

Look at God's work - for who can straighten what He has twisted? (Ecclesiastes 7:13). When the Blessed Holy One created the first human, He took him and led him round all the trees of the Garden of Eden and said to him: "Look at My works, how beautiful and praiseworthy they are! And all that I have created, it was for you that I created it. Pay attention that you do not corrupt and destroy My world: if you corrupt it, there is no one to repair it after you. (*Kohelet Rabah, 7:13*)

It is time to return to the wisdom of our ancient texts and traditions; time to examine our patterns of consumption and disposal of food, energy, and material goods; time to cultivate a different ethic. this paradigm shift will allow us to recognize our species' unnecessary waste and wanton destruction of the planet's finite resources and ultimately give us opportunities to live truly in partnership with God. It will also give us guidance for ways that we can allow the earth to heal and, as a result, create a healthier society, wince what is good for the earth is ultimately good for humanity [*who are of the earth*] (*From: Curb your consumerism, Kevin M. Kleinman, The Sacred Table, p. 163*)



Shirat Ha'Asavim – the song of the grass

Da lecha,
shekol ro'eih ve ro'eih
yeish lo nigun meyuchad mishelo.

Do know
that each and every shepherd
has his own tune.

Da lekha,
shekol eisev va'eisev
yeish lo shirah meyuchedet
mishelo.
Umishirat ha'asavim
na'aseh nigun shel ro'eih.
Kamah yafeh, kama yafeh vena'eih
kesheshom'im hashirah shelahem.
Tov me'od lehitpaleil beineihem
uvesimchah la'avod et Hasheim.
Umishirat ha'asavim
mitmalei haleiv, umishtoekik.

Do know
that each and every grass
has its own poem.
And from the poem of the
grasses
a tune of a sheppard is made
How beautiful, how beautiful and
pleasant
to hear their poem.

Ukshehaleiv, min hashirah
mitmalei
umishtoekik el erets yisra'eil.
Or gadol azay nimshakh veholeikh
mikdushatah shel ha'arets alav.
Umishirat ha'asavim,
na'aseh nigun shel haleiv.

It's very good to pray among
them
and to serve the Lord in joy
And from the poem of the
grasses
the heart is filled and yearns
And when the poem causes the
heart to fill
and to yearn to the Land of Israel
a great light is drawn and goes
from the Land's holiness upon it.
And from the poem of the
grasses
a tune of the heart is made.

The four new years are: On the first of Nisan, the new year for the kings and for the festivals; On the first of Elul, the new year for the tithing of animals; Rabbi Eliezer and Rabbi Shimon say, on the first of Tishrei. On the first of Tishrei, the new year for years, for the Sabbatical years and for the Jubilee years and for the planting and for the vegetables. On the first of Shevat, the new year for the trees according to the words of the House of Shammai; The House of Hillel says, on the fifteenth thereof. (*Mishnah Rosh Hashanah, 1:1*)

Source
sheet
compiled
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The Jerusalem Talmud teaches “On Tu BiSh'vat most of the winter rain has already passed and the roots of the trees begin to suckle from the new rains of the current winter, and no longer suckle from last year's rains.”

A Tu B'Shevat Prayer for Creation

Source of Creation and Life of the Universe, we gather together on Tu BiSh'vat, as Jews of conscience, with a deep spiritual bond to your natural wonders, to affirm and preserve creation. We are grateful for creation in all its majesty: the ever flowing waters, the azure blue skies, the complex life of Earth's forests, the myriad of life forms—amoebae and falcon, black footed ferret and wild turkey, human being and soaring eagle. The life of all creatures and our own lives are One, profoundly dependent upon each other. We call our ancient scroll of wisdom, the Torah, an Eitz Chayim, a tree of life, for it, like the Earth's great forests, sustains us. Torah teaches us that creation, in its great diversity, is harmoniously interconnected. Like the trees, we too need strong and deep roots for nourishment. The uplifted branches of trees point to our future. God, let us be strong, as strong as ancient trees. The Psalmist was right when he said, “like a tree planted by the waters, we shall not be moved.” We are grateful for the life we are lent. We pledge to lift up our voices, both in praise of You and in defence of Your Creation. (Rabbi Warren Stone)

The tree of life has five hundred thousand kinds of fruit, each differing in taste. The appearance of one fruit is not like the appearance of the other, and the fragrance of one fruit is not like the fragrance of the other. Clouds of glory hover above the tree, and from the four directions winds blow on it, so that its fragrance is wafted from world's end to world's end.” (*Yalkut Bereishit 2*)

Before lighting the candles, an Ecological Kavannah:

For the sake of the earth, for the sake of the generations, and for the sake of all the waters and creatures and plants, for the sake of all who are hungry, for the sake of thankfulness, and for the sake of our own souls, may we have the wisdom and courage to protect and restore, and not diminish the integrity of creation. May we always open our hearts and our hands to share the bounty of the Earth with all who are in need. (*Coalition on the Environment and Jewish Life*)

Ya'aloz Sadai

יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ אֶז וְרַגְנּוֹ כֹּל עֲצֵי יַעַר

Ya'aloz Sadai ve chols asher bo

Az Yeranenu kol Atzei Ya'ar

The fields and everything in them exult; then shall all the trees of the forest shout for joy (*Psalms 96:12*)

Anyone whose wisdom exceeds his deeds, to what is he compared? To a tree whose branches are many but whose roots are few; and the wind comes and uproots it and turns it upside down.....But one whose deeds exceed his wisdom, what is he like? Like a tree whose branches are few but

whose roots are many; since even if all the winds of the world come and blow upon it, they do not move it from its place... (*Mishnah Avot, 3:17*)

Reading before Kaddish: “Nothing of value can take the place of a Seventy year old tree that had been chopped down. There is no compensation for an ancient tree. Whoever destroys such a tree is tearing out our human roots. There is no building or electricity pole more important than a thick Eucalyptus, and old Sycamore, an Oak grove. These are our human roots. A building you can erect here, there – but there is no compensating for a hundred years old tree. This isn't just vandalism, this is undermining our very future. And with what ease we are uprooting. Trees always seem to be in somebody or something's way, the straight line of the sidewalk, electrical lines or some small plaza created in someone's short-winged imagination...” (*David Ben-Gurion, speaking at the Knesset, 1962*).