

Discourse 40

“B’Chochmah Yibaneh Bayit – Through wisdom a house is built”

2nd day of the week of Parshat Netzavim-Vayeilech,

18th of Elul, 5722

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁴⁹ “Through wisdom a house is built.” In his discourse by this title,¹³⁵⁰ the Alter Rebbe prefaces with an explanation to understand the matter of the verses of Kingship (*Malchuyot*), Remembrances (*Zichronot*), and Shofarot, that we recite on Rosh HaShanah. That is, we orally mention verses from Torah, Prophets (*Nevi'im*) and Scriptures (*Ketuvim*) as proof of the matters of Kingship (*Malchuyot*), Remembrances (*Zichronot*), and Shofarot, for at first glance, is it not obviously so that “this day is the beginning of Your works, a remembrance of the first day?”¹³⁵¹ For as explained in the teachings of Chassidus about Rosh HaShanah, even though the 25th of Elul is the day on which the world was created,¹³⁵² and Rosh HaShanah, which takes place in the month of

¹³⁴⁹ Proverbs 24:3

¹³⁵⁰ Printed as an independent pamphlet on the 20th of Elul of this year (5722), and subsequently printed in Maamarei Admor HaZaken 5564 p. 217 and on, with additional notes and glosses from the Rebbe.

¹³⁵¹ See the liturgy of the Musaf prayer of Rosh HaShanah; Talmud Bavli, Rosh HaShanah 27a

¹³⁵² Midrash Vayikra Rabba 29:1

Tishrei,¹³⁵³ is the day that Adam, the first man, was created,¹³⁵⁴ which as on the sixth day of the act of creation, nonetheless, Rosh HaShanah is also a remembrance for the first day of the act of creation as a whole]. This being so, why must these verses be said?¹³⁵⁵

2.

The explanation is that the verses we recite are like the signet (*Chotem*-חותם)¹³⁵⁶ that sustains the matter. By way of analogy, this is like the written document of a king of flesh and blood before being stamped with the king's signet, in which case, it still is subject to change and cannot be considered as being significant. However, once the document has been stamped with the signet of the king, its contents are [established and] sustained, in that the recipient cannot deviate from it even to a hairs breadth etc.

The same is so Above in *HaShem*'s יהו"ה Godliness, that the signet of the Holy One, blessed is He, is "Truth-*Emet*-

¹³⁵³ Which relates to the 18th day of Elul (*Chai Elul*). For, as the Rebbe Rayatz explains (Sefer HaSichot 5703, p. 177), on the 18th of Elul one begins the accounting of days corresponding to the months of the preceding year, one day corresponding to one month, and thus, the 18th of Elul is the day upon which one makes an accounting for the [preceding] month of Tishrei. (From the note of the Rebbe in the aforementioned pamphlet).

¹³⁵⁴ Midrash Vayikra Rabba 29:1 *ibid*.

¹³⁵⁵ Also see Likkutei Torah, Drushim L'Rosh HaShanah 56c; Discourse entitled "*Adona'y Sefatai Tiftach*" in Siddur Im Da"Ch; Also see the end of the continuum of discourses (*Hemshech*) of Yom Tov shel Rosh HaShanah 5666 (From the note of the Rebbe in the aforementioned pamphlet).

¹³⁵⁶ Also see Torah Ohr, Hosafot 120c; Likkutei Torah, Masei 91d (from the note of the Rebbe in the aforementioned pamphlet).

אמת.”¹³⁵⁷ This is the matter of Torah, which is the seal and signet (*Chotem*-חותם). This is because, “Torah came out of Wisdom-*Chochmah*,”¹³⁵⁸ and Wisdom-*Chochmah* is called the signet and seal (*Chotem*-חותם) which gives sustainment to all influence bestowed from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). For, as known, the worlds are primarily conducted through Wisdom-*Chochmah*, being that,¹³⁵⁹ “Wisdom-*Chochmah* enlivens,” and,¹³⁶⁰ “You made them all with wisdom-*Chochmah*.”

Now, just as the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is the matter of the signet (*Chotem*-חותם) which sustains the influence bestowed from the world of Emanation (*Atzilut*) to the creations, so likewise, the aspect of Wisdom-*Chochmah* of the Emanator (*Ma’atzil*)¹³⁶¹ is the signet (*Chotem*-חותם) which sustains all bestowals of influence from the Emanator to the Emanated, and the same applies all the way to the highest of all levels. The reason is as explained elsewhere.

This then, is why we recite verses from the Torah about the matters of Kingship (*Malchuyot*), Remembrances (*Zichronot*), and Shofarot, even though “this day” automatically is “the beginning of Your works.” For, even though it arose in

¹³⁵⁷ Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10

¹³⁵⁸ Zohar II 62a; 85a; 121a, and elsewhere.

¹³⁵⁹ Ecclesiastes 7:12

¹³⁶⁰ Psalms 104:24

¹³⁶¹ That is, Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) – See Likkutei Torah, Teitzei 39c. Based on this we may also understand what is stated subsequently, “the same applies all the way to the highest of all levels.” Also see Likkutei Torah, Behar 43d (from the note of the Rebbe in the aforementioned pamphlet).

HaShem יהו"ה's supernal will to have pleasure and desire in the quality of Kingship-*Malchut*, nonetheless, this can still be changed in various ways. However, our reciting of these verses of Torah about the matter of Kingship (*Malchuyot*) etc., is the signet of the Holy One, blessed is He, which sustains the matter, so that it does not undergo any change at all. For, the sustainment of anything with the signet (*Chotem*-חותם) is specifically by way of and according to the Torah alone, in that Torah is what brings clear proof to sustain and uphold the matter.

This is similar to what we find in the mysteries and secrets of the Torah, that in the holy Zohar we find that we do not rely on one who says a teaching, unless he brings clear proof for his words from a verse in Torah or the Prophets (*Nevi'im*) etc. For, without this, his teaching and secret has no foundation at all to sustain and uphold it.

He adds in the discourse¹³⁶² that it is for this reason that we also recite verses in which the matter of Shofar is mentioned etc. We should explain why he adds explanation of this matter, specifically in regard to the verses of Shofarot,¹³⁶³ beyond [what was explained about] the verses of Kingship (*Malchuyot*) and Remembrances (*Zichronot*).

For, the matters of Kingship (*Malchuyot*) and Remembrances (*Zichronot*) are only brought about through our recitation [of the verses]. This is as our sages, of blessed

¹³⁶² See there, p. 218.

¹³⁶³ See the note of the Rebbe there: "Even though we sound the Shofar and there is an arousal from below in the world of Action (*Asiyah*). See *Hemshech* "v'*Kachah*" 5637, Ch. 83" (Sefer HaMaamarim 5637 Vol. 2, p. 601 and on).

memory, taught,¹³⁶⁴ “The Holy One, blessed is He, said, ‘Say before Me **verses** of Kingship (*Malchuyot*) on Rosh HaShanah... so that you will crown Me as King over you, [and] **verses** of Remembrance (*Zichronot*) so that your remembrance will arise before Me for the good.’”

However, this is not so of the matter of Shofarot, about which it [simply] states, “With what? With the Shofar,” referring to the [physical] sounding of the Shofar in actuality. Thus, the question is further strengthened as to why it is necessary to mention verses about the Shofar, since there already is the matter of actually sounding the Shofar in deed.

That is, the recitation of the verses of Shofarot does not only take place on a Rosh HaShanah which falls out on Shabbat, at which time we do not sound the Shofar.¹³⁶⁵ Rather, even when the matter of sounding the Shofar is present in actual deed, we also recite the verses of Shofar (*Shofarot*).

This then, is why he gives special emphasis to explaining the matter of the verses of Shofar (*Shofarot*), and that reciting the verses of Torah is the matter of the signet (*Chotem*-חותם) of the Holy One, blessed is He, through which the matter is sustained, so that it undergoes no change whatsoever.¹³⁶⁶

This then, is the meaning of the verse, “Through wisdom a house is built.” That is, the construction of the worlds

¹³⁶⁴ Talmud Bavli, Rosh HaShanah 16a; 34b

¹³⁶⁵ Talmud Bavli, Rosh HaShanah 29b (in the Mishnah); Also see *Hemshech* 5666 p. 546.

¹³⁶⁶ Also see Likkutei Sichot Vol. 4, p. 1,146, note 14 (from the Sichah talk of Simchat Beit HaSho’evah 5723).

is through Wisdom-*Chochmah*, as it states,¹³⁶⁷ “In the beginning-*Beireishit*-בראשית God created,” which is translated by Targum as, “with Wisdom-*b’Chochmeta*-בְּחֹכְמָתָא.”¹³⁶⁸ In other words, with the Wisdom-*Chochmah* of the Torah the “House (*Bayit*-בֵּית)” of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is constructed from the world of Emanation (*Atzilut*). The same is so of the construct of the world of Emanation (*Atzilut*) from the Emanator (*Ma’atzil*), and the same applies all the way to the highest of all levels, as mentioned before. This will suffice for the understanding. (This concludes the recap of the discourse.)

3.

We should add by explaining this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, based on what is explained in Likkutei Torah,¹³⁶⁹ in the discourse entitled “*v’Hadarta Pnei Zaken* – You shall honor the presence of an elder,”¹³⁷⁰ in which “[elder-*Zaken*-זָקֵן refers to] one who has acquired Wisdom-*Chochmah*.”¹³⁷¹ The word “acquired-*Kanah*-קָנָה, means, “those who have grasped the Torah,”¹³⁷² meaning, they have grasped it in their brain of memory (*Mo’ach HaZikaron*), which is the brain of Wisdom-*Chochmah*. It is for this reason that it is in the Torah portion of “*Kadesh*-קֹדֶשׁ,”

¹³⁶⁷ Genesis 1:1

¹³⁶⁸ Targum Yerushalmi to Genesis 1:1 (in our version “*b’Chochmah*-בְּחֹכְמָא”)

¹³⁶⁹ Likkutei Torah, Kedoshim 30d

¹³⁷⁰ Leviticus 19:32

¹³⁷¹ See Talmud Bavli, Kiddushin 32b

¹³⁷² Jeremiah 2:8

which corresponds to the brain of Wisdom-*Chochmah*,¹³⁷³ that it states,¹³⁷⁴ “A remembrance (*Zikaron*-זכרון) between your eyes.”

He thus explains that because of the constraints of the times, a person should, at the very least, toil to acquire the Written Torah and engrave it into his brain of memory (*Mo'ach HaZikaron*), and in the Oral Torah he should endeavor to acquire the Mishnaic Order of Kodshim, which is called Wisdom-*Chochmah*, and engrave it in his mind.

From this it is understood that this Wisdom-*Chochmah*, (“acquire Wisdom-*Chochmah*”) is the matter of the signet (*Chotem*-חותם) through which “the House is built,” – which [also] refers to the home of each and every Jew in his service of *HaShem*-יהו"ה, blessed is He, in all three modes¹³⁷⁵ of service, these being Torah, Sacrificial offerings-*Avodah* (that is, serving Him in prayer), and acts of lovingkindness (*Gemilut Chassadim*), (which is inclusive of all of the *mitzvot*),¹³⁷⁶ and are called a “House-*Bayit*-בית.”

For, about Torah, our sages, of blessed memory, stated,¹³⁷⁷ “Since the Holy Temple was destroyed, the Holy One, blessed is He, has only one place in His world; the four cubits of Torah law (*Halachah*).” It thus is in this regard that the Torah is called a “House-*Bayit*-בית.”¹³⁷⁸ The same is so of

¹³⁷³ Zohar III 262a; Siddur Im Da"Ch, Shaar HaTefillin 8b and on, and elsewhere.

¹³⁷⁴ Exodus 13:9

¹³⁷⁵ Mishnah Avot 1:2

¹³⁷⁶ See Likkutei Torah, Re'eh 23c

¹³⁷⁷ Talmud Bavli, Brachot 8a

¹³⁷⁸ See Likkutei Torah, Va'etchanan 10a; *Hemshech* “*Mayim Rabim*” 5636 Ch. 200 and on.

the four cubits of prayer. For, about prayer it also is written,¹³⁷⁹ “For My house will be called a house of prayer (*Beit Tefillah*-בית תפילה) for all the peoples.”

[Similarly], the *mitzvot* are the matter of the encompassing lights (*Makifim*),¹³⁸⁰ the most primary aspect of which is the “house-*Bayit*-בית,” up to and including “the Great House-*HaBayit HaGadol*-הבית הגדול.” This is as stated in Talmud¹³⁸¹ in explanation of the verse,¹³⁸² “[The house of the King (*Beit HaMelech*-בית המלך)... and every] great house-*Bayit Gadol*-בית גדול.” They stated, “One said: [“and every great house] refers to a place where Torah is made great, and one said: It refers to a place where prayer is made great.”

Through this we merit the construction of the Holy Temple (*Beit HaMikdash*-בית המקדש) about which the verse states,¹³⁸³ “The glory of this latter Temple (*Bayit*-בית) will be greater than [that of] the first.” This refers not only to the second Holy Temple, which was greater than the first Temple in both size and longevity, (as in the simple explanation),¹³⁸⁴ but also to the third Holy Temple, which will be greater than both the first and second Temples (as in the explanation of the Zohar),¹³⁸⁵ as discussed in the preceding discourses,¹³⁸⁶ (according to the explanations in the Chassidic discourses

¹³⁷⁹ Isaiah 56:7

¹³⁸⁰ See Torah Ohr, Mikeitz 38c; 42c

¹³⁸¹ Talmud Bavli, Megillah 27a

¹³⁸² Kings II 25:9

¹³⁸³ Haggai 2:9

¹³⁸⁴ See the commentators to Haggai 2:9 and Talmud Bavli, Bava Batra 3a

¹³⁸⁵ Zohar I 28a; Tikkunei Zohar, Tikkun 8

¹³⁸⁶ In the preceding discourse of this year 5722, entitled “*Gadol Yihiyeh* – The glory of this latter Temple will be greater,” Discourse 38, Ch. 9 (Sefer HaMaamarim 5722, p. 326 and on).

(*Maamarim*) of the Tzemach Tzedek¹³⁸⁷ and the Rebbe Maharash).¹³⁸⁸

That is, the first Holy Temple is the aspect of the upper *Hey-ה* of the Name *HaShem-יהו"ה*, through which there is a revelation of the *Yod-י* (י"ה). The second Holy Temple is the aspect of the lower *Hey-ה*, through which there is the revelation of the *Vav-ו* (ו"ה). However, the third Holy Temple will be greater than both, since it will include both. (This is the meaning of the verse, "The glory of this latter Temple (*Bayit-בית*) will be greater than [that of] the first," which is similar to the verse,¹³⁸⁹ "On that day it will be-*Yihiyeh-יהיה*," which is two times *Yod-Hey-ה"י*, in that even the *Vav-Hey-ה"ו* will be like the *Yod-Hey-ה"י*.¹³⁹⁰ In other words, even the lower *Hey-ה* will receive from the *Yod-י*.)

Now, based on the well-known matter that all the revelations of the coming future depend on our deeds and service of *HaShem-יהו"ה*, blessed is He, throughout the "six thousand years of the world,"¹³⁹¹ especially our deeds and service of Him throughout the time of the exile,¹³⁹² it is understood that the general matter of the third Holy Temple, which is inclusive of the first Holy Temple, which is the aspect of *Yod-Hey-ה"י*, and the second Holy Temple, which is the aspect of *Vav-Hey-ה"ו*, is brought about through our toil in serving *HaShem-יהו"ה*, blessed is He, with the aspect of *Yod-*

¹³⁸⁷ Ohr HaTorah, Na"Ch Vol. 2, p. 1,055 and on.

¹³⁸⁸ Sefer HaMaamarim 5629 (Kehot 5752) p. 294 and on.

¹³⁸⁹ Zachariah 14:9

¹³⁹⁰ Likkutei Torah of the Arizal to Zachariah 14:9, cited in Likkutei Torah (of the Alter Rebbe), Bamidbar 7d

¹³⁹¹ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

¹³⁹² See Tanya, Likkutei Amarim, Ch. 37

Hey-ה"י, this being the matter of Torah study, as well as serving Him with the aspect of Vav-Hey-ה"ו, this being the fulfillment of the *mitzvot*.¹³⁹³ Moreover, this should be in a way of expansiveness and greatness (*Gadlut*-גדלות), [as it states], "Great is study (*Gadol Talmud*),"¹³⁹⁴ and, "Great is charity,"¹³⁹⁵ (which is inclusive of all the *mitzvot*),¹³⁹⁶ through which "this latter Temple will be greater (*Gadol*-גדול etc.)"

This thereby causes the drawing down and revelation of the matter [indicated by the verse],¹³⁹⁷ "Great is *HaShem*-ה' יהו" and much praised in the city of our God," meaning, in the whole world, below ten handbreadths. This is as stated,¹³⁹⁸ "On that day *HaShem*-ה' יהו" will be one and His Name one," meaning,¹³⁹⁹ "As I am written, so will I be read," in the mouth of each and everyone. There then will be the fulfillment of the prophecy,¹⁴⁰⁰ "Then all the peoples of the earth will see that the Name *HaShem*-ה' יהו" is proclaimed upon you, and they will fear you," and,¹⁴⁰¹ "Foreigners will stand and tend your flocks," with the coming of our righteous Moshiach in the near future, in the most literal sense!

¹³⁹³ See Zohar I 24a and elsewhere.

¹³⁹⁴ Talmud Bavli, Kiddushin 40b

¹³⁹⁵ Talmud Bavli, Bava Batra 10a

¹³⁹⁶ See Torah Ohr, Mikeitz 38c; 42c

¹³⁹⁷ Psalms 48:2

¹³⁹⁸ Zachariah 14:9

¹³⁹⁹ Talmud Bavli, Pesachim 50a; Kiddushin 71a

¹⁴⁰⁰ Deuteronomy 28:10

¹⁴⁰¹ Isaiah 61:5