



## SICHA – 15 SHEVAT 5741

*Free Translation\**

A tremendous question presents itself: Why do we celebrate this day? Because it is the day when the sap begins to flow through the trees.

How do we celebrate the day? By eating the fruit of the tree.

But a tree, by its very nature, requires time to grow, indeed, a lot of time. It is explained at length, and it is quite obvious, that regarding sowing grain and the like, it does not take much time – fifty-two days, as described in the Talmud.

Planting and growing trees, on the other hand, requires a much greater passage of time.

The connection is therefore not only hard to understand; it is seemingly contradictory:

If this is the day when the sap begins to flow through the trees, that means that there cannot be any fruit yet, for the fruit requires quite some time to grow. And for the fruit to be edible it can't be picked at this early stage. So why do we celebrate today?

One of the explanations is:

We are showing the tree, and showing ourselves, the importance, advantage and perfection that exist in potential.

True, at this moment it is no more than a potential. The intent however is, that we should care for this tree, and perform all of the required chores, which involve effort –since we are talking about a tree, not a stalk of wheat or barley, the effort required is even greater.

This teaches us a lesson in our service of G-d. Learn a lesson from the tree's example.

The fruit that you are eating today exists because on the fifteenth of Shevat last year, or two years ago, or, in the case of an Etrog, three years ago, or for a date-palm tree as many as seventy years ago, someone worked vigorously to bring the potential to

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\*) Taken from the Subtitles that appear on the screen



## פרשת יצרו

actuality — knowing that the fruit would be enjoyed about years later, or—as the story with Choni Hameagel— a different person would eventually enjoy them.

Torah explains to us that man, who is compared to “the tree of the field,” is taught the following lesson from the physical and material world and it is relevant every single day at the start of the day’s activities:

Immediately upon awakening he must know that there is an entire day ahead of him. And “every single day has its particular purpose” In order for the purpose of the entire day to be achieved, it is crucial that at the beginning of the day, e receives the potential for everything expected of him. And he is given the merit, the energy, and G-d’s blessings, to develop the potential into actuality, joyfully and gladly.

In fact, “G-d’s blessing brings wealth”: Not only the basic necessities—wheat and barley— but also the other five kinds, which provide pleasure. As explained at length in many places, and as Chassidus quotes the Tur, that the blessing “Creator of numerous beings and their needs” as well as, “to sustain the soul of every living being”: includes items that are a luxury.

This is especially connected with the 15th of Shevat, when the person is told that he will be given “wealth,” since as we know, the custom is to celebrate the day not through eating wheat and barley baked as bread. Rather, the custom is that of the seven species with which the Land of Israel is praised we eat specifically the fruit, which sustain “the soul of every being” —enjoyment and “wealth.”

The lesson for us all is obvious:

Regardless of whether it’s first thing in the morning, in middle of the day, or in middle of the night, whenever a person sees something in this world, it may be a “fruit,” or it can be even another Jew, or even when one looks at himself, he must be aware that “man was created to toil”: the fact that he was shown this “fruit,” or this other Jew, or even that he was shown himself, is not merely so that he should be aware of G-d’s creations.

Rather, it was shown to him to enable him to serve his Creator. More so, “for no other purpose than to serve my Creator.” It is completely within his capacity to realize this marvelous potential and to actuality utilize it, bringing into his life, and into his portion of the world, and in this specific encounter, the “revelation of G-d’s glory.”



## פרשת יצרו

May it be G-d's will that this all happen in actuality, all those aspects that are now no more than thought or speech, i.e. that are now only a "potential" relative to their ultimate purpose, that there should be practical action and accomplishment.

They should be actualized with true gladness and joy, which causes G-d to make his People wealthy. May we go to greet Moshiach with true spiritual wealth, which causes true physical wealth as well. May it be speedily in our times!

