



Weekly

## פרשה: קרח

הפטרה: ויאמר שמואל... לכו ונלכה הגלגל... (שמואל א יא: יב-כב)  
**אבות פרק ד' דף יומי: שבת קי"ג**  
**מצות עשה: 5 מצות לא תעשה: 4**

**שבועות לראש השנה 12**

**Please do not read this publication during חזרת הש"ץ or קריאת התורה, קדיש**

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# Torah Thoughts

Adapted from: [Rabbi Frand on The Parashah](#)  
(with kind permission from ArtScroll)

..וְהָיָה פָּרַח מִטֶּה אֲהֲרֹן ... וַיֵּצֵא פָּרַח וַיֵּצֵץ צִיץ וַיִּגְמַל שְׂקָדִים (בַּמִּדְבָּר יז:כג).

... and behold! The staff of **אֶזְרָא**... had blossomed; it brought forth a blossom, sprouted a bud and almonds ripened ...

From the words of the פסוק, it is clear that on מִטֵּה הַצִּיָּהוֹן the original flowers remained; otherwise, it would not have been known that there had previously been blossoms. The (יוֹמָהּ בַּבֹּקֶר) also clearly tells us that מִטֵּה הַצִּיָּהוֹן, with its almonds and its blossoms, were hidden with the אֶרֶז at the time of יֵאָשִׁיּוּהוּ הַמֶּלֶךְ. תוספות ושנים (יוֹמָהּ) asks on the מִטֵּה, why did the flowers remain on the מִטֵּה? Surely the blossoms naturally fall off at the time of the ripening of the fruit! R' Moshe Feinstein זצ"ל explains the מִטֵּה: in this case, a special miracle occurred, and the blossom remained together with the fruit. What was the purpose for this extra, seemingly unnecessary miracle?

R' Moshe explains that perhaps 'ד intended to show that even the *blossoms* of קִדְשָׁה do not disappear. The *fruit* of the מִצְוָה is the performance of the מִצְוָה itself; the *blossoms* represent the preparations leading up to it. Even the blossoms remained forever on the מִטָּה to teach us an important lesson. Unlike material things — for which a person is paid only for the *fruit*, i.e. the final results, but not for the effort put into it — the preparation of a מִצְוָה will forever endure. The *blossoms* are the means by which the *fruit* grows, and they are the stage before the small bud ripens into a fruit. The מִטָּה was visible for all to see for many generations, and was hidden for the time of מִשְׁפָּח, in order to teach us that all the hard work and pain that a person has to go through in order to fulfill a מִצְוָה and learn תּוֹרָה will remain forever.

The **גְּמָרָא** (גְּמָרוֹת יוֹ. *תורה*) tells us *fortunate is he who toils in Torah*. The reason for this is that the hard work itself is of utmost importance, and is not simply the means to achieve the final result. This is the exact opposite of worldly matters, where only the end result is important, and all the effort is secondary. People work long, hard hours to earn a livelihood. Their focus is to earn more money, not just to work. They would have been much happier to attain their goal without so much struggle. The toil *תורה* and *עבודת*, however, is itself part of the *שכר*, reward, of the *מצוה*. For the greater the struggle, the greater the *שכר*!


The חפץ חיים once told a person who was struggling with his learning that he was blessed with a unique opportunity. Each בלאט he finishes is equal to 100 בלאט for anyone else. He explained: **אינו דומה פעם** teach us that **אחת בצער ממאה פעמים שלא בצער**, *One cannot compare [learning] one time with difficulty to [learning] 100 times learning without difficulty.*

There are days throughout the year when one is more easily distracted during his learning than at other times. However, remember the sage words of the **הַפֶּנִּי הַיָּמִים**: Each **בְּלֶאֱז** that you learn during those times will be worth many more **בְּלֶאֱז**!



Yahrtzeits of our  
גדולי ישראל

ט' תמוז  
5665 – 5754  
1905 – 1994



ר' יקותיאל יהודה, Halberstam וצ"ל, a great-grandson of the דברי חיים of Sanz, was born in Rudnik, Poland, to ר' צבי הירש זקנה מיינדל. Orphaned of his father at 13, he married a cousin, טיטלבוים, in 1921. In 1927, he was appointed as a רב in Klausenberg, Romania. The פסקים and their 11 children perished during WWII. He came to the US in 1946, and lived in Williamsburg. He married his 2<sup>nd</sup> wife, חנה Ungar, in 1947. He emigrated to ארץ ישראל in 1960 and founded Laniado Hospital in נתניה in 1975, after 15 years of fund-raising. In 1982, he founded מקדל הש"ס. During his last 15 years, the Rebbe founded ש"ס אהבת ישראל and the US. His אהבת ישראל was legendary. A prolific מחבר, he wrote the multi-volume ספציפ among others.



## Special Summer Notice

לע"ג ר' משה צבי בן הר' טוביה הלוי זצ"ל

Anyone who would like to have a PDF copy of the 2-page version of this newsletter emailed to them weekly during the summer months should please email their request to: [thepircheinewsletter@gmail.com](mailto:thepircheinewsletter@gmail.com). Please indicate in the body of the email whether this is only for the summer or if this is for all year.

Have a safe, relaxing summer!  
The editors

*This week's issue and learning program is dedicated:*

לע"נ אמינו טשארנא בת ר' מאיר ליבער ע"ה  
נפטרה בערב שבת קודש, ו' תמוז ה' תשע"ג

*This week's issue and learning program are dedicated:*

לרפואה שלמה לר' יוסף בן איטא חיה שליט"א  
ולע"נ הבחור הנחמד ישעיהו דוב ע"ה בן יבלחט"א  
ר' יצחק צבי שליט"א (נפטר כ"ז תמוז ה' תשס"ט)

לרפ"ש ר' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ור' ברוך מרדכי בן טעסיל, ור' אברהם בן רחל, ור' מתתיהו חיים בן עטיל ולרפ"ש לאה בת שרה ריבא, ורחל בת חיה ביילא, ושרה לאה בת אסנה רחל, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל



A woman came to the שו"ק of the Klausenberger Rebbe, ר' יקותיאל יהודה, carrying a bag with a pair of black socks. She had been in the D.P. camp together with the Rebbe. She began her story, "The Rebbe once called me over and asked me why I was walking without socks? I explained that I was a יתום, *an orphan*, and could not afford socks. He sat down and took off these socks and said, 'אַבא בן ישראל needs to be wearing socks...I don't!'" His צדקות was matched by his

New York City Only

8:12 עש"ק	הדלקת נרות
8:37	סוף זמן
9:13	קריאת שמע
10:04	סוף זמן תפלה
10:28	
8:30	שקיעה
9:31	מוצש"ק
9:43	

PAI NEWS

Every **תַּפְלוּת**, especially those of our children (**תִּינוּקוֹת שֶׁל בֵּית** **רַבֵּן**), is powerful. The **תַּפְּזוּסִים** writes that davening for others is a **מִצְוָה דְּאוֹרְחָתָא**. Even if you cannot assist your friend with money, you can assist him with your **תַּפְלוּת**. In this time of **עֲקָרְתָּא דְּמִשְׁיחָא**, please try to say extra **תְּהִלִּים** for **אֲבוֹנֵי** **בְּנֵי יִשְׂרָאֵל**. In the **זְכוּת** of our collective **תַּפְלוּת**, may we be **זוֹכֵה** **לְאַחֵל שְׁלוֹמָא בְּקוֹרְבָא**!

