

## Sheva Berachot Breslau-Adani Families

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A *chatan* (the groom) is like a king and the bride like a queen, the 7<sup>th</sup> day of the *Sheva Berachot* corresponds to *malchut* (kingdom). The names of the two in this case are related to *malchut*. Rachel and David. They both constitute the 4<sup>th</sup> leg of the Divine Chariot (Rachel is replaced eventually by King David). May they both remain a king and a queen and may their kingdom spread over the entire land.

*Lecha'im, lecha'im.*

Because the *malchut* is the main thing—it is the culmination of the Sheva Berachot, and today, Sunday we are now in the weekly reading of *parashat Re'eh*, we need to live with the times, the *parashah* of the week, then the main part of the entire wedding is today, and is connected with *parashat Re'eh*. The *parashah* begins with the words, ראה אנכי נתן לפניכם היום ברכה. “See that I am giving before you today a blessing.” The initials of the bride’s name (רחל אילת השחר) is ראה. The sages learn the words, אשר יחסר לו, as referring to giving a person *tzedakah* by helping him get married and they learn by *gezeirah shavah* with the words, אעשה לו עזר כנגדו, I will make him a helpmate.

The connection between Rachel and David is that the two are the fourth leg of the chariot. Kind David is described as טוב ראי, and טוב דוד equals Rachel (רחל). If we add them together we get 18 times דוד חי, times David. David plus Rachel 252 is יברכך, which the sages explain refers to being blessed by children.

In the entire Tanach the phrase “*Havayah* shall bless you” (יברכך י-הוה) appears 13 times (there are 4 more times without *Havayah*). The first is יברכך ה' וישמרך from the Priestly Blessing. In our *parashah* this phrase appears 6 more times (from the Priestly Blessing to *parashat Re'eh* it doesn't appear even once). In the rest of *Devarim* (Deut.) it appears 2 more times, then 4 more times in the rest of the *Nach*. So it is 1-8-4, which spells אחד.

The blessing here is that they become one and from this true one, the one that is before the first contraction in Kabbalah, the one to whom plurality does not apply at all. It is the infinite one. That is why the infinite power in man is reflected in man’s ability to be fruitful and multiply, יברכך - בבנים, “He shall bless you – with children.” This is the first blessing.

Let’s say another thing from the *mesorah*. The word ראה appears 15, י-ה, times in the Pentateuch. If the bride and groom merit, then the Divine Presence dwells between them. They will surely merit this, and the Name *yud-hei* is what dwells between them. The first time the word ראה appears in the Torah (in the sense of ראה, See!, with a *sheva* and *tzeirei*) is before Yitzchak blesses Yaakov, he says, ראה ריח בני בריח שדה אשר ברכו ה', “See that the smell of my son is like the smell of the field that God has blessed.” The sages explain that this refers to his clothing, and according to the sages it means that even a Jew who is a בוגד, a traitor to God, as it were, is destined to do *teshuvah* and from love. ראה ריח, See the smell, smell is the sense of the Mashiach. Every *Re'eh* is connected with *yirah*, awe in the soul, which can be seen by adding the letter *yud* (י) to ראה, giving us

*Yirah*, יראה. The *remez* is that love also comes out of awe, יראה, the last two letters begin the word "love" אהבה. There are a few other examples in the Torah where this happens. As much as there is awe, it must lead to love. There is a verse in Ecclesiastes, ראה חיים עם, אשה אשר אהבת, this verse has the strongest connection with this week's *parashah* first verse. They go together very strongly as we will see.

In any case, in the verse, ראה חיים עם אשה אשר אהבת, we see that the goal is to get to love. The beginning of all toil is fear of God, from fear you come to love. We need both, both the love of God and the love of other Jews. Apart from fear of God, no fear is needed in the world. But, with love, there are many expressions of love, love of God, love of Israel, love of Torah. All love comes out of pure fear of God.

On the one hand ראה means to see, the sense of sight is the sense of *Tamuz*. The sense of smell is the sense of the month of *Cheshvan*. So to see smell is a connection between the letters *chet* (ח) and the letter *nun* (נ). This is the nun that enters Moshe (משה) Rabbeinu on the day of his passing and transforms him into Mishnah (משנה). When these two letters join we get the word for "grace" חן, as in ונה מצא חן בעיני ה', this is the allusion to which this verse alludes. Sight connects with all other senses. The explanation in Kabbalah is that all the senses have a single source, and this is expressed most in the sense of sight. The most famous verse with an inter-inclusion of senses is, "And all the people saw the sounds" (וכל העם רואים את הקולות). Like seeing smell. Seeing sounds. There is also טעמו וראו, "taste and see." The connection between taste and smell. In the face there are 4 main senses. All come out of the eyes. It all depends on how you look at reality. Thus the first blessing is that a newly-wed couple have a good eye, טוב עין הוא יבורך.

אילת השחר also refers to the sense of smell. Mordechai and Esther (who is called Ayelet Hashachar), merited the miracle of Purim because they rectified the sense of smell. To see is wisdom, selflessness. Another famous *remez* is that *Re'eh* is the 47<sup>th</sup> *parashah* in the Torah, and 47 is the value of בטול, selflessness, the inner quality of sight, of wisdom.

We said there are 15 ראה, the first with the blessings of Yitzchak to Yakov who even when he is taking the blessings from Esau has a good smell. *Rashi* writes that with him came the smell of Gan Eden, ריח גן עדן, whose value is equal to נשמה, the smell of every Jew is like the smell of Gan Eden (גן עדן) also alludes to the name Adani). That is why he merited the highest blessings in the Torah.

Now, we said that ראה is the initials of the bride's name. Where is the groom? Among the 15 ראה in the Torah, ours is the 14<sup>th</sup>, the David, דוד. The very last one is in *parashat Nitzavim*, in a very similar verse to the one in our *parashah*. But, the 14<sup>th</sup> is in our *parashah*. One of the secrets of the Name יה-י is that it alludes to the 15<sup>th</sup> generation from Abraham, which is the generation of King Shlomo. But, Shlomo is secondary to David, who is the essence of kingdom, the 14<sup>th</sup> generation from Abraham. There is something greater about the 14<sup>th</sup> which is more than the 15<sup>th</sup>. The continuation is ובהרת בחיים, what life? The verse we mentioned earlier, ראה חיים עם אשה אשר אהבת, See life with a woman that you love. The value of this verse is 13 times 123, love times "pleasure" (ענג). *Sefer Yetzirah* says there is nothing higher than *oneg*. It all depends on how you see this word, because if you see it the wrong way it becomes נגע, the lowest thing there is. טוב חיים is 4 times 4 times "good." Under the wedding canopy in *Yerushalayim*, the groom was asked, מצא או

מוצא, it depends on you the groom. If you are looking to find your wife, then it is מוצא אשה. מוצא טוב. But, if you are searching for your own ego, it becomes, מוצא אני מר ממות את האשה. There is another verse in the Song of Songs, מה יפית ומה נעמת אהבה בתענוגים, considered the apex of the entire Song of Songs. The scroll contains 8 chapters and this is the 7<sup>th</sup> verse of the 7<sup>th</sup> chapter. But, our verse, ראה אנכי נותן לפניכם היום ברכה וקללה, equals 12 times ענג, pleasure. Which is לוי [36] times אם [41], or 1476. The verse in Ecclesiastes, ראה חיים עם אשה אשר אהבת, is again equal to 13 times ענג, or טל times אם.

When you open your eyes, you see that behold, he has come, the Mashiach, Now.

Wisdom [חכמה] is the “power of mah” [כח מה], the power of בטול of “selflessness.” On its face, selflessness has no strength to it, but in wisdom there is this strength to reveal the nothingness in everything. It rises from sight (*chochmah*) to smell (*keter*).

*Lecha'im, lecha'im.*

Regarding the name David, who is like a groom, it says that the letters דוד, each dalet represents רלית ליה מגרמה כלום. דוד also means beloved, דודי, and alludes to the unification between the bride and groom. For the two to come together, each one has to feel that they are an empty space that can receive the other. Therefore the *mashpi'a* [the giver] has to contract himself to a state of *dalet*, where he has nothing of himself, to connect with the bride [the receiver], and the bride has to of course do the same thing, the secret of the moon. This is all from the *Magid of Mezritch*. The contraction of the one receiving is the *malchut* becoming a point under the *yesod*, foundation. Each one, when it contracts, is not just disappearing, but also becoming more focused, like “a small space that contains a great deal,” מועט המחזיק את המרובה. Like the Divine Presence that contracted, focused itself between the two beams of the Holy Ark. “Love forces the flesh into a small space.” אהבה דוחקת את הבשר. There has to be a concentration of each in order to connect. This is what the name David alludes to. The groom concentrates himself before the bride, he makes himself into nothingness, and likewise the bride makes herself into a point under the *yesod* in order to receive her groom.

Another important thing about David, דוד, is that it alludes to the words, דעת – the unification of man and woman is called *da'at*. But, there are two types of consciousness, א-ל דעות הוי ולו/א נתכנו עלילות, “God is a God of knowledge [in the plural], and He has put forth thoughts.” Every time that there is a *kri/ktiv* [how a word is written as opposed to how it is read] of לו/לא, it alludes to Elul. We are already after the *Shabbat Mevarchim* (the Shabbat on which we bless the month) of Elul. What are the two types of *da'at*, the higher consciousness, how the groom knows his bride and the lower consciousness, which is how the bride connects with her husband. So the two *dalets* refer to these two types of consciousness, the husband descending and the bride ascending.

There is another important word alluded to in the name David, דרך, path, the path of coming of the sun, the place where Mt. Grizim is located. There are two דרך, two paths. The husband has his path and the bride has hers. Path is to get from one place to another. The groom has to find the proper path to come down from above to below. The bride has to find the proper path, the ascending path, from below to above. This is also alluded to in the name David. דרך, path is very close to the word blessing, ברכה. Apart from the 6 יברכך, He shall bless you, there are 10 more blessings. Altogether 16 blessings.

More than in any other parashah in Deuteronomy. The only *parashah* that has more is *Toldot*, which has 33, גל. There is nothing similar to it in the Torah. The Torah is all a blessing, it begins with the bet of ברכה, blessing. The root of blessing is ב-ר-ך, also the root of knee. The letter *dalet* [whose value is 4] is *bet* [2] squared. In order to merit all the blessings in the Torah, one has to find the proper path to unify the bride and groom. They have to travel directly towards one another. That is the secret of the blessing. The path that comes toward the sun, the sun is *Hashem*, שמש הוי אלקים.

What ברך and דרך have in common are the letters, רך, which means soft, or malleable. The sages say that, "A person should always be soft like a קנה, and not hard like a cedar." This is the world of rectification. Only in the world of rectification can there be marriage that lasts. But, in the world of Chaos, the person is hard like a cedar, קשה בארו. So the first thing in marriage is to be soft and malleable. King David himself even though he is a king, is soft.