

BS`D
**THE STUDY OF THE ZOHAR
HA KADDOSH
BULLETIN 25**

"Because of this work, the Book of the Zohar, [the Jews]
will be redeemed from exile" Zohar ha Kaddosh (3, 124b)

**WITHOUT THE STUDY OF THE ZOHAR, THE PNIMIUT
HA TORAH, THE REST OF OUR STUDY WILL BECOME
A POTION OF DEATH, G-D FORBID**

Behold [the expression] 'the Tree of Life' refers to Pnimit HaTorah, the inner dimension of the Torah, as stated in [the passage from] the Raya Mehemna, Parshas Naso, [cited above]: 'Since in the future, the Jews will taste the Tree of Life which is the Sefer Ha Zohar.' Tanya, Iggeres HaKodesh," explains that the term 'the Tree of Life' refers to 'the inner dimensions of the Torah and its mitzvos.' To explain: The Written Law is referred to as 'the Tree of Life' because it does not enclothe itself in material garments to the same degree [as does the Oral Law]. (For [the Written Law emanates] from Zaer Anpin.) And in [the Written Law], G-dly light can be sensed. Similarly, Pnimit HaTorah has not enclothed itself in material garments, for instead, it speaks of spiritual matters including the chainlike progression of spiritual existence and G-dly subjects. Moreover, the conceptualization and the comprehension of these matters is spiritual and in [this type of thought], the G-dly light can be felt. Its entire intent is to know G-d and to come to love and fear Him, as the Shaloh writes in his Masechta Shavuos, p. 183b ,269 with regard to the study of Torah lishmah: The words of Torah that involve research, knowledge, and comprehension [of G-d Himself should be studied in order to know His name and His greatness, and the hidden secrets of His mitzvos. Then the person's heart will be roused to fear Him and to love Him.

**RABBI SHALOM DOV BER MI LUBAVITCH ZTK`L
KUNTRES ETZ CHAYYIM**

**THE ARIZAL SAID THAT IN THE LATER
GENERATIONS IT IS A MITZVAH TO REVEAL THE
WISDOM OF THE ZOHAR**

Thus it is Pnimit HaTorah which is the Tree of Life, which is the revelation of G-dliness, which leads to 'a perfect heart,' i.e., the love and fear [of G-d] which is the essence of our occupation with the Torah and its mitzvos. For this reason, the essence of Pnimit HaTorah was revealed in these later generations. Thus Tanya, Iggeres HaKodesh, Epistle 26, quotes the AriZal as stating that it is in these later generations that it is permitted - and indeed, it is a mitzvah - to reveal this wisdom. For in the earlier generations, this was not necessary. They were totally righteous men [whose souls] stemmed from high [spiritual] rungs. Because of the tremendous power of their souls, they possessed genuine love and fear [of G-d] and studied the Torah lishmah. [To attain these levels] they did not require the revelation of Pnimit HaTorah. [Therefore these teachings were hidden, for] 'It is the glory of G-d to conceal a

matter. In [these] later generations, by contrast, the souls do not stem from such high rungs, and [the spiritual potential of our] hearts has diminished. Therefore, it is a mitzvah to reveal [this wisdom]. In each successive generation, the revelation of Pnimit HaTorah becomes even more necessary so that [it becomes possible] to know G-d and [experience] love and fear of Him. Since the spiritual level of the souls have descended and they have become more materially oriented, and there are a multitude of veils and concealment, [were it not for the revelation of Pnimit HaTorah, even those who cling to the Torah would not know G-d, and would not [experience] genuine love and fear [of Him]. For love and fear are dependent on the knowledge and comprehension of G-dliness. How is it possible to love something when you do not know what it is?

RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L
KUNTRES ETZ CHAYYIM

SOME PEOPLE WILL SUSTAIN THEMSELVES FROM THE ZOHAR IN THE LATTER GENERATIONS

In ch. 12 it was explained that without the love and fear [of G-d], the study of the Torah could also become a potion of death. Therefore, in G-d's kindness to us, He revealed to us the Zohar which had been hidden since the death of Rabbi Shimon so that it would be revealed in the later generations, as it is written in the Tikkunei Zohar: 'And some people will sustain themselves on the lower plane from your composition [the Zohar in the later generations, in the end of days.]' And in each subsequent generation, in His kindness, G-d has revealed the light of Pnimit HaTorah through His faithful servants.

RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L
KUNTRES ETZ CHAYYIM

IT IS A MITZVAH AND AN OBLIGATION TO STUDY THE PENIMIUT HA TORAH

Accordingly, it is a mitzvah and an obligation for each and every one to study Pnimit HaTorah. The fundamental aspect of our Torah study should be to know what is forbidden and what is permitted and the laws of ritual impurity and purity in order to refine the world as stated in Tanya, Iggeres HaKodesh, Epistle 26, and in Kuntres Acharon, the passage entitled LeHavin MasheKasuv B'Etz Chayim. We must amplify our study and observance of all the 613 mitzvos in actual practice in thought, speech, and deed, for they relate to the worlds of Beriah, Yetzirah, and Asiyah, facilitating the task of refinement carried out there. Nevertheless, there is a duty which is both a mitzvah and an obligation: to study Pnimit HaTorah as stated in the source in Iggeres HaKodesh cited above: 'it is a great and lofty mitzvah, which indeed surpasses all of them.'

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