

Now Available at
Our Website:
parshagrowth.com



GROWTH

At The

SHABBAT TABLE

PESACH

SHABBAT CHOL HAMO'ED

Compassion

R' Paysach Krohn recounted something profound. "Pesach," although commonly translated as "Passover," reminiscent of G-d "passing over" the Jewish houses and only smiting the Egyptian firstborns, is actually rendered in the *targum* as "chamal," which means "compassion" – marking Hashem's pity when saving us, and an apropos title for a holiday filled with so much kindness.

R' Shlomo Zalman Auerbach once made an urgent request of his nephew on Erev Pesach to kindly deliver 10 sealed envelopes to the respective addresses on each of them. Before he headed out to make the deliveries, the nephew noticed and recognized a few of the addresses, which belonged to people who suffered from poverty. "I gave them money already," the nephew said. Like everyone else on Erev Pesach, the nephew was very busy, and hesitated performing the task right then and there, but Rav Auerbach explained that it was a pressing matter. The nephew quickly made his way to each address, hastily handing the envelopes to their intended recipients and rushing off to the next location. By the fifth house, though, he slowed down a bit, and watched the family open the envelope. Curiosity overcoming him, he observed the envelope containing some cash and tickets to the Biblical zoo of Jerusalem. After delivering the next few envelopes, he noticed that they, too, contained cash and tickets to the zoo. On chol hamoed, he approached his revered uncle and asked what was so important about delivering those envelopes on Erev Pesach, to which R' Shlomo Zalman responded with pure greatness: "I know the kids of Yerushalayim – on Yom Tov, they boast about the grand trip in store for them during the upcoming chol hamoed, and the children of poor families will likely come home feeling terrible and unfortunate, which ruins the holiday for both the kids and the parents... that is why I felt the need to give them tickets to the zoo before the chag..."

Seeing the Full Picture

Why, on Seder night, do we break the matzah in half and leave the bigger piece as the *afikoman*? R' Eliyahu Maksumov shared a remarkable insight in the name of R' Eli Mansour. This custom serves to hint to a powerful and fundamental idea. In life, we don't always see the full picture of why things happen. Optimally, we handle situations with *emuna* in our Creator – and while we may not understand everything fully today, *Chazal* teach that in Mashiach's time, everything will become crystal clear.

The matzah (at least when handmade) is round, a symbolism for life, which comes full circle. We break the matzah, to show that we don't always see the full picture. We only keep the smaller piece; the bigger piece is hidden away, representing the fact that we currently only see and comprehend a small fraction of what happened and why it had to happen. The bigger half – Hashem's reasons and plans – are hidden; we can't see them right now. We're still trying to connect all the dots in history, but we can't see the full picture until we actually connect the last dot. At the end, though, we know that it will all come together as Hashem reveals His master plan. That's why we bring that piece back at the end of the Seder – because we can only see those missing links at the end of our exile. And we specifically have the *children* bring out the *afikoman*, because it's the children who have something unique called *emuna peshuta* – "simple *emuna*." Have you ever heard of a little kid who is an atheist? We teach children that there is a G-d Who runs the world, and they don't ask too many questions. Their hearts are still pure and willing to accept. We have the children bring out the hidden half because we are to learn from them how to simply just have faith and trust that our Creator knows what He is doing.

It's been a long galut, but soon, with enough patience and emuna, we'll get to see the beautiful picture Hashem has painted for us...

Sapphires and Stories

Chazal teach: *כל המרבה לספר ביציאת מצרים הרי זה משבח* – anyone who increases the discussions of the exodus from Egypt, this is especially praiseworthy.

R' Yehoshua Sova told over an interesting idea, quoting R' Matisyahu Solomon in the name of R' Elya Lopian. The aforementioned phrase could have alternately been coined in Hebrew as *כל המרבה לדבר* or the like, but Chazal specifically used the word *לספר* / *l'saper* [to tell over] – because it correlates to the word *ספיר* / *sapir* [sapphire].

Our Sages are thus communicating a powerful message: *Anyone who discusses yetziat Mitzrayim – but more than that, narrates the story as a beautiful one, like a sapphire – they become better, uplifted, and praiseworthy people.* And while there are several objects of beauty and immense value other than a sapphire, a diamond is unique because upon analyzing one from all different angles, every little movement refracts a more beautiful light. When we examine *yetziat Mitzrayim*, it should be like a diamond; with every new angle of viewing the miracles Hashem has done for us, we come out with a new "Wow!"

In life, too, let us grow accustomed to counting our blessings, thanking Hashem for the specific details in our lives. Doing so will make you a truly blessed individual...

Refuah Sheleimah, b'toch she'ar cholei Yisrael:

Ariel Ben Frida Rahamim Ben Shifra Frida Bat Yaffa Miriam Bat Bakol Yitzhak Ben Naama

"One little prayer can change one huge situation."