



## SIMCHAT SHMUEL

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There is a verse which should be familiar to each of us which appears in the *shir shel yom* for *Shabbat, Tzadik KaTamar Yifrach- The Righteous Blossom like the date palm.*

The *Arizal* points out that the *Sofei Teivot*, the concluding letters of the words *Tzadik KaTamar Yifrach-Kuf Reish Chet*, spell out *Korach*.

How are we to understand this teaching from the *Ari HaKadosh*, that encrypted in this verse about the blossoming potential of the righteous, is an allusion to *Korach* who seemingly represents an individual who is far from being righteous?

In addition, and in contrast to the depiction of *Korach's* challenge to *Moshe* and *Aharon's* leadership roles, *Parshat Korach* contains the interesting miracle which occurs to *Aharon's* staff- *V'hinei Parach Matei Ahron L'beit Levi, V'ayeitzei Perch, V'ayatzteitz tzitz, V'ayigmol Shkeidim- And behold the staff of Aharon of the house of Levi had blossomed; it brought forth a blossom, sprouted a bud and developed almonds.*

In explaining this verse, **Rabbi Gedaliah Schorr** *zt'l* points out that normally when a fruit appears in nature, a bud first appears on the tree, then that bud turns to a blossom, and then the blossom disappears and a fruit begins to grow. However, here, when it comes to the miraculous growth that springs forth from *Aharon's* staff, the buds, flowers and almonds are occurring

simultaneously.

Rav Gedaliah Schorr explains that this miracle is meant to teach us a fundamental message about what differentiates *Aharon* from *Korach*. *Aharon* represents an individual who is in a constant state of growth and renewal and thus his staff reflects this; the buds, blossoms and fruit (almonds) are present simultaneously, as there is constant ongoing growth and renewal. Even after *Aharon* has achieved great spiritual growth, he doesn't rest, yet continues to seek opportunities for further growth and renewal. This, explains Rav Gedaliah Schorr, is the meaning of our verse-*Tzadik KaTamar Yifrach- Aharon* was in a constant process of growth and renewal.

Indeed, every single one of us has within us that same potential to either blossom like that *tamar* and bear fruit, or *chas v'shalom* to not see that potential for continued growth actualized. Each of us must work diligently to bring that innate potential to fruition.

*Yehi Ratzon*, may we each be blessed to emulate *Aharon HaKohen*, to strive to experience constant growth and renewal in our *Avodat Hashem*. *Shabbat Shalom*. ■

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