

## Bo: Thoughts for Bar or Bat Mitzvah

- Moshe Shulman.

The dialogue between Moshe and Pharaoh, where Pharaoh mocks, and says "Who will be willing to struggle in the midbar against the elements", and Moshe answers "binurenu ubizekenenu", You will see how they will all go together courageously.

Thoughts for a Bar or Bat Mitzvah

In the dialogue between Moses and Pharaoh, Pharaoh declares: Mi vami haholchim? "Who on earth will go with you?" To which Moses replies, Binurenu ubizekenenu nelech, .. ki hag Hashem lanu.

The Midrash gives a new meaning to this dialogue: "Who will follow you into an arid wilderness", said Pharaoh; who will be willing to struggle against the elements, endure hunger and thirst, who on earth will follow such a wild scheme as you propose to receive a Torah with disciplines, restrictions, and requirements even more difficult, perhaps, than the struggle against the desert itself; Mi vami haholchim? "Who on earth is going to go?"

The Midrash emphasizes that this in fact was Pharaoh's argument. He was really saying, Who will go up to God's mountain, climb such heights, and submit to that terrible yoke of His commandments, "Who can possibly stand in His holy place?"

To which Moses answered: "You're wrong, Pharaoh. You don't know our people. Binurenu ubizekenenu nelech. We'll all go, young and old! No one will be left out! Do you know why? Because it's not a burden for us, it is a holiday! Lanu, for us, it is not a harsh cold discipline, it is a joyous holiday because we serve Hashem!

Throughout history from then till now we went in good times and bad, binurenu ubizekenenu.

Every Bar and bat Mitzvah we celebrate is the celebration of countless generations, of all who traveled the long way of Jewish history, binurenu ubizekenenu. for it is a celebration of the Brit from Avraham and Sarah till today and on into the future.

And the secret of this Brit is the Torah. Avi Mori zt"l, Harav Moshe Yitzchak Shulman, used to quote a Yerushalmi in Baba Batra, perek 8. Twice Morasha is mentioned in the Torah.

At the end of the Torah Morasha refers to the Torah, our inheritance, and in the Sidra we read this morning it refers to the land of Israel, an inheritance to all our people.

What is the difference between *éøàüä* and *îâøüä*? Yerusha comes by itself. Morasha has to be earned.

Eretz Yisrael and Torah are two of the three gifts of Hashem that come only with great striving. We have to earn them. The third great gift is our share in olam haba. So any celebration of a

young man or woman's coming of age, is really a dedication, to accept the yerusha with gladness and thanksgiving, but especially to determine to turn it all into a morasha, so that you will earn your right to the greatest gifts of Hashem through your own striving, from now and on through your life, which we pray will be happy and joyous, a life of nachas to your parents and pride to our family and people.