

Tu BiShvat – 15th of Shvat – טו בְּשֵׁבַט

Sources:

Primary Source:

Mishna, Mo-Ed Order (Seder), Rosh HaShanah Tractate (Masekhet) 1:1:

אַרְבַּעַה רֵאשִׁי שָׁנִים הֵם. בְּאֶחָד בְּנִסָּן רֵאשׁ הַשָּׁנָה לְמַלְכִים וְלְרִגְלִים. בְּאֶחָד בְּאֵלוּל רֵאשׁ הַשָּׁנָה לְמַעֲשֵׂר
בְּהֵמָה. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן אוֹמְרִים, בְּאֶחָד בְּתִשְׁרֵי. בְּאֶחָד בְּתִשְׁרֵי רֵאשׁ הַשָּׁנָה לְשָׁנִים וְלְשִׁמְטִין
וְלַיּוֹבְלוֹת, לְנִטְיָעָה וְלִירְקוֹת. בְּאֶחָד בְּשֶׁבֶט, רֵאשׁ הַשָּׁנָה לְאֵילָן, כְּדַבְּרֵי בֵּית שְׁמַאי. בֵּית הַלֵּל אוֹמְרִים,
בְּחֲמִשָּׁה עָשָׂר בּוֹ:

Translation is from Talmud Bavli, Rosh HaShanah Tractate, that quotes the Mishna verbatim:

MISHNA: They are four days in the year that serve as the **New Year**, each for a different purpose: **On the first of Nisan is the New Year for kings**; it is from this date that the years of a king's rule are counted. **And** the first of Nisan is also the New Year **for the order of the Festivals**, as it determines which is considered the first Festival of the year and which the last.

On the first of Elul is the New Year for animal tithes; all the animals born prior to that date belong to the previous tithe year and are tithed as a single unit, whereas those born after that date belong to the next tithe year. **Rabbi Elazar and Rabbi Shimon say:** The New Year for animal tithes is **on the first of Tishrei**.

On the first of Tishrei is the New Year for counting years, as will be explained in the Gemara; **for calculating Sabbatical Years and Jubilee Years**, i.e., from the first of Tishrei there is a biblical prohibition to work the land during these years; **for planting**, for determining the years of *orla*, the three-year period from when a tree has been planted during which time its fruit is forbidden; **and for tithing vegetables**, as vegetables picked prior to that date cannot be tithed together with vegetables picked after that date.

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**.

Discussion: What does it mean? What do you understand from these definitions? Why are they needed?

We'll get back to discuss the purpose of this "Rosh HaShanah" later.

Secondary Sources:

Leviticus 19:23:

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וְנִטְעַתֶּם כָּל־עֵץ מֵאֵל וְעַרְלֹתֶם עַרְלָתוֹ אֶת־פְּרִיָו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרָלִים לֹא אֲכָל:

When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten.

Other Sources on the same Biblical verse:

Midrash Tanḥuma, Parashat K'doshim, 8:

כִּי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם. אָמַר לָהֶם הַקְדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, אִף עַל פִּי שֶׁתִּמְצְאוּ אוֹתָהּ מְלֵאָה כָּל טוֹב, לֹא תֹאמְרוּ נָשֵׁב וְלֹא נֹטַע, אֲלֵא הוּוּ זְהִירִין בְּנִטְעוֹת, שֶׁנֶּאֱמַר: וְנִטְעַתֶּם כָּל עֵץ מֵאֵל. כְּשֶׁם שֶׁנִּכְנַסְתֶּם וּמְצַאתֶם נִטְעוֹת שֶׁנִּטְעוּ אַחֲרֵיכֶם, אִף אַתֶּם הָיוּ נֹטְעִים לְבָנֵיכֶם. שֶׁלֹּא יֹאמְרוּ אֲדָם, אֲנִי זָקֵן, כִּמְהָ שָׁנִים אֲנִי חַי, מָה אֲנִי עוֹמֵד מִתִּיגַע לְאַחֲרֵיכֶם, לְמַחֵר אֲנִי מֵת.

([Lev. 19:23](#)): “When you come into the land and plant.” The Holy One, blessed be He, said to Israel, Even though you find it (i.e., the land) full of all bounty, you shall not say, ‘Let us settle down and not plant.’ Rather, be careful in planting, as stated (ibid., cont.), ‘and plant any tree for food.’ Just as you came in and found plantings which others had planted, so you shall plant for your children, lest someone say, ‘Since I am old and tomorrow, I shall die, why should I toil for others.’”

In support and explanation of the previous Midrash, it continues with a teaching from King Shlomo:

אָמַר שְׁלֹמֹה, אֶת הַכֹּל עָשָׂה יְפֹה בְּעֵתוֹ גַּם אֶת הָעוֹלָם נָתַן בְּלִבָּם (קהלת ג, יא), הָעֵלֶם כְּתִיב, חֶסֶר וְאִי־וֹ. מִהוּ כֵן. אֵלּוּלֵי שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא הִעֲלִים מִלְּבוֹ שֶׁל אָדָם אֶת הַמִּיתָה, לֹא הָיָה אָדָם בּוֹנֶה וְלֹא נֹטַע, שֶׁהָיָה אוֹמֵר, לְמַחֵר אֲנִי מֵת, לְמָה אֲנִי עוֹמֵד וּמִתִּיגַע לְאַחֲרֵיכֶם. לְפִיכָּה הִעֲלִים הַקְדוֹשׁ בְּרוּךְ הוּא מִלְּבוֹת שֶׁל בְּנֵי אָדָם אֶת יוֹם הַמִּיתָה, שֶׁיִּהְיֶה אָדָם בּוֹנֶה. זָכָה, יִהְיֶה לוֹ. לֹא זָכָה, לְאַחֲרֵיכֶם.

Solomon said (in [Eccl. 3:11](#)), “He has made everything beautiful in its time; He also has put eternity (= HOLAM in Hebrew) into their heart.” “Hidden O (HLM)” is what is written (without the O of the normal spelling, i.e., 'wlm, eternity, which also could mean youth). Why? If the Holy One, blessed be He, had not hidden the day of [one's] death from people, a person would neither build nor plant; for he would have said, “Tomorrow I shall die. Why should I persist in toiling for the sake of others?” The Holy One, blessed be He, therefore, hid death from human hearts, so that one would build and plant. [If] he is worthy, [it will be] for himself; [if] unworthy, [it will be] for others.

Bavli, Ta-anit 23a:15:

One day, he, Honi, was walking along the road when he saw a certain man planting a carob tree. Honi said to him: This tree, after how many years will it bear fruit? The man said to him: It will not produce fruit until seventy years have passed. Honi said to him: Is it obvious to you that you will live seventy years, that you expect to benefit from this tree? He said to him: That man himself found a world full

of carob trees. Just as my ancestors planted for me, I too am planting for my descendants.

Midrash VaYikra Rabbah, 25:3:

רבי יהודה בן רבי סימון פתח... אלא מתחלת ברייתו של עולם לא נתעסק הקדוש ברוך הוא אלא במטע תחלה, הדא הוא דכתיב (בראשית ב. ח): "ויטע ה' אלהים גן בעדן", אף אתם קשנכנסין לארץ לא תתעסקו אלא במטע תחלה, הדא הוא דכתיב: "כי תבאו אל הארץ ונטעתם."

Rabbi Yehudah ben Shimon began... ...the Holy One, blessed be He, from the very beginning of the creation of the world, only occupied Himself with plantation first. Hence it is written ([Genesis 2:8](#)), 'And the Lord God planted a garden in Eden.' You also, when you enter into the land, only occupy yourselves with plantation first. Hence it is written, 'When you shall come to the land.'

Deuteronomy 20:19:

כי תצור אל עיר ימים רבים להלחם עליה לתפשה לא תשחית את עצה לנדה עליו גרזן כי ממנו תאכל ואתו לא תכרת כי האדם עץ השדה לבא מפניו במצור:

When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. **Because trees of the field human** to withdraw before you into the besieged city.

A few words about “You must not destroy – לא תשחית – then:

What do you think are the meanings of **כי האדם עץ השדה** – because the human being is like the tree in the field?

Other Sources on the same Biblical verse:

Pirkei DeRabbi Eliezer 21:1:

"BUT of the fruit of the tree which is in the midst of the garden" ([Gen. 3:3](#)). It was taught in a Baraitha, Rabbi Ze'era said: "Of the fruit of the tree"—here "tree" only means man, who is compared to the tree, as it is said, "For man is the *tree* of the field" ([Deut. 20:19](#)). "Which is in the midst of the garden"—"in the midst of the garden" is here merely an euphemism. "Which is in the midst of the garden"—for "garden" means here merely woman, who is compared to a garden, as it is said, "A garden shut up is my sister, a bride" ([Cant. 4:12](#)). Just as with this garden whatever is sown therein, it produces and brings forth, so (with) this woman, what seed she receives, she conceives and bears through sexual intercourse.

Sifrei Devarim Paragraph 203:10

כי האדם עץ השדה: שחיוו של אדם (אינו אלא) מן האילן. ר' ישמעאל אומר, מכאן חס המקום על פירות האילן, קל וחומר מאילן. ומה אילן שעושה פירות, הזהירך הכתוב עליו; פירות עצמם, על אחת כמה וכמה.

For man is the tree of the field: a tree is providing life for a man. R. Yishmael reasoned hence: If the L-rd is so solicitous of the fruits of a tree, so much more so of the tree itself! And if Scripture exhorts against (cutting down) a tree, which only produces fruit, so much more so (does it exhort against destroying) fruit itself!

Radak (Rabbi David Kinḥi 1160-1235), Commentary on Genesis 2:7:

First, let us read the verse in the reference:

וַיִּצְרֹף יְהוָה אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

the LORD God formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.

A portion from Radak's commentary:

שהאדם צומח מן השמים, כלומר שכל צמח צומח מעקרו ונהיה העיקר בזה ממול השמים לפיכך אנו צומחים מן השמים, ומפני זה נקרא אדם פרי מהופך.

The Human Being is growing from the Heavens, meaning: each vegetation grows from its origin (roots) and its essence is against the sky. We are growing from the sky [our livelihood essence is coming from Heaven, the physical vessel though is made by Heaven from the earth, the soil], and that is why Human Being is called “upside-down fruit”.

Rabbi Yitzḥak Ḥahy Zagha expands and further explains that interpretation (essay published in December 2013): The human being is like a tree that its roots are in heaven. The soul of the human comes from the Ein-Sof – the infinite source [God] – being a part, a fraction of God, the Lord of High. The soul suckles from the Heaven of Heavens, the place to where the human's mind can not reach; it draws in the Light, passes it through the roots into the trunk and branches, all the way to its practical fruits. It is like a hose, a pipe, that is open in its origin to the infinity and to the limited earthly reality on its other end. The human, just as is the tree, in no more than a conduit to carry the abundance from one end [the heavenly origin] to the other end [earthly, daily reality]. The deepest, fundamental, desire of the human being is not the will to live, but the desire to revive – give meaningful life to others. A healthy person is one that suckles vitality from God and influences, provides, the abundance to the surroundings. Lack of the ability to suckle from the Torah or blocking the transfer of its abundance to the environment around one are unhealthy situation to (wo)man.

Purpose(s) of Tu BiShvat

Original purpose

It is like the 15th of April – or if you will the 31st of December: end of Tax Year and Date of submitting and paying balance of taxes.

Sources

Bavli, Rosh HaShanah Tractate, 15b:3:

תנו רבנן רבנן אילן שחנטו פירותיו קודם ט"ו בשבט מתעשר לשנה הבאה
אחר ט"ו בשבט מתעשר לשנה שעברה, אחר ט"ו בשבט מתעשר לשנה
הבאה

The Sages taught in a *Baraita*: A tree whose fruits were formed before the fifteenth of Shevat is tithed in accordance with the previous year, and if the fruits were formed after the fifteenth of Shevat it is tithed in accordance with the coming year.

The reason being:

Jerusalem Talmud Rosh Hashanah Tractate, 6b:1:

חד אמר רב יצא רוב גשמי שנה כולה וכבר רובה של תקופה מבחוץ ואחר אמר עד כאן הן חיינ ממי
השנה שעברה מכאן והילך הן חיינ ממי השנה הבאה

One said, since most of the season's rain already fell, and most of the winter is over even if not yet seen. Another said, the trees and fruits that grew till Tu BiShvat lived on the rains of last year; and from that date on the fruit and trees live on the water of the current year.

Repurposing with Time

From Tax Day to a holiday:

Shulḥan Arukh, Oraḥ Ḥayim, 131:6 and Magen Avraham 131:16:

נהגו שלא ליפול על פניהם בט"ו באב ולא בט"ו בשבט ולא בר"ח ולא במנחה שלפניו ולא בחנוכה

It is customary not to do “Nefilat Apahyim” (“falling on the face” – part of the daily supplication prayer) on the 15th of Av, nor on Tu BiShvat, or Rosh Ḥodesh (the first of the month) and not during Ḥanukkah.

בט"ו בשבט, ראש השנה לאילנות: ונהגין האשכנזים להרבות במיני פירות של אילנות

On Tu Bishvat, the First of the Year of the Trees, the Askenazi Jews use to eat many types of fruits.

[Magen Avraham is a commentary to the Shulḥan Arukh, Oraḥ Ḥayim, written by Rabbi Avraham Gombiner, 1635-1682].

From “Just” a holiday to a Special Holiday with a Seder:

Pri Etz Hadar Section 3:6

First mention of Seder Tu Bishvat. Following is the blessing:

וְיִהְיֶה רְצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁבְכַח סְגוּלַת אֲכִילַת הַפְּרִיֹת שֶׁנֶּאֱכָל וְנִבְרַךְ עֲלֵיהֶן עֵתָה וְאֲשֶׁר נִהְגָה בְּסוּד שׁוֹרְשֵׁהֶן יִתְעוֹרְרוּ שְׂרָפֵיהֶן הַעֲלִיזוֹנִים אֲשֶׁר הֵמָּה תְּלוּיִים בָּם לְהַשְׁפִּיעַ עֲלֵיהֶן שֶׁפַע רְצוֹן בְּרָכָה וְנִדְבָה, וְגַם הַמְּמוֹנִים וְהַמְּשֻׁטָּרִים עֲלֵיהֶן יִתְמַלְאוּ מֵעוֹז שֶׁפַע הַדָּרֵן לְשׁוּב שְׁנֵית לְהַגְדִּילָם וְלְהַצְמִיחָם מֵרֵאשִׁית הַשָּׁנָה וְעַד אַחֲרֵית הַשָּׁנָה לְטוֹבָה וְלִבְרָכָה לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

May it be Your will Adonai our God and God of our ancestors, that through the sacred power of our eating fruit, which we are now eating and blessing, while reflecting on the secret of their supernal roots upon which they depend, their supernal sap will be aroused, so that shefa , favor, blessing, and bounty be bestowed upon them. May the angels appointed over them also be filled by the powerful shefa of their glory, may it return and cause them to grow a second time, from the beginning of the year and until its end, for bounty and blessing, for good life and peace.

“Pri Etz Hadar” (= the fruit of the citrus tree) is a part of another book that was published separately, called Hēmdat Yamim (Nice, joyful, sweet days), published by Rabbi Israel Ya-akov Elgazi in 1731. It was based on manuscript found in Tzfat, and contains anonymous teachings, probably from the disciples of HaAri HaKadosh – Rabbi Isaac Luria (1534-1572).

From Religious Holiday back to Agricultural Holiday

Eliezer Salomon, Yesud HaMa-alah, Tu BiShvat 1884 – celebrating the planting of 2,500 trees

...חוץ ממה שיהיה רווח גדול מהפירות ... הלא גם כן נצרך לבריאות, כי האדם עץ השדה, הוא חברה אחת וזה בלא זה אין להם חיים טובים. לזאת ראשית עיסוקינו הוא בנטיעות, כי כן הורה לנו הבורא עולם טרם כל לעסוק בנטיעות כי גם הוא עשה כן, כמו שכתוב: ויטע אלוהים גן בעדן

... in addition to hopefully having a nice profit from the fruits, it is goo to our health, since “Ki HaAdam Etz HaSadeh” - because the human being is like the tree in the field – creating one society, community, and one without the other does not grant neither good life. Hence, the first thing we occupy ourselves with is in planting, because so were we commanded by The Creator of the Universe, imitating Him, He was doing the same, as it is written [Genesis 2:8] “he LORD God planted a garden in Eden”.

Later, in 1908, the Union of Teachers in Palestine declared Tu BiShvat as the festival of planting.

And Environmental Protection Holiday

In 1963 the Knesset legislated the law that protects vegetation of certain species. Along with the law a massive educational campaign was launched, that included songs, lessons, public relations in parallel to enforcement.

In the 21st century, this holiday morphed from Planting Holiday into Environmental Protection Holiday:

בְּשֶׁעָה שֶׁבָרָא הַקְדוֹשׁ בְּרוּךְ הוּא אֶת אָדָם הָרִאשׁוֹן, נָטְלוֹ וְהִחְזִירוֹ עַל כָּל אֵילָנֵי גֶן עֵדֶן, וְאָמַר לוֹ, רְאֵה מַעֲשֵׂי כַּמָּה גְּאִים וּמִשְׁבְּחֵי הוֹ, וְכָל מַה שֶׁבָּרָאתִי בְּשִׁבְלֶךָ בְּרָאתִי, תֵּן דַּעְתְּךָ שְׁלֵא תִקְלַקֵּל וּתְחַרִּיב אֶת עוֹלָמִי, שָׂאֵם קִלְקֻלָּתְ אֵין מִי שְׂיִתְקַן אַחֲרָיִךְ.

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.

Poetry

Hasidic

Rabbi Naḥman of Breslav: Likutei Moharan Part II, Torah 63:1-2

כִּי דַע, כִּי כָל רוּעָה וְרוּעָה יֵשׁ לוֹ נִגּוּן מִיְחָד לְפִי הָעֵשְׂבִים וּלְפִי הַמְּקוֹם שֶׁהוּא רוּעָה שָׂם, כִּי כָל בְּהֵמָה וּבְהֵמָה יֵשׁ לָהּ עֵשֶׂב מִיְחָד, שֶׁהִיא צְרִיכָה לְאָכְלוֹ. גַּם אֵינוֹ רוּעָה תְּמִיד בְּמִקְוֹם אֶחָד. וּלְפִי הָעֵשְׂבִים וְהַמְּקוֹם שֶׁרוּעָה שָׂם, כֵּן יֵשׁ לוֹ נִגּוּן. כִּי כָל עֵשֶׂב וְעֵשֶׂב יֵשׁ לוֹ שִׁירָה שְׂאוֹמֵר, שֶׁזֶּה בְּחִינַת פֶּרֶק שִׁירָה, וּמִשִּׁירַת הָעֵשְׂבִים נַעֲשֶׂה נִגּוּן שֶׁל הָרוּעָה.

For know! each and every shepherd has his own special melody, according to the grasses and specific location where he is grazing. This is because each and every animal has a specific grass which it needs to eat. He also does not always pasture in the same place. Thus, his melody is dictated by the grasses and place he pastures. For each and every grass has a song which it sings. This is the concept of Perek Shirah. And from the grass’s song, the shepherd’s melody is created.

Naomi Shemer, Shirat HaAsavim (The Song of the Grass)

<p>You should know that each and every shepherd has their very own unique niggun, their own special tune. Know that each and every blade of grass has its own unique song. And from the songs of all the grasses, the tune of the shepherd is made.</p>	<p>דַּע לָךְ שְׁכָל רוּעָה וְרוּעָה יֵשׁ לוֹ נִגּוּן מִיְחָד מִשְׁלוֹ דַּע לָךְ שְׁכָל עֵשֶׂב וְעֵשֶׂב יֵשׁ לוֹ שִׁירָה מִיְחָדָת מִשְׁלוֹ וּמִשִּׁירַת הָעֵשְׂבִים נַעֲשֶׂה נִגּוּן שֶׁל רוּעָה</p>
<p>How beautiful! How beautiful and pleasant it is to hear their song. It is very good to pray among the grasses and to serve the Holy One with joy. And from the songs of the grasses the heart overflows with yearning.</p>	<p>כַּמָּה יָפֵה כַּמָּה יָפֵה וְנֹאֶה כְּשִׁשׁוּמְעִים הַשִּׁירָה שְׁלָהֶם טוֹב מְאֹד לְהִתְפַּלֵּל בֵּינֵיהֶם וּבְשִׂמְחָה לַעֲבֹד אֶת ה' וּמִשִּׁירַת הָעֵשְׂבִים מִתְמַלֵּא הַלֵּב וּמִשְׁתַּזְקֵק</p>

<p>And when the heart is overflown, and yearns for the Land of Israel a Great Light is then drawn from the holiness of the Land unto the heart. And from the singing of the grasses becomes the niggun of the heart.</p>	<p>וְכִשְׁהֵלֵב מִן הַשִּׁירָה מִתְמַלֵּא וּמִשְׁתַּקֵּק אֶל אֶרֶץ יִשְׂרָאֵל אוֹר גָּדוֹל אֲזִי נִמְשָׁךְ וְהוֹלֵךְ מִקְדוּשָׁתָהּ שֶׁל הָאָרֶץ עָלָיו וּמִשִּׁירַת הָעֵשְׂבִים נִעֲשֶׂה נִגּוּן שֶׁל הַלֵּב</p>
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<https://youtu.be/W917WUit5L0>

Contemporary

The Tree in the Field – עץ השדה

Lyrics: Naran Zakh, Music: Shalom Hanokh

<p>For the human is like the tree in a field, like the human, the tree grows too; like the tree, the human is chopped down, and I don't know where I've been and where I'll be, like the tree in a field!</p>	<p>Ki ha'adam - etz hasadeh, k'mo ha'adam gam ha'etz tzome'ach; k'mo ha'etz, ha'adam nigd'a, Va'ani lo yode'a efo hayiti ve'efo ehyeh, k'mo etz hasadeh!</p>	<p>כִּי הָאָדָם עֵץ הַשָּׂדֶה כְּמוֹ הָאָדָם גַּם הָעֵץ צוֹמֵחַ כְּמוֹ הָעֵץ הָאָדָם נִגְדָּע וְאֲנִי לֹא יוֹדֵעַ אִיפֹה הֵייתִי וְאִיפֹה אֶהְיֶה כְּמוֹ עֵץ הַשָּׂדֶה</p>
<p>For the human is like the tree in a field, like the tree he strives upwards; like the human, it burns in fire, and I don't know where I've been and where I'll be, like the tree in a field!</p>	<p>Ki ha'adam - etz hasadeh, k'mo ha'etz hu sho'ef lemalah; k'mo ha'adam, hu nisraf ba'esh, va'ani lo yode'a efo hayiti ve'efo ehyeh, k'mo etz hasadeh!</p>	<p>כִּי הָאָדָם עֵץ הַשָּׂדֶה כְּמוֹ הָאָדָם גַּם הָעֵץ צוֹמֵחַ כְּמוֹ הָעֵץ הָאָדָם נִגְדָּע וְאֲנִי לֹא יוֹדֵעַ אִיפֹה הֵייתִי וְאִיפֹה אֶהְיֶה כְּמוֹ עֵץ הַשָּׂדֶה</p>
<p>For the human is like the tree in a field, like the tree he strives upwards; like the human, it burns in fire, and I don't know where I've been and where I'll be, like the tree in a field!</p>	<p>Ki ha'adam - etz hasadeh, k'mo ha'etz hu sho'ef lemalah; k'mo ha'adam, hu nisraf ba'esh, va'ani lo yode'a efo hayiti ve'efo ehyeh, k'mo etz hasadeh!</p>	<p>כִּי הָאָדָם עֵץ הַשָּׂדֶה כְּמוֹ הָעֵץ הוּא שׂוֹאֵף לְמַעַלָּה כְּמוֹ הָאָדָם הוּא נִשְׂרָף בְּאֵשׁ וְאֲנִי לֹא יוֹדֵעַ אִיפֹה הֵייתִי וְאִיפֹה אֶהְיֶה כְּמוֹ עֵץ הַשָּׂדֶה</p>
<p>For the human is like the tree in a field, like the tree he's thirsty for water; like the human, it stays thirsty, and I don't know where I've been and where I'll be, like the tree in a field!</p>	<p>Ki ha'adam - etz hasadeh, k'mo ha'etz hu tzame lemayim; k'mo ha'adam, hu nish'ar tzame, va'ani lo yode'a efo hayiti ve'efo ehyeh k'mo etz hasadeh!</p>	<p>כִּי הָאָדָם עֵץ הַשָּׂדֶה כְּמוֹ הָעֵץ הוּא צְמָא לְמַיִם כְּמוֹ הָאָדָם הוּא נִשְׁאָר צְמָא וְאֲנִי לֹא יוֹדֵעַ אִיפֹה הֵייתִי וְאִיפֹה אֶהְיֶה כְּמוֹ עֵץ הַשָּׂדֶה</p>

<p>I loved, and I hated too, I tasted this and that; I was burried in a plot of dust, and I feel sour - sour in my mouth, like the tree in a field!</p>	<p>Ahavti, vegam saneti, ta'amti mizeh umizeh; kavru oti bechelkah shel afar, umar li - mar li bapeh, k'mo etz hasadeh, k'mo etz hasadeh!</p>	<p>אָהַבְתִּי וְגַם שָׂנְאֵתִי טַעַמְתִּי מִזֶּה וּמִזֶּה קָבְרוּ אוֹתִי בְּחִלְקָה שֶׁל עָפָר וּמַר לִי מַר לִי בִּפִּי כְּמוֹ עֵץ הַשָּׂדֶה כְּמוֹ עֵץ הַשָּׂדֶה</p>
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