



## 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 should we 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 far from righteousness?

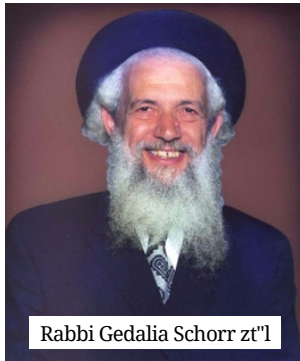
In addition, and in contrast to the depiction of *Korach's* challenge to *Moshe* and *Ahron's* leadership roles, *Parshat Korach* contains the interesting miracle which occurs to *Ahron's* staff- *V'hinei Parach Matei Ahron L'Veit Levi, Vayeitzei Perach, Vayatzeit tzitz, Vayigmol Shkeidim- And behold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

The great Chasidic Master , **Reb Simcha Bunim MiPishischa zy" a**, explains " *Just as a tree has flowers, buds and fruits, so too the Jewish people represent these three stages of development. One might correspond to the flower, another to the buds, but the fruits come through the merit of Kohein, the Tzadik...*

In explaining this verse, **Rabbi Gedalia 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 *Ahron's* staff, the buds, flowers and almonds are miraculously occurring simultaneously.

Rav Gedalia Schorr explains that this miracle is meant to teach us a fundamental message about what differentiates *Ahron* from *Korach*. *Ahron* represents an individual who



Rabbi Gedalia Schorr zt'l

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 *Ahron* has achieved great spiritual growth, he doesn't rest, yet continues to seek opportunities for further growth and renewal.

This, explains Rav Gedalia Schorr, is the meaning of our verse-*V'hinei Parach Matei Ahron- Ahron* 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 *Ahron HaKohein*, to strive to experience constant growth and renewal in our *Avodat Hashem*. ■