground, the bottom of the walls must be less than 9.6 inches from the ground.
    - 2) If the walls are 32 inches high, the roof may be higher (up to the maximum height of 30 feet off the ground), as long as the walls are beneath the roof.
    - 3) There may be gaps of empty space in the walls, as long as these are less than 9.6 inches wide. (Thus a fence made of upright or horizontal slats can be used, as long as the spaces between the slats are less than 9.6 inches.)

[http://www.myjewishlearning.com/holidays/Jewish\\_Holidays/Sukkot/At\\_Home/The\\_Sukkah/Laws/Building\\_a\\_Sukkah.shtml](http://www.myjewishlearning.com/holidays/Jewish_Holidays/Sukkot/At_Home/The_Sukkah/Laws/Building_a_Sukkah.shtml)

Activity 2 Lesson 2: Bringing Sukkot and Anavah together (30 minutes families together)

**Blessing for Dwelling in the Sukkah**

It is a mitzvah to celebrate in the *sukkah*. While the Torah instructs us to live in the *sukkah* for seven days, many choose to only have meals in the *sukkah*. When eating or reciting *itzvot* in the *sukkah*, recite this blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

*Baruch atah Adonai, Eloheinu Melech haolam,  
asher kid'shanu b'mitzvotav v'tzivanu leishev basukkah.*

Our praise to You, Eternal our God, Sovereign of all:  
You hallow us with Your *itzvot* and command us to dwell in the *sukkah*.

**Blessing for the Lulav**

The *lulav* is held up in the right hand, and the etrog is held *pitom* end (pointy side) down in the left hand. Facing east, recite the blessing. Then turn the etrog up and shake the entire bundle three times in each of six directions: straight ahead, right, back, left, up, and down.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לוּלָב.

*Baruch atah Adonai, Eloheinu Melech haolam,  
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.*

Our praise to You, Eternal our God, Sovereign of all:  
whose *itzvot* teaches us holiness and who instructs us to take up the *lulav* .

**Shehecheyanu**

The first time you wave the *lulav* each year, recite the blessing marking a special occasion:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

*Baruch atah Adonai, Eloheinu Melech haolam,  
shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh.*

Our praise to You, Eternal our God, Sovereign of all:  
for giving us life, sustaining us, and enabling us to reach this season.

From [\*Birkon Mikdash M'at: NFTY's Bencher\*](#), by the URJ Press and NFTY.



**Activity 3 Lesson 2 Family Journal (15 minutes Families)**

Family Journal-Unit 2 Lesson 2

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Anavah?

Why do we build a sukkah during Sukkot?

What do we do with a lulav and etrog?

Activity 1 Lesson 3 Set Induction-Skit (10 minutes families together)

Characters: Boy (running to see the *Messiah*), Man (planting a tree), Director, and producer

Scene 1:

Director: Everyone in your places (turns to audience). We are really running late on this production. Quiet on the set.....and action.

(A man is holding a shovel and a sapling looking for a place to plant a tree.)

Old Man: This looks like a good place to plant this tree. There is good sunlight, it rains occasionally, and it is only a short walk from my house. (Man puts tree down and slowly starts to dig a whole).

(Boy comes running in singing, dancing, and stops in front of the man with a confused look on his face)

Boy: What are you doing? Haven't you heard? Let's go, come on, hurry up.

Old Man: What are you talking about? I have this tree to plant.

Boy: Forget the tree. The *Messiah* is here. We must run to greet him.

Director: Cut

Producer: What's wrong now?

Director: I just don't get this *messiah* thing...who, what is it?

Producer: (Turns to audience) It's a good thing I went to Temple growing up. Here is what I know about the *Messiah*: We are not sure who – or what – the *Messiah* will be, but we do know that the *Messiah* will be a leader of the Jewish people who is chosen by God. He or she will bring in an age of peace, where everyone will treat each other with kindness and respect.

Director: So that's why the boy is so excited....okay places everyone....and action

Man: I need to stay and finish planting. Then I will go and see the *Messiah*.

Boy: I don't get it. You have been waiting your whole life for the *Messiah* to come and now that he is here all you can do is plant a stupid tree.

Man: This tree that you call stupid will provide so much in my lifetime and for future generations. The work that I am doing will provide food, air, shade, and much more.

Boy: I understand the tree is important but it is the *Messiah*.

Old Man: The *malacha* I am doing is more valuable. If we work now future generations will benefit from it. The Messiah is not going anywhere. If your grandparents hadn't planted the carob tree for you then you would never be able to enjoy them today.

Boy: I am confused what is the difference between *malacha* and work?

Old Man: *Malacha* (work) encourages us all to have intentionality in everything we do. This intentionality can involve work with ourselves, others and God.

Boy: I think I get it. You mean by planting this tree and working with intention in my life I can have a stronger relationship with others, God, and myself.

Old Man: That's right! Grab a shovel and let's finish doing this *malacaha* together.

(Boy and Man continue to dig a hole and plant the tree. They then wipe their foreheads and walk off together.)

Old man: Now that we have completed our *malacha* lets go see the messiah!

Boy: Okay

### Activity 1 Set Induction Reflection Questions

Rabbi Yohanan ben Zakkai ... 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 planting, and then go to greet the Messiah (*Avot de Rabbi Nathan*, 31b) good quotation –

- 1) What did the man help the boy realize in the story and how did he do it?
- 2) What can you say about the importance of *malacha* based on this skit?
- 3) What does it mean that the Messiah is coming and why is it important? How would you describe the importance of malacha in your own life?

## Activity 2 Lesson 3- tending and harvesting (20 minutes families together)

Tending to the garden

### **How to Keep Your Vegetables Growing**

Vegetables don't really require more care than ornamental plants, but they will be less forgiving of neglect. Your vegetable plants will be expending enormous energy blooming and producing fruit that never really gets to mature, as far as the plants are concerned. A plant sets fruit so that it can produce seed, but we tend to harvest vegetables before the seeds are fully formed. You can imagine how frustrating this is for the vegetable plants. Our job as gardeners is to make sure they have the necessary health and vigor to keep on producing.

Neglect can also lead to lower yields and inferior vegetables because of more pest problems. Keeping your vegetable plants healthy and growing at a steady rate is the best insurance for a high yielding and delicious vegetable garden.

### **Watering the Vegetable Garden**

Regular water is as important to growing vegetables as sunlight. Regular water means an inch or two per week – every week. More if it's extremely hot. Without regular water, vegetables will not fill out and some, like tomatoes, will crack open if suddenly plumped up with water after struggling without for a while.

You can't always rely on rain. If you have the means, a [drip irrigation system](#) (this technology was developed by Israeli agricultural researchers) is a definite plus for a vegetable garden. The new component systems are really quite easy to install and cost a lot less than most people think. And you'll save money on water, because it goes directly to the plant's roots. Less is lost to evaporation.

If you don't want to opt for drip irrigation, try and site your vegetable garden near a water spigot. You'll be more likely to water if you don't have to drag the hose out.

### **Weeding – Preventing and Staying On Top of Weeds in the Vegetable Garden**

Vegetables don't like to compete with weeds for food and water. You'll have an advantage with a vegetable, since you'll be starting with an empty space each season. Be sure to remove any existing weeds before starting to plant and keep pathways and in between plants weed free by cultivating or hoeing and a good layer of mulch.

### **Mulching – Why is Mulching so Important for Vegetable Plants?**

[Mulching](#) is one of the best things you can do for your plants. It suppresses weeds, cools plant roots and conserves water. Sometimes the plants themselves can serve as a living mulch, if they grow thickly enough. The preferred mulch for vegetable gardens is seed-free straw. It makes a nice cover, it's easy enough to push aside for planting and it can be turned into the soil at the end of the season. An extra plus is that spiders love to hide in straw and feast on garden pests.

## **Feeding Your Vegetable Plants**

Vegetables are heavy feeders. Hopefully you have tested and enriched your vegetable garden soil, so a lot of supplemental feeding won't be necessary. You should work some organic matter into the garden each year before planting and side dress with more organic matter once or twice during the growing season. Organic plant foods are slow releasing and will continue to feed your plants all season long. If you do opt for a water-soluble fertilizer, make sure the garden is well-watered before applying it.

## **Miscellaneous Vegetable Garden Chores for Growing Better Vegetable Plants**

- [Staking Plants](#)

Tall and climbing vegetables will require some sort of staking or trellising. It's best to install the stakes at planting time. If you wait until the plant has grown before staking, you run the risk of injuring the plant roots.

- [Pruning Tomato Suckers](#)

Tomato suckers, or side shoots, are the growth that appears in the crotch between the stem and a branch. If left to grow, they will become another main stem with branches, flowers, fruit and more suckers of their own. Pruning tomato suckers is sometimes recommended because the resulting new stem is competing for nutrients with the original plant. You may be setting more fruits if you leave the suckers to grow, but the fruits will be smaller.

- **Thinning Seedlings**

It is inevitable that when you start seeds, you wind up with too many seedlings. Removing the extra seedlings is called thinning. A lot of gardeners have a difficult time sacrificing seedlings, but leaving all the sprouted seedlings to grow too closely together will simply stunt the plants and reduce your overall yield. So be strong and thin your seedlings while they are small.

Once the [true leaves](#) appear, you can remove seedlings so that the remaining plants are at the recommended spacing distances. If you can't remove the extras without disturbing the roots of the seedling that will remain, simply pinch the extra seedlings at the soil line. Keep the strongest, stockiest seedlings. Some seedlings are large enough to successfully transplant, but many will be sacrificed.

- [Winter Cover with Green Manure](#) Vegetable gardens that are left bare in the winter are susceptible to erosion and nutrient leaching. Since you've worked so hard to get great soil in your vegetable garden, it makes sense to try and keep it that way. One easy technique for protecting and enriching your soil in winter is to plant a crop of green manure in the fall and turning it into the soil in the spring. Green manures are basically cover crops that are grown to enrich the soil. They improve soil structure and provide food for the microbes, once they are tilled in and begin to decompose.

[http://gardening.about.com/od/startingavegetablegarden/a/Tend\\_Vegetables.htm](http://gardening.about.com/od/startingavegetablegarden/a/Tend_Vegetables.htm)

## Vegetable Garden Maintenance

### *Tending the Vegetable Garden*

By [Marie Iannotti](#), About.com Guide

#### Harvesting the Garden

Gardening itself is a lot of fun, but harvest is what gardeners work toward. Harvesting at the right time is essential to obtain quality. If you pick vegetables too soon, they can be tough or too tender, lacking substance and flavor. If you pick them too late, they may be tough, fibrous, or too soft.

The number of days from planting to maturity is generally listed in catalog descriptions. For vegetables commonly started with transplants, such as tomatoes and peppers, the number of days given is from setting plants in the garden to harvest. For vegetables that are typically direct-seeded in the garden, such as peas and sweet corn, the number represents the days from planting the seed.

The number of days given represents an average and varies with weather and variety. Cool-season vegetables mature more rapidly as weather warms in late spring; warm-season vegetables mature more slowly as weather cools in fall. Early varieties mature more rapidly than mid- and late-season varieties. Use the number of days as a guide, but also consider the weather, the variety description of early, midseason, or late, and the appearance of the vegetables.

Asparagus—cut or snap spears when they are 6 to 8 inches tall and before leaf bracts at the tips begin to open. Harvest spears of large and small diameter, but leave 20 to 50 percent of the spears to grow to provide energy for next year's crop.

Beans, snap—best when pods are crisp and snap easily but when tips are still pliable, 50 days for bush, 65 days for pole.

Beans, lima—pick when pods are well-filled but still bright green and fresh. End of the pod should feel spongy when squeezed, 65 days for bush, 80 days for pole.

Beans, shell—harvest when beans are very evident in the pods but before pods begin to dry, very much like lima beans and southern peas, 70 days.

Beans, dried—harvest when pods are dry but before they shatter. Plants may be turning yellow. Cut entire plant and dry or pick the pods. When the beans are completely dry, shell them and store in the freezer, 90 days.

Beets—pull when medium-sized (1 1/4 to 2 inches in diameter), 60 to 70 days; leafy tops are an excellent cooked green.

Broccoli—heads should be compact with tight buds. Individual bud and head size determined by variety, 65 to 75 days from transplants yet within the same time period from direct seeding in the fall. Yellow flowers indicate over maturity.

Brussels sprouts—cut sprouts from the stalk when they are 1 to 2 inches in diameter and firm, 90 days from transplants. Lower sprouts develop first. Remove the leaf when cutting the sprout.

Cabbage—cut when head is firm and before splitting, 80 days from transplants.

Carrots—harvest according to desired size and weather. Sugar content is higher in mature roots, but younger ones are more tender, 75 days.

Cauliflower—cut when head is firm and smooth, should not be coming apart or ricey in appearance, 65 days from transplants. Pure white color depends on blanching. Creamy color is fine.

Chinese cabbage—cut entire plant at the ground line when the head is fairly compact or the plant has reached the desired size, 80 days.

Collards—as soon as leaves are large enough to pick. Large, old leaves are tough and fibrous, 55 days.

Sweet corn—17 to 21 days after silking. Harvest when silks turn dark and begin to shrivel. Kernels should be bright, plump, and milky, except super sweets, which may appear watery. Small, soft kernels and large, hard, starchy kernels are tasteless, 70 to 85 days.

Cucumbers, pickling—pick when 2 inches or less in length for pickles and 4 to 6 inches for dills. Use large cucumbers for relish. Harvest before cucumbers become dull, puffy, or yellow. Frequent harvest is necessary, 55 days.

Cucumbers, slicing—harvest when 6 to 8 inches long and before the ends become soft or begin to turn yellow, 62 days.

Cucumbers, burpless and European types—harvest when 8 to 10 inches long and 1 to 1 1/2 inches in diameter.

Eggplant—ready when fruit is half grown, before color dulls, 65 to 85 days from transplants.

Endive, escarole—cut plants at ground level when large enough to eat, 85 days.

Gourds, small decorative—cut from the vine with stem attached when the rind is hard, before frost.

Gourds, dipper and birdhouse—cut from the vine with stem attached when they begin to dry. Mature gourds are not injured by frost.

Gourds, luffa—cut from the vine when skin turns yellow or after the gourd has dried. For eating, harvest when small (4 inches or less in length) and tender.

Horseradish—dig roots in late fall after frost. Where soil doesn't freeze and is well drained, roots can be left in the ground until needed.

Jerusalem artichoke—dig tubers all winter after the tops are killed by cold.

Kale—cut entire plant or larger leaves while still tender. Old kale is tough and stringy. Cold weather improves flavor, 55 days.

Kohlrabi—pull when swollen stem is the size of a baseball. Large, old kohlrabi is woody and tasteless, 55 days.

Lettuce, leaf—when leaves are large enough to harvest, 40 to 50 days.

Lettuce, head—harvest for leaves as needed before heads form or as soon as heads are firm, 80 days.

Melons, muskmelons—ready when blossom end of fruit gives to pressure from finger and melon separates (slips) easily from stem. Netting should be coarse and prominent according to variety and with no green lines showing, 42 to 46 days from pollination, 90 days from seed.

Melons, honeydew—when the greenish rind takes on a golden cast, melon does not slip from the vine, 110 days from planting.

Melons, watermelons—ready when undersurface (ground spot) turns from white to cream-yellow, 42 to 45 days from pollination, 90 days from planting.

Mustard—as soon as large enough to harvest, old leaves are tough, 45 days.

Okra—pick when pods are 2 to 4 inches long, 4 to 6 days from pollination, 60 days from planting.

Onions, green—when one-fourth to one-half inch in diameter and tops are 12 to 16 inches tall.



Onions, bulb—dig when tops have yellowed and fallen over.

Parsley—when leaves are large enough to pick, 90 days.

Peanuts—dig when tops are yellowing and inner hulls are brown. All pods do not mature at the same time, but dig the entire plant, 110 days.

Peas, English—best when pods are bright green and fairly well filled. Raw peas should be sweet, 65 days.

Peas, snap—best when pods are green, crisp, and peas have filled pods, 65 days.

Peas, southern—pick purple hull varieties when pod is up to 50 percent purple. Pick tan pod types when pods show a hint of yellow. Peas should be green when shelled, 65 days.

Peppers—pick green bell peppers when shiny green and firm, 75 days from transplants. Colored peppers are harvested when fully colored, yellow, red, etc. Pimiento should be fully red. Sweet banana and hot Hungarian Wax are harvested when fully yellow, turning red, or fully red. Harvest hot pepper when green or fully colored.

Potatoes, Irish—as soon as large enough for early potatoes. Harvest main crop after vines have yellowed. Greenish or sunburned potatoes are not good. Skin should be firmly attached to tuber, 100 days.

Potatoes, sweet—when roots have reached a usable size. Before frost or ground cools below 50 °F, 120 days.

Pumpkins—when fully colored, hard rind, and heavy, 110 days.

Radishes—pull as soon as large enough, 28 days.

Radishes, winter—harvest before ground freezes, 50 days.

Rhubarb—pull leaf stalks from plants when leaves are fully grown. Discard leaf blade and eat the stalk only.

Rutabagas—dig any time large enough. Becomes dry and woody if soil moisture is insufficient, 90 days.

Spinach—use before leaves get old and tough, 45 days.

Spinach, New Zealand—pick terminal 3 to 4 inches of shoots when plants get large enough.

Squash, summer—when medium in size, color good, and rind easily dented with fingernail; zucchini when 6 to 10 inches long and shiny, 55 days from planting; yellow summer 5 to 7 days from pollination, zucchini 3 to 4 days from pollination.

Squash, winter (storage)—color should be good for the variety and the rind very hard, 90 days; acorn 60 days from pollination, butternut 65 days from pollination, hubbard 85 days from pollination.

Swiss chard—as soon as large enough to pick off leaves, from about 12 inches up. Old leaves are tough and fibrous, 50 days.

Tomatoes—when color is good all over. Size is no indication of maturity. Will ripen off the plant, but quality is better when ripened on the plant. Reduce bird damage by picking before fully colored, 70 days from transplants; 45 days from pollination.

Turnips, greens—when large enough to pick. Tough, fibrous, and bitter when old.

Turnips, roots—best when of medium size and firm. Large turnips tough and strongly flavored, 60 days.

Watermelons—see Melons.

Keep these points in mind when harvesting vegetables:

- Harvest at the proper stage of maturity, not before. You can harvest most vegetables several times if you harvest only the part that is ready.
- Harvest on time. Harvest okra every 1 or 2 days. This also applies to summer squash, beans, and cucumbers.
- Harvest when the foliage is dry. Tramping through wet foliage spreads diseases.
- Don't damage foliage by stepping on vines or breaking stems. This creates wounds and entrances for diseases.
- Don't harvest when plants are wilted. Wounds made by harvesting permit water loss, which increases water stress inside the plant.
- Immediately move freshly harvested vegetables into the shade and keep them cool.
- Use freshly harvested vegetables as soon after harvest as possible.
- Don't injure the plant during harvest. Gently remove the part to be harvested from the plant. Cut eggplants and watermelons with a knife. Cut okra that won't snap off.

<http://msucares.com/lawn/garden/vegetables/harvest/index.html>

Activity 4 Lesson 3 *Malacha* (30 minutes children and adults separate)

The eternal God took the man, and put him into the Garden of Eden, to till it and tend it.  
(Genesis 2:15)

No blessing rests on persons except by the work of their hands. (Tosefta Brachot 7, 8)

If people learn two paragraphs of the Torah in the morning and two in the evening, and are occupied with their work the rest of the day, it is as though they fulfilled the entire Torah.  
(Tanchuma on Exodus, Beshallah, paragraph 20)

Lazybones, go to the ant; study its ways and learn. Without leaders, officers, or rulers, it lays up its stores during the summer. Gather in its food at the harvest. How long will you lie there, lazybones; When will you wake from your sleep? (Proverbs 6:6-9) JPS Tanak 1985

Activity 5 Lesson 3 Family Journal

Family Journal-Unit 2 Lesson 3

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Malacha?

How do you harvest and tend to a garden?

How are gardening and Malacha intertwined?

How can you use Malacha in the choices you make?



## Activity 2 Lesson 4 Saving Seeds

<http://www.kidsgardening.com/growingideas/PROJECTS/aug04/pg1.html>

### Materials

- flat surfaces (e.g., trays or screens) for drying seeds
- envelopes and glass jars for storage
- magnifying lenses (optional)
- markers and/or labels
- small paper bags (for gathering small seeds)

### Saving Seeds

#### 4. Reviewing the Basics (Seed Production 101)

Although you can easily save and replant many types of garden seeds *without* a lot of background knowledge, knowing some botany basics can make it a more fruitful and fascinating experience. It *is* important to know whether a plant is **hybrid** or **open-pollinated**. Open-pollinated plants either transfer pollen internally, from male to female flowers (called self-pollinating) or have pollen transferred by wind or insects. A hybrid is produced when seed companies cross two specific lines (a tomato with a thick skin and another with large fruits, for instance) to create a new variety. (Seed catalogs and packets will tell you if seed is hybrid.)

You cannot count on seeds from hybrid plants to produce offspring with the parents' characteristics. Some seeds of hybrids, in fact, will be sterile. So don't plan to save seeds from hybrid plants unless your students are doing so as part of an experiment.

Seeds of self-pollinating plants, on the other hand, will produce offspring much like the parents.

Plants pollinated by wind (such as corn and spinach) and those pollinated by insects (such as squash and cucumbers) may produce a next generation that resembles a parent, or they may cross with other varieties to turn up something entirely unique. (The easiest way for school seed savers to avoid cross-pollination is to plant just one variety of any crop.

Another botanical basic that affects what seeds you save is a plant's **life cycle**. Seeds of annual vegetables, flowers, and herbs, which complete their life cycles, from seed to seed, in just one year, are the easiest ones for school gardeners to save. Garden biennials, such as carrots and cabbage, are edible the first year and set seed the next year after overwintering. The [Seed Saving](#)





[Chart](#), below, gives details on easy-to-save seeds of garden vegetables and annual flowers.

## 2. Cultivating Keen Observers

Long before plants produce seeds, their flowers reveal secrets about what's to come. If you have a chance early in the season, consider inviting students to explore garden flowers or wild ones with a hand lens and, if appropriate, dissect them. Can your young detectives predict where seeds might develop? Whether your students are gathering seeds from annual garden vegetables, flowers, and herbs; perennial garden flowers; or nearby wildflowers and native plants, have them keep their eyes peeled for signs of seed development. What evidence do their observations reveal?

Your eagle-eyed pupils should also begin to think like gardeners and farmers did historically, and like plant scientists, by considering which plant characteristics they most value. Does one marigold plant seem to have more brilliant flowers? Tie a ribbon on it while it's still in bloom, to mark it for seed saving. Since healthy plants are most likely to produce a healthy new generation, they'll also want to identify garden plants that seem robust and free of pests and diseases.

## 5. Gathering Seeds

Most garden seeds either mature dry in pods (beans) or capsules (columbine; see photo, right), flowers (lettuce), or fleshy fruits (tomatoes, squash, cucumbers).

The ideal time for gathering seeds varies from crop to crop. Melon seeds, for instance, are mature when the fruits are ready to eat, but squash and cukes should be left on the plant for weeks after you'd normally eat them. Generally, let vegetable garden seeds dry on the plant as long as possible.

If annual and perennial flowers and herbs (including wild ones) intrigue your students, they may need to look even more carefully for signs that seeds are ripe. Withering and drooping flowers indicate that their job of attracting pollinators is done and that seeds are beginning to form. Flower stalks that have dried and turned brown or seedpods that have turned from green to dark color are good indicators that seeds are mature. If students hear a rattle or if seeds fall when they tap lightly on flower stalks, it's probably time to harvest.

Try to harvest seeds on a sunny day, once the dew has evaporated, and remove all pulp and fiber from their surfaces. Certain seeds (such as lettuce, dill, and many flowers) will scatter when the seedhead is dry or lose seeds gradually as they ripen. You can shake their stalks every few days over a paper bag to collect the ripe seed before it's lost. Sunflower, bean, and pepper seeds, on the other hand, are fun to harvest by hand.



## 6. Drying and Storing Seeds

Have students consider what might be ideal seed storage conditions by recalling what they need to germinate. If moisture helps seeds sprout, for instance, how should they be stored? Before storing seeds, you'll need to make sure that they are completely dry by spreading them out on a flat surface (e.g., a screen or tray) in a dry, airy place. Seeds that are borne in fleshy fruits, such as tomatoes, should be rinsed or sit in water for several days and left to ferment before being spread out to dry (see chart, below, for details).

Seeds that are borne on capsules or flowers may need to be separated from the chaff (seed covering and other debris) before storage. Have students do this by tossing seeds lightly on a screen or tray and blowing or letting a breeze remove the lighter debris.

Once seeds are dry, put them in envelopes and then in small glass jars (such as baby food containers) with tight lids, and label them. Some people prefer using plastic bags or just glass jars, which work fine if the seeds are absolutely dry. Store seeds where it's cool, dark, and dry. A refrigerator, freezer, or similar location is fine. (Your young scientists may want to test how storing seeds under different conditions affects germination.)

If your seeds are stored properly, they should last at least two to three years, if not longer, depending on the plant types. (Onion and corn seeds only remain viable for a year.)

### Seed Saving: Easy Annual Vegetables and Flowers

*If your class wants to save garden seeds, we recommend starting with the following.*

Plant	When to gather seed	Processing
beans and peas (self-pollinating)	Leave in pods on plant until they rattle.	Remove seeds from pods and spread them out to dry.
Pepper (self- or insect-pollinated)	Gather from a mature pepper (if possible, one that is fully red).	Scrape out seeds and spread them out to dry. They're ready to store when they break rather than bend.



Tomato (self-pollinating)	Harvest when fruits are fully ripe. Seeds have a gelatinous coating to prevent them from sprouting inside the fruit. Squeeze seeds into a bowl when tomatoes are fully ripe.	Ferment mixture by adding water and letting it stand at room temperature for 3 to 4 days, stirring a few times a day to prevent mold. The good seeds will sink to the bottom and can be spread out to dry.
Eggplant (self- or insect-pollinated)	Leave fruit on vine until it's hard, dull, and off-colored.	Cut the fruit in half and pull flesh away from seed area. Wash and rinse seeds before spreading them out to dry. If seeds are hard to remove, grate or blend the bottom part of the fruit (with the ripest seeds), put the pulp in a bowl of water, and squeeze the gratings with your fingers. Good seeds will sink to the bottom.
Cukes (insect-pollinated)	Seed is ready once fruits have turned golden/orange and are getting mushy.	Cut fruit in half, scrape seeds into a bowl, and remove their slimy coating by rubbing them in a sieve with water. Rinse before spreading out to dry. (Some recommend using the same treatment as listed for tomatoes.)
summer squash (insect-pollinated) (	Seed is ready once fruits are hard (cannot dent with a fingernail). This may be after frost.	Cut open and scrape seeds into a bowl; wash and rinse them before spreading them out to dry.
Watermelon	Harvest seeds from ripe	Before drying, rinse seeds in a

(insect-pollinated)	fruit.	strainer using a drop of dish soap to remove sugar.
Lettuce (self-pollinating)	Gather seeds once the plant sends up a stalk and half of the flowers have turned white with fluff. (If you wait too long, the seeds may fly away.)	Rub out and separate seeds from seedheads. Shake the seeds up and down on a tray or screen and gently blow away the lighter chaff.
<b>Annual flowers</b> (calendula, cleome, cosmos, impatiens, marigold, morning glory, sunflower, sweet pea, zinnia)	Gather seeds once these flowers have wilted and seed capsules or pods appear dry.	Separate chaff by hand or by shaking on screen, as above.

Activity 3 Lesson 4: Family journal

Family Journal-Unit 2 Lesson 4

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Malacha?

Why do we save seeds?

How can you use Malacha in the choices you make?

## Unit 3-*Nedivot* December/January

---

### Unit Enduring Understandings

A congregational garden embodies the virtues of *malacha, nedivot, and yirah*

### Unit Goals

To teach the virtue of *nedivot*

To demonstrate that letting the land rest is an example of *nedivot*

To teach that *nedivot* extends beyond the garden and into the greater community

To teach families about the agricultural law of *peah*

To present how the law of *peah* can be interpreted today

To teach families about *Tikun Olam*

To demonstrate the connection to *nedivot* and *tikun olam*

To present different volunteer opportunities in the community

To demonstrate practicing *nedivot*, and the mitzvah of *tikun olam*

### Unit Objectives: SWBAT (Students will be able to)

Describe *nedivot* in their own words

Analyze different forms of *nedivot*

Debate the virtue of *nedivot* and its pros and cons

Predict *nedivuts* application beyond the garden

List when *peah* is used in non farming situations

Compare *nedivot* with *peah*

Explain the mystical understanding of *Tikun Olam* in their own words

Describe the connection between *nedivot, Tikun Olam,* and the congregational organic garden

Describe *Tikun Olam* in their own words

Participate in volunteering in the community

Choose which places they want to volunteer with their family

## A note to the teacher..... Unit 3

In this unit there is very little work to do in the garden because of the time of year. It is important for families to not lose the connection to the garden that they felt in the first two units. Some of the activities require some pre planning so look at the unit in enough time to prepare.

The families will be volunteering in the community so now is a good time to start organizing that activity.

## Lesson 1-Nedivut (Generosity)-Allowing the land to rest

### **Lesson Goals**

To teach the virtue of *nedivut*

To demonstrate that letting the land rest is an example of *nedivut*

To teach that *nedivut* extends beyond the garden and into the greater community

### **Lesson Objectives: SWBAT (Students will be able to)**

Describe *nedivut* in their own words

Analyze different forms of *nedivut*

Debate the virtue of *nedivut* and its pros and cons

Predict *nedivut's* application beyond the garden

### **Vocabulary/Terms**

*nedivut, mishloah manot*

### **Learning Experiences**

#### Set Induction

Every 2 families will be handed an inquiry box and be asked to be detectives to figure out what is in the box.

#### Activity 1: Inquiry Box (30 minutes and families are together)

As each family enters the room they will be instructed to find another family to work with. Each pair of families will be handed an Inquiry box. Every box will be filled with the following things: (A letter, coins, *tzedakah* box, *mishloah manot*, list of compliments, and a poster for a Jewish food bank.) Give families about 15 minutes to look through the boxes: Ask them to try and figure out what all of the items have in common (See Resources pgs 112-114) After 15 minutes lead a 10 minute discussion on what they found in the boxes. Introduce the concept of *nedivot* and the purpose of the boxes to be examples of different types of *nedivot*. (For this activity students will need Inquiry boxes filled with resources (mostly provided in resource section pgs 112-114 except for *mishloah manot*, and *tzedakah* boxes)

#### Activity 2: Text Study (30 minutes for the Adults)

The students will be presented with three texts that explore the virtue of *nedivut*. Each group will study one text and become an “expert” on that text. After 15 minutes the groups will change so that the new groups contain one person from each of the original three groups. Each member of the group will present for 3 minutes on the text they studied. (For this activity you

will need the text sheet (see resources pg 114) and pencils for people to take notes.) **Why did we study all of these texts? How are these texts about *nedivot*?**

### Activity 2: *Nedivot* Bingo (30 minutes for children)

Each student will be handed a sheet and asked to go around the room and practice the value of *nedivot*. The students will have 20 minutes to complete the activity. After the activity lead a discussion about what they students learned or experienced about *nedivot*. (See resource sheet pg 114) For this activity you will need the following supplies (2 or 3 *tzedakah* boxes and descriptions of three charities students can donate to, copies of the resource sheet, and paper and pencils to write cards)



A great way to connect the students to the places they are going to volunteer at later in this unit is to have them participate in the selection of the charities they can donate to.

### Activity 3: A new world art project (30 minutes for children)

The purpose of this activity is to get students to think about how the world would look if people were more generous towards each other. The teacher will lead a short discussion about *nedivot* and brainstorm with the students how the world would change if people were more generous with each other, the earth, and God. After this discussion students will have approximately 25 minutes to artistically create a city or community that reflects this value. (For this activity students need a variety of mediums including: paint, crayons, markers, paper, pencils and rulers.)

### Activity 3: *Nedivot* Bingo (30 minutes for the adults)

Each student will be handed a sheet and asked to go around the room and practice the value of *Nedivot*. The students will have 20 minutes to complete the activity. After the activity lead a discussion about what they students learned or experienced about *Nedivot*. (See resource sheet pg 115) For this activity you will need the following supplies (2 or 3 *Tzedakah* boxes and descriptions of three charities students can donate to, copies of the resource sheet, and paper and pencils to write cards)

### Activity 4 *Nedivot* and the garden/earth market (30 minutes for Families)

The families will go through a simulated shuk like market that has 6 stations with different activities and choices where the families will focus on making decisions using *Nedivot* towards the earth. The teacher will welcome families to the shuk and invite them to complete the stations in any order. The families will pretend they are starting a business on a farm and have \$2000 dollars to use at the market. (See resources pgs 115-117) For this activity the families will need monopoly money.

Activity 5 Family journal (10 minutes for families) (Resource pg 118)



Concluding blessing!

## Lesson 2- *Peah*-Providing for the poor

### Lesson Goals

To teach families about the agricultural law of *peah*  
To present how the law of *peah* can be interpreted today

### Lesson Objectives: (SWBAT) Students will be able to

Define *peah*  
List when *peah* is used in non farming situations  
Compare *nedivut* and *peah*

### Vocabulary/Terms

*peah*

### Learning Experiences

#### Set Induction (5 minutes for Families)

When the families enter the room they will be handed a box (similar to a shoe box but able to grow seedlings from). **Find a station and make sure that you have seeds, gloves, and a permanent marker.**

**Today we are going to start planting for the next growing season. Each family is going to grow seedlings at home and bring them back to the garden in 8 weeks to transplant in the soil.**

**With the other families in the room discuss what seeds you are going to plant so that there is a variety growing in the garden.** Families should arrive at a consensus about what they will plant. (See resources pg 119)



### Activity 1 Planting Peah (25 minutes for Families)

The families will work together to plant their boxes and seeds. After they are working for five minutes the leader will go around and hand out the text on Leviticus and chapter 1 mishnah 3 of *peah*. The leader will also hand out string and push pins. **Read the texts as a family and discuss how to mark *peah* according to what the texts say.** The families will take another five minutes to mark *peah* and when they finish ask the following questions. **Please share with us how you understood the texts and marked *peah*. Why do you think that the Torah and the Rabbis instruct us to leave *peah*? What does *peah* have to do with the *middot* we have studied?**

### Activity 2 Text Study (30 minutes for adults)

The adults are going to study chapter 1 *mishnah* 2 of *peah*, and chapter 2 mishnah 6 of *peah*. Have the adults study in *chevrutah* for 15 minutes and then come back and talk about what they learned. **You are going to study two mishnah texts in *chevrutah* and discuss the questions below each mishnah. We will then come back and share insights that you had. (See pgs 119)**

### Activity 2 *Peah* in my life (30 minutes for children)

The students will enter the room and be given paper and pencil. **Think of one thing that you have a lot of (CD's, movies, food etc...) Write the name of that thing on top of the page. Now list all the different individual names of the things that you have (For example CD's list John Taylor, Taylor Swift, Pearl Jam etc..).** On the board write the second part of the verse from Leviticus 19:10 that says "You shall leave them for the poor and the stranger: I the lord am your God." **Today you are going to make a choice of what to leave from your list for the poor and the stranger. Circle the ones on your sheet that you are going to give away. Give the students five minutes to do this. Mark on your list with a smiley face, the things that are your favorite on the list. Now mark on your list with an x the things that are your least favorite on your list.** The students should have a sheet of paper that is marked with a circles, smiley faces, and x's. **Write on the board the number of items you had, the number of circles and x's that go together, and the number of circles and smiley faces that go together.** Show the students the text from chapter 1 *mishnah* 2 of *peah*. Highlight the end of the *mishnah* that says, "everything depends on the size of the field, the number of the poor, and according to the extent of the crop." **What is going on in this *mishnah*? How does the end of the *mishnah* relate to the activity we did with your stuff? The students hopefully will come to the conclusion that we are not allowed to only give a the stuff we don't want when we do *peah* but to fully observe this law we must also give some of our best crops or 'things' away.**

### Activity 3 How should we apply *peah* in our Garden town hall meeting (1 hour families together)

The families are going to use the information they learned to come up with ideas on how/if the food from the garden is going to be used as *peah*. **In your family units come up with an idea about if/how we should observe *peah* in our garden. Write your stance on a giant sheet of paper and post it on the wall. If you do think we should do *peah* draw an example.** After the families have 10 minutes to complete this activity go onto the next step and have families walk around the room and read all the proposals. ***After you read all of the proposals vote for your five favorite by putting a check on the poster.*** Take the five posters with the highest scores and bring them to the front of the room. Have each family that had a top five poster stand up and present their idea. People at this point can ask clarification questions and the whole family should talk. **Now we are going to narrow down to two ideas.** The participants will mark the posters that they want to win. **Now we are going to debate which one of the final two posters will be how the community will observe *peah*.** Encourage everyone to speak about what they think making sure that they understand that every vote counts. Make a final vote and decide how they are going to observe *peah*.

Activity 4 Family journal (10 minutes for families) (See resources pg 120)



Concluding blessing

### **Lesson 3- Tikun Olam-Giving back outside the garden**

#### **Lesson Goals**

To teach families about *Tikun Olam*.

To demonstrate the connection to *nedivut* and *tikun olam*.

#### **Lesson Objectives: (SWBAT) Students will be able to**

Explain the mystical understanding of *Tikun Olam*

Describe the connection between *Nedivut*, *Tikun Olam*, and the congregational organic garden

#### **Vocabulary/Terms**

*Nedivut*, *tikun olam*

## Learning Experiences

### Set Induction (15 minutes families together)

Pass out lyrics from the song “Everything is Broken” by Bob Dylan (See pg 121). Have the participants listen to the song. After the song ends discuss: **What is the song saying when it declares that “everything is broken”? Do you agree with the song’s message about the state of the environment? What is the mood of the song? Does it offer any hope? Do you think Judaism portrays the world as a broken place?**<sup>7</sup>

### Activity 1 Repairing the world (30 minutes adults)

The parents will read a story from *The book of Miracles*, by Lawrence Kushner (See pgs 121-122) and discuss the meaning of the story. **Do you agree with Rabbi Kushner’s view of *Tikun Olam*? How so? What worked? What was meaningful, made sense? for you in this story? What didn’t work? How so?**

### Activity 1 Repairing the world (30 minutes children)



○ ○ ○ You will need four teachers for this activity.

You will need three separate areas or rooms for this activity. The children will meet up with their teacher for the day (Pretending to be an adventure guide). Tell them that there is a secret you need to figure out by completing a task in each room (This can be run with multiple groups if you have enough leaders. The activity will be based on the quote by Rabbi Lawrence Kushner that says, “When you see something that is broken, fix it. When you find something that is lost, return it. When you see something that needs to be done, do it. In that way, you will take care of your world and repair creation.” As you enter the first room you will encounter two people fighting. The leader will turn to the students and ask, “What should I do?” Take some answers from the students and fix the problem. As they finish the task the leader will say “When you see something that is broken, fix it.” Have the students repeat after you. In the next room you will encounter a lost wallet of one of the teachers. The leader will again ask the students what should happen. Take some suggestions and return it to the teacher. As it is returned the leader will say, “When you find something that is lost, return it.” In the last room the toys and chairs will be in disarray and the leader will ask all the kids help them put the room back together. As the leader is walking away he will say “When you see something that needs to be done, do it.” As you leave each room have the students repeat the phrase. As the leader walks out of the room stop and say I figured it out the secret. “When you see something is broken, fix it. When

---

<sup>7</sup> Ellen Bernstein & Dan Fink, *Let the earth teach you Torah*, Shomrei Adamah Publications. Philadelphia 1992. Pgs. 95,99

you find something that is lost, return it. When you see something that needs to be done, do it. In that way, you will take care of your world and repair creation.” The students will create a bumper sticker to help them remember the quote.

### Activity 2 Sharing the knowledge/Repairing our own world (15 minutes families together)

Families will come together and share with each other what they just learned. Then they are going to brainstorm a list of ways that they can participate in *tikun olam* in small groups with a couple of other families. After the brainstorm session each family is going to get four pieces of a puzzle (each piece approximately 4x6). The number of puzzles pieces depends on the size of your group. This puzzle will need to be created before the class. Make sure on one side of the puzzle to label what side goes up and which side is the top. The picture of the puzzle should be earth. Over the next month families need to try to participate in acts of *tikun olam*. When they do they should write it down on a puzzle piece. In four weeks when they meet at the synagogue again assemble the puzzle on a wall and it will be a visual representation of how the groups of families are repairing the world and doing *tikun olam*.

### Activity 3 Nedivot, Tikun Olam, & the garden (45 hour families together)

The families will be given 5 scenarios (see pgs 122-123) and asked to read them together. After 15-20 minutes have the families choose one of the scenarios and create a poster/sign the represents your families beliefs on that scenario (15 minutes). Present you scenarios and poster/sign to the whole group (15 minutes)

### Activity 4 Preparation for volunteering (45 minutes families together):

Invite representatives from each site that you are going to volunteer at and have them give 10 minute presentations to the group. Talk about what to expect when they volunteer at the sites that are picked out for the next lesson. Ask each family to write a journal, blog, or create some type of media to represent their trip and be prepared to share it in a month. Remind them that they need to bring this to the next session at the synagogue as well as the puzzle pieces

### Activity 5 Family journal (10 minutes families together) (See pg 124)



Concluding blessing!

## **Lesson 4 Tikun Olam-Volunteering in the Community**

### **Lesson Goals**

To present different volunteer opportunities in the community  
To demonstrate practicing *nedivot*, and the mitzvah of *tikun olam*

### **Lesson Objectives: (SWBAT) Students will be able to**

Describe what *Tikun Olam* is in their own words  
Participate in volunteering in the community  
Choose which places they want to volunteer with their family

### **Vocabulary/Terms**

### **Learning Experiences**

Activity #1 Families will spend the morning volunteering in the community.

This will need to be planned in advance. Organize three or four volunteer opportunities in the community. Allow the families to sign up before the lesson and put one family as the contact person for each place. Make sure that the places families can volunteer are okay for all ages to participate. (This activity will be debriefed in the next meeting at the beginning of Unit 4)

Homework for families: Ask each family to journal, blog, or jot down notes about their experiences volunteering in the community. This is intended to capture their feelings in between the volunteering and the following session.

## RESOURCES FOR UNIT 3

## NEDIVUT: GENEROSITY

### נְדִיבוּת

#### OVERVIEW

Examples of generosity and bringing gifts abound in our tradition. Rebekah shows generosity toward Isaac's servant Eliezer at the well. Jacob sends presents to his brother Esau, before they reunite after 20 years of separation. The reunion of Joseph with his father and brothers involves gift giving.

Reference to the actual virtue of *Nedivut* (*Generosity*) appears in Exodus 25 (see Text Study, Tanach #D). There, God asks Moses to tell the Israelite people to bring gifts from all whose hearts so move them (*Yidvenu libo*). These are not obligatory taxes; they are voluntary gifts reflecting generosity. From these gifts, "let them make Me a *Mishkan* (sanctuary) that I may dwell among them." The *Mishkan* denotes a place where God's presence is especially felt. In addition, it is ideally a nurturing place for the highest standards of virtue. God draws close to virtue, and virtues motivated out of desire, not obligation, reflect the highest human standards. Thus, God asks for the *Mishkan* to be built from gifts given freely, gifts motivated by a sense of voluntary generosity.

Generosity is also expressed in our holiday customs: *Mishloach Manot* ("sending portions/gifts") is a Purim tradition which involves giving *hamentashen*, coins, and other treats to neighbors and friends. On Purim and Pesach, we are to make special efforts to provide food and *Tzedakah* to the poor (*Matanot L'Evyonim/Ma'ot Chitim*). Giving gifts on Chanukah has become popular with many families. Birthdays also inspire gift giving, as do life cycle milestones, such as birth, Bar/Bat Mitzvah, Confirmation, graduations, marriage.

*Tzedakah* and *Gemilut Chasadim* are more familiar terms than *Nedivut*. *Tzedakah* is associated with monetary charity and good deeds. *Gemilut Chasadim* refers to acts of loving-kindness. *Tzedakah* and *Gemilut Chasadim* can stem from generosity, but are not dependent on it, for they are *Mitzvot*, required actions.

So, if *Tzedakah* does not depend on *Nedivut*, why develop this attribute? Because *Nedivut* indicates more of an attitude than a deed. Here are a few reasons why this attitude is important: If we cultivate the quality of generosity, we are more likely to do generous deeds, including *Tzedakah* and *Gemilut Chasadim*. Generosity can motivate us to go beyond "the letter of the law," which means more support for those in distress. Generosity promotes a sense of goodwill among people in general, no matter what their financial state or personal circumstances.

There may be necessary, basic, loving deeds that have to be carried out just to alleviate a modicum of suffering in the world. But we can reach higher than that. Everyone's spirits are lifted in an atmosphere of generosity, not just the poor, the suffering, or the downtrodden.

It is clear, then, that generosity is a good thing. But how do we become more generous? Some people just naturally seem generous. Others seem stingy by nature. Is generosity something we can work on? And will such work make a difference?

To start, we might try to discover a sense of abundance from which to draw. What signifies abundance? From many a five-year-old's point of view, the answer may be a basket of candy, a

### Activity 1 Lesson 1: Inquiry Box

(A letter, coins, *tzedakah* box, *mishloah manot*, list of compliments, and a bumper sticker for a Jewish food bank.)

(Letter)

Dear Mrs. Cohen,

I am writing to you because I heard about your organization *Give kids a helping hand*, that provides backpacks for kids who are poor and underprivileged. I think that this is an amazing thing that you are doing for these children. I heard about your organization through the news report on FOX news and the story touched my heart because I was one of those kids growing up. I never had much when I was a kid and still don't have that much but I am blessed with a loving family. I can only donate a little since my family is barely getting by. I am enclosing \$20 with the hopes that one more kid will have a backpack to further their education.

Keep up the Good work!

Andrea Bernstein

(List of Compliments)

Good job, Way to go, You did it, You rock, Nice Job, Awesome, Amazing, Well done, I am proud of you, You look beautiful, Thank you, Your Welcome,

Poster





Activity 1 Lesson 1: Questions for Families in Inquiry Box

Make a list of all of the items in the box:

What are the items used for?

What lessons do you learn from the letter in the box?

If someone gave you a compliment (from the list) how would it make feel?

What do all of these things have in common?

Activity 2 Lesson 1: Nedivot Bingo (30 minutes for the children)

Give someone a compliment.	Create a poem about Nedivot.	Help someone complete a task.	Share a game or toy with a friend.
Tell someone something nice about them.	Thank a friend for doing something nice for you.	Donate money to one of the charities	Give someone a compliment.
Help someone complete a task.	Free space	Tell someone something nice about themselves.	Define Nedivot for a friend.
Write three goals of ways you can use Nedivot in your life.	Donate money to one of the charities.	Tell a friend one time when you used Nedivot with someone else.	Write a card thanking somebody for something they did for you.
Give a gift to a friend.	Listen to a story from a friend.	Free space	Tell a friend why it is important to be generous.

### Activity 3 Lesson 1: Text Study (30 minutes for the adults)

#### Text #1

Giving gifts eases a person's way, and gives that person access to the great. Proverbs 18:16

1. How can giving gifts influence a person's life?
2. What types of gifts is the text referring to?

#### Text #2

Cast your bread upon the waters, for after many days you will find it. Ecclesiastes 11:1

1. Do we feel encouraged to give gifts if we know we are getting something in return?
2. What does the text mean by "cast your bread"?

#### Text # 3

Among those who give *Tzedakah*, there are four types of people; Those who want to give, but do not want others to give—they begrudge the Mitzvah to fellow human beings. Those who want other to give, but do not themselves give—they begrudge the Mitzvah to themselves. Those who want to give and want others to give—they are saintly people. Those who do not want others to give and do not themselves give—they are scoundrels. Pirke Avot 5:15

1. Which category do you fit into? Is there another category that is appealing to you?
2. Is it possible to nurture people to be saintly or is it an inherent skill?

### Activity 4 Lesson 1: *Nedivot* and the garden/earth market (30 minutes for Families)

#### **Station 1 Organic soil vs. Pesticide free soil**

The farm you have acquired has been pesticide free for 3 years but not certified organic. In order to get certified to be organic it is going to be expensive but in turn you can charge your customers more money to make up your expense. Being pesticide free means that you don't put hazardous materials into your soil but you don't want to spend the money to be certified organic. Also you can charge your customers less because your overall cost is less.

Which one do you choose?

Organic \$350 or Pesticide Free \$200

### **Station 2 Growing one crop vs. Growing many crops**

On your farm you have the option of growing one product and producing enough food so that even if you don't make a profit the government will help you out. The other option is to grow many different products and found certain vegetables the benefit from growing each other.

Which one do you choose?

One crop \$200 or Multiple Crops \$350

### **Station 3 Observing Shmitah vs. newly acquired land**

After buying the land you find out it is has not been allowed to rest the past six years. According to Jewish law observing the commandment of Shmitah means that all land must rest every seven years in order replenish the nutrients in the soil. If rest the land you will lose money but if you do plant on the land then it might not produce as much in the following years.

Which one do you choose?

Observes Shmitah \$ 400 Don't Observe Shmitah \$250

### **Station 4 Observing Agricultural laws vs. not**

The agricultural laws are in place so that we remember to take care of the those who are less fortunate then ourselves. If you decide to follow these laws then It will decrease your profit and cost you more to farm the land. If you decide not to follow these laws you will make more profit and decrease your cost.

Which one do you choose?

Observe Agricultural laws \$400 vs. Don't Observe Agricultural laws \$300

### **Station 5 Illegal workers vs. Other workers**

You have the opportunity to hire 5 great workers who are illegal immigrants. You can pay them \$8 an hour for their help on the farm because they are illegal immigrants. If you decide to hire them it will cost you less. On the other hand you can hire 5 great workers who are citizens for \$12 dollars an hour.

Which one do you choose?

Hire Illegal workers \$200 vs. U.S Citizens \$400

### **Station 6 Cutting down trees on the property or leaving them up**

There are six giant redwood trees on your property. You are currently losing money and need the space that these massive trees take up to plant more. If you cut them down you will make more money. If you leave them up you may lose some money.

Which one do you choose?

Cut down \$200 vs. Leave up \$400

Activity 5 Lesson 1 Family journal (10 minutes for families)

Family Journal-Unit 3 Lesson 1

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Neqivot?

What are ways you can be generous towards others in your life?

How can you use Neqivot in the choices you make?

Activity 1 Lesson 2 (25 minutes families together)

**Leviticus 19:9-10**

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the Lord am your God.

**Peah chapter 1 mishnah 3**

One gives peah from the beginning of the field and from its middle. Rabbi Shimon says, Providing that he gives at the end as the measure. Rabbi Yehudah says, If he left one stalk, he joins to it as peah: and if not, what he left counts only as ownerless property

Activity 2 Lesson 2 (30 minutes for adults)

**Peah chapter 1 mishnah 2**

One should not give peah less than sixty, and even though they said peah has no measure, everything depends on the size of the field, the number of the poor, and according to the extent of the crop.

1. What does “less than sixty” mean?
2. How does one calculate the poor?
3. What are we obligated to give to the poor? Why?

**Peah chapter 2 mishnah 6**

It happened that R'Shimon, the man of Mitzpah, Sowed and came before Rabban Gamliel, And they went up to the Chamber of the Hewn Stone (the Great Sanhedrin) And they asked a question there. Nachum the clerk said, “ I have received it from R'Meiasha Who received it from his father who received it from the Pairs That received it from the Prophets, that the Law of Moshe at Sinai is: One who sows his field with two kinds of wheat, if he makes a granary, he gives one corner, If two granaries, he gives two corners.”

1. Why does this mishnah give us a story to illustrate its point?
2. Does this mishnah and the one above contradict each other?

Activity 2 Peah in my life (30 minutes for children)

**Peah chapter 1 mishnah 2**

One should not give peah less than sixty, and even though they said peah has no measure, **everything depends on the size of the field, the number of the poor, and according to the extent of the crop.**

Activity 4 Lesson 2 Family journal (10 minutes for families)

Family Journal-Unit 3 Lesson 2

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Peah?

How does Peah and Nedivot relate to each other?



### Set Induction Lesson 3 (10 minutes)

Bob Dylan, “Everything is Broken”

Broken lines, broken strings, broken threads, broken springs  
Broken idols, broken heads, people sleeping in broken beds  
Ain’t no use jivin’, ain’t no use jokin’—everything is broken.

Broken bottles, broken plates, broken switches, broken gates  
Broken dishes, broken parts, streets are filled with broken hearts  
Broken words never meant to be spoken—everything is broken.

Seems like every time you stop and turn around  
Something else has just hit the ground.

Broken cutters, broken saws, broken buckles, broken laws  
Broken bodies, broken bones, broken voices on broken phones  
Take a deep breath, feel like you’re chokin’—everything is broken.

Every time you leave and go off some place  
Things fall to pieces in my face.

Broken hands on broken plows, broken treaties, broken vows  
Broken pipes, broken tools, people bending’ broken rules  
Hound dog howlin’, bull frog croakin’—everything is broken.

### Activity 1 Lesson 3 Repairing the world (30 minutes for Adults. Helpful to read for those working with children)

“Repairing the World:” Lawrence Kushner, *The Book of Miracles*, pp 47-50

In sixteenth-century Tsefat, Rabbi Isaac Luria observed that in his world, like ours, many things seemed to be wrong. People suffered from hunger, disease, hatred, and war. “How could God allow such terrible things to happen?” wondered Luria. “Perhaps.” He suggested, “It is because God needs our help.” He explained this answer with a mystical story.

When first setting out to make the world, God planned to pour a Holy Light into everything in order to make it real. God prepared vessels to contain the Holy Light. But something went wrong. The light was so bright that the vessels burst, shattering in to millions of broken pieces like dishes dripped on the floor. The Hebrew phrase which Luria used for this “breaking of the vessels” is *sh’virat ha-kayim*.

Our world is a mess because it is filled with broken fragments. When people fight and hurt one another. They allow the world to remain shattered. The same can be said of people who have

pantries filled with food and let other starve. According to Luria, we live in a cosmic heap of broken pieces, and God cannot repair it alone.

That is why God created us and gave us freedom of choice. We are free to do whatever we please with our world. We can allow things to remain broken or, as Luria urged, we can try to repair the mess. Luria's Hebrew phrase for "repairing the world" is *tikun olam*.

As Jews, our most important task in life is to find what is broken in our world and repair it. The commandments in the Torah instruct us, not only how to live as Jews, but on how to mend creation.

At the very beginning of the Book of Genesis (2:15) we read that God put Adam and Eve in the Garden of Eden and told them not to eat from the tree of knowledge. God also told them that it was their job to take care of the garden and to protect it. The stories in the Torah tell not only of what happened long ago but also of what happens in each generation. The stories happen over and over again in the life of each person. The Garden of Eden is our world, and we are Adam and Eve. When God says, "Take care of the garden and protect it," God says to us. "Take care of your world and protect it."

According to one midrash. God showed Adam and Eve the Garden of Eden and said, "I have made the whole thing for you, so please take good care of it. If you wreck it, there will be no one else to repair it other than you." (Ecclesiastes Rabbah 7:13)

When you see something that is broken fix it, when you find something that is lost, return it. When you see something that needs to be done, do it. In that way, you will take care of your world and repair creation. If all the people in the world were to do so, our world would truly be a Garden of Eden, the way God meant it to be. If everything broken could be repaired, then everyone and everything would fit together like the pieces of one gigantic jigsaw puzzle. But, for people to begin the great task of repairing creation, they first must take responsibility

### Activity 3 Lesson 3 *Nedivut, Tikun Olam, & The Garden* (1 hour families together)

Your family is part of a group of people who garden at the synagogue. You notice one day when you get to the synagogue for school that the wind has knocked over some the plants what do you do?

Two days later you are walking to the synagogue with your family and you pass a homeless family. What do you do?

Your family decides to have their own backyard garden and donate some of the vegetables to local food banks. Is this *tikun olam? nedivut?*

You are working in the garden one day and a friend says I don't think that gardening is an act of *tikun olam*? Explain to them why they are wrong!

The teacher asks you to speak to your class at public school about how *nedivot*, *tikun olam* & the garden are connected. What do you say?

Activity 5 Lesson 3 Family Journal

Family Journal-Unit 3 Lesson 3

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Tikun Olam

How can you do Tikun Olam?

What is the connection between tikun olam and the middot we have studied (malacha and nedivot)

## Unit 4- *Yirah* February/March/April/May

---

### Unit Enduring Understandings

A congregational garden embodies the virtues of *malacha, nedivot, and yirah*  
The rhythm of the Jewish and agricultural calendars follows the divine cycle from creation to destruction and back again

### Unit Goals

To teach families about *Yirah*  
To teach families the virtue of *Simcha* and its connection to *Tu B'Shevat*  
To present families ways to make Jewish choices with confidence  
To demonstrate Families will give back to the earth by planting trees  
To teach about *simchah* (joy)  
To demonstrate how to reenergize the soil in the garden  
To teach about the connection between *simchah* and *Tu B'Shevat*  
To present the benefits of planting a tree in Israel and at home  
To teach families how *simcha* and gardening are connected  
To celebrate *Tu B'Shevat* with a *seder*  
To review all of the *middot* through an Olympics style event  
To teach where the learning can go from here  
To empower the participants to make Jewish choices in their lives  
To teach *Yirah*  
To teach families the concept of being happy with what they have

### Unit Objectives SWBAT (Students will be able to)

Plant a tree  
Analyze the role of the virtue of *Yirah* in their life  
Describe *simchah* in their own words  
Cultivate the earth in the garden by turning the soil  
Identify *simchah* in their lives  
Define *Yirah*  
Analyze the work they have completed by looking at old pictures  
Compare different texts about *Yirah* by studying in *chevrutah*  
Review the material by applying it too different scenarios  
Reflect on the year and represent it creatively  
Use the *middot* to make a decision

## Lesson 1- Simchah (joy)- Tu B'Shevat- Reenergizing the soil

### Lesson Goals

To teach about *simchah* (joy)

To demonstrate how to reenergize the soil in the garden

### Lesson Objectives (Students will be able to) SWBAT

Describe *simchah* in their own words

Cultivate the earth in the garden by turning the soil

Identify *simchah* in their lives

### Vocabulary/Terms

*simchah*

### Learning Experiences

#### Activity 1: Set Induction (10 minutes families together)

When the families enter the room there will be 11 giant sheets of paper around the room. On the top of each sheet will be one of the following words: joy, happiness, contentment, satisfaction, trust and faith, confidence, peacefulness, a positive attitude, optimism, and hopefulness. The families will have 5 minutes to go around to the different sheets of paper and write when these feelings occur in their lives. (For example: "I feel peacefulness when I go for a run") The teacher will then introduce the *middah* of *Simchah*. Explaining that *simcha* is made up of all of the words listed above.

#### Activity 2: Simcha art/text activity (30 minutes adults)

The adults will start with a five minute conversation about *simcha*.

The teacher will ask, **How can this *middah* play a role in your life? How could this *middah* play a bigger role in your life?** After the discussion there will be texts about the *middah* around the room. The parents will read all the texts (see resources pg 139) and create a visual art representation of the text. The text should be placed on the canvas and the picture should go on top of the text. (I suggest using water colors and sharpies) If there is time at the end then have the parents share.

### Activity 3: Simcha Obstacle Course (30 minutes children)

The children will come into the room with different tables set up around the room. The goal of the activity is to have them examine the different type of *simcha* in their lives. Each station will be set up with two different choices. The leader will start out the discussion about the different types of *simchah*. **One type of *simchah* is sustainable and consistent. The other is spontaneous, and sporadic. Which one is more important? (There should not be an answer for this question because the activity is going to help them answer it.)** The students will have to make the decision as they go through the obstacle course. The following stations should be set up before the students come in. (See resources pgs 140-143)

Give students about 15 minutes to make these hard decisions. At each station they will get a blue ticket for the things they choose that bring on long-term happiness and consistent feelings of *simcha*. The red ticket represent the things that are short term *simcha*. \*\*\* Don't tell the students what the colors represent. Have them try to figure what they mean after they have gone through all the stations. The students will hopefully have a balance of both colors in their lives. The teacher will lead a discussion about how they can incorporate more of each color into their lives. **What are the benefits of having blue tickets compared to red tickets?( Blue tickets are things that will have a long term effect, red tickets will have a short time effect of simchah) Why is it important to have both in your life?**

### Activity 4: Reenergizing the soil (20 minutes families together)

This requires families taking time to turn the soil. Families should be split into two groups when they come out to the garden. One group will turn the soil for 10 minutes while the other group completes an activity on small pleasures. To turn the soil, dig the dirt and turn it over. This provides the soil with air and wakes it up. Ask the students: **Is this long term simcha or short term simcha? Why? (The work itself can be short term simcha but what we are doing is going to affect the garden in the long term)**

The *simchah* of small pleasures: Families will have a discussion about: What are the little things in life that make us happy? How does the garden teach us to be happy about the little things in life?

### Activity 5: Tu B'Shevat and Simcha (1 hour families together)

An introduction to *Tu B'Shevat* (15 minutes families together)

*Tu B'Shevat* and *Simcha* Inquiry Box (45 minutes families together)- The families will be given a box and asked to investigate what is in it. The box will include a story about taking care of the

earth and the joy it brings to someone's life, a packet of seeds, labels and stickers against harming the environment, a piece of fruit, *Tu B'Shevat* texts. The families will have to answer questions about why these things are in the box. (See resources)

#### Activity 6- (15 minutes families together)

Concluding blessing!

## **Lesson 2- Simchah (Joy)- Tu B'Shevat- Planting a tree**

### **Lesson Goals**

To teach about the connection between *simchah* and *Tu B'Shevat*

To present the benefits of planting a tree in Israel and at home

To teach families how *simcha* and gardening are connected

To celebrate *Tu B'Shevat* with a *seder*

### **Lesson Objectives (Students will be able to) SWBAT**

Plant a tree

Describe the *simcha* in planting a tree

### **Vocabulary/Terms**

*seder*

### **Learning Experiences**

#### Activity 1 Planting a tree (30 minutes families together)

The families will go out to the garden or a designated area to learn how to plant a tree. (Pgs. 144-147) The leader will talk about the value of planting a tree and ask the following questions.

**Why is it important to plant trees? What do we gain from planting the tree?** The families will read the story about the man planting a tree for his children (see resources pgs 144-147). While the families are reading the story together, each family will have a turn to plant some part of



the tree or trees. At the end when the tree is in the ground the families will gather around and it and say a blessing. (See resources pg 144-147)

Activity 2 Tu B'Shevat seder (1 hour families together)

There are many different options on line to run a *Tu B'shevat*. One important key to running the *seder* is giving individuals different roles. When people feel like they are active participants in a program it can be engaging and fun. (See resources pg 148)

Activity 3 replanting the garden master plan(30 minutes families together)

Take the time as a group to review what was successful and what was not in the garden this past year. Make a plan of what to plant next time.

Activity 4 Family Journal (15 minutes families together) (See resources pg 148)



Concluding blessing!

### Lesson 3- Yirah and planting

**Lesson Goals**

To teach *Yirah*

To teach families the concept of being happy with what they have

**Objectives (Students will be able to) SWBAT**

Define *Yirah*

Analyze the work they have completed by looking at old pictures

SWBAT compare different texts about *Yirah* by studying in *chevrutah*

**Vocabulary/Terms**

*Yirah*

## Learning Experiences

### Activity 1 Yirah of the year Set Induction (15 minutes families together)

As the families enter the room have pictures and projects from the year posted around the room. **Please take five minutes and look at the things around the room.**

After five minutes:

**What did you see?(pictures of us creating the garden) How did it make you feel?(great, awesome, sad, happy) Did anyone feel in awe of everything that we did this year? (I hadn't realized how much we had created) Who helped us create the garden? (The community, God, our friends)**

**Today we are going to learn about Yirah which put simply means awe and reverence. We will explore this *middah* further as we continue the lesson.**

### Activity 2 Yirah text study (30 minutes families together)

**Find a *chevrutah* partner with one adult and one child. Study the text together for 15 minutes. Pick one text and create a 30 second public service announcement about a text. The public service announcement does not need to include the text but the meaning of the text should be explicit in the presentation. Share the ads. (see resources pg 148)**

### Activity 3 Yirah art project (30 minutes families together)

**What is Yirah? (Being in awe, wonder, amazement, appreciation, surprise, gratitude, humility, and standing in mystery.) Think of a time this past year in this program that you have felt one of these characteristics. Take 20 minutes and paint, draw, or sculpt when you felt one of these characteristics.**

### Activity 4 Yirah and planting in the garden (30 minutes families together in the garden)

Look at Unit 1 Lesson 2 Activity 2 for instructions on planting. **As you plant today appreciate the earth that God has given us to plant in.**

### Activity 5 Journal (15 minutes families together) (See resources pg 148)



Concluding blessing!

## **Lesson 4- Empowering to garden independently and to be confident in making Jewish choices**

### **Lesson Goals**

To review all of the *middot* through a game style event  
To teach where the learning can go from here  
To empower the participants to make Jewish choices in their lives

### **Lesson Objectives (Students will be able to) SWBAT**

Review the material by applying it too different scenarios in order to recall information learned over the year  
Reflect on the year and represent it creatively through a picture or writing  
Use the *middot* to make a decision about their life

### **Vocabulary/ Terms**

### **Learning Experiences**

#### **Activity 1 Middot in our lives (1 hour families together)**

The games will challenge the participants to review all of the material that was learned over the past 10 months. There will be four stations that families travel to. Each station will represent a different unit and have an activity that reviews what was learned in the unit. This is not a competition: rather, families should be encouraged to help each other. The families should be at each station for 15 minutes.

#### **Station 1 Kehilla Kedosha/Bal Taschit/Shomrei Adamah**

Create a viral video answering the question: **What is a Kehilla kedoshah?** Everyone who comes to the station should share their thoughts on a video.

Play a game of (tag) combining the principles of *Shomrei Adamah and Bal Taschit*. Take an area and place one recycling container at each end. Get 20 items that need recycling and put them on the field. Designate 4 people who will be the “non recyclers.” The remaining people will be told that it is their responsibility to be guardians of the earth and make sure we do not destroy it. These people will attempt to recycle all of the stuff on the ground before being tagged by a “non recycler.” Have a short discussion about being *Shomrei Adamah* and following *Bal*

*Taschit*. When a person is out, s/he can contribute to the viral video(see above) on *Kehilla kedosha*.

### Station 2 Malacha and Anavah

The families will be given a list of work (see resources pg 149) and asked to turn each type of work into *malacha*.

After they complete that activity they will create a billboard depicting *anavah*

### Station 3 Nedivot and Tikun Olam

The families will work on a *brit* to practice more *nedivot and tikun olam* (See Resources pg 149)

### Activity 2 Reflection on the whole process (30 minutes adults)

Think about all the things that we have done and learned this year. I want you to take the next 15 minutes to sit in the garden, journal, walk around, or stay here and contemplate the experience you have been through. Has it changed anything in your life? Has it changed you? To what extent, how so? Afterwards share in small groups of 4-6.

### Activity 3 Reflection on the whole process (30 minutes children)

I want you to think about all the wonderful things you have done over the past year. Make a list on the board of lessons and days that you remember. What were you favorites? What did you learn? What would you want to teach other kids that you learned this year? Draw, write and reflect on the questions.

### Activity 4 Making Jewish choices beyond the garden (45 minutes families together)

30 minutes: Each family will be handed a scenario and asked to use all of the *middot* we learned to make a decision. The scenario will be in the middle of the page and around it will be the *middot* that were taught. As a family they will have to fill in how these *middot* affect their decisions. (See resources pg 150-151)

15 minute discussion: How can *middot* help us when we make decisions? What *middot* are easy and which are hard to follow?

### Activity 5 Conclusion In the garden (1 hour and 15 minutes families together)

Have a final blessing, give out awards for completion of the program, and hand back binders. Have a picnic in the garden to celebrate the end of the year

## UNIT 4 RESOURCES

## YIRAH: AWE AND REVERENCE

### יִרְאָה

#### OVERVIEW

The word *Yirah* has many shades of meaning. Two definitions are “awe” and “reverence,” but it would take a whole list of English words to elucidate all its subtleties of meaning. *Yirah* is often translated as “fear” of God — and can include wonder, amazement, appreciation, surprise, gratitude, humility, standing in mystery. With these words, we begin to have a working definition of *Yirah*.

In our sacred literature, there are two other terms we may come across — *Yirat Shamayim* and *Yirat HaShem*. While these terms mean “Awe of Heaven” and “Reverence for God,” if one added an emotive aspect to those expressions, they might be translated as: “Wow! This universe is amazing!” Perhaps a huge sigh best captures the feeling, or maybe “Ah!” and “Aha!” and “Wow” all mixed together.

Another way to clarify the meaning of *Yirah* is to see it in comparison to *D’vaykut* — a mystical term describing a loving and constant attachment to God. *D’vaykut* suggests that you begin to know God through becoming close — “stepping up” to God. If *D’vaykut* is taking a step up, *Yirah* is taking a step back. *Yirah* is getting a sense of the “big picture.” You feel grateful to God for the wonder of life. Even the small things — tiny ants, chips of quartz, bubbling brooks — are echoes of something much greater. (For more on *D’vaykut*, see Chapter 4, “Dibuk Chaverim: Cleaving To Friends.”)

With *Yirah*, we acknowledge that God is wondrous, yet mysterious. The universe is vast,

and our understanding is minimal. That can be scary. Perhaps this is the reason why *Yirah* is often translated as “fear.” Sometimes the word “trembling” is attached, too — we say “fear and trembling before God.”

A book from the 1500s, *Orchot Tzaddikim*, has a chapter on *Yirat Shamayim* — fear or awe of heaven. The author writes that there are three kinds, or levels, of *Yirah*:

The first kind may look like *Yirah*, but it is defective. People at this level do good deeds not out of reverence for God, but out of fear of people. They worry that if certain deeds are not done, others will scorn and distrust them.

The second kind of *Yirah*, while having to do with fearing God, focuses on the self. At this level, people are doing good deeds, but mainly out of concern that God may punish them (in this world or in the World To Come) if they don’t. Such acts are done more out of concern for one’s self, and are less about honoring and serving God.

The third kind of *Yirah* is the highest level. It is reverence for God, pure and simple — wondrous appreciation and amazement. At this level, *Yirah* means that one’s whole being is filled with an awareness of God’s greatness.

What about “fear” — are there times when the plain, straightforward definition of *Yirah* actually should be fear, as in being afraid? Might being afraid of God have its place, too? Such a concept is consistent with certain Jewish religious messages, particularly biblical ones. For one, fear of God can help us overcome fear of other people. In the first chapter of Exodus, the midwives Shifra and Puah

are under orders by Pharaoh to drown all newborn Jewish males. They disobey, refusing to be intimidated by Pharaoh's edict. Rather, as Torah states, "They feared God." The midwives knew that they should not fear a person, even a Pharaoh, over God. Their example teaches a worthy lesson for anyone in any era who wishes to live in accord with *Middot* values.

Another point about fear as being *afraid* of God: this notion protects people who are in a weak or disadvantageous position. Take, for example, the wording of several commandments in Leviticus: Do (or do not do) such and such, "*and you shall fear God.*" More specifically — do not insult the deaf or place a stumbling block before the blind, [do] honor the old, do not take interest from someone who has become impoverished, do not rule over servants ruthlessly . . . *But you should fear God.* (See Text Study, Tanach #C.) The idea is that there are people who are not able to stand up to others who seek to take advantage of them. Those who may seek to take advantage should beware, however. While people they harm may not be able to "get back" at such wrongdoers, God surely will. Potential wrongdoers should fear God, as in "be afraid." God will punish them for any harm they do.

Now, back to *Yirah*, as in awe and reverence. Where does such *Yirah* happen? A sense of awe and reverence isn't limited to a particular time and place. *Yirah* suggests a general attitude. This attitude can be present in you all the time — at least when you are open to it. When you pray, you may make extra effort to fill yourself with *Yirah*. But it goes beyond that. When you look at the sky, when you gaze at the stars at night, when you notice the order and intricacy involved in any and all of God's creation — you may also experience *Yirah*.

In addition to being part of our experience of nature, *Yirah* can also be a factor in our relationships with people. According to Proverbs (8:13),

those who revere God, hate evil. How you act toward others is an opportunity for reverence. For example, when you give your seat to an elderly person on a crowded bus, you are showing reverence for God. (You also may be afraid of the results of not doing so!) When you keep others from harm, you are showing reverence for God.

As you master *Yirah*, you can expect to grow in wisdom in your relationships with others, with yourself, and with God.



**BAYN ADAM L'CHAUERO, BETWEEN PEOPLE.** *Yirah* is essentially between human beings and God. However, such awe and reverence can and should affect how you treat people. We are reminded of this in the Tanach when it teaches: "Behave [in such and such right way], do [such and such good thing] . . . You shall revere God. I am the Eternal your God . . ."

Just from our own observations, we should see that ethical behavior, doing good, is important. But our tradition adds emphasis by teaching that ethical behavior is demanded by God. Through righteousness toward people, you honor and serve God. Treating people well is a part of *Yirah*.



**BAYN ADAM L'ATZMO, BETWEEN YOU AND YOURSELF.** Taking care of yourself and treating your own self well, can be an aspect of *Yirah*.

Appreciating the miracle of life can be an expression of *Yirah*. You know your own body, your heart, and your soul. The fact that you exist at all is amazing, a miracle of no little importance. "I praise You, for I am awesomely, wondrously made; Your work is wonderful; I know it very well." (Psalms 139:14)



**BAYN ADAM L'MAKOM, BETWEEN YOU AND GOD.** Awe and reverence for God is the normative understanding of this *Middah*. *Yirah* as in *Yirat Shamayim* and *Yirat*

## SIMCHAH: JOY AND HAPPINESS

### שמחה

#### OVERVIEW

**S**imchah can mean exuberant rejoicing, which is a temporary condition. Exuberant rejoicing can be expressed by such words as joy, gladness, merriment, a ringing cry, leaping, exulting, a shrill cry, jubilation, a resounding cry, shouting (see Text Study, Rabbinic #A). It is most often experienced in the company of other people; it is a temporary elation fostered by a social or religious occasion, or by winning a game, a contest, or by a business success.

Simchah can also mean happiness, which is a general state of being. Happiness can include contentment, satisfaction, trust and faith, confidence, peacefulness, a positive attitude, optimism, hopefulness. Such a mind-set can influence a social event, and can transcend it. Happiness is internal and integral to one's being.

There is an essential difference between these two aspects of Simchah. Exuberant celebration cannot be sustained. Such high feelings are usually associated with a special occasion, a specific circumstance. When the occasion passes, the mood goes with it. On the other hand, happiness is a consistent emotion. A happy, satisfied, content person enjoys and appreciates life, and lives with a sense of joy. While such joy does not mean leaping and shouting with glee all the time, it may include singing, dancing, and creating merriment some of the time, and at other times, not.

To complicate matters a bit, these two understandings of Simchah can overlap, or one can lead to the other. Our Text Study sources, for instance, aren't always clear as to which definition is being

highlighted. The Simchah of feeling essentially grounded or content can lead to, or serve as, the foundation for jubilant expressions of joy, say, in celebrating Shabbat or the festivals.

Another example which combines the two categories is the Simchah associated with beauty, enjoyment, or an appreciation of small pleasures. One Rabbi says that the words "I forgot what happiness was" refer "to a beautiful bed and the beautiful spread on it" (see Text Study, Rabbinic #B). A bed and bedspread are thus very special and very ordinary at the same time. When appreciation of beauty and awareness of small pleasures are added to everyday things, this increases general feelings of happiness.

Love, too, can be an important part of a general sense of happiness. A wedding celebration might give vent to exuberant expressions of joy, but a good marriage can nurture inner happiness. Likewise, love among family members and love between friends may rarely reach levels of elation, but this steady, more level experience certainly contributes to feelings of contentment.


Righteousness and ethical living also have something to do with happiness. A righteous and ethical way of life adds to a sense of our own well-being. When we treat others with dignity, we ourselves are bound to be happier. We feel good when we bring food to someone who is house-bound, bring an abandoned animal to a shelter, volunteer at a soup kitchen. These good feelings are an infusion of Simchah into our lives.

What are we supposed to strive for, to work on, to practice insofar as this Middah is concerned? Are we actually supposed to strive to be happy,



person serves as "Director," indicating which style of music the participants should play. The Director calls out "Too much," "Too little," "Just right," and "Your choice," going back and forth between the various instructions. When the Director's hand goes up, all the instrumentalists stop playing so that he/she can be heard.


Describe the experience of playing each style of music. Was it hard to go from one style to another? Through this experience of extremes and moderation in music, what did you learn about moderation that can be applied to other realms of life?

 **2** (short intervals of time over a set period) Music may change our pulse. It may influence our emotions, and thus our mental health. It may inspire us to get up and move, which is exercise for our bodies. It may even help our brain to function better.


Over the course of a week or so, pay extra attention to music. Besides your regular musical fare, tune in to music you ordinarily don't listen to. As you listen, notice what happens in your body. How are you affected physically, emotionally, spiritually?

At the end of the given period of time, reflect back (on your own or with a group). What role does listening to music play in *Shmirat HaGuf*? How can music help us to take better care of our bodies?

### Miscellaneous

 **1** (20 minutes or more) Take a 20-minute walk "for the sake of Heaven" (see Text Study, Post-Rabbinic #Bi). As you walk, keep your mind focused on the gist of that text:

- a. Know that your efforts to be healthy are a way of serving God.
- b. Be mentally "relaxed and vigorous."
- c. Reflect on your actions, committing yourself to righteous behavior.

 **2** (a one or two day retreat) Create and attend the retreat, the "Jewish spa getaway" that you designed in Language Arts #5.

Activity 2 Lesson 1 *simcha* art/text activity (30 minutes adults)

Eternal God of hosts, happy is the one who trusts in You! (Psalms 84:13)

Let the heavens rejoice, let the earth be glad. Let the sea and all it contains roar in praise, the fields and everything in them exult; then shall all the trees of the forest shout for joy; at the presence of the Eternal, who is coming, who is coming to rule the earth, to rule the world justly, and its peoples in faithfulness. (Psalms 96: 11-13)

Light is sown for the righteous, and for the just of heart, happiness. (Psalms 97:11)

A joyful heart makes for good health; Despondency dries up the bones. (Proverbs 17:22)

Oh, give me the kisses of your mouth, For your love is more delightful than wine. (Song of Songs 1:2)

Those who sow in tears shall reap in joy. ( Shir HaMa'a lot" from Psalm 126)

Activity 3: Simcha Obstacle Course (30 minutes children)

Food: Eating a candy bar(Red) vs. cooking fresh food (Blue)

Exercise: Training for a marathon (Blue) vs. running one day to work out (Red)

School: Shouting for joy because your friend got an A on a paper (Blue) vs. waiting to see what you got on your paper before you are happy for your friend. (Red)

Friends: Choosing what game you and your friends are going to play every day (Red) vs. switching off with a friend on choosing what game to play. (Blue)

Family: Taking the trash out every day (Blue) vs. doing the dishes one night. (Red)

Others: Giving a dollar to a homeless person (Red) vs. handing a homeless person a sandwich (Blue)

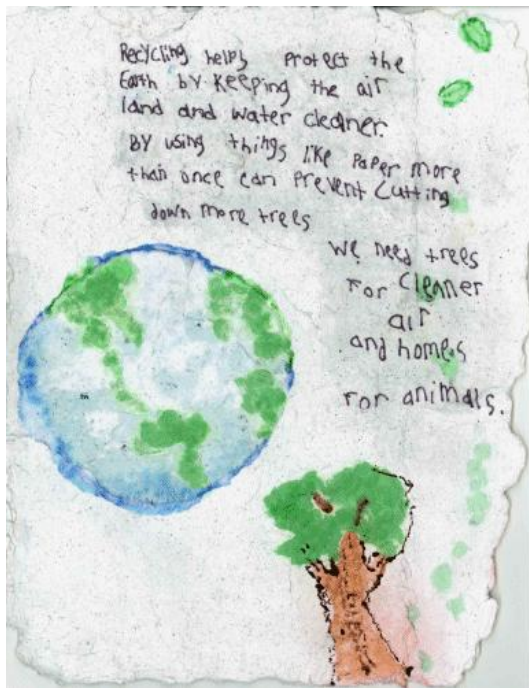
## Activity 5 Lesson 1: Tu B'Shevat and Simcha (1 hour families together)

An introduction to Tu B'Shevat (15 minutes families together)

**Tu BiSh'vat or the "New Year of the Trees" is Jewish Arbor Day.** The holiday is observed on the fifteenth (*tu*) of Sh'vat. Scholars believe that Tu BiSh'vat was originally an agricultural festival, marking the emergence of spring. After the destruction of the Temple in 70 A.C.E. this holiday was a way for Jews to symbolically bind themselves to their former homeland by eating foods that could be found in Israel. In the sixteenth and seventeenth century Kabbalists created a ritual for Tu BiSh'vat similar to the Passover seder. Today, Tu BiSh'vat has also become a tree planting festival in Israel, in which both Israelis and Jews around the world plant trees in honor or in memory of a loved one or friend. [www.uri.org](http://www.uri.org)

Tu B'Shevat and Simcha Inquiry Box (45 minutes families together) Letter and stickers.

***Once a woman walking in the desert was tired, hungry, and thirsty. She found a tree with sweet fruits, bountiful shade, and a stream of water flowing by it. The woman ate the tree's fruit, drank from its stream, and relaxed in its shade. When she was refreshed and ready to leave, she said, "Tree, tree, how can I bless you? If I were to bless you that your fruits should be sweet, they are already sweet. If I should bless you with plenty of shade, you already have shade. A stream already flows by you, so I can't bless you with water either. I can only bless you that all the trees planted from your seeds should be just like you."*** (Ta'anit 5b-6a)





**SAVE THESE.**



Trees  
are for  
hugging



Activity 5 Lesson 1: Tu B'Shevat inquiry box worksheet

Name:

Date:

What is in the box?

How do the contents in the box connect to Judaism?

What is the meaning of the story in the box?

Why should we plant trees during Tu B'Shevat?

## Activity 1 Lesson 2 Planting a tree (30 minutes families together)

How to plant a tree!

**Choosing a fruit tree Size:** Common available sizes of fruit trees are Dwarf, Semi-Dwarf and Standard.

**Dwarf:** Small trees for small spaces. Dwarf fruit trees can do well in an 8' diameter plot. They are easy to prune and harvest because they don't grow tall. The fruit is normal size, but the yield is less because of the smaller tree size. Dwarf trees are not as long-lived as the larger trees. Most dwarf trees begin bearing fruit in 3 to 5 years.

**Semi-dwarf:** Medium-sized trees which require a growing area of about 15' diameter. Semi-dwarfs can range in height from 10 to 16' and need annual pruning to keep the height down and the shape balanced. Very productive, this size tree will produce hundreds of fruit per season. Occasionally, trees will take a year off and produce little or no fruit, especially after a season of heavy production. Most fruit trees planted today are semi-dwarf, because they produce a large crop from a tree with manageable size for pruning and harvesting.

**Standard:** That huge old apple tree in Grandpa's back yard is a standard, the only choice of size before the smaller hybrids were developed. Standards require more space and are a bigger job to prune and harvest. They can grow to 25 - 30', or taller if left unpruned. If you want a "landmark" tree that the kids can climb in and swing from, get a standard. They take many years to reach full size, so it may be the grandkids who do the swinging. Most standard trees begin bearing in 3 to 5 years.

Maintenance tasks, such as pruning and yard work beneath the tree, should also be considered when choosing tree size. Smaller trees yield crops of manageable size and are much easier to spray, thin, prune, net, and harvest than large trees. And, if trees are kept small, it's possible to plant a greater number of trees, which can offer more kinds of fruit and a longer fruit season.

**Fruit:** What varieties to choose? Here are a few tips: • **Choose local varieties.** Ask at your local nursery for the varieties which do best in your area. Many exotic varieties are inviting, but the local varieties will produce best with the least effort.

• **Match the tree to your soil.** Plums, for example, do well in damp soil conditions which might not be good for apples. Pears and apples can handle drier soil, but need good drainage. Peaches can get blight from too much rain, so they will do better in semi-protected areas, like alongside buildings under eaves which offer some protection. If you have a planting location in mind, consult with your local nursery or garden center.

• **Provide pollinators.** Not all fruit tree varieties are self-pollinating. Often, the right combination of varieties are necessary for fruit trees to produce fruit. Most apples are partially self-pollinating and will set some fruit off their own pollen, however these varieties will set more fruit if cross-pollinated with another variety. Ask at your local nursery about the pollinating requirements for trees you are considering.

• **Extend the harvest.** If planting a few trees, choose varieties which will give you fruit for a longer time. With apples, for example, you can plant one early variety like Gravenstein for summer eating, a late summer variety like King for fall eating, and a winter keeper which can be stored all winter. Stored properly, the fruit from winter keepers will last to the following March or April. With three trees of different harvest times, you'll enjoy your own organic fruit for 8 months of the year.

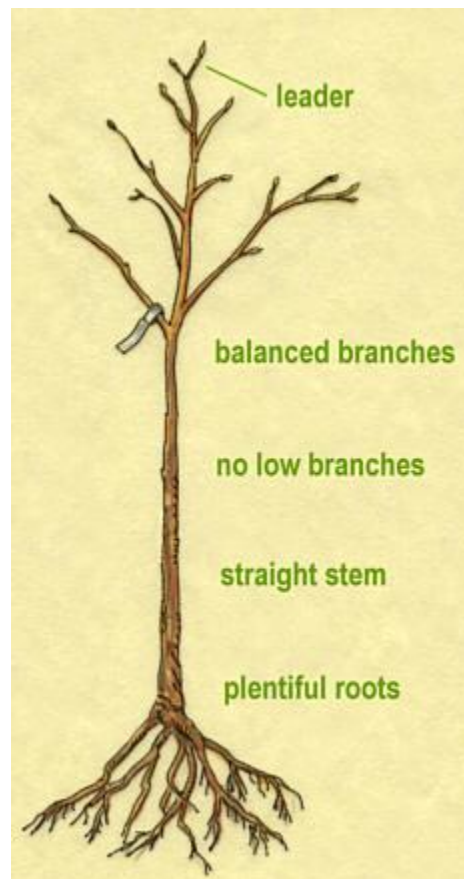
**Conformation:** When choosing a tree from your local nursery, it's most important to look carefully at its features. Trees are commonly sold as 'bare root', meaning the roots are exposed, and the young tree is 3' to 6' tall. Here's what to look for: **Strong, straight stem.** Fruit trees do best when they grow straight. A slight lean in a young tree, if left unstaked, will develop into a large lean when mature and laden with fruit. The tree is susceptible to blowdown from wind, or can fall under its own unbalanced weight.

**Defined leader.** One central branch should be the obvious 'leader', which leads the growth straight up. A tree with no clear leader will require frequent pruning to keep the shape in balance.

**Well balanced branches.** Look for the 'candelabra' shape with branches extending evenly in all directions. This even growth will keep the tree balanced and growing straight, as well as maximizing fruit yield.

**No low branches.** Branches should be starting from the same general area along the tree stem. Avoid trees with one lone branch, low down. This is out of balance, and low-lying fruit encourages pests like raccoons. Low branches also get in the way of lawn care beneath the tree.

**Several feet of stem.** You don't want your tree to start branching too low - it will be hard to walk under when harvesting, and it encourages pests.



**Plentiful, undamaged roots.** Roots should be well protected and kept damp. Avoid trees with roots exposed too long in the sun or damaged in any way. **Planting your fruit tree** An important consideration when choosing where to plant a fruit tree is soil drainage. Fruit trees will not thrive in soil that drains too slowly. You can test for drainage by digging a hole about 1 foot (30cm) deep and filling it with water. The hole should drain within 3 hours. **Dig the hole.** Go down about 18" and, with a pitchfork, fork the bottom and sides of the hole to loosen the soil.

**Sprinkle compost** on the bottom of the hole.

**Put some dirt back in the hole,** leaving a mound in the center.

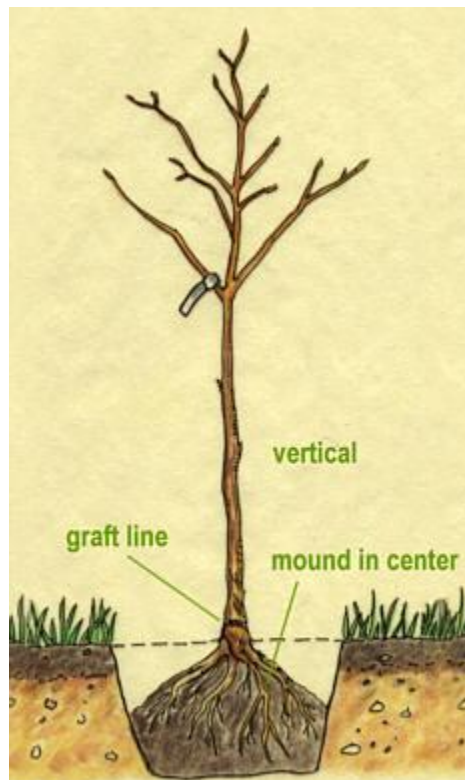


**Set tree in hole** with the root ball on top of the mound. The graft line of the tree should be about 3" above the ground. Adjust the height of the mound if necessary.

**Spread roots** evenly in all directions.

**Fill hole** with soil and firm gently with your foot. Check that the tree is vertical. Be sure to 'overfill' the hole so the soil is an inch or two above ground level. The soil will compress when watered, and settle to ground level.

**Stake** if necessary. Tie tree to stake with a rubber tie or piece of cloth. The tie should be loose so as not to girdle the tree. Allow plenty of room for the trunk to thicken.



**Mulch** around the base of the tree with grass clippings. Be sure to keep graft line clear of mulch so it remains above ground.

**Fence** if necessary. Deer will eat the bark of young trees, given the opportunity.

## **Fruit tree pollination - the key to successful fruit production**

A healthy fruit tree with a large spring bloom does not guarantee the tree will produce fruit in the fall. Successful pollination must occur to produce viable seed, which leads to the development of mature fruit. Pollination can occur in several ways: some fruit tree varieties are self-pollinating, others are partially self-fertile, and others must be pollinated from another tree, usually the same type of tree but a different variety.

When buying fruit tree stock, ask about the pollination characteristics and requirements of the tree. Local advice is usually the best since pollination can vary within species in different climate

zones. If you're buying trees which need a separate pollinator, be sure the bloom time is the same. For example, early season plum varieties shed their blossoms before midseason plums come into flower, so there's little cross-pollination.

To help improve the chances of successful pollination:

- **Plant two or more varieties of the same tree** - This is the most reliable way of ensuring successful crops. Even self-pollinating fruit trees will set more fruit when cross-pollinated.
- **Attract bees to your orchard** - Bees are active pollinators and a valuable asset in any garden. Plant flowers of both early and late blooming varieties to ensure a good display of flowers throughout the season. Mason bees can also be attracted and kept as permanent residents by providing small mason bee 'houses' near your fruit trees.
- **Avoid using insecticides** - Toxic sprays kill beneficial insects as well as pests, and should be avoided especially during the pollinating season.
- **Consider 'multi-graft' trees for small yards** - Fruit trees are available with three or four compatible cross-pollinating varieties grafted to a single tree. This effectively converts a cross-pollinator to a self-pollinator.
- **Consider manually pollinating your trees** - When poor weather results in low bee activity during the peak flowering time, you can take a branch from one tree and dust it in among the branches of another tree, effectively doing the job of a bee. This is more difficult with larger trees or if you have more than a few trees to pollinate.

[http://www.eartheasy.com/grow\\_fruit\\_tree.htm](http://www.eartheasy.com/grow_fruit_tree.htm)

### **Short Story**

*A legendary character in the Talmud named Choni HaMa-agel (Choni the Circle Drawer). Once, he was walking on the way, and he saw a man planting a carob tree. Choni asked him, "How long will it take for the tree to bear fruit?" The man answered, "Seventy years." Choni then asked him, "And are you sure that you will live seventy more years and eat the fruit?" The man responded, "I found this world planted with carob trees. Just as my fathers planted those trees for me, so too, I must do the same for my children after me."*

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

### **A BLESSING FOR THE HOLIDAY**

The following is the blessing said upon seeing an exceptionally beautiful tree:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁכָּכָה לוֹ בְּעוֹלָמוֹ.

*Baruch atah Adonai, Eloheinu Melech haolam, shekachah lo ba-olamo.*

Blessed are You, Eternal our God, Sovereign of the universe, who has such things in your world.

Activity 2 Lesson 2 Tu B'Shevat seder (1 hour families together)

There are so many different seders for Tu B'Shevat I decided to let you choose. If you don't like any of these then I suggest searching on google.

<http://www.hagshama.org.il/en/resources/view.asp?id=209>

[http://www.hillel.org/NR/rdonlyres/A5339C76-6B07-4EC1-A970-D8FAFBA5E1CC/0/tu\\_bshevat\\_seder.pdf](http://www.hillel.org/NR/rdonlyres/A5339C76-6B07-4EC1-A970-D8FAFBA5E1CC/0/tu_bshevat_seder.pdf)

[http://keshercollege.org/kd/Items/actions.cfm?action=Show&item\\_id=279&destination=ShowItem](http://keshercollege.org/kd/Items/actions.cfm?action=Show&item_id=279&destination=ShowItem)

<http://rac.org/kd/CustomFields/actions.cfm?action=DownloadFile&file=item.pdf.2069.1076.pdf&name=tu%20bishvat%20seder.pdf>

Activity 4 Lesson 2 Family journal

Family Journal–Unit 4 Lesson 2

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is a Tu B'Shevat seder?

Why is Tu B'Shevat important?

Activity 2 Lesson 3 Yirah text study (30 minutes families together)

Say to God, "How awesome are your deeds..." (Psalms 66:3)

The beginning of wisdom is reverence of God. (Psalms 111:10)

The peak of wisdom is the feeling of awe. (Derech Eretz Zuta, chapter 5)

Lift high your eyes and see; who created these? The one who brings out their host by number, calling them each by name. Because of God's great might and vast power, Not one fails to appear. (Isaiah 40:26)

Activity 5 Lesson 3 Family Journal

Family Journal-Unit 4 Lesson 3

Date:

Family Name:

Discuss and write down three things you learned at today's program?

What is Yirah?

How is Yirah connected to the garden?

Activity 1 Lesson 4 Middot in our lives (1 hour families together)

Station 2:

Gardening

Running Errands

Taking out the trash

Visiting a friend

Walking the dog

Writing a paper

Going to synagogue

Celebrating a Jewish holiday

Activity 1 Lesson 4 Middot in our lives (1 hour families together)

Station 3

Family Name \_\_\_\_\_

Set 3 Goals for doing Tikun Olam!

Places we want to volunteer!

How are we going to make sure this happens?

When are we going to start?

Signed \_\_\_\_\_

# Glossary

## **Unit 1**

Bal Taschit a mitzvah meaning “do not destroy.”- This applies to gardening because we are working in partnership with the earth and God.

Midah/ Middot are principles that we consider to be of central importance. How we act; who we are; what we stand for; how we respond; how we view life and the world around us; our personal qualities, attributes, and traits.

Halutzim pioneers who immigrated to Israel and settled the land. They worked the land and created the first kibbutzim in Israel.

Shehechyanu a blessing that is said at joyous occasions, in the hope that the event will be an annual happening.

Kehilla Kedosha A community that interacts in an intentional way towards its members. It goes beyond just showing up for a program. It is people who have a shared vision, common values, and treat each other like family.

Shomrei Adamah Guardians of the earth. There are many different ways that we can follow this mitzvah from gardening, to picking up trash.

Chevrutot two people study together and challenge each other to learn.

Pirke Avot-Ethics of our fathers- an order in the Mishnah.

## **Unit 2**

Anavah-humility

Ushpizin-Guest invited to eat in your sukkah during sukkot

Sukkah- a booth or temporary dwelling built to celebrate the holiday of sukkot

Sukkot festival holiday celebrating the harvesting by building a sukkah (booth) and eating inside it.

Shemini Atzeret The festival that is at the end of Sukkot. It is followed by Simchat Torah.

G'vurot 2<sup>nd</sup> prayer of the Amdiah about the strength and might of God. In part of the prayer we pray for rain or dew depending what time of the year it is.

Mishkan T'fillah- The Reform movement's siddur

Mishnah-A commentary that helps fill in "holes" in the stories in the Torah.

Malacha A intentional type of work, where one takes into account the relationship between others, God, and ourselves.

Messiah We are not sure who – or what – the Messiah will be, but we do know that the Messiah will be a leader of the Jewish people who is chosen by God. He or she will bring in an age of peace, where everyone will treat each other with kindness and respect. (Lauren Luskey)

### **Unit 3**

Nedivut-Generosity

Mishloah Manot Little gifts of food given to friends during the holiday of Purim

Shmitah Every 7<sup>th</sup> year we are commanded to let the land rest. This year is called the "Shmitah year"

Midrash Writings that interpret "holes unexplained in biblical texts

Tikun Olam- repairing the world

Tzedekah-justice- usually giving money to those in need

Peah an agricultural law that says that one should leave the corners of the fields when harvesting for the poor

### **Unit 4**

Yirah- awe or reverence

Tu B'Shevat- the new year of the trees usually occurring in early February

Simchah- joy

Seder- order....a seder or festival meal during Tu B'shevat



## Annotated Bibliography

1. Bernstein, Ellen & Fink, Dan. *Let the earth teach your Torah*. Philadelphia: Shomrei Adamah, 1992.

This is a well thought out and clearly planned book. It is good to read for background information on the topics that are going to be taught. The activities were a little out of date but easily adapted. Each activity gives you a sense of time that it will take which provides the reader with a clear view of what the author intended the activity to be.

2. "How to Build a Sukkah: Your Sukkah Building Manual. The what, where and how of Sukkah construction" Chabad Official site. Web.

The instructions on building a sukkah are very clear and well written. I don't always recommend using the Chabad website but I feel that this article is useful. There are many different ways that one can build a sukkah. I appreciate that this website has the participant build the Sukkah according to Jewish law.

3. "Finding, Gathering, Saving Seeds: *Continuing the Cycle of Life*" Kids Gardening Site. National Gardening Association, August 2004. Web.

This is an amazing website. I would suggest spending some time reading different articles because it breaks things down and has a plethora of ideas about working in the garden. It has links to grants, fundraising, and information on gardening. It connects the reader to a community of people who are interested in the same type of project. I would highly recommend checking this resource out.

4. Freeman, Susan. *Teaching Jewish Virtues: Sacred sources and arts activities*. Denver: A.R.E. Publication, 1990.

This is a great resource for learning about middot. I recommend that the teacher reads the section that corresponds with the middot being taught in this curriculum. The book lays out a brief introduction of the middah, provides text, and activities. Some of the activities need to be updated since it was published in 1990, but it is easy to adapt them.

5. "Fruit Trees" Eartheasy site. Eartheasy, 2010. Web.

This website is full of information on gardening and includes how to take care of fruit trees. It is easily accessible and provides clear instructions on practicing garden techniques. I would recommend this as a good resource to read before starting any project in the garden.

6. Iannotti, Marie. "Vegetable Garden Maintenance" *Tending the Vegetable Garden*. About.com Guide, 2010. Web.

I enjoyed using this article for the curriculum guide and I think that it is worthwhile to use this as a resource, even though I don't feel that everything on the about.com website is worthwhile. The teacher needs to take in account who is writing the article to see if it is worthwhile to use.

7. Kushner, Lawrence. *The Book of Miracles: Repairing the World*. U.S.A.: UAHC Publication, 1987. pp 47-50

This is a great story that I used in the curriculum. The book is a wonderful introduction to spirituality for children. It is easy for families to use and I would highly recommend buying a copy.

8. Mcdorman, Bill. "Basic Seed Saving." International seed saving institute. 1994. Web.

This website/book is an amazing resource. Everything is laid out beautifully. On line you only have access to some of the book but I found it all to be very helpful. I think you could purchase the book and use it every year of the program.

9. Savage, Nigel & Stevenson, Anna. *Food for thought: Hazon's sourcebook on Jews, Food & Contemporary life*. New York: Hazon, 2008.

This is a great book for Jewish texts on a wide range of food issues. It has the Hebrew and English for most texts. The book also provides readers with guiding questions in order to deepen the learning. It is accessible to people with no Hebrew skills and those who are fluent in Hebrew.

10. *Schulte, HS.* "How to Save Fruit and Vegetable Seeds." Ehow. *Web.*

This website does not give specific directions for individual fruits/veggies but gives a nice overview. It is easy to use and very clear. I would recommend reading this before teaching the curriculum.

11. "Tu B'shvat Holiday happenings" URJ official websites. URJ. *Web.*

A wonderful PDF to use for stories and short activities that families can use to learn about Tu B'shvat. It is a great resource to have families take home and to also use bits and pieces (i.e. stories) in teaching. The goal of the worksheet is to get the families to try different Tu B'shvat celebrations at home.

12. "Vegetable Gardening in Mississippi: Harvesting the Garden" Mississippi State University. November 4, 2009. *Web.*

This website is okay because the information is very specific to its environment and has information that is on a higher level than some of the others that I have suggested. The information is nicely laid out and easily accessible. Although it focuses on gardening in Mississippi, the information is adaptable for other areas of the country.