

## **Shining Like Pomegranates**

The thought of being judged on Rosh Hashana is triggering.

I've been judging myself all year. Now Hashem is going to as well?

How can I show up to daven on Rosh Hashana from that space of fear and unworthiness?

The pomegranate, the רמון, is inextricably linked to Rosh Hashana. It is a strong custom to eat it on Yom Tov as one of the simanim, foods that help us symbolically connect to deeper tefillos. The pomegranate holds the key to viewing Hashem's judgment through a healthy lens.

In Brachos (57a), we learn that every Jew is filled with mitzvos like a pomegranate is filled with seeds, even those who (feel like they) are empty of merit.

In Chagigah (15b), we see a different mention

of the pomegranate, "Rabbi Meir found a pomegranate, ate the inside, and discarded the shell."

R' Avraham Twersky, the Trisker Maggid, explains that the Gemara in Chagigah is a

mashal. Rabbi Meir's teacher, Elisha ben Avuyah, had strayed far off the path

of Judaism and Chazal were

unsure if what he had given over to his students should still be valued. Rabbi Meir, in his wisdom, was able to take the good he had learned from his master and leave behind the negative.

He "ate the inside and discarded the shell," the kelipah.

The name "Meir," means to enlighten. The Trisker Maggid points out that Hashem can also be called "Meir," because He fills the world, and us, with His light. And, therefore, the Gemara in Chagigah is also a mashal for Hashem's relationship with us.

Hashem knows what is happening inside each one of us. But He too, "eats the inside and discards the shell," differentiating between the internal and the superficial.

He knows the face we show to the world, and He knows the one buried deep inside. He knows how often we mess up, but He also knows how hard we try. He sees how desperately we yearn for clarity and connection, to have healthy relationships, to raise our children with dignity, compassion, and



love, and to use all the talents that He gave us in positive ways.

He sees that we fall. But He also sees how hard we work at getting back up.

We are quick to berate ourselves for the failures. When we imagine the Heavenly scales weighing our deeds, it feels inevitable that the failures outweigh the successes. Because, really, where am I? Aren't I still working on those same flaws I worked on last year?

In Chassidus, kelipah, is a reference to anything that hides G-dliness. Anything that separates us from Hashem. Including our own egos.

We think we are only successful if the outcome is a certain way. But Hashem defines success differently. Hashem values our efforts. Hashem counts every turn towards Him as a success. Every moment of readiness and desire to get closer to Him.

He sees that. And it matters to Him.

May we be blessed to realize that Hashem, "המאיר את העולם," the One who illuminates the world, is shining His Infinite and Compassionate Light on and into each one of us.

Through His lens of "eating the inside and discarding the shell," may we have the courage to be vulnerable and break through our emotional armor. To know that when we pass in front of Him this Rosh Hashana "כבני מרון" like sheep, we are also (using the same letters) passing in front of Him "כבני רמון" as people filled, like pomegranates, with juicy seeds of goodness and potential.

Shana Tova U'Metukah.

Shoshana Judelman is passionate about learning and growing through Chassidus. She gives shiurim to women in many communities around Israel, including Efrat, Elazar, Raanana and Jerusalem as well as at Midreshet Rachel V'Chaya. Shoshana also guides groups at Yad Vashem and leads journeys to Poland and other countries around Europe for JRoots.









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