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In the Mishna,

In the tractate of "Rosh Hashana" we learn:

"ארבעה ראשי שנים הם: "There are four beginnings of years

on the first of Nissan, the beginning of the year for kings and for pilgrimage festivals;

on the first of Elul, the beginning of the year for cattle tithe;

on the first of Thisrey, the beginning of the year for years, sabbaticals, jubilees, planting and vegetables;

on the first of Shevat, the beginning of the year for trees, according to Shamay's school; Hillel's school says on the fifteenth."

In spring, while nature awakens, when trees bloom, we celebrate Pesach - the awakening of the Jewish people - the spring of our nation. In autumn, when the fruits are gathered, we recognize that the abundance of harvest is not always a blessing, and so we build Succot, in order to proclaim our dependence and trust in G-d, and we gather to hear His teachings.

At the turning point of winter, as days begin to grow longer and the planting season begins, we celebrate Tu Bishvat by underscoring our <u>responsibility</u> to the land.



(Rosh Hashana, 1, 1)



ברכה לטו בש NĂ : 1 n.C אזיק: אן האקורות.

כי תבואו אל הארץ

ונסעתם כל עץ סאכל

ונתו העץ פריו והארץ יבולה

עת לנסוע אילנות

עת לנסוע ולבנות

Four kinds of fruit are eaten:

*Those which we eat their interior part and not their exterior part.
*Those which we eat their exterior part and not their interior part.
*Those which we eat all of them.

*Those which we don't eat the peel; we don't eat the pit but we

Four ways to eat fruit:

*FRESH *COOKED *PICKLED *DRIED

All those, to match the four periods in which the trees are renewing themselves, and also to match the four words of redemption of the people of Israel and the Land of Israel:

להחתי

This Seder is composed of 4 main parts.

In each one of them, we will enlighten one multi-faceted season emphasizing the typical color, wine, flower, fruit, bread.

All of that to show our love and ties to the promised land.

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olivetrees and honey."

(Deut. 8:7-8)

ארץ חטה ושערה וגפן ותאנה ורמון ארץ-זית שמן ודבש נוברים ה

THE DAWNING OF A NEW YEAR by David Shimoni

A year is ended, another comes, A field is grey, then green again. Happy days, and harassed days, Yet none are fruitless, none are vain.

The changing'seasons are not lost For a working generation, Summer comes and summer goes, New fruit rewards a toiling nation.

The cruel heat of summer suns, Nor autumn's lashing winds -- not these Can bend the sturdy sapling's strength, For sturdy saplings grow to trees.

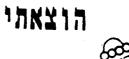
Be strong, my saplings in the field, Be brave, my brothers in your toil, In vain the storm will rage if you Strike deep your roots into the soil.

Send deep your roots into the earth, Drink deep its life force, and arise And grow until your verdant boughs Reach and caress the sunlit skies.

And it shall come to pass one day -If hope its promises fulfills -A mighty forest, green and fair, Will cover Israel's barren hills.









All the leaves are falling, the trees will soon be bare.

The sky is white and so is the sourill which markes the beginning of the FALL

We have just celebrated Sukkot and enjoyed all the wealth that the Land is providing us with. We don't want the weather and the atmosphere to change.

On this occasion, we should remember that God is our Landlord and that all God's creatures are living by cycles.

We will always remember that God, who has chosen us and hallowed us among all the nations, had also chosen and hallowed a special **land**.

Let us drink the first cup of white wine and let us all pray that the same prosperity that the Land brought upon us last year will be our share next year as well.

בַּרוּהַ אַתַּה יהוה אֵלהֵינוּ מֶלֵהְ הָעוֹלָם, בּוֹרֵא פִּרִי הַגָּפֶן.

Baruch ata adonay eloheynu melech ha'olam, bore pri hagafen

נלים נעורותי נלוך נתרציי MY LAND by Rachel רתנ I have not sung to thee, my land, כא שרתי כך ארצי I have not glorified thy name ולא פארתי שמך With valiant deeds of war, With spoil of maimed and lame. בעלילות גבורה My hands have planted many trees בשלל מרבות At rest on Jordan's banks revealed, My feet have trod a path רק עץ ידי נטעו Across the lonely field. חופי ירדן שוקטים It is a very slender gift, Mother, 'tis known too well to me, רק שב**יל כבשו רגלי** It is a slender gift על פני שדות Thy daughter brings to thee.

It is naught but pangs of joy אכן דלה מאד When day is girt with radiant light, It is a secret tear Wept for thy sorry plight.

ידעתי זאת האם אכן דבה מאד מנחת ביתך

The mutual relationship between God, the Land of Israel and the people of Israel is demonstrated by the respect God demands Israel to respect their land:

Lev. 25: 2-7

כי תבאו אל הארץ אשר אני נותן לכם ושבתה הארץ שכת לה' "When you enter the land that I give you, the land shall observe a sabbath for the Lord."

Ex. 23:10-11

והשביעית ושע שנים תזרע את-ארצך ואספת את-תבואתה, תשסטנה ונטשתה ואכלו אביוני עסך ויתרם תאכל חית השרהי כן תעשה לכרסך לזיתך.

"Six years you shall sow your land . . . in the seventh year you shall let it rest . . . let the needy among you eat of it, the rest the beasts of the field will eat. You shall do the same with your vineyards and your olive groves."

Every seventh year, we will not be able to see the contrasting view of $p(1) \oplus (1) \oplus (1)$

But, every year at this season, while looking at the ploughed land which starts a new life cycle, we are praying together:

"Those who sow in tears shall reap in joy"

To commemorate this view, let us eat the black bread

בָּרוּדְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֵחֶם מָן הָאָרֶץ.

malin noe

Baruch ata adonay eloheynu melech ha'olam, hamotzi lechem min ha'aretz.

אז בבית הספר על הקיר תמונה והאיכר חורש בה את האדמה וברקע הברושים שמי שרב חיוורים האיכר יצמיח לנו לחם כשנהיה גדולים

והמורה אומרת עוד מעט כבר סתיו בשיעור מולדת היא מראה חצב היורה יבוא עכשיו שפע טיפותיו כוילון שקוף על פני העמק הפורש שדותיו



"As a lily among thorns, So is my love among the daughters. As an apple-tree among the trees of the wood, So is my beloved among the sons." The <u>pomegranate</u> sprouted -Those are the young children who are sitting and studying Torah, And they are sitting in lines like the grains of the pomegranate.

(Song of Songs 2:2-3)

(Shir Hashimim Rabba, 6, 17)

ַבָּרוּהַ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶהְ הָעוֹלָם, בּוֹרֵא פְּרִי הָעֵץ.

Baruch ata adonay eloyeynu melech ha'olam, bore pri ha'etz.





כר זה היה פשטות רכה זה הצטייר בילדותנו

שהיתה יפה

וכך בדימיוננו התרבו פלאות הפטישים ניגנו מחרשות רנות יש יוגבים ויש כורמים ארץ של רועים כך זה הצטייר בילדותנו שהיתה יפה

נומן נסנטידים – נננגון זוך

כי האדם עץ חשדה כסו האדם גם העץ צוסה כסו העץ האדם נגדע ואני לא יודע איפה הייתי ואיפה אהיה כסו עץ חשדה

אהבתי וגם שנאתי סעסתי סזה וסזה קברו אותי בחלקה של עפר וסר לי סר לי בפה כסו עץ השרה

כי חאדם עץ חשדה כסו העץ הוא צסא למים כסו אדם הוא נשאר צסא ואני לא יודע איפה הייתי ואיפה אחיה כסו עץ חשדה

בי האדם עץ השדה כסו חעץ הוא שואף לסעלה כסו אדם חוא נשרף באש ואני לא יודע איפה הייתי ואיפח אחיה כסו עץ השדה

It is not a time to cultivate the land, yet it is a great opportunity to learn about the relationship between the man of Israel and the trees.

In many instances, the man of Israel is compared to different trees:

"The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon." (Psalms 92:13)

> בְּדִיק עַתְפָר יְפְרַח יִפְרַח בַּאָרָז בַּלְבָנוֹז יִקְּנָה בַּדִיק בַתַבָר יִפְרַח בַאָרָז בַּלְבָנוֹז יִקְנָה יִשְׁנָה.





The whole people of Israel is also compared to certain trees:

"I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon. His branches shall spread, And his beauty shall be as the olive-tree, And his fragrance as Lebanon."

(Hosea 14:6-7)



The land is turning gray and light green from the water it absorbed and from the sprouts that are sprouting. Therefore, we will eat rye bread.

The biblical person could not enjoy the fresh fruits or produce of the land during the winter, but he could still enjoy the **milk** yielded by the cows, the sheeps and the goats, and the milk products that he prepared. Ramy, son of Yechezkel, came to Bnei-Berak. He saw some goats eating figs. And the honey was dripping off the figs. And the milk was dripping off the goats, And they were mixing one with the other. Then he said:

This is the meaning of "dripping milk and honey."

(Ketubot, 111, 2)



In the renewed Israel, there are some other signs that the hope is promising Citrus trees are yielding organges, grapefruits, clementines, tangerines... ...and allow us to enjoy the fresh fruit of the land during the winter.

"The wilderness and the parched land shall be glad; And the desert shall rejoice, and blossom as the rose."

(Isa. 35:1)

And we will enjoy some rose wine

Now it is the time to enjoy the clried fruits before the fresh ones will be ready. Now we can definitely praise God for sustaining us and providing us with all our needs.

Baruch ata adonay eloheynu melech ha'olam, shelo chisar be'olamo clum uvara bo briyot tovot ve'ilanot tovim lehanot bahem bney adam.

בְּרוּדְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, שֶׁלֹא חִפַּר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בוֹ בְּרִיּוֹת טוֹבוֹת וְאִילַנוֹת טוֹבִים לְהַנּוֹת בָּהֵם בְּנֵי אָדָם. what is the reason for tu b'shevat 2

ראש השנה לאילן

מו בשבמ

* Rabbi Elazar said in the name of Rabbi Usheyah: because most of the rains had already fallen.

(Rosh Hashana, 14, 81)

וכי תבאו אל-הארץ ונטעתם כל-עץ סאכל...

* Rabbi Zayra said: until now, trees were living off last year's water; from now on, they are living off this year's water.

(Yerushalmi, Rosh Hashana 91,2)

Lev. 19:23

"When you enter the land and plant any tree for food . . ."

The Holy praised be He told unto Israel:

Even though you will find the land full of goodness, you shouldn't say: we'll settle and we don't need to plant trees, but be very careful regarding the planting.

As you came and found trees planted by others, you too, should plant trees for your generations.

One shouldn't say: I'm old, I won't live much longer. Why should I work hard and exhaust myself if tomorrow I will die?

Therefore, a person shouldn't refrain from planting trees, in the same way as he found trees, he should plant more trees even if he is old.

(Tanchuma, Kedoshim, 8)

אם את רוצה לגרום כי נחת כקנות אותי בתוך שעה תשימי כי על הצלחת את הניבחרת הבאח קנית אותי ולא ביוקר

קרת התליכה בינן בעולמים ולוכמיד במחיר של ארוחת חבוקר חנכונה – חנתקוסית

תות שדה מרמה השרון הגיגה אמיתית בגרון אבוכעפיה עם סיתה הסה מהייה בי את הנשסה אחר כך הגביכה הצפתיה שגם גיא הגיגה אמיתית האחר כך סכט ירקות שחתוך דמיקות – דקיקות

ומנח ים ושמן זית וזנב בצל וברל צנונית ומיץ תפוז או תפוזיים ומי צריך יותר מדי

ואם אני בחוץ מארץ אני גם שם מיויטתך חושב על ארוחת הכוקר שסחכח מי בכיתך

... חדש חוח

בשום נזיד, אני פבטיח לא חיפכר בבורתי אבל דבר כזח בבוקר בדרך כלל קונח אותי

זכסובן אפשר אחרח ממש על-פי אותח שיטח אולי אני אהיש לגברח שמחפנמת במיטח

תות שדה...



In 1908 the Hebrew Teachers' Union announced that Tu B'shvat would henceforth be celebrated by the schoolchildren as a planting festival. The pupils of Jaffa's Jewish schools have ever since marked the day with a planting excursion to nearby Mikveh Yisrael (Israel's oldest established agricultural training school, situated outside Tel Aviv). In 1910, the first year of the newly founded quarter of Ahuzat Bayit - later to become Tel Aviv - the schoolchildren of Jaffa went there on Tu B'shvat to plant its first avenue of trees.

<u>MY TREE</u>

by Uriel Ofek

On Tu BiShvat

A little, tender sapling will I plant, And to it drops of water will I grant, So that it will grow and bloom Into a tree that ends all gloom, Each day I will tend it With water and fertilizer defend it, Each day I'll see the wonder showing Of the little sapling growing. After a few years I will return Gazing in wonder, and will learn That the sapling has grown so high, It is a great tall tree reaching the sky.



Now it is the time to enjoy the **dried fruits** before the fresh ones will be ready. Now we can definitely praise God for sustaining us and providing us with all our needs.

Earuch ata adonay eloheynu בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹא melech ha'olam, shelo chisar be'olamo clum uvara bo briyot tovot ve'ilanot tovim lehanot bahem bney adam.

The Palm Tree in the Desert

A lonely traveller was once en route through the desert. He was tired and weary, hungry and thirsty. He had no more food in his bag and no water in his pitcher; and the desert around him was vast and empty, without trees or shade.

Suddenly—he saw in the distance a solitary tree with a straight trunk and branches spread out like welcoming arms, beckoning: "Come to me. O wanderer!" It was a palm tree. A lonely date palm in the desert.

I he traveller guided his camel towards the palm tree, and on approaching found that it grew beside a spring of sweet water. He drank from the water of the spring until he had satisfied his thirst, and then filled his pitcher. After that he climbed the tree and picked a bunch of soft, moist, reddish-brown dates. He ate one date, and it tasted as sweet as honey. He ate a few more, and his hunger vanished as if it had never been; he felt every limb in his body infused with new vigor.

After resting an hour under the shade of the tree, the young man rose in order to continue on his way. Turning to the palm he said these words: "Palm tree, palm tree, what can I wish for you? For you to be beautiful? You are already beautiful! For your shade to be pleasant? It is already pleasant like no other! For your fruit to be sweet? It is already sweeter than honey, and gives new strength to a weary body! What then can I wish for you? May all the trees that you beget be just like you!"

L he traveller then mounted his camel and, refreshed and benevolent, carried on his way.

Many years passed and one day a caravan of hungry, weary travellers was to be seen making its way through the great desert. "Is there no end at all to this empty desert?" asked one of the travellers. At that very moment the oldest man in the caravan raised his head, looked around him and called out:

Keep up your strength, brothers! In a little while we shall stop under the shade of a palm and enjoy its goodly fruit!"

And how do you know that?" asked the first traveller.

"I know it," replied the old man without further explanation. And indeed, an hour had not gone by when suddenly-was it possible?- they saw a speck of green beckoning from afar.

"There is the tree!" shouted the old man joyfully.

I he caravan hurried towards it, but when the travellers drew near they saw to their surprise that it was not just one tree growing there, but a small, shady grove of date palms. The travellers rested in the shade of the trees, slaked their thirst with water from the spring, and picked bunches of soft, moist, reddish-brown dates. They tasted the dates and found them sweeter than honey; they ate more and their hunger vanished as it it had never been, until each person felt every limb in his or her body infused with new vigor.

"It is a miracle," whispered the old man to his attendant. "Many years ago, when I was still a young man, I passed by this place but there was only one solitary palm tree growing here; while now..."

At that moment the old man's heart re-echoed with the long-forgotten words: "What can I wish for you? May all the trees that you beget be just like you!"

I hen a smile crossed his face, and his lips whispered: "So, my blessing has been fulfilled."



But not all of the children of Israel can rejoice in the sights of a prospering Israel. Many of the children of Israel are in $\Theta \times i l \Theta$.

Like we eat **matzot** on Pesach to commemorate the exodus from the house of bondage to the freedom land of milk and honey, we should eat matzot (crackers) now, hoping that all the exiles will gather in Israel soon and will enjoy the festivity of nature during Israel's spring-time still in our days.

Baruch ata adonay eloheynu melech ha'olam, בְּרוּךְ אָתָה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, bore miney mezonot. בּוֹראָ מיני מזוֹנוֹתָ.

With this hope of redemption, let us drink the fourth cup of dark redwine and pray:



"And I will turn the captivity of My people Israel, And they shall build the waste cities, and inhabit them; And they shall plant vineyards, and drink the wine thereof; They shall also make gardens, and eat the fruit of them." (Amos 9:14)

"I will plant in the wilderness the cedar, the acacia-tree, And the myrtle and oil-tree;

I will set in the desert the cypress, the plane-tree, and the larch together!"

(Isa. 41:19)

The days are longer. The sun is shining more often.

Although it is still cold, many of the orchards are blooming and are decorating the Land with white flowers.

On the fields, other flowers are coming out, like the tulip which combines yellow, orange and red, which reminds us of **Honey**

In the old days, the people of Israel made honey out of dates. Honey was a general expression to any sweet and juicy ripe fruit.



Rabbi Chaninah said: When I came up from exile, I found a charob and I made a cut in it, And my whole hands became full of honey.

(Yerushalmi)

נאצולתו תוכתור שוודורא – שריו ביינוון

... וכותבים על לוח של עץ בדבש מאלף ועד תו את כל האותיות בדבש ואומרים לו, חביבי, לקק

והייתה התורה שבפה מתוקה כמו טעם של דבש אצלנו בכפר טודרא שבלב הרי האטלס.

Rabbi Chaninah said: When I came up from exile, I took my belt and my son's and my beast's to surround a charob tree --And I couldn't.

Carob is the fresh fruit of this special season. But, this is also the time when we can eat pickled fruits like the **olives** which are so famous in Israel for their pure **olive oil**

ואני כזית רענן בבית ה'

WHY IS ISRAEL LIKE THE OLIVE?

To tell you, like the olive which doesn't provide its oil but by crushing, So Israel do not improve their situation but after suffering.

Like the olive which leaves do not fall, neither during hot days nor during rainy days,

So Israel would never cease, neither in this world nor in the world to come.

(Menachot, 53, 2)

In honor of the land of milk and honey, the land of oil tree and white blooming almond trees,

Let us eat white bread and olive, and let us drink honey wine

בְּרוּך אַתָּה יהוה אֱלהֵינוּ מֶלֶך הָעוֹלָם, בּוֹרֵא שֵׁמֵן עָרֵב.

Baruch ata adonay eloheynu melech ha'olam, bore shemen

אחרונה

ברבה

Baruch ata adoney eloheynu melech ha'olam al hamichya ve'al hakalkala, al ha'etz ve'al pri ha'etz,

ve'al tnuvat hassadeh, ve'al eretz chemda tova urechava, sheratzita vehinchalta la'avoteynu le'echol mipirya ulisbo'a mituva.

Rachem na adonay eloheynu al yisrael amecha ve'al yerushalayim irecha ve'al tziyon mishkan kevodecha.

Uvne yerushalayim ir hakodesh bemhera veyameynu, veha'alenu letocha vessamchenu bevinyaha, venochol mipirya venissba mituva unevarechecha aleyha bekdusha uvetahara.

Vezocherenu letova beyom rosh hashana la'ilanot

Ki ata adonay tov umeytiv lakol, vehodeh lecha al ha'eretz ve'al peroteyha,

Baruch ata adonay, al ha'aretz ve'al hamichya ve'al prei gafna ve'al peroteyha.



תפילה ובקשה לט״ו בשבט

May it be your will, our God and God of our fathers, that by the virtue of eating those fruits, that we eat and bless upon now, and that we reflect on their meaning, which will affect us plenty of good and prosperity;

That they will be filled with their glory and goodness and will again grow and flourish from the beginning of the year until the end of the year, for happiness and blessing, for good life and peace.

And You shall fulfill Your promise, given to us by Your prophet Malachy:

"And I shall curse the eater, and he would not destroy your fruits, and the grapevine would not fail to yield," said the Lord.

Look upon us from your heavenly temple, and bless upon us this year for good and prosperity. Bring upon us blessings forever, unite us in happiness for your sake, and the land will yield its crops and the tree of the field will yield its fruits, and upon them you will bring forth your blessings.

Carmel and Sharon will testify your glory our honorable God, soon in our days, and let us all say - Amen.



בּרוּך אַתָּה יהוה אַלהֵינו מֵלֵך הָעוּלָם. עַל הַמְחָיָה 🛛

וְעַל הַכַּלְכָלָה , עַל הָאָרֵץ וְעַל פְרֵי הָעָץ ,

וְעַל הְנוּכַּת הַשָּׁדָה וְעַל אֶרֶץ חֶמְדָה טוֹכָה וּרְחָכָה, שֶׁרָצִׁית וְהְוְחַלְתָ לַאֲבוֹתֵינוּ לָאֶכֹל מִפְּרְיָה וְלִשְׁבעַ מְטוּבָה. רַחֶם־ נָא יהוה אֱלהֵינוּ עַל יִשְׁרָאֵל עַמֶּךְ וְעַל יְרוּשְׁלֵים עִירֶךְ וְעַל צִּיּחְ מִשְׁכַן כְּבוֹדֶךְ וְעַל מִזְבָּחַךְ וְעַל הֵיכָלֶךְ. וּבְנֵה יְרוּשָׁלַים עִיר הַמְרָשׁ בְּמְהָרָה בְיָמִינוּ, וְהַעֲלֵנוּ לְתוֹכָה וְשַמְחֵנוּ בְבְנָדְנָה וְנַאכַל מִפְרְיָה וְנִשְׁבַע מְטוּבָה, וּנְבָרֶכְהָ עָלֶיהָ בְּקָדָשָׁה וְבַאכַל מִפְרְיָה וְנִשְׁבַע מְטוּבָה, וּנְבָרֶכְהָ עָלֶיהָ בָּקָדָשָׁה וּבְטַהַרָה.

חַכְרַנוּ לְטוֹבָה בִּיוֹם ראש השנה לאילנות.

כִּי אָתֶה יהוה טוֹב וּמֵטִיב לַכֵּל וְנוֹדֶה לְף עַל הָאָרֶץ וְעָל פַּירוֹתֶיהָ. בָּרוּךְ אַתָּה יהוה, עָל הָאָרֶץ וְעַל הַמִחְיָה וְעַל פִּרִי גַסְגָה וְעַל פֵּירוֹתֵיהָ. In light of the two-week old war with Iraq, environmental consciouness becomes even more pressing. The devastation of the Kuwaiti oil spill, rapidly becoming the largest in history, teaches that nations must not let the environment become the casualty of war. Closer to home, the gulf crisis reminds Americans of our addiction to foreign oil. The looming energy crisis provides an urgent incentive for us to conserve energy and explore alternative energy sources.

<u>Big Yellov Taxi</u> Joni Mitchell

They paved paradise, put up a parking lot With a pink hotel, a boutique and a swinging hotspot.

Chorus:

Don't it always seem to go that you don't know what you've got 'til it 's gone.

They paved paradise, put up a parking lot.

They took all the trees, put 'en in a tree nuseum And they charged the people a dollar and a half just to see them.

Chorus

Hey farmer, farmer, put away the DDT now. Give me spots on the apples, but leave me the birds and the bees. Please!

Chorus

Late last night I heard the screen door slam, And a big yellow taxi took away my old man.

Chorus

Because of the strong association with Eretz Yisrael, Tu B'Shvat is traditionally observed in the Diaspora as a reminder and expression of attachment to the land of Israel. This year especially, our bond to Israel is double-edged. As the holiday connects us to the land and to Jews in Israel celebrating Tu B'Shvat, the Gulf Crisis unites Jews in America in a deep concern for Israel's welfare and future stability.

THE PAINT-BOX

I had a paint-box —
Each color glowing with delight:
I had a paint-box with colors
Warm and cool and bright.
I had no red for wounds and blood,
I had no black for an orphaned child,
I had no white for the face of the dead.
I had no yellow for burning sands.
I had orange for joy and life.
I had green for buds and blooms,
I had blue for clear bright skies.
I had pink for dreams and rest.
I sat down and painted
Peace.

Tali Shurek, Age 13, Beer Sheva

From: My Shalom, My Peace



TU B'SHVAT: VARIATIONS ON AN AGRICULTURAL THEME

Ecolog

After God created the world, "Behold, it was very good" (Genesis 1:31). The air was clean, the waters were pure, and everything was in harmony. Unfortunately, this cannot be said about the world today, with its many ecological crises:

> The extreme differences between conditions at the time of creation and conditions today are indicated in the following (You will recognize the first, third, fifth, and seventh paragraphs as being from Genesis.)

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.



In the beginning of the technological age, man recreated the heavens and the earth. To the earth he gave new form with dynamite and bulldozer, and the void of the heavens he filled with smog.

And God said, "Let there be a firmament in the midst of the waters.... Let the waters under the heavens be gathered into one place, and let the dry land appear."



Then man took oil from beneath the ground and spread it over the waters, until it coated the beaches with slime. He washed the topsoil from the fertile prairies and sank it in the ocean depths. He took waste from his mines and filled in the valleys, while real estate developers leveled the hills. And man said, "Well, business is business."

Then God said, "Let the earth put forth vegetation, plants yielding seed and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.... Let the earth bring forth living creatures according to their kinds." And it was so. And God saw that it was good.

But man was not so sure. He found that mosquitos annoyed him, so he killed them with DDT. And the robins died, too, and man said, "What a pity." Man defoliated forests in the name of modern warfare. He filled the streams with industrial waste—and his children read about fish... in the history books.

So God created man in his own image; in the image of God He created him. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it, and have dominion over . . . every living thing."



So man multiplied—and multiplied—and spread his works across the land until the last green glade was black with asphalt, until the skies were ashen and the waters reeked, 'til neither bird sang nor child ran laughing through cool grass. So man subdued the earth and made it over in his image, and in the name of progress he drained it of its life....

... Until the earth was without form and void, and darkness was once again upon the face of the deep, and man himself was but a painful memory in the mind of God.

Unfortunately, the outlook for the future is even bleaker. According to "The Global 2000 Report to the President,"

If present trends continue, the world in 2000 will be more crowded, more polluted, less stable ecologically, and more vulnerable to disruption than the world we live in now. Serious stresses involving population, resources, and environment are clearly visible ahead....Regional water shortages will become more severe.... Significant losses of world forests will continue.... Serious deterioration of agricultural soils will occur worldwide, due to erosion, loss of organic matter, desertification, salinization, ... Acid rain from increased consumption of fossil fuels (especially coal) threatens damage to lakes, soils, and crops.... Indeed, the problems of preserving the carrying capacity of the earth and sustaining the possibility of a decent life for the human beings that inhabit it are enormous and close upon us....