

1 באחד בשבט ראש השנה לאילן כדברי בית שמאי בית הלל אומרים בחמשה עשר בו זא 211

On the first of Shevat is the New Year for the tree; the fruit of a tree that was formed prior to that date belong to the previous tithe year and cannot be tithed together with fruit that was formed after that date; this ruling is in accordance with the statement of Beit Shammai. But Beit Hillel say: The New Year for trees is on the fifteenth of Shevat.

2 וַיֹּאמֶר אֱלֹהִים תִּדְשָׁא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינוֹ אֲשֶׁר זָרְעוּ-בָּהּ עַל-הָאָרֶץ וַיְהִי-כֵן:

And God said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so.

כרם  
עץ

וַתֹּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינָהּ וְעֵץ עֹשֶׂה-פְּרִי אֲשֶׁר זָרְעוּ-בָּהּ לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.

3 עֵץ פְּרִי שִׁיְהָא טַעַם הָעֵץ כְּטַעַם הַפְּרִי, וְהָיָא לֹא עֲשִׂתָּהּ כֵּן, אֲלֵא וַתֹּצֵא הָאָרֶץ עֵץ עֹשֶׂה פְּרִי — FRUIT TREE עֵץ פְּרִי: וְלֹא הָעֵץ פְּרִי, לְפִיכָךְ כְּשֶׁנִּתְקַלַּל אָדָם עַל עֲוֹנוֹ נִפְקָדָה גַּם הָיָא עַל עֲוֹנָהּ וְנִתְקַלַּלָּהּ:

that the taste of the tree be exactly the same as that of the fruit. It did not, however, do this, but (v. 13) "the earth brought forth a tree yielding fruit" and the tree itself was not a fruit; therefore when Adam was cursed on account of his sin, it (the earth) was also visited (because of its sin) and was cursed also

Rasi:

3 וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֶף אֶת-בְּרִיתִי יִצְחָק וְאֶף אֶת-בְּרִיתִי אַבְרָהָם אֲזָכֹר וְהָאָרֶץ אֲזָכֹר:

Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.

זכרון

4 נָצַח חֶסֶד לְאֲלָפִים שָׁנָה עָלָה וְנִפְשָׁע וְחַטָּא וְנִקְהָה לֹא יִנְקָה פֶקֶד וְעַל אֲבוֹת עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רַבְעִים:

extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children's children, upon the third and fourth generations."

ש. ש. 7: 34

וַיַּמְהֵר מֹשֶׁה וַיִּקְדַּ אֶרְצָה וַיִּשְׁתַּחֲוֶה:

Moses hastened to bow low to the ground in homage,

5 גַּם ת"ר (ויקרא כג, מ) פְּרִי עֵץ הָדָר עֵץ שִׁטְעָם עֵץ וּפְרִי שִׁטְעָם הוּא אֹמֵר זֶה אֶתְרוֹג זאח

The Sages taught that the verse states: "Fruit of a beautiful tree," meaning, a tree that the taste of its tree trunk and the taste of its fruit are alike. What tree is that? You must say it is the etrog tree.

6 וַיֹּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגָּן אָכַל תֹּאכֵל:

כרם

And the LORD God commanded the man, saying, "Of every tree of the garden you are free to eat

וּמַעַץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."