

Bar Mitzvah Eliezer Eichenblatt

8 Elul 5772

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(Notes taken during the shiur by Moshe Genuth. Not reviewed by Harav Ginsburgh)

The Rebbe says that there are many different acronyms of Elul. Each of the three axes of *Avodas Hashem* [Divine service] has a special acronym associated with it. Of the three, the one that is the most appropriate to a bar mitzvah is that now you become a mature man. Adam even refers to an infant. Of the different synonyms for man, as we learnt in *Hayom Yom* a few days ago: *Adam* [אדם], *ish* [איש], *enosh* [אנוש], *gever* [גבר]. Adam—You are called Adam—is the most inclusive name and it refers to the *mochin*, intelligence. *Ish* refers more to the heart. On the other hand Adam does not distinguish between mature and immature people. But, an *Ish* only refers to a mature man, which is actually where the sages learn that when a person is 13 he becomes mature, from the verse, ויקח איש חרבו. When we calculate the age of the two brothers, we find that the younger, Levi, just turned 13. That is something that *Ish* has over Adam. Another thing is that *Ish* throughout the Torah refers to someone important. Adam has a lot of *pnimiyus* [inner meaning] to it, but even Moshe Rabbeinu is referred to as איש האלקים, the *Ish Moshe*. A leader, leadership quality is referred to as *Ish*. So today you become mature and become an important individual in the Jewish people who can lead.

As we said there are various acronyms for Elul. One of them begins with the word *Ish*, איש לרעהו ומתנות לאביונים, “Man to his friend and gifts to the poor.” *Mishlo’ach manot* and giving charity, comes from *Megilat Esther*, referring to Purim but this is also a sign for Elul. So we learn that we should do great acts of *tzedakah*, like your brothers are doing in Abraham’s tent, after you give physical *tzedakah* then you can give spiritual *tzedakah*. This is one of the important teachings of the BST whose father’s name was Eliezer. Eliezer had many different *gilgulim* [incarnations], ultimately he becomes the *neshamah* [soul] of Mashiach ben David. It says that Eliezer are the acronym of the verse, אין לא ראתה, א-לקים זולתך יעשה למחכה לו. No eye—even the eyes of the prophets—have not seen the revelation of the World to Come, only *Hashem* knows. Those six words, their initials spell אליעזר.

Another important thing about Eliezer, is that the value of his name is 318, which is 3 times 106. The simplest word that equals 106 is קו, a “line.” We just said before that for Elul there is a *remez* for each of the axes, lines. The acronym of איש לרעהו ומתנות לאביונים, is the right line. The *avodah* axis is אני לדודי ודודי לי, the *avodah* of prayer, the left axis. The middle line is Torah and connects with the acronym, אנה לידו ושמתי לו. These are the three axes, lines. Especially the most important today is the *chesed*, the right line. This is the relationship between Purim and Elul. Do you feel Purimdik today? Every bar mitzvah should feel that this is the happiest day of the year. Before the BST, Elul wasn’t such a time of happiness. It was about doing *teshuvah* with tears and sorrow. And the BST came to make the whole *avodah* of *teshuvah* happy. So this is the happiest acronym for Elul.

There are two types of giving: giving to your friend, which is reciprocal—you give him and he gives back. The other is simply a pure *mashpia* relationship, like a rich and poor man. These two types of giving are enacted on Purim and for some reason are

essential to Elul. *Mischlo'ach Manot* is the first type, and giving to the poor is the second. With the rich and poor, no one knows why *Hashem* made one poor and the other rich, for the time being, but the rich man must realize that all the wealth he has does not belong to him, but is a *pikadon* [deposit] by him and he now is given the chance to give it to the poor person to whom it really belongs.

This is the *remez* of *Ish*. And the reciprocal giving is called איש לרעהו, a man to his companion. *Ish*, איש equals 311. לרעהו = 311. A beautiful phenomenon. This is exactly the connection that one should have with friends, that we are equal. So today when you become an *Ish*, you have enough *da'at* (consciousness), the power of unification, in order to understand that "I" equals "you" and "you" equal "me." I give to you and you give to me, is like exchanging elementary particles (if you learn science). Like force particles, like gravity. Each time two particles are exchanged that is like *Mishlo'ach manot*. All four forces of nature work on this principle of איש לרעהו משלוח מנות. So this power of mind is what you receive today.

We said about Eliezer that he is 3 times קו, line. He has the power to balance all 3 lines with an emphasis on the right. You have all three, איש לרעהו ומתנות לאביונים, אני לדודי ודודי לי, אני לידו ושמתי לך.

The alter Rebbe and the Rebbe said to live with the times, that every event pertains to the *parashah*. The beginning of *parashat Ki Teitzei*. When he was born was it also *Ki Teitzei*? [Not sure.] Now *behashgachah* [by Divine Providence] it is the beginning of *Ki Teitzei*. One of the mitzvot related to Bar mitzvah is returning a lost possession. If you find something that was lost by another Jew, you have to pick it up and return it. It's a little like *tzedakah*, where what I have in my hands is just temporary until I give it back to the person who owns it.

When the sages want to distinguish between a Jew and non-Jew they use the criteria of to whom we are required to return a lost item. This appears many times in the sages as a definition of who is a Jew. For a non-Jew we do not have this obligation, unless it sanctifies God, another topic in and of itself. If by returning a possession to a non-Jew he will pray and give thanks to God, then we are obligated. But simply, if we find something that another Jew lost we have to pick it up and find the owner. This is a defining principle of who is a Jew. The holy *Ohr Hachayim* on the Torah explains that this mitzvah in *pnimiyus* means helping people do *teshuvah*, because the lost item of every Jew is what we call his "Jewish identity." If someone has lost their identity, it is a mitzvah to pick up that lost Jewish identity and return it to the person who lost it. For a Chabdnik this is the number one mitzvah in the entire Torah. Unfortunately, especially in our generation, many Jews have lost their identity. As a bar mitzvah you should now learn how to pick up each person's identity, each person has a personal Jewish identity—each person has a particular touch in their identity, you have to recognize it, pick it up, and give it back. This is something important to have in mind when you think about what it means to be bar-mitzvah. As you walk down the street you should be looking for lost Jewish identities and thinking about how to give them back to their owner.

There's a verse, one of the righteous kings, Yehoshafat, and about him there's an important verse that pertains to becoming an *Ish*, versus just an Adam. One thing we didn't say before is that the Almighty is called *Ish*, He is not called an Adam. Like in the verse, *ה' איש מלחמה*. (Sometimes in the prophets, God is portrayed as an Adam sitting on a chair, but in the Torah He is not so described). The Rebbe said that all children are soldiers in the army of *Hashem*. Becoming a bar mitzvah means becoming a hero in the army of *Hashem*. About Yehoshafat it says, *ויגבה לבו בדרכי ה'*, this is a unique phrase, telling us that a person should serve God in a way that his heart should be uplifted in the ways of God. Even though a king should be lowly, when it comes to doing mitzvot, like finding lost identities, a person should have great courage and lift it up. Once you become bar mitzvah you have to perform this verse, which has many secrets: One of them is found by contemplating the initial letters, the final letters, and the letters that are exactly in the middle of a word (only words with an odd number of letters have a middle letter). *ויגבה לבו בדרכי-י-הוה*. The first 3 words have an odd number of letters. The last word, *י-הוה* does not. Their middle letters spell *גבר*. This is the second synonym for "man," *גבר*. The first time it says "hero" (*גבור*) in the Torah it is spelled the same way. This word means a strong male individual. In *Hayom Yom* of a few days ago it said that Adam is the power of mind, *Ish* is the power of heart—everything we said about *Ish* above Adam pertains to how the inner point of the heart is above the mind, just as the external aspect of the mind controls the external aspect of the heart. *Enosh* is one of the two or both are weak, and *gever* (*גבר*) is the ability to take one or both of these when they are weak and enhancing them and strengthening to even more than they were before they were weakened, turning him into a full-fledged Adam or *Ish*, and even more.

So the fact that "gever" *גבר* is alluded to here means that when a person's heart is uplifted in the ways of Hashem, he becomes a *gever*, able to uplift himself. Where do we find this in the first part of Ki Teitzei? First of all, the entire parashah is about going to war, about being a *gever*. The enemy is first and foremost the yetzer hara (the evil inclination). The fact that your bar mitzvah is in the beginning of parashat Ki Teitzei is very telling, since this parashah contains the most mitzvot (74) of all the parashot in the Torah. This is the best week to become a bar mitzvah, because you get the most mitzvot. To become a bar mitzvah you have something to do with the numbers 13 and 7. $בר מצוה = 202 \text{ plus } 141 = 343 = 7 \text{ to the third power}$, it is the factor of brilliance of the future sun compared to today's sun. But parashat Ki Teitzei is the 49th of the Torah, and 49 is 7 squared.

Again, one of the mitzvot in this week's parashah is *לא יהיה כלי גבר על אשה ולא ילבש גבר*. *שמלת אשה*. It uses the word *גבר* twice. Women should not dress like men, and men should not dress like women. It's a severe thing. A man should be a man and dress like a man, and a woman likewise. That becomes very important, conscious, once you become a man. Talking about identity, a man should identify as a *gever*. A *gever* is a *gibor* (hero), he goes to war, a woman does not. There is a big problem in Israel now, that they are trying... It doesn't say that a woman shouldn't dress like a man, but rather that she shouldn't have upon her the keilim, the vessels of a man, which actually refers to weapons, and women should not go with weapons. And men should not wear dresses.

“Dress of” שמלת equals 770, a feminine dress. Men have to go armed, with the vessel of a man.

The real meaning of *gever* is a person, whom like the righteous king Yehoshafat, his heart is uplifted in the ways of Hashem. Like the Rebbe said that we should spend all our intention and desire on bringing Mashiach, giving everybody back their identity. We have to do this like a soldier in war, with courage. For a bat mitzvah there is a different explanation. So today you are a bar mitzvah and you should be an *Ish* and a *gever*.

Levi went to war to redeem his sister. The brother who is a courageous soldier has *mesirut nefesh* to redeem his sister. Also interesting.

We said that the most important Eliezer in Chassidic tradition is the BST's father who told him before he died, “Be afraid of nothing but Hashem and love every Jew without exception from the depth of your heart.” So the whole way of Chassidut comes from Eliezer. Everything we said now about *Ish* and *gever*, *Ish* being a man of war, and *gever* as might, that is the first part of Eliezer's words. If you're afraid of nothing but Hashem then you're an *Ish* a *gever*, but the conclusion the goal is to love every Jew without exception, in the context of pure love and *chesed* towards every Jew. These are the two pillars of Chassidut.

The Komarna Rebbe has many different *kavanot* for the Shema. One of the things he writes, שמע ישראל ה' אלקינו ה' אחד equals 1118, הרב ישראל בן אליעזר. Who is the Yisrael? Just as there is a point of Moshe Rabbeinu and of Mashiach in every Jewish heart, then also as Rebbe Elimelech of Lizhensk said, there is a little BST in every Jewish heart, the Yisrael is Yisrael ben Eliezer, the BST. We see from this that the “ben Eliezer” is an essential part of the BST. Be'ezrat Hashem you will have a son called Yisrael, he will be a big Rabbi too, and then he will also be Harav Yisrael ben Eliezer.

The BST was a miracle worker. He would write קמיעות, amulets, for recovery from illness, for good health. Most Mekubalim write Names of God in their amulets. But, the BST just signed his name. His amulet was a small piece of parchment with the words, ישראל בן אליעזר, again, Eliezer being an essential part of his name. The BST said explicitly said that he came to the world to return the identify to the Jewish people. The person who gave birth to him, was Eliezer, his father. It's all coming from Eliezer, Eliezer and Sarah, the BST's parents.

The value of today's date, the 8th of Elul is 75, which is the value of בטחון, which means “trust” and “security” and taking initiative, what we said before about *gever*. You have to have *bitachon*, that a lot of people will come to your classes [in Avraham's Tent]. If you have a doubt in your mind if anyone will show up, then that is *Amalek*. You have to eradicate *Amalek* and get rid of this doubt.