

# Sheva Berachot - Marantz

4 Shevat 5774 – Kfar Chabad

(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

## The unification of pleasure and will

Lechaim lechaim, to the chatan and to all the birthdays. Let's begin with a blessing regarding the chattan and kallah, the chattan is named after the Rebbe Moharash, Shmuel (and after the prophet Samuel who is considered equal to Moshe and Aharon together). The kallah's name is Channah Yehudith, the two heroines of Chanukah. The light of Chanukah continues to augment throughout the year, and these two women were women of self-sacrifice which reveals one's essential light. When we add their names together, the final letters **חנה יהודית שמואל** are **להת**, which itself equals 435, the value of Yehudith (**יהודית**). So that means that the rest of the letters must equal Shmuel and Channah (**שמואל חנה**). The names combine in two different ways, showing that they are a match made in heaven.

The value of their names are (**שמואל**) 377 and (**חנה יהודית**) 498, which equals 895, which in Chassidut is the secret of the crown (and the crown of a husband is a woman of valor, **אשת חיל עטרת בעלה**). The *keter* has two dimensions: the inner dimension is called pleasure (**תענוג**) in the language of Chassidut and Atik (**עתיק**) in Kabbalistic terminology. The second, more external dimension of the *keter*, is will (**רצון**), or in Kabbalistic terminology, Arich (**אריך**). Pleasure plus will (**תענוג רצון**) equals 895. And so our couple embodies the combination of pleasure and will, all of course in a sacred manner.

As a phrase or idiom in the Torah, 895 is the value of, "You shall be holy" (**קדשים**) (**תהיו**). The sages say that, "My holiness is higher than yours" (**קדושתי למעלה מקדושתכם**) but the way this is understood in Chassidut is that "My holiness above comes from your holiness," that as it were God's holiness above is the result of our own holiness below. By sanctifying our lives here below, sanctifying our good will and pleasure here below, we add to the revelation of God's holiness above.

Now the wedding was on Rosh Chodesh Shevat, but the Chuppah was already on the 2<sup>nd</sup> of Shevat, the *yahrzeit* of one of the greatest Chassidim, the Alter Rebbe's best friend, Rebbe Zusha of Anipoli. Right now we are sitting here during the time of the meal of King David, *melaveh malkah* and it is imperative that we tell stories of *tzadikim*, so you should know that the day on which you are born is also like the day on which you were born, and in your case, this new birthday is connected thus with Rebbe Zusha.

## Zusha receives his will from God

First of all, Rebbe Zusha and his friend Reb Leib the Cohen were the ones who used to learn with the Alter Rebbe, which is why he asked them to write the approbations for the Tanya. Rebbe Zusha signs his name Meshulam Zusya. In general, on other books that he gave approbations for he also signed Meshulam Zusya, which equals "pleasure" (**תענוג**). So Rebbe Zusha is the epitome of holy pleasure. The value of pleasure is 529, the

square of 23, a perfect number. We're going to mention a few of the stories about him and teachings that he taught. So we'll start with a vort of his on will. The vort is about the verse, "You open Your hand and satisfy all life with will" ( פותח את ירך ומשביע לכל חי ) ( רצון ), which is in the *Ashrei* (and that we say three times a day), a verse that everyone should know the *kavanot* for (as is explicit in the Alter Rebbe's siddur, *Torah Or*). Usually Rebbe Zusha talked about himself in the third person, "Zusha is so and Zusha is so." So once he was heard saying, "Zusha doesn't want to eat, but God gives everyone a will, so he also gives Zusha a will to eat." That's how he explained this verse. Why doesn't have a will to eat of his own, because he is pleasure. His name means sweet (Zusha) so he is entirely sweet, what does he need to eat for. Still God created him as a soul in a body and he has to perform loving-kindness with his poor body (like Hillel, as quoted in the Tanya). This is also connected with the fact that the Ketubah was written on the 1<sup>st</sup> of Shevat and the Chuppah itself was on the 2<sup>nd</sup>. The first day, the Rosh Chodesh is the essence of the entire month, which has the sense of eating. And the letter related to Shevat is the tzadik. For this reason Shevat is the month in which we connect with the tzadik, like the 10<sup>th</sup> of Shevat when we connect to the Rebbe. The connection is in the verse, צדיק אוכל לשובע נפשו. So if we go back to the verse, פותח את ירך ומשביע לכל חי רצון, so God gives you the will to eat. But, before that he gives you שובע, pleasure. This reminds us of the opening of the Tanya that a person is given great strength, משביעין אותו, to perform his mission on earth. So the pleasure is in the שובע, a holy pleasure. And God gives him the will to eat exactly what he needs to eat, to redeem the sparks that are his responsibility. The end of the words, פותח את ירך, is חתך, the holy Name associated with livelihood, parnassah. The word ומשביע is equal to חתך. Meaning that this same word appears twice in this allusion. The final letters spell חתך, which itself equals the next word, ומשביע. The best livelihood is when a person feels satisfied. So again, I myself don't need anything to eat—I don't need anything—but, since there are many things that we have to do in this world, God gives us the will for them. But, with the will he also gives us שובע, a sense of satisfaction. That is the unification of pleasure and will together.

### **Zusha and the 10 rubles**

Let's tell a story that every teacher can tell it to the children in cheider tomorrow. One time Rebbe Zusha received a large apparently donation, 10 rubles. He was terribly poor, so this money was very important for him. He thought where he might put this money where it wouldn't be stolen by a thief (Zusha has a special relationship with thieves...). He was in a city full of Jews, so he decided to put the money on the word, "Thou shall not steal" in his chumash. That's where he put the money. The next morning he woke up and opened the chumash and couldn't find the money where he had put it, but he continued to go through the chumash and he found 5 rubles on the words, "Love your neighbor as you love yourself."

Zusha turned to God and said, Look at what happened. I received 10 rubles and didn't want to share it with anyone, but see what this Jew did, he gave me 5 out of the 10 he had. That is how he taught something positive from this thief.

There are different opinions about where he learnt the 3 things you learn from a baby. The 7 things he learnt from a thief have also different variations. One of the things is that thieves have companionship and solidarity that is very strong. We can connect this with our story. The thief knew apparently that Zusha was in holiness one of his companions and therefore felt an affinity with him and only took 5 rubles from him. May we merit to learn all the variations of the 3 and 7 things Zusha learnt. And may we merit to feel love for all Jews.

There is a saying that one's best friend is one's wife and may this be the reality between the chattan and kallah, and in merit of all Jews being friends, may we merit the true and complete redemption.

Apparently that thief was a great talmid chacham because he also wanted to teach Rebbe Zusha the law that "Thou shalt not steal" is a prohibition against stealing a human being (and selling him into slavery). But, it is not a prohibition against stealing money. That is why there is another verse, "Thou shalt not steal" in the plural, לֹא תִגְנוּבוּ. In relation to another person, it is in the singular, but in relation to money, it is in the plural. And right next to לֹא תִגְנוּבוּ it says, Love your neighbor as you love yourself, and we as a band of thieves should split the money equally.

### **Unveiling God's great hand**

We are now in the week of Beshalach, the Shabbat of the Song of the Sea. Before the song, the verse says, וַיִּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שֵׁפֶת הַיָּם וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' . במצרים ויראו העם את ה' ויאמינו בה' ובמשה עבדו. Rebbe Zusha asks, why does it say that Israel say God's great hand only after they saw the Egyptians dead. It should be enough that they were saved to recognize God's great hand? He explains that the dead Egyptians actually alludes to the angelic minister of the Egyptian people. All of Egypt is concentrated in its minister. As long as the minister of Egypt is alive, one cannot see God's great hand. God has as it were 3 hands: his great hand corresponds to His loving-kindness. Seemingly they should have seen God's strong hand which corresponds with might. Likewise today there is some minister under whom we are in exile. Why can't we see the Mashiach, because according to the vort there is some curtain that conceals the Mashiach, and the curtain is the presence of this minister. Each of us can think of who this minister might be who places this curtain before us, not allowing us to see the great hand. Once he dies we will be able to see God's great hand.

The next verse, וַיִּירְאוּ הָעָם אֶת ה' . ויאמינו בה' ובמשה עבדו. In the 27<sup>th</sup> epistle in the Tanay, the Alter Rebbe consoles the Chassidim about the passing of Rebbe Mendel Vitebsker. He writes that there are three essential character traits that one who is connected with the tzadik can receive: love, awe, and faith. Rebbe Levik explains that these three character traits are the spirit (the chagat) of the tzadik. Love is of course loving-kindness and awe is might, but the chidush is faith, which we usually place in the keter. But, here faith is related to tiferet, beauty. Now this verse includes a clear allusion to this. Israel saw God's great hand, which corresponds to loving-kindness. It is the ability to see the loving-kindness in all that God did, in the plagues and on the Red Sea. But, if we continue reading the verses the order is the great hand, then they feared God. Before

that it mentions Israel 3 times and then once “the people” (also some form of yud-hei-vav-hei). And so finally, they believed in Hashem and in Moshe, faith corresponds to tiferet, to beauty. Tiferet is always a unification of different tones, and here too it is a balance between faith in Hashem (more from the side of chesed) and in Moshe his servant (more from the side of gevurah).

Now returning to the great hand that the people saw after the Egyptians died. There is גוף ורפוא, plague upon the Egyptians and healing for the Jewish people. But, it says the great hand that God showed in Egypt. So there must be some chesed that God did for the Egyptians after they died. And this itself healed us. The great hand that God performed with the Egyptians is the basis for healing us, by seeing how God has loving-kindness upon the enemy. This awakens great awe, which then leads to tiferet that unifies the faith in God and the faith in Moshe Rabbeinu.

Today is also the yahrzeit of the Baba Sali. May the merits of all the tzadikim protect us.

### **If you can't pray, farbreng!**

Lot said to the people of Sodom, My brothers, אל נא אחי תרעו. Rebbe Zusha says, that נא is a prayer, which means that if you can't pray, then be brotherly, sit together and farbreng like Chassidim.

Returning to the thief. Thieves daven very strongly, because even when going to steal they pray to God to be successful. So if they can't pray, instead of going to steal, they should go make a farbrengen. This is a segulah for all of his work.

### **Rebbe Zusha's blessing: Be healthy like a goy!**

Whatever a thief makes during the night, he sells for cheap the next morning. Every person has a blessing that he uses: Rebbe Zusha's blessing was: You should be strong and healthy like a goy. Once he was asked what he means. He said that a non-Jew doesn't need any merits in order to be healthy, God makes him naturally healthy, and I want Jews to be the same. By doing so he annulled the chamber of merits in the heavens, which corresponds to might—this is because he himself was all loving-kindness.

To be strong and healthy like a goy is to receive all the power and light from the world of Chaos. When a Jew receives these lights, he draws these great lights into rectification, rectified vessels, because a Jew himself is rectified. On Chanukah we said, מסרת גבורים ביד חלשים. As much as we might be strong in practice, in the end they are the ones who are strong. But, the Rebbe says that to bring the Mashiach we have to tap into the lights of Chaos, the light of the name sag, natural strength and bring them down into rectified vessels. This is exactly Rebbe Zusha's blessing.

It says that we should be one goy in the land. Why are their currently other non-Jews occupying the land of Israel? Because we are not yet a goy ourselves. This is the true Jewish nature which precedes even the giving of the Torah. It comes from the patriarchs, who were bold. With the giving of the Torah we became ביישנים, the opposite of boldness. May everyone be strong and healthy like a goy. This deserves a nigun in and of itself, Hop Kosack.

## Rebbe Zusha's mischievous teshuvah - doing teshuvah over and over

We are in the time period of the Shovavim. The verse reads, **שובו בנים שובבים**. Says Rebbe Zusha, that this means doing teshuvah on the initial teshuvah. The shovavim therefore alludes according to him to someone who has already done teshuvah, and this person should also do teshuvah. This is the main aspect of the service of Chassidut, like what the BST learnt from Rav Saadyah Gaon, that every day I have to serve God in a new way, and do teshuvah for the way I served Him yesterday, which did not yet include my awareness of Him today.

What can we learn from this vort? That the first teshuvah was mischievous in itself. We originally thought that whoever is mischievous should do teshuvah. But, now Rebbe Zusha tells us that our original teshuvah was mischievous and therefore we need new teshuvah. Someone who is really mischievous never tires of more mischief. That's why we, a generation of ba'alei teshuvah, an generation of teshuvah should continually do teshuvah. May the Almighty merit us to such mischievous children who are constantly doing new teshuvah.

One more nigun and then one last point.

The final and most endeared point from Rebbe Zusha: Abraham when he argued with God about the people of Sodom, when he said, **השופט כל הארץ לא יעשה משפט**, he begins with the possibility of there being 50 tzadikim. God answers that if there are indeed 50 he will forgive all of Sodom. Rebbe Zusha says, it's not a kuntz to be a tzadik in your home. It is a kuntz to be a tzadik "in the city." When one goes out to mivtzo'im, when one has to leave one's home—where it's not difficult to be a tzadik—in this case one needs there to be 50 tzadikim in the city. When Rebbe Zusha said this vort it was in relation to guarding one's tongue. When one is alone in one's home, there is no great difficulty in this, but when one leaves and goes out, it is very difficult.

The real test of a tzadik (especially when one gets married and there are two tzadikim, the chattan and kallah) is when he has to leave the home.

Taking this vort and expanding it, we can say that the tzadik leaves his home in order to influence others, to make a community around him. Someone who doesn't do this cannot be considered a chassid. Why did Abraham start from 50 tzadikim in the city. Perhaps (אולי), whenever this word is spoken it draws down mercy and compassion from above. God indeed says, if I find 50 tzadikim in the city, etc. Now "city" (עיר) also means an angel (עיר וקדיש משמיא נחית) and it also means to awaken—I am asleep in the exile, but my heart is awake. We can say that whenever you talk to a friend these must be words that come from the heart and awaken the inner point of your friend's heart. It says, **רש ואיש תככים נפגשו מאיר עיני שניהם ה'**. From time to time it might be necessary for there to be some friction, **חיכוך, תככים**. But, these should all be **בדרכי נעם**. When the Alter Rebbe brings this verse in the introduction to the Tanya, he is saying that a mashpia cannot allow himself to remain in his home. He must go out and teach Chassidut.

But, again, why does he need 50 tzadikim? We can connect it with our parashah, **וחמשים עלו בני ישראל מארץ מצרים** can also be read as 50. If it means weapons and armament it is connected to the explanation that **רש ואיש תככים נפגשו**, meaning that when

one goes out to influence others, one must be ready for friction. To leave Egypt one must have weapons. But, even more than that, the Targum translates this word, וחמשים as “quickly” (מזורזין). Like in the verse וירק את תניכיו חייש, 318 (חייש is the initials of our chattan and kallah). Rashi explains that the main thing to educate is to educate for quickness. The tzadikim have to be such that they are quick to their task, be it whether it is to fight or to connect with others.

Another explanation of וחמשים is that one-fifth. Only one-fifth of Jews left Egypt. The inner meaning is that each of us has 5 parts, the five levels of the soul. And the one-fifth that came out was our yechidah. Were it not for the yechidah, we would have stayed in Egypt. So וחמשים is the revelation of the soul’s essence, which is considered by the students of the BST to be greater than the revelation of Elijah the prophet (because the latter is only the herald of the redemption but a revelation of the yechidah is the redemption itself).

Now the initials of חמשים צדיקים בתוך העיר are חצבה. In the entire Tanach this is the only place this word appears in initials of words. The word appears in the 9<sup>th</sup> chapter of Proverbs, חכמות בנתה ביתה חצבה עמודיה שבעה. Every woman is wise. Every woman should make a group of wise women, and each of them in merit of the group will have more and more offspring and each will build her home, 50 tzadikim in the city, which before long means having 50 offspring (children, grandchildren, etc.). That is how one changes a city—even Kfar Chabad.

This verse alludes to the chattan because שבעה equals Shmuel. There is one explanation that the seven refers to the seven wisdoms. When all the wisdom of the world is brought together to assist in bringing the city closer to God. There is another explanation that וחמשים means the five books of the Torah. But, since Numbers, Bamidbar is divided into 3, there are like 7 books of the Torah. The split in Bamidbar is because of the verses, ויהי בנסע הארץ. As long as the Ark is traveling, and the Ark represents the Torah’s inner essence, there is constant renewal and there is a “new face” (פנים חדשות) that always appear.

Whenever the Rebbe would bless a couple under the chuppah, he would begin with blessing them with the 3 pillars, Torah, prayer, and charity. These 3 become the 5 and then the 7, all like the Priestly Blessing.