

The Mysticism of Torah Study (continued)

1. Zohar, Parshat Mishpatim 100a

Even the breath of the mouth has a place and position, and Gd does with it what He does. Even a person's word, even a person's voice is not for nothing; all have a place and position.

2. Zohar, Parshat Metzora 55a

Every word that a person produces from his mouth ascends upward and pierces heavens and enters the place above.

The Role of Speech

3. Rabbi Chaim of Volozhin (18th century Lithuania/Russia), Nefesh haChaim 2:16

Each word has three aspects: Speech, Thought and Deed, *nefesh*, *ruach* and *neshamah*, which are the letters, vowels and *t'amim* of the word. As the introduction to the Tikkunei Zohar (pg. 7b) states, 'The *t'amim* are the *neshamah*, the vowels are the *ruach*, and the letters are the *nefesh*.'

4. Midrash HaGadol

To what was Amos referring, when he said, 'The Former of mountains and Creator of the wind, who tells a person his speech?' This was, specifically, a reference to Gd's praise and might. When Gd decides to create a person, He decrees how many conversations that person will have, and how many things he will say, as David said, 'For there is no word on my tongue; Gd, You know all of it.'

5. Zohar, Pekudei 264b

There is a spirit that stands over the speakers of Lashon HaRa. When people catalyze Lashon HaRa, then that evil, impure spirit above is awakened, and it rests on that activity of Lashon HaRa in which people are involved, and it rises and causes death and murder in the world through the energy of that Lashon HaRa. Woe to those who arouse that evil spirit and don't guide their mouths and tongues and are not worried about this, and don't know that the arousal above is dependent upon a catalyst below, whether for good or bad.

The Speech of Torah Study

6. Zohar, Emor 105a

When a person produces a holy declaration from his mouth, a declaration of Torah, a voice is produced from it, and it ascends above and arouses the holy ones of the Highest King, and it is crowned, and it causes great joy in realms above and below.

7. Rabbi Chaim of Volozhin (18th century Lithuania/Russia), Nefesh haChaim 4:34

Since the time of the destruction of the Temple and the exile of the children from their Father's table, the Shechinah wanders, as it were, and cannot find rest, and the only thing that remains is the Torah. When the Jews, holy nation, speak appropriate words of Torah, then they become a mini-Temple for the Shechinah...as it is written, 'From the day when the Temple was destroyed, Gd has nothing in His world other than the four cubits of Jewish law.'

8. Rabbi Chaim of Volozhin (18th century Lithuania/Russia), Nefesh haChaim 1:13

From every speech and voice and breath of Torah or prayer, holy angels are created.

The Mysticism of Mezuzah

9. Zohar, Parshat Vaetchanan pg. 266a

[Rabbi Abba said:] Gd told Israel: Many attackers are arrayed before you; engage in My service and I will protect you externally, while you will be arrayed in your homes inside, sleeping in your beds. I will guard you outside, and around your beds. And come and see: When those harmful types [of creatures] draw near a person's door, they raise their

heads and look at the Holy Name which is visible outside, the Name of Shakkai which is crowned in its crown, this Name which rules over all of them, they are frightened and they flee, and they do not draw near to the person's door. Rabbi Yitzchak replied: Then one should write this Name, and no more, on the entrance to his home; why write the entire portion?

[Rabbi Abba] replied... This Name is not crowned other than by these letters, which are all inscribed in the King's roster, and when this entire portion is recorded, then [this Name] is crowned in its crown, and the King emerges with all of His forces, which are recorded in the King's roster, and [the harmful creatures] are frightened and they flee from before Him...

Rabbi Abba said: How many holy forces are arrayed when a person places a mezuzah on his gate! They all announce, "This is the gate of Gd, etc." The share of Israel is meritorious, and thus the Jews are known as the children of the Holy King, for all of them bear His sign...they are marked in their homes with the mezuzah at the entrance.

Controversy

10. Talmud, Menachot 32b, with Rashi

If one suspends a mezuzah from a pole, or places it behind the door, there is danger and one has not fulfilled the mitzvah. The servants of King Munbaz did this when they stayed in an inn, as a memorial for the mezuzah.

Rashi: Since you practice mezuzah improperly, the house is not protected from *mazikin*...

11. Tosafot (Western Europe, 12th-14th centuries) to Bava Metzia 101b נב

[*Tosafot comments on a talmudic statement that one should not remove the mezuzah when moving out of a home.*]

Although Shemuel ruled that one may transfer tzitzit-fringes from one garment to another, this is prohibited regarding mezuzah because damaging forces come into a house which has no mezuzah. Thus one who removes the mezuzah damages those who will dwell in the house.

12. Rabbi Moses Maimonides (12th century Egypt), Mishneh Torah, Hilchot Mezuzah 5:4

The practice has spread, to write on the external surface of the mezuzah, opposite the blank space between paragraphs, "Shakkai." There is no loss in this, for it is on the outside. Those who write the names of angels inside, though, or the Holy Names, or a verse or a seal, are in the category of those who have no share in the next world. It is not enough for these fools that they annul the mitzvah! They also take a great mitzvah, the declaration of the unified Name of Gd, love of Gd and service of Gd, and treat it as an amulet for their personal benefit, as it has entered their foolish hearts that this is something meant to provide them with pleasure in this vain world!

13. Rabbi Yaakov ben Asher (13th-14th century Germany/Spain), Tur, Yoreh Deah 288

My father, my master, wrote: "Customarily, people write 'Shakkai' on the outside, on the space between the paragraphs, and so is the custom in Germany and France, to write on the outside letters which are opposite the 14-letter Name, HaShem Elokeinu HaShem, letters which are adjacent in the alphabet, and these are 'Ku-zu bi-Muchsaz Ku-zu.' Inside, though, one should not add anything at all. One should also not make seals, which appear as though he were making a protective amulet. Rather, he should perform the mitzvah appropriately, to fulfill the statement of the blessed Creator, and He will protect us and save us on our right hand."

14. Rabbi Yosef Karo (16th century Israel), Kesef Mishneh to Hilchot Mezuzah 5:4

[*First cites clear-cut talmudic sources that the mezuzah provides protection. Then.*] Therefore, one must say it is true that the mezuzah protects the house when the mezuzah is written properly, without names of angels written in it. Further, when one makes a mezuzah one does not intend to guard the house, but rather to fulfill the mitzvah of Gd. The automatic result is protection of the home.

Creation of Divine space

15. Zohar, Parshat Naso pg. 126a

Rabbi Elazar began: "Why have I come, and no one is there? (Isaiah 50)" "Why have I come" – Israel is beloved before Gd, for wherever they live, Gd is found among them, so that His love will never leave them.

16. Exodus 25:8

And they shall make a sanctuary for Me, and I will live among them.

17. Leviticus 22:31-32

And guard My mitzvot and fulfill them; I am Gd. And do not desecrate My Holy Name, and I will be sanctified among the Jewish people; I am Gd, who sanctifies you.

18. Psalms 82:1

A song of Asaph. Gd stands in the community of Gd; He judges among the judges.

19. Zohar, Parshat Bo pg. 35b

"And Gd will pass, to strike Egypt [and he will see the blood on the lintel, etc.]" Rabbi Yosi said: This text is difficult; because "He will see the blood" therefore "He will pass over", as though this was a [necessary] sign? And if you will say [that Gd will spare them] because [they perform] a mitzvah, why need it be outside, and why on three places on the entrance?... Rather... Heavenly supervision is only displayed when His service in the lower world is displayed...

How?

20. Exodus 12:13

And the blood will be a sign for you upon the houses where you are, and I will see the blood and I will pass over you, and the plague will not be among you as a destroyer when I strike Egypt.

21. Making the home an altar <https://www.yutorah.org/lectures/lecture.cfm/915221>

22. Deuteronomy 6:4-9

⁽⁴⁾Listen, Israel!

HaShem is our Lord, HaShem is One.

⁽⁵⁾And you shall love HaShem, your Lord,
with all of your heart,
with all of your soul, and
with all of your lot.

⁽⁶⁾And these words, which I instruct you today, shall be on your heart. ⁽⁷⁾And

You shall repeat/sharpen them to your children,

You shall speak regarding them,

when dwelling in your house and

when travelling on the road, and

when you lie down and

when you rise. ⁽⁸⁾And

You shall bind them

for a sign on your arm and

for phylacteries between your eyes. ⁽⁹⁾ And

You shall inscribe them

on the doorposts of your house, and

in your gates.

23. Deuteronomy 11:13-21

(13) And it will be, if you will listen to My commandments which I command you today,
to love HaShem your Lord
and to serve Him
with all of your hearts and
with all of your souls.

(14) And I will give the rain of your lands at its proper time, the autumn rain and the spring rain,
And you will gather in
your grain,
your grapes and
your olives.

(15) And I will give grass in your field for your animals
And you will eat
and you will be full.

(16) Guard yourselves lest
your hearts be seduced, and
you stray and
you serve the gods of others, and
you bow to them. (17) And

The rage of HaShem will be aroused against you, and
He will constrict the heavens and
There will be no rain, and
The earth will not give its produce, and
You will speedily be lost from the good land which HaShem gave you.

(18) And you shall place these words
on your hearts and
on your souls, and
You shall bind them
for a sign on your arm and
for phylacteries between your eyes. (19) And
you shall repeat/sharpen them to your children, to speak regarding them,
when dwelling in your house and
when travelling on the road, and
when you lie down and
when you rise.

(20) And you shall inscribe them
on the doorposts of your house, and
in your gates,

(21) So that your days and the days of your children should become many, in the land which Gd swore to your
ancestors He would give to you, like the days of the heavens upon the earth.