



ההסתדרות הציונית העולמית
World Zionist Organization
המחלקה לפעילות בתפוצות
Department for Diaspora Activities

Beit Ha'am

Z-Talks

בית העם

שיג ושיח ציוני

Tu Bishvat Haggadah
Ecological Tikkun Olam



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**“Be the Change You
Wish to See in the World”**
Mahatma Ghandi



The “Beit Ha’am” program was developed by the Department for Diaspora Activities at the World Zionist Organization, and its aim is to foster a dialog about issues relating to the meaning of Zionism in the 21st century. Has the Zionist vision been fulfilled? What role does the State of Israel play for those who live in other places? What is the nature of the bond that Jews in the Diaspora have with Israel and its land? Etc.

The program offers a diverse selection of materials, including traditional and contemporary texts, video clips, works of art, games, and more. Using these materials, we seek to create a spirited, critical and current dialog.

This is an opportunity for each and every one of us, anywhere around the world and regardless of previous knowledge, to reflect on, question and discuss the meaning of Zionism in the 21st century and the degree of its relevance to our lives.

This Haggadah, which is part of our wide-ranging and dynamic activities, proposes a way to conduct an active Tu Bishvat seder whose theme is “Nature and Man in Israel.” Today, when the discourse regarding the earth’s ecological future remains high on the global public agenda and affects each and every one of us, we saw fit to take a look at the existing issues from the Israeli angle: cutting-edge technologies for solving the water shortage, clean energy, settling the desert, agricultural developments, state land use, etc. There is no better time than Tu Bishvat to discuss these issues and, in keeping with the times, strive to safeguard our world.

We invite you to celebrate the Tu Bishvat seder – the New Year of the Trees – in your community/in your youth movement/on your campus and enjoy the up-to-date information and diverse texts that appear in the Haggadah, which raise important and fascinating issues for a contemporary-relevant dialog.

“Beit Ha’am” materials are available in Hebrew, English, Spanish, French, Portuguese and German and, if needed, can be translated into additional languages. If you have any request or query regarding the subject, please contact: erellag@wzo.org.il

Gusti Yehoshua-Braverman, Head of the Department for Diaspora Activities

Tu Bishvat the New Year of the Trees

Mishnah, Tractate Rosh Hashana, 1:1

“There are four new years: On the first of Nisan, the new year for the kings and the festivals. On the first of Elul, the new year for the tithing of animals. Rabbi Elazar and Rabbi Shimon say, on the first of Tishri. On the first of Tishri, the new year for the years, and the Sabbatical years and the jubilees, and for planting and for vegetables. On the first of Shevat, the new year for the trees, according to the House of Shammai. Beit Hillel says the fifteenth of that month.”

The custom of holding a Tu Bishvat seder, whose origins date back to the Kabbalists in Safed in the 17th century, also took root in the Diaspora. Its purpose was to impart the love for the land to Diaspora Jews and hasten the coming of the redemption. The custom was actively reintroduced in Israel during the waves of immigration (aliyot) that preceded the establishment of the State. At the time, Tu Bishvat symbolized the awakening of the nation and the renewal of settlement in the Land of Israel. Nowadays, it is perceived by many as a holiday whose purpose is to raise awareness about the environment and sustainability, and it is celebrated by large numbers of Jews around the world – religious Jews, observant Jews and secular Jews alike.



Tu Bishvat is an ideal festival for putting the spotlight on Israel. The holiday is celebrated at the end of the winter season in Israel, when spring is around the corner and the groves and the fields begin to don shades of green.

This haggadah has been designed in accordance with the Passover seder tradition, during which different texts are read and the events from the past are recounted so that each and every generation will be familiar with them and learn about the lessons of our heritage.

Man's relationship with nature has always been a complex one. We examine that relationship on Tu Bishvat and explore ways that we can compensate the land and the environment for giving us so much.



Tu Bishvat Seder

This booklet contains a suggestion for celebrating Tu Bishvat at a festive seder. The seder contains ritual components, an introduction to the ways that the State of Israel is addressing its sustainability challenges, and an invitation to discuss our bond with nature and our role in ecological tikkun olam.

What Does the Haggadah Contain?

The haggadah is divided into four sections that are represented by the four elements: earth, water, fire and air.

Each section includes:

- 🌿 An introduction and topics to reflect on, the fruits of the earth, drinking a cup of wine
- 🌿 Did you know – about sustainability in one of the regions in the country
- 🌿 A quote from the Jewish sources / a poem / an excerpt from the press, group discussion

Additionally, at the end of the haggadah – there are video clips dealing with Israeli sustainable technologies and holiday songs.

Amos Oz, Israeli author

"I don't like the term 'conserving the environment.'

We weren't born in a museum ... we're allowed to touch nature....

When a person stands before nature ... whether the tiniest of insects or the tallest of mountains

Stand there with humility. I'm not saying do not touch.

If you've decided to touch – then touch with humility.

Remember that you are here today and that tomorrow you will be gone."

For the counselor/ moderator/ group leader:

The seder program contains 4 sections, each of which deals with a different aspect of sustainability in Israel. You can divide the participants into small groups and ask each group to discuss a different topic, after which they will share what they discussed with the rest of the group. You can also choose to discuss only two or three sections, and not all of them, if a lack of time prevents you from doing so.





Earth The Negev

The word for 'earth' in Hebrew – adama - contains a combination of the Hebrew word for man and the letter “Heh” which also stands for God. The special bond that exists between Jews and the earth can be seen as early as the story of Creation in Genesis 2:7: “And the Lord God formed man out of dust from the ground and He breathed the soul of life into his nostrils, and man became a living soul.”

When we work the land, we protect and develop it. We encourage the growth of trees and crops that facilitate our existence on earth and provide us with oxygen, food and beauty. "Man is but an imprint of his homeland's landscape." (Shaul Tchernikovsky) As a symbol of our bond with the earth and with Creation, we eat fruits and nuts whose exterior is hard and whose interior is soft, which represent the hard earth that contains the potential for growth, renewal and beauty.

First fruits:

We'll lift the almonds and walnuts and recite the following blessing: "Blessed are You, Lord our God, King of the Universe, who created the fruit of the tree."

Song of Songs Rabbah 6:26

"Just as with nuts, if you remove one from the pile, all of them move and begin rolling, one after another. The same with Israel, if you strike one of them, they all feel it."



First cup

We'll drink 4 cups of wine during the Tu Bishvat seder.



We'll raise the first cup and recite the following blessing: "Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine."



Did you know? "The Green Gold"-Agriculture and the Negev Soil

The Negev desert in the southern part of Israel accounts for 60% of all the land in Israel, but only 8% of the country's population live there. **Since the founding of the State, Israelis have been trying to fulfill the dream of David Ben-Gurion, Israel's first Prime Minister, to "make the desert bloom". That dream continues to be an ongoing aspiration.** Israel's governments have invested resources, including the development of social initiatives and advanced technologies, in order to encourage young people to move to and live in the Negev, whether because they have a personal stake in the matter, view it as a challenge, or feel a sense of mission.

Agriculture in the Negev has developed impressively in recent years, including several unusual crops and the implementation of cutting-edge technologies which make it possible to maximize the unique climatic conditions in the region. The watermelons and peppers grown on Moshav Hatzeva and the melons on Moshav Ein Yahav are widely acclaimed – let's become familiar with some more things:

A special center is located about 30 kilometers south of Beer-Sheva – called the Ramat Negev AgroResearch Center – where various experiments are conducted with the aim of continually developing desert agriculture.

Among other things, the Center is engaged in finding novel ways to make use of saline water (including for organic agriculture that relies on that water) and in developing new and especially resilient species that can adapt to the Negev.

One example of an agricultural wonder in the Negev is the fact that 20% of the total global consumption of jojoba oil (an oil extracted from the desert jojoba plant which serves as a foundation for cosmetic products) is supplied by an unassuming kibbutz in the Negev – Hazerim. That success can be attributed to highly advanced and smart cultivation and processing methods. We can also see significant growth in organic agriculture, the demand for which is on the rise.

Global climate changes, which have turned a greater number of regions around the world into arid, and even, desert lands, make Israeli knowhow and technologies an especially desired commodity. The Ramat Negev Agro Research center accepts advanced-level students from different countries and around 500 are already studying there.



Sustainability in Judaism

For your Sake I Created – Ecclesiastes Rabbah 7:13

"When God created Adam, God led him around all the trees of the Garden of Eden and said: "Look at My works! See how beautiful they are—how superior! For your sake I created them all. Make sure not to spoil and destroy My world; because if you do, there will be no one else left after you to repair it."

For a few decades now, the topic of safeguarding the planet remains high on the global public agenda. Nonetheless, the attempts made by human beings to put a stop to the damages which they themselves inflicted have not been that successful and have not left a clear mark. As it turns out, the "new" issue of protecting the planet is not new at all and is as old as human civilization. We can find references to it in texts written thousands of years ago.

As early as Chapter 2 of Genesis, which is the first book of the Bible, God asks Adam to watch over the world He created:

Genesis 2:15

"Now the Lord God took Adam, and He placed him in the Garden of Eden to work it and protect it."

In subsequent passages of the Bible, we also find many prohibitions on damaging nature and learn about the importance of safeguarding it – for example in **Deuteronomy 20:19-20**:

"When you lay siege to a city for many days to wage war against it, you shall not destroy its trees by taking an axe to them and cutting them down, although you can eat their fruit. Are the trees in the field human that they should be besieged by you? However, you may cut down the trees whose fruit you know is not edible..."

From the above, we learn that the recognition of the importance of protecting our world is as old as the Chronicles of Man.

- That being the case, why, in your opinion, do we find ourselves today, in the 21st century, living in a world with such serious ecological damages?
- Whether consciously or not, we are all part of the reality that adversely affects the earth. Can you find personal examples from your own life?

• Do you have the ability to have an impact/repair?

Where would you start?

• Do you feel a sense of responsibility towards Israel in all that concerns the environment?

• Why, in your opinion, does the State of Israel choose to share its cutting-edge knowhow with the entire world?

PanoramabyAviAviv

Water The Coastal Plain



Water is a vital and irreplaceable resource. Early Jewish texts contain a prayer for rain and talk about the great importance of water to our lives.

Deuteronomy 11:10-11

"The land you are entering to take over is not like the land of Egypt, from which you have come, where you planted your seed and irrigated it by foot like a vegetable garden. But the land you are crossing over to occupy is a land of hills and valleys that absorbs water from the rains of heaven."

The State of Israel, like many other countries around the world, is situated in a region that suffers from a shortage of water. That shortage compels Israel's residents to seek creative solutions, in addition to requiring them to conserve the existing water sources. In the current reality of global warming, unprecedented environmental pollution and extreme climatic changes mean that a growing number of countries need to cope with a shortage of clean and potable water.

"There is superiority to the perfection of a single drop of water over all the machines invented by man."
(Albert Einstein)

We eat fruits whose exteriors are soft and whose pits are hard (like dates and olives). They remind us how our internal energy and stability give us openness and flexibility, and thanks to them we don't need a tough and impenetrable exterior.



Babylonian Talmud, Menachot 53b

"Why is Israel compared to an olive? To tell you that just as the olive produces its oil only after being pounded, so Israel returns to the right path only after suffering."



**Second cup
We'll pour a second cup of
wine and drink it together.**

Did you know? “And Let There Be Water”

The amazing story of the Middle Eastern country that prevailed over the desert and droughts.

Ever since the State of Israel was founded, the shortage of water in this arid country has continued to preoccupy its leaders. The first Prime Minister, David Ben-Gurion, declared that “the need for additional water sources is not only vital, but also critical to the future of the Israel.” That explains why Israel has not stopped looking for solutions to its water problem.

In the years which have elapsed since its establishment, Israel has made great strides, even to the extent that some people call it a ‘water superpower!’ Representatives from many countries and governments come to see how the desert country has managed to overcome the arid cards it was dealt, attributed to a strategy that consisted of three main components: conservation, recycling, and the development of state-of-the-art technologies that ‘produce’ water.

The first – conservation: the amount of water used in agriculture has been reduced thanks to the invention of drip irrigation – which is a network of pipes that emits a slow drip of water to the roots of each and every plant. Drip irrigation has been exported worldwide, has made it possible to grow crops in arid regions, and has become a household name.

The second – recycling: treating and purifying wastewater for reuse in agriculture. Did you know that the State of Israel is the number one country in the world when it comes to recovering wastewater for agricultural uses? Around 70% of all wastewater in Israel is treated and reused for irrigation purposes.

And the third and newest of them all – desalination: As of the beginning of 2017, there will be five seawater desalination plants in Israel – all of which are located along the coast of the Mediterranean in the western part of the country. Those facilities filter the salts and minerals from the water, turning it into high quality drinking water that is channeled to the national water system, reaching the faucets in our homes. Israel has become a global leader in this field as well, producing over 500 million cubes of water annually, which account for about 80% of total household water consumption in the country.

So, not only has Israel solved its own water problems, but it also serves as a model for how to address the problem in a world where the water crisis is becoming increasingly acute every year. Accordingly, it’s no surprise that Israel’s water technologies generate interest across the globe.



"Unless someone like you cares a whole awful lot, nothing is going to get better. It's not." (Dr. Seuss)

The Grassroots Campaign to Save Palmahim Beach (published in the press)

One morning in 2008, the people who live near Palmahim Beach (an open strip of beach in the center of the country) discovered tractors and fences along the seashore. The residents soon learned that the equipment was part of a plan to build a holiday village which was supposed to include 350 units situated right on the beach. They also found out that the beach had been sold by the government to developers for a ridiculous price.

That discovery led a group of activists to launch an extended campaign, who were later joined by environmental organizations and members of the Knesset. Those who opposed the construction of the holiday village maintained that it was a natural, sensitive and unique coastal strip and one of the last ones still remaining in the central part of the country. Furthermore, it is surrounded by open spaces which, for the most part, were designated as a national park and contain a variety of natural assets.

Six years after it was launched, the campaign to save Palmahim Beach ended with a victory of the environmental organizations and all those who sought to preserve the beach in its natural and open state. The revised plan that was approved for the site is expected to leave the area open to the public, including a free parking lot and unrestricted access to the beach.

Adi Lustig, a young Israeli woman who spearheaded the campaign to save Palmahim Beach, said the following after it was all over:

"I always believed that we would manage to save Palmahim Beach. For over two years, we fought for our small and untamed coastal strip so that it could remain as it was. The campaign was difficult, but every minute was worth it. It was worth fighting for something you believe in. We have to continue showing the decision-makers that nature is dear and important to all of us. Don't give up even people tell you that it's too late. If you believe in something, there's always a chance. I am a believer!"

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- **Have you ever encountered another campaign of this kind, where environmental organizations fought against private interests in order to preserve a natural site? What position did you take in that campaign? Based on what did you adopt that position?**
 - **Adi Lustig, a young Israeli woman, managed to lead a campaign against large and powerful private interests thanks to the faith she had in her power and ability. Is that a kind of miracle? Or if we only have faith, then can we too succeed?**





Fire The Galilee

The Hebrew words for man and woman – ish / isha – include the letters that comprise the Hebrew word for fire – aish. The symbolic fire that burns within us can represent the power of life as well as the desire and yearning to make an impact and bring good to the world – a burning inside that spurs us to take action.

"And I joyfully continue looking at the light of the ember, and everything becomes brighter. And even if I continue to work, to toil, to suffer – no drop of my blood, nothing of my strength, my mind, are lost in vain, because every drop of blood – spark of fire and every thing of strength and mind – are a glimmer of light for my soul which has come back to life." (The Dream and its Interpretation, A.D. Gordon)

Ever since prehistoric man discovered how to build fires hundreds of thousands of years ago, fire has remained an essential element in our lives which we use for different purposes, including cooking, heating, and lighting. Nonetheless, we all know that fire also has tremendous destructive potential. For example, huge fires can undermine the fabric of life and irresponsible use of fire even creates serious environmental hazards – and increases the concentration of greenhouse gases in the atmosphere.

We have to maintain a balance, both when it comes to the internal fire within us as well as the actual fire that we create. As a symbol of that balance, we'll eat some bread that comes from grains and we have to be cautious when baking it.



After washing our hands, we'll recite a blessing over the bread:
**"Blessed are You, Lord our God, King of the Universe,
who brings forth bread from the earth."**



**Third cup
We'll pour the wine and drink it together.**

Did you know? “When you enter the land you shall plant any kind of food tree...” (Leviticus 19:23)

Did you know that Israel is one of only two countries in the world that entered the 21st century with a net gain in the number of its trees? (The number of trees has grown over the years and has never declined). Forests and parks were once nonexistent in the Land of Israel. The first Jewish settlers who came to the country at the end of the 19th century found a barren land with no shade whatsoever.

The Jewish National Fund (JNF) was founded in 1901 in order to purchase land in Ottoman Palestine for and on behalf of the Jewish people. In 1904, coupled with its land purchases, the JNF also began planting trees. That forestation project has continued to this very day. Since its founding, the JNF has planted over 240 million trees in an area covering about 250 thousand acres! The aims of the tree plantings have changed according to the needs of the particular period. Today we are aware of the tremendous contribution that the forests make to reducing global warming.

To maintain these impressive achievements, we must also remember the dangers facing the forests – primarily fires. In November 2016, a huge wave of fires broke out, which totaled more than 1,700 fires in the area of Haifa, Zichron Yaakov, the Jerusalem Hills, and other locations. Those fires destroyed areas exceeding 41 square kilometers.

Green and blooming woodlands that turn into fields of ash are a sad and depressing sight. Most of those fires were man made! The rehabilitation of a forest, with all its vegetation and animal colonies, is a long and slow process. We have to do everything in our power to protect our green spaces!



For the Future Generations

David Ben-Gurion, Israel's first Prime Minister, made the following remarks in the Knesset in 1962:

"No useful structure can replace a 70-year-old tree that has been cut down. There is no replacement for an old tree. Whoever destroys such a tree is pulling up human roots. No building or electricity is more important than a thick eucalyptus, an old sycamore, or an oak forest. They are the roots of man. A building can be built here or there – a 100-year-old tree has no replacement. It's not only vandalism, but also undermines the future. And with what ease are trees cut down here. We'll always hear that trees get in the way of someone or something – whether the straight line of the sidewalk or a utility pole or a small city square that someone initiated in his short-winged imagination..."

- What is your interpretation of the words "cutting down a tree is undermining the future"?
- Why, in your opinion, did Ben-Gurion assign such great importance to an old tree, even more than a new building or a city square? And why is it even more significant given the fact that he made that speech in the early years of Israel when the country was being built?

Midrash Tanchuma, Kedoshim 25

"There is a story about Emperor Hadrian who was going to war and was marching with his soldiers to fight against a rebellious state. En route, he met an old man who was planting fig trees. Hadrian asked him: **'How old are you?'** **The old man told him that he was 100 years old. And Hadrian said: 'You're 100 years old and you're still going to the trouble of planting the trees. Do you really believe that you'll eat their fruits?'** **The old man answered: 'My master, the Emperor, I am planting now and if I'm fortunate I'll eat the fruits of my planting. And, if not – just like my ancestors labored for me, I will labor for my descendants.'** Hadrian was at war for three years. On his way home, he found the same old man standing in the same place. And what did the old man do? He took a basket and filled it with some beautiful early ripening figs and placed them before Hadrian, and said: 'My master, the Emperor, I am the same old man you came across along the way three years ago, standing here and planting. And I have already had the fortune of eating from the fruits of my plantings, and the ones that are in the basket - are some of them. Please accept them from me, your servant.' After that, Hadrian immediately told his servants to take the basket from the old man and fill it with gold coins."

- Not all of us are like that old man, willing to labor for something whose fruits we will not see. Why?
- Can you offer an example of something you did/ intend to do, whose fruits you yourself will not benefit from? (an example from any area)



Air The Arava

We invite all of you to take a deep breath –
To inhale deeply, and let it out – to inhale deeply and let it out.

The word for wind in Hebrew ruach conveys two things: the physical wind, the movement of the air we breathe, without which there can be life on earth. And then there is the ideological, metaphorical wind – the spirit – which articulates human values and existence, as well as man's connection with God and the world.

Lights of Holiness, Rabbi Kook

"Rise up, for you have great power. You have wings of the spirit, wings of mighty eagles. Do not deny them, or they will deny you. Seek them – and you will find them instantly."

To underscore the healthy and powerful connection between mind and body, we eat fruits that have a soft exterior and a soft interior (like figs and grapes), which can be eaten in one piece.



Fourth cup
We'll pour the wine and drink it together.

Did you know? “The sun is new each day” Heraclitus

Israel has one natural resource that never runs out, all year long, throughout the country – the sun.

The widespread availability of sunlight in all parts of Israel has facilitated the introduction of solar energy systems deployed around the country. In fact, nearly every building in Israel – public and private alike – heats its water using solar energy produced by the water heaters located on the roof. Israel and its neighbor, Cyprus, are world leaders (if measured per capita) in the use of solar systems for heating water. Over 90% of all households use those systems.

The future depletion of the energy sources commonly used today, the huge environmental damages they are causing (such as carbon dioxide emissions), and the dependence they create on countries which are not friends of the State of Israel, all require Israel, like other countries across the globe, to develop alternative energies.

The Israeli government encourages and funds the research and development of energy technologies and the production of solar electricity. There are currently three research centers that specialize in this field: one at Sde Boker in the Negev, one at Ben-Gurion University in Beer-Sheva, and one at Kibbutz Ketura in the Arava.

Solar fields are tracts of desert land located in hot climates, which are used to create solar electricity produced with photovoltaic panels. They can be compared to small, green power stations that do not require nonrenewable resources in order to produce electricity. A growing number of solar fields are being established throughout the Negev, and primarily in the Arava (the Arava is the area that extends between the southern part of the Dead Sea and the Gulf of Eilat, and it is one of the hottest and driest areas in the country).

Based on its optimistic forecasts, the State of Israel hopes to increase its production of solar energy in the coming decades so that it supplies a substantial share of all energy consumption in the country.



Tree of the Field – Natan Zach

<https://www.youtube.com/watch?v=OzraslXMJ3s>

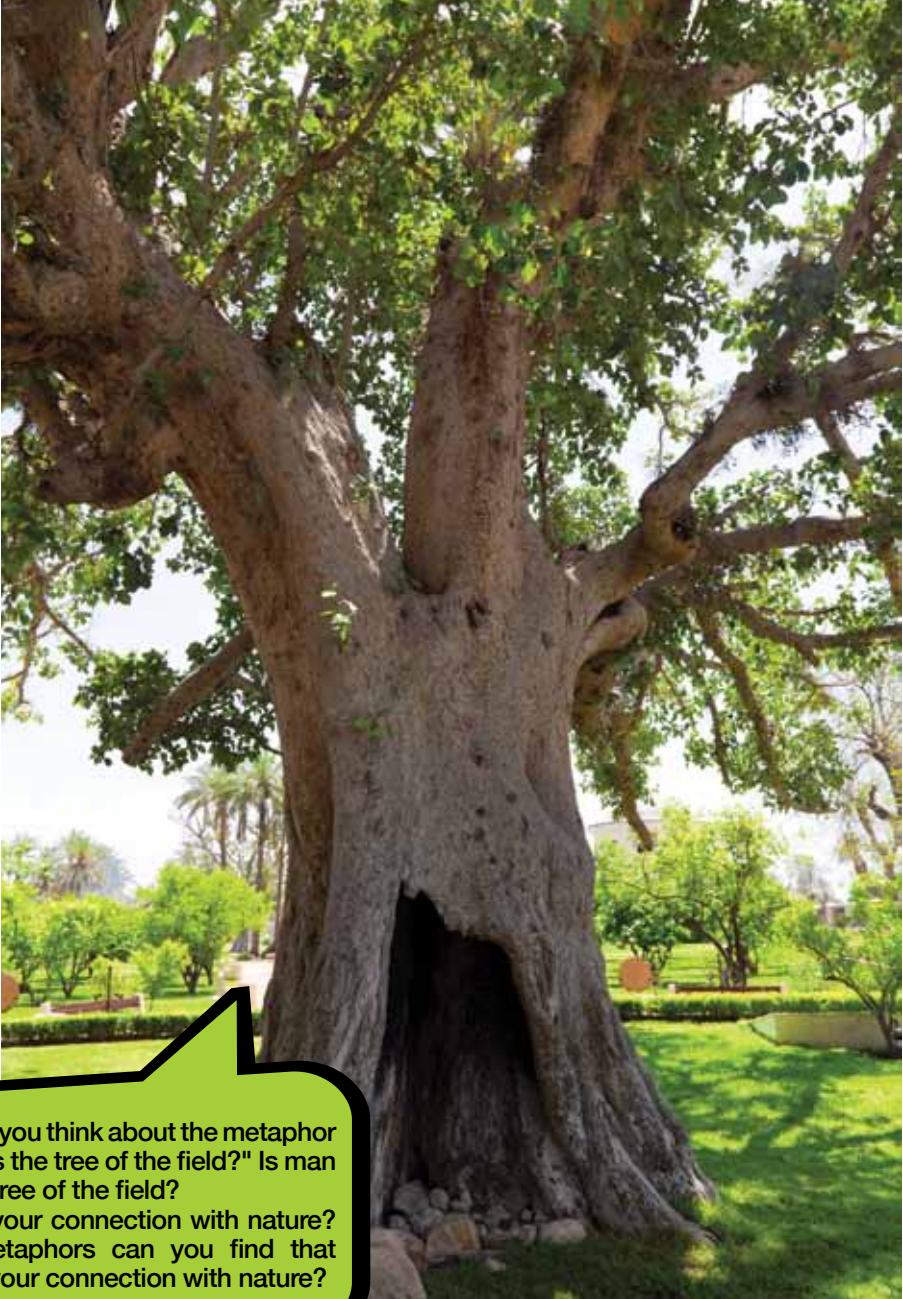


For man is the tree of the field
Like man, the tree also grows
Like the tree, man also gets uprooted
And I don't know
Where I've been and where I'll be
Like the tree of the field.

For man is the tree of the field
Like the tree, he aspires to ascend
Like man, it gets burnt by fire
And I don't know
Where I've been and where I'll be
Like the tree of the field.

For man is the tree of the field
Like the tree, he thirsts for water
Like man, it remains thirsty
And I don't know
Where I've been and where I'll be
Like the tree of the field.

I've loved and also hated
I've tasted them both
They buried me in a plot of dirt
And it's bitter, it's bitter in my mouth
Like the tree of the field
Like the tree of the field

- 
- What do you think about the metaphor "for man is the tree of the field?" Is man really the tree of the field?
 - What's your connection with nature? Which metaphors can you find that describe your connection with nature?



Video Clips About Sustainability in Israel

Tikkun olam and Israeli technologies



https://www.youtube.com/watch?v=-pFa9DY36_A

Tikkun olam – the story of a young Israeli entrepreneur, who is devoting her life to helping poor villages on the African continent by implementing Israeli technologies to purify water and produce solar energy. (10 minutes)

Desert agriculture - Section Earth



<http://www.kkl-jnf.org/people-and-environment/community-development/sustainable-agriculture-israel/research-and-development/>

Desert agriculture – agricultural technologies in the Negev and the Arava (3 minutes)

Making water - Section Water



<http://hatzadhasheni.com/israel-una-potencia-en-tecnologia-de-agua/>

Israel – from a desert nation to a water superpower (8 minutes)



<http://hatzadhasheni.com/puede-una-nacion-del-desierto-resolver-la-escases-de-agua-del-mundo/>

Israel – from a desert nation to a water superpower – animation (5 minutes)

Making the desert bloom - Section Fire



<https://www.youtube.com/watch?v=jDjW8WwFcGQ>

Bringing life to the desert – planting trees using techniques adapted to the desert climate (5.5 minutes)

Solar energy - Section Air



<http://www.kkl-jnf.org/people-and-environment/community-development/sustainable-agriculture-israel/renewable-energy-food-security/>

Desert agriculture and alternative energy – solar fields in the Arava (4 minutes)



<http://hatzadhasheni.com/ventana-solar-para-producir-energia/>

A unique Israeli invention – solar windows – windows that can also be used as solar panels to produce energy (2 minutes)



Israeli Songs Dealing With Nature and Ecology



A Waltz for the Protection of Flora - Lyrics and music: Naomi Shemer

<https://www.youtube.com/watch?v=LLXJo2VLEbY>



In the Society for the Protection of Nature - Lyrics and music: Shmulik Chizik and Ariel Zilber

<https://www.youtube.com/watch?v=WQuHK4aEodU>



What a Wonderful World - Lyrics and music: George Weiss and Bob Thiele; Translation: Maor Cohen and Eli Mohar

<https://www.youtube.com/watch?v=NQigBYc4h0Q>



Earth - Lyrics: Ehud Manor; Music: Yair Klinger and Ofra Haza

<https://www.youtube.com/watch?v=9ncfSju7Tml>



Get Up and Walk Around the Country - Lyrics: Yoram Taharlev; Music: Yair Klinger

<https://www.youtube.com/watch?v=ILWAISPdX00>



The Land of Israel is Beautiful - Lyrics: Dudu Barak; Music: Shaike Paikov

<https://www.youtube.com/watch?v=RA2Sk8Wwm8U>



A Medley of Children's Songs for Tu Bishvat – The Almond Tree is Blossoming, An Orange Apple, Thus Walk the Planters, A Joyful Choir, What Do the Trees Do, Two Apples, A Cypress All Alone, A Cucumber Grows in the Garden, A Story About a Carrot, In the Garden Flowerbed, Tu Bishvat Has Arrived

<https://www.youtube.com/watch?v=alHX1fJ9I-w>

