

Bar Mitzvah/Bezalel Weinberg--3/9/97

1 Intro: Today we conclude Adar I and usher in Adar II. I often wonder: Is the principle of שמחה בשמחה one that applies to Adar I? to Adar II? To both Adars?

I believe I found the answer in a passage I just recently encountered in the שפת אמת. Why, he asks, is Adar a time for שמחה? His answer is that Ellul, the month before Tishri, which begins with ראש השנה and is therefore the last month of the year, is set aside for תשובה. But if that holds for the Rabbinic calendar, it should hold as well for the Biblical calendar, according to which Nissan is the first month: החודש הזה ראש חדשים הוא לכם, and the last month before Nissan is--Adar. Hence, these two months, Ellul, six months apart from each other, are both months dedicated to תשובה. What is the difference between them? It is this: Ellul is תשובה מיראה, whereas Adar is תשובה מאהבה and *this* kind of תשובה is always an occasion of joy.

So, today is a double day of joy--the beginning of Adar, and the Bar Mitzvah of Bezalel Weinberg.

2. Bezalel, we all aware of yopur record as a superb student, as a young man chock full of talent. But you get no special credit for that, for such innate qualities are gifts of ה'--they are the cumulative consequences of the genes of a bright and competent mother and a brilliant father, of their parents--grandfathers who, each in his own way, have had major impact on all American Jewry-- & their parents and grandparents before them, *a line which includes some of the true* גדולי ישראל of their generation. But you add something precious of your own: you are also a gentle person, you possess a loving and warm heart; you are a yopung man of diverse qualities. Let me explain:

3 שיה"ש--"מי-זאת הנשקפה כמו-שחר יפה כלבנה בנה כחמה אמה כנדגלות". זוהר: "מי זאת"--רא דתרין עלמין מתחברין כחדא
 חידושי הרי"ם: "מי"ל' נסתר, "זאת"ל' נגלה. א"כ, הפסוק מרמז על התחברות שני עולמות: עוה"ז (=נגלה) ועוה"ב (=הנסתר). ואמנם, כשב' העולמות מתחברים--נגלה ונסתר, עוה"ז ועוה"ב, אז: מי-זאת הנשקפה כמו-שחר יפה כלבנה בנה כחמה

4 Bezalel: You are a מי זאת person, one who pulls together many different characteristics, and does so peacefully and harmoniously:
 שמים-ארץ, עוה"ז-עוה"ב, תורה דעה, באל"מ ובאל"ח, גדלות בתורה ומדות טובות

5. Not only that; in this you are also following your Biblical namesake:
 ברכות נ"ה ע"א--אמר רב יהודה אמר רב: יודע היה בצלאל לצרף אותיות שנבראו בהן שמים וארץ...--Source?

ראה קראתי בשם בצלאל בן-אורי בן-חור למטה יהודה: נאמלא אתו רוח אלהים
 בחכמה ובתבונה ובדעת ובכל-מלאכה: לחשב מחשבת בזהב ובכסף ובנחשת

6 We are confident you will always strive to attain this ideal of אותיות לצרף
 --רוח אלהים בחכמה ובתבונה ובדעת & to be filled with שמים וארץ

This is the way to שלמות--because one without the other makes one deficient, and leaves him with a character that is unwholesome.

You are a combiner, a synthesizer--head and heart, and all the qualities that go into making a full and wholesome Torah personality. And that is a great and rare virtue.

7. Finally, let me commend to your attention a well known Midrash.

מדרש תנחומא: הא לא ניתנו המצוות אלא לצרף בהן את הבריות

That word, לצרף, can be read two ways. The accepted, conventional way is: *litzrof*, to temper or purify--and that works very well in context. But the same letters can be read as *le'tzaref*, which means: to combine, to merge--and that too can fit into the context: The role of the mitzvot is to bring people together, to effect peace and harmony and mutual affection amongst our people.

8. May you always bring together--צירוף, not פירוד...And then, as you grow into Torah maturity, we know that you will share your gifts with the world, as did Bezalel--בְּלָבוֹ וְלִהְיוֹת נִתֵּן בְּלָבוֹ...so that as your family & loved ones witness your development, they will recite over you the verse מִי-זֹאת הַנִּשְׁקָפָה כְּמוֹ-שֶׁחַר יָפָה כְּלָבָנָה בְּרָה כַּחֲמֵה אֵימָה כְּנֻגְלוֹת