



Tu Bishvat Conversations

כו וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
בְּדְמוּתֵנוּ; וַיְרִדּוּ בְדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם,
וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ,
הָרֹמֵשׂ עַל-הָאָרֶץ.

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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

כז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ,
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה,
בָּרָא אֹתָם.

27 And God created man in His own image, in the image of God created He him; male and female created He them.

כח וַיְבָרֶךְ אֹתָם, אֱלֹהִים, וַיֹּאמֶר לָהֶם
אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ,
וּכְבֹּשׁוּהָ; וַיְרִדוּ בְדִגְתַּת הַיָּם, וּבְעוֹף הַשָּׁמַיִם,
וּבְכָל-חַיָּה, הָרֹמֶשֶׂת עַל-הָאָרֶץ.

28 And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

Genesis 1: 26-28

טו וַיִּקַּח יְהוָה אֱלֹהִים, אֶת-הָאָדָם; וַיִּנְחָהוּ
בְּגֶן-עֵדֶן, לְעִבְדָהּ וּלְשָׁמְרָהּ.

15 And the Eternal God took the human, and put it into the garden of Eden to serve it and to guard it.

Genesis 2:15

The notion of religion becoming involved in the environment, I think, is nothing but a good thing, provided that they cure themselves - and most religions have it - of a strange concept called stewardship of the Earth. We are not stewards of the Earth - we never could be. It's sheer foolish pride to imagine that we're clever enough yet to regulate the Earth. It is an unbelievably complex system, and we couldn't possibly take on the job. But if, on the other hand, the religions... would look at the Earth as God's creation and sacred and not something to be desecrated, then I can't see anything but good coming from it.

- James Lovelock

ויקרא רבה (וילנא) פרשה כה:ג

ר"י ב"ר סימון פתח (דברים יג) אחרי ה' אלהיכם תלכו, וכי אפשר לבשר ודם להלוך אחר הקב"ה... אלא מתחלת ברייתו של עולם לא נתעסק הקב"ה אלא במטע תחלה הה"ד (בראשית ב) ויטע ה' אלהים גן בעדן, אף אתם כשנכנסין לארץ לא תתעסקו אלא במטע תחלה הה"ד כי תבאו אל הארץ

Rabbi Yehudah ben Shimon began his discourse with the text, "After the Lord your God shall you walk" (Devariim 12:5). But is it possible for a person of flesh and blood to walk after the Holy One, blessed be He?! ... But in truth the Holy One, blessed be He, from the very beginning of the creation of the world, was before all else occupied with planting, as is proved by the text, "And first of all the Eternal God planted a Garden in Eden" (Bereshit 2:8), and so do you also, when you enter into the land, occupy yourselves first with nothing else but planting; as it is written, "And when you come into the land, then you shall plant." [Translation by H. Freedman and Maurice Simon]

Leviticus Rabbah 25:3



Tree of life Craft (Mexico)

Talmud Kiddushin 4:12

“Remember it is forbidden to live in a town which has no garden or greenery”

Qur'an 6: 38

“All the creatures that crawl on the Earth and those that fly with their wings are communities like yourselves”

Adapted from Babylonian Talmud Taanit 23a

Long ago, there lived a righteous man named Honi. One day he saw an old man planting a carob tree. Honi said to him: "Foolish man, do you think you will live to eat and enjoy the fruit of the tree you plant today? It will not bear fruit for many, many years." The old man replied: "I found trees in the world when I was born. My grandparents planted them for me. Now I am planting for my grandchildren."

Honi sat down in the shade of a nearby tree to take a short nap. But his short nap lasted 70 years! When he awoke, he was surprised to see a full-grown carob tree where the old man had planted a seed just before Honi fell asleep. An elderly man was picking its fruit. "Are you the man who planted this tree?" asked Honi.

"No," replied the man. "My grandfather planted it for me."

And so Honi learned the importance of planting seeds for future generations.

Sahih Bukhari

"When a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift from him."

After the crucifixion of Jesus lore has it that Joseph of Arimathea (who according to the Bible donated his own tomb for Christ's interment after the Crucifixion) came to Britain, bearing the Holy Grail - the cup used by Christ at the Last Supper and later by Joseph to catch his blood at the crucifixion.

When Joseph landed on the island of Avalon, he set foot on Wearyall Hill - just below the Tor. Exhausted, he thrust his staff into the ground, and rested. By morning, his staff had taken root - leaving a strange oriental thorn bush - the sacred Glastonbury Thorn.

For safe keeping, Joseph is said to have buried the Holy Grail just below the Tor at the entrance to the Underworld. Shortly after he had done this, a spring, now known as Chalice Well, flowed forth and the water that emerged brought eternal youth to whosoever would drink it.

http://www.glastonburyabbey.com/joseph_of_arimathea.php

A Glastonbury Thorn which flowers twice a year! (Photo courtesy of Annie Heppenstall)



- א** וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה, בְּהַר סִינַי לֵאמֹר. **1** And the Eternal spoke to Moses on Mount Sinai, saying:
- ב** דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, כִּי תָבֹאוּ אֶל-הָאָרֶץ, אֲשֶׁר אֲנִי נֹתֵן לָכֶם--וְשָׁבְתָה הָאָרֶץ, שְׁבֹת לַיהוָה. **2** Speak to the children of Israel, and say to them: When you come into the land which I give you, then shall the land keep a sabbath to the Eternal.
- ג** שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ, וְשֵׁשׁ שָׁנִים תִּזְמַר כַּרְמְךָ; וְאָסַפְתָּ, אֶת-תְּבוּאָתָהּ. **3** Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the produce thereof.
- ד** וּבַשָּׁנָה הַשְּׁבִיעִית, שְׁבֹת שְׁבֹתוֹן יִהְיֶה לְאָרֶץ--שְׁבֹת, לַיהוָה: שְׂדֶךְ לֹא תִזְרַע, וְכַרְמְךָ לֹא תִזְמַר. **4** But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath to the Eternal; you shall neither sow your field, nor prune your vineyard.
- ה** אֵת סְפִיחַ קִצְיֹרְךָ לֹא תִקְצֹר, וְאֵת-עֵנְבֵי קִיְיֹרְךָ לֹא תִבְצֹר: שְׁנַת שְׁבֹתוֹן, יִהְיֶה לְאָרֶץ. **5** That which grows of itself of your harvest you shall not reap, and the grapes of your undressed vine you shall not gather; it shall be a year of solemn rest for the land.
- ו** וְהָיְתָה שְׁבֹת הָאָרֶץ לָכֶם, לֶאֱכֹלָה--לָךְ, וְלַעֲבָדְךָ וְלַאֲמֹתְךָ; וְלַשְׂכִּירְךָ, וְלַתּוֹשְׁבֶךָ, הַגֵּרִים, עִמָּךְ. **6** And the sabbath-produce of the land shall be for food for you: for you, and for your servant and for your maid, and for your hired servant and for the settler by your side that sojourn with you;
- ז** וְלַבְהֵמָתְךָ--וְלַחַיָּה, אֲשֶׁר בְּאֶרְצְךָ: תִּהְיֶה כָל-תְּבוּאָתָהּ, לֶאֱכֹל. {ס} **7** and for your cattle, and for the beasts that are in your land, shall all the increase thereof be for food. {S}