

# Transporting A Month

Looking closely at the Yomim Noraim and the days that follow, we notice how they parallel a proposal followed by a marriage. Rosh Hashanah seems as if it is Hashem's proposal to us as we happily give our consent and choose Him as our King. The cry of the Shofar then announces our commitment to Hashem. Then comes Yom Kippur in which we fast as it is a day of *selicha* and *mechila*. This is just as we find with a Chassan and Kallah on their wedding day who fast and have their sins forgiven. (See Yerushalmi Bikurim 3:3. The Baal Haturim in his commentary to Ki Seitzei 24:5 interprets נקי יהיה לביתו as this is when we become locked in with Hashem.) This resembles the idea of a *yichud* room, the couple is now locked into marriage. Indeed, Yom Kippur is referred to as *יום חתונתו* (Taanis 26b, Rashi s.v. *zeh*).

After Yom Kippur, we have Succos which is labeled as *Zeman Simchaseinu*. The seven days of Succos correspond to the seven days of Sheva Brachos. (Additionally, we have many other sevens in connection with Succos. It takes place in the seventh month. It is seven days long. We have seven *ushpizin* that come to the Succa. We take seven items on Succos (one *lulav*, one *esrog*, two *aravos*, three *hadassim*.) Sheva Brachos is the time when the Chassan is *mesmeach* his Kallah. This is reminiscent of Succos.

The eighth day, Shemini Atzeres and Simchas Torah, signifies intimacy since on Shemini Atzeres there is only one *karbon* brought whereas the first seven days of Succos 70 *karbonos* are brought. The 70 *karbonos* represent the 70 nations. On the eighth day,

one *karbon* is brought representing the Jews alone with Hashem (Succah 55b). This is the meaning in רגל בפני עצמו (Yoma 3a), it is a day of just us and Hashem.

Just as the Chassan makes his Kallah pregnant after they get married, similarly Hashem makes the earth "pregnant" with rain (see Yerushalmi Brachos end of 9:2). Through rain the earth sprouts forth vegetation just as a woman sprouts forth a child. Indeed, we begin to say *tefillas geshem* on Shemini Atzeres. Furthermore, water is something that we cannot perform any *hishtheadlus*, effort, for unlike for example *parnassa* and raising children. Likewise, the Gemara tells us childbirth is only brought about through Hashem without a *shaliach*, messenger (Taanis 2a, see Bereishis 1:16, Rashi).

After the *chasunah*, the excitement fades and the newlywed couple then build their relationship. This is similar to the month of Cheshvan where there is no Yomim Tovim causing the excitement to taper. In fact, the name מרחשון is rooted in the phrase מרחשן שפיותיה, lips are whispering (Chagiga 3, see Shulchan Aruch, Orach Chaim 92:8). Our lips are still moving since we are still coming down from the high of the Yomim Tovim (Chidushei Harim in the name of R' Simcha Bunim, Inyanei Sukkos s.v. *isa*). This is similar to what we see by the Chassidim Rishonim (Brachos 30b). Indeed, the word חשון is comprised as the same letters as נחוש (as in Breishis 44:5) since we still feel the effects from Tishrei. Incidentally, the name תשרי is rooted in שרי, dwell since it is filled with such holiness – Rosh Hashana, Aseres Yemei Teshuva, Yom Kippur and Succos.

The Beis Ahron says that the Parshiyos after the Yomim Noraim correspond to those days. Breishis lines up with Rosh Hashana as is indicated in the word Breishis, beginning. Noach matches up with Yom Kippur as it says in that Parsha מבית ומחוץ בכפר *kaparah*. Lech Lecha corresponds with Succos as the Mishna states go from a permanent dwelling to a temporary one (Breishis 6:14).

The Chidushei Harim also tells us מרחשון is related to אמר מר that we find in the Gemara, going back on a previous topic as this is what Cheshvan is about. Cheshvan is referred to as בול חודש (Melachim 1 6:38). בול means confusion, mix up (as in מבול) since this is a month devoid of the holiness of Tishrei. This is also the month when the leaves begin to turn brown in contrast to nature blossoming and fresh greenery. That represents the lack of this month.

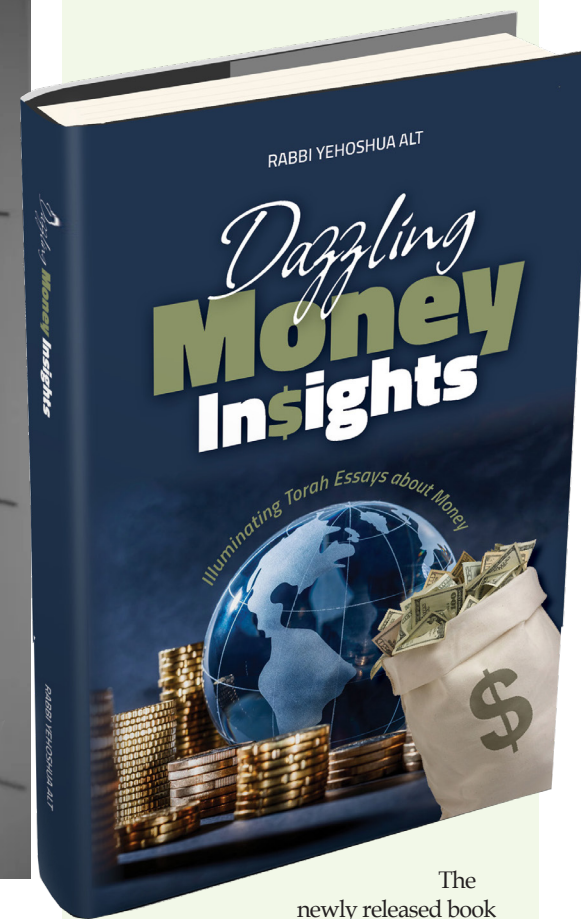
In addition to there not being any Yom Tov in this month, suffering also befell us. On the 15<sup>th</sup> of Cheshvan, Yeravam contrived a new festival and aroused Divine wrath against the Jewish people. On the fifth of Cheshvan, the Chaldeans slaughtered the sons of King Tzidkiyahu in his presence and blinded his eyes before putting him in chains and bringing him to Bavel. During this month Hashem exacted retribution from the generation of the Mabul and He inundated the entire world. So it is called מרחשון, R' Eliyahu Kitov (Sefer Hatodaah, chapter 6) explains, since it is a month that is bitter (מר).

We need to take the high from the Yomim Noraim and carry it over into this month. With this we can grasp... תמך אשרי (Tehillim 17:5), supporting my strides in your pathways, my footsteps did not falter. The word תמך is an acronym for כסלו, מרחשון, כסלו since we must take the energy from Tishrei through the desiccated, dark months.

In this light we can comprehend מי יעלה בהר ה' referring to the Yomim Noraim. ומי יקום במקום קדשו: and who can maintain it after the Yomim Noraim, after the excitement has declined (Tehillim 24:3, See Sefas Emes, Chayei Sara, 5652, s.v. *b'midrash* and the Ohaiv Yisrael, Yisro, s.v. *anochi*).

Let us conclude with what we request in the words משכני אחרוך (Shir Hashirim 1:4): After the Yomim Tovim of Tishrei (אחרוך), we ask to take it with us (משכני) (Divrei Chizuk, Breishis). May we all merit to take the holiness of the month of Tishrei with us.

RABBI YEHOSHUA ALT



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