



## ראש השנה

VOL. 1 / ISSUE 54 א' תשרי תשפ"א

**M**any Kadmonim outline a model of the year in which every month lines up with one of the Shevatim. Each one somehow finds a common thread between the Chodesh and the Shevet, unveiling aspects of each of them that we would never consider to be obvious. The formulas that many Mefarshim deal with come from the AriZal and the Vilna Gaon. Let's try one from the Ari. The Ari lines up Chodesh Elul with the Shevet Gad. What Sodos can we uncover that will speak to us practically?

There are numerous Maamarei Chazal that try and establish the lineage of Eliyahu Hanavi. What Shevet was he from is debated in the Batei Midrashim of Chazal far and wide in Gemaras, Medrash Rabbah, Tanna D'vei Eliyahu and Tanchuma. Let's focus on a Beraishis Rabbah (71) in which Rebbe Eliezer says he was from Binyomin. Rav Nehorai says he was from Gad. The Medrash records that once, in the middle of the debate, Eliyahu himself came into the Bais Medrash and said: "Stop arguing! I am a descendant of Rachel." There is also a school of thought that considers Eliyahu to be a Kohen via the opinion of him being Pinchas - see Bava Metzia (114A). I would hope that when Eliyahu Hanavi finally comes, this will be a topic of one of the Shiur Klali's that he will answer, along with all the rest of our Kashious. Let's explore the opinion that he comes from Shevet Gad and how it relates to Elul. Yaakov Avinu recognized the ability of organization in Gad, putting together a troop, *גד גודו יגודנו* which means taking individuals and forming them into a cohesive unit. We all know the task assigned to Eliyahu from the Pasuk in Malachai (3:24) *והשיב לב אבות על בנים ולב בנים על אבותם* - he will return the hearts of the fathers to their sons and the hearts of the sons to their fathers. There is supposed to be unity, togetherness between father and son which can sometimes, intentionally or unintentionally, get discarded or ignored. Eliyahu's job is to bring it back and reestablish the *ברית שלום*. That ability, that adeptness, is the quality of Shevet Gad. And that, to me, gives Chizuk to our attempts at Teshuva which is always daunting to us *Basar V'dams*. We need to view Teshuva as a wayward child returning to HIS FATHER - not a cold, uncaring, law and order judge. We try, with all our might, to again feel the unity, the love of a son reveling in his father's embrace *אבותם* אל אבותם. It is to this goal we hope all of our efforts in Elul will accomplish.

We all need Chizuk this time of year, ALWAYS. This year is special even in that aspect. Looking back over the year - a year that for some almost escaped us, and despite that, it turned into a year that we will never forget - *רחמנא לצלן*. Learning, Davening, doing Chasadim ended up being half-baked. How can we represent ourselves ביום ההדן? But then I remember this thought and try to keep on going. The idea of Segulas Hazman has appeared numerous times in these articles. There is a certain chemistry, an innate quality in the time

itself to accomplish certain things above any other time of the year. Within time itself there is a *זמן שמהתינו* or a *זמן הרתותינו*. Meforshim explain that Rosh Hashana itself is a time for teshuva, it is one of the Aseres Yemei Teshuva, despite the Issur to say Viduy - no Ashamnu, no Al Chet - because it is the day of creation of man, thereby making its Segulas Hazman a time for man to recreate himself. Rav Shneur Kotler would always say that the second day of Rosh Hashana, despite the fact that the moment of Mishpat - judgement has passed, still has the Segula that man can recreate himself - *חדשו מעשיכם* and do Teshuva. Oh, if only it were as simple as our children and grandchildren view it - dip the apple in the honey etc. - a Minhag that is brought in Shulchan Aruch (583:1) by the Rama. Why a Tapuach? Explains the Gaon (Ibid) as it says *פרי מתוק* פרי מתוק, its fruit is sweet to my lips; as the Targum says when Yitzchok gave Yaakov the Berachos, he smelled *כריח השדה* (Rashi - Gan Eden) like apples - somehow connects to the Beracha. The Gaon adds *והיה* והיה - this all happened on Rosh Hashana "LIKE WE ALL KNOW" (only if we all learned Zohar). This is in contrast to the Pirkei D'rav Eliezer, quoted by Rashi (27:9), that it was Pesach. This Gaon was like a shot of adrenaline. What happened on that Rosh Hashana? A son wants to get a Beracha from his father. The father tells the son: I gave your Beracha away to someone else. The son - Esav - cries bitterly - it is worthwhile to read the Pesukim to appreciate the full impact as he begs *גם אני אבי* my father, give me a Beracha. Have you not saved a Beracha for me also? The father says, what's the point? I have made him your master - what can I do. The son persists: do you only have one Beracha? And again begs *גם אני אבי*. The son begins to cry out loud. Suddenly, the father finds a Beracha for his son and blesses him. WHAT A STORY!!! The son comes with nothing, the son doesn't deserve the Beracha as Yitzchok figured out, THERE IS NO BERACHA FOR HIM! But the son that refuses to part without a Beracha, begs and begs *גם אני אבי*, and suddenly there is Beracha. What Chizuk! We sometimes ask for a Beracha - many Berachos and we don't deserve to get them. The Segulas Hazman of Rosh Hashana is to constantly request of our Tatch, please *גם אני אבי*, we are just the Ben that wants to renew his relationship with the Av, and the Beracha materializes. We must remember we are *בנים אתם לה'* and we seek and yearn for the ability to again give *נחת רוח* to our Father, and for that purpose we ask for everything *חיים*. Let's remember our "Yichus" ALL YEAR, and not only Yamim Noraim, and in fact be Zocheh to welcome Eliyahu Hanavi and bring all of us *בשורות טובות וישועות* and bring strength to all of Klal Yisroel with a *כתובה וחתימה טובה*.

Among those who are *מצפים לישועה*.

אמת דאברהם  
חיים טובים איתן

LAYOUT: RAMAPOST.COM



MOSDOS ZICHRON EREZ was established in 2005 under the leadership of Rav Chaim Zev Levitan and is dedicated to older Bais Medrash bochurim who have chosen to pursue the path of Zevulun while rooted in the tents of Yissochor. B"h they have had great siyata d'shmaya in enabling these bochurim to shteiq and face the world as real Bnei Torah. Rav Levitan's reputation in the chinuch field and his warm and caring personality have led to the tremendous hatzlocho of this wonderful mosod.

For more information please visit [WWW.ZICHRONEREZ.COM](http://WWW.ZICHRONEREZ.COM)