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... על שם אברהם, אברהם, אברהם ...

This is the ברכה that we bless the new-born boy at the time of his Bris -

"In the same manner in which he entered into the covenant of Avraham Avinu, we pray that he will take on the yoke of Torah, the responsibilities and joys of marriage, and the pleasure and rewards of doing mitzvos and good deeds."

You may indeed wonder what a bris has to do with a Bat-Mitzvah? Well - ...

One of the connections is obvious - We have now completed the 5th parsha in Sefer Breishit and the 2nd involved with Yitzchak Avinu. And yet all that we know about him is the Akeida - during which all we hear from Yitschak: the first words he speaks in Torah: is a question "... וְיִצְחָק אָמַר ...". and in this parsha in which he gets married - and here, of course, he says nothing! To Rivka's credit, all she says is וְיִצְחָק.

The point is that we really learn nothing about Yitschak Avinu's life until after he gets married! His mitzvos and good deeds begin only after he ~~has entered~~ into the has a wife.

"... וְיִצְחָק אָמַר ..."

And what is a Bat-Mitzvah about except a very important stage in becoming an Eshes Chayil?

One of the qualities that a Jewish woman has we see in Sarah Imenu - the question is asked why she did not live as long as Avraham Avinu. Rabbi Akiva Eger says that perhaps she did. There is a Midrash that states that Avraham was 48 years old when he came to his belief in G-d. And a GER is like a newborn. Since we know that Avraham lived to the age of 175, in fact he lived for 127 years as a Jew. This is exactly Sarah's age and implies that she recognised G-d her entire life.

So one of the things we learn is that ~~women~~ the Jewish woman has an extra degree of ייחוד, perception.

Another quality we learn from the last Mishna in תבילין which Sara did such a beautiful job of explaining in her פירו:

וְלִבְלִילֵי קִיָּץ וְלִבְלִילֵי שֶׁבַע וְלִבְלִילֵי אֶשְׁרָף וְלִבְלִילֵי שֶׁבַע וְלִבְלִילֵי אֶשְׁרָף וְלִבְלִילֵי שֶׁבַע

"... לְבִילֵי אֶשְׁרָף וְלִבְלִילֵי שֶׁבַע וְלִבְלִילֵי אֶשְׁרָף וְלִבְלִילֵי שֶׁבַע וְלִבְלִילֵי אֶשְׁרָף וְלִבְלִילֵי שֶׁבַע

"For all the utensils that were in the Temple they had a 2nd and 3rd set, that if the first became k'Nig, they might bring a 2nd in their stead."

What, you may ask, has this to do with a Jewish woman? In the Siddur Nefesh written by the brother of the ~~author~~ רב, the following account is given to explain why women were given the reward

of not having to work on Rosh Hodesh. He reminds us that the various P'38'N were instituted in honour of our ancestors:

As it is stated: $\text{וַיִּזְכֹּר} \text{'} \text{עֲבֹדָה} \text{'}$ - knead it + make cakes - these cakes were פִּיזָן

$\text{פִּיזָן} \text{'}$ - וַיִּזְכֹּר

The shofar that was sounded was from the ram that was sacrificed instead of פִּיזָן

וַיִּזְכֹּר - וַיִּזְכֹּר

As it is stated; $\text{וַיִּזְכֹּר} \text{ } \text{וַיִּזְכֹּר}$ - and for his cattle he made sukkot

And the 12 Roshai Hodashim, which are also called פִּיזָן were instituted for the 12 tribes. That is until the terrible $\text{פִּיזָן} \text{ } \text{וַיִּזְכֹּר}$ - sin of the Golden Calf - at which point the Roshai Hodashim were taken away from the tribes and given over to the women since they refused to participate in that וַיִּזְכֹּר .

Perhaps then this is what the Mishna is referring to when it says that in the וַיִּזְכֹּר וַיִּזְכֹּר we had to have substitutes - in ~~the~~ case one וַיִּזְכֹּר got וַיִּזְכֹּר , another came to take its place.

Throughout Jewish history, the Jewish men have usually made the right choices - especially in matters of *Sh'ma* - otherwise, we wouldn't be here. But sometimes when they didn't - when their decisions were incorrect - the Jewish woman came in their place to make sure the right ~~de~~ choice was made.

This is your challenge, *me* - to use your Bat-Mitzvah as a jumping-off point to develop even further the qualities you have inherited and have earned as a result of the Jewish education your parents and family have provided you with, so that you become a true *Sh'ma* *me* worthy of her name.