

BS`D
THE STUDY OF THE ZOHAR
HA KADDOSH
BULLETIN 7

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

THE HOLY CHIDA EXPLAINS THE GREAT LEVEL OF THE STUDY OF THE ZOHAR HA KADDOSH

And this is the answer that I gave to one person who asked me about what the students of the Ari ha kaddosh wrote, that the study of the Zohar ha Kaddosh is a great Tikkun to illuminate and sanctify the soul. And the Ari HaKaddosh gave this Tikkun for the Baal Teshuvah, to say five pages of the Zohar or the Tikkunim every day even if he doesn't know what he is saying, for this reading is effective in illuminating and refining the soul, for precisely this study has a Segulah more so than any other study, more than the study of the Mishna, Talmud and Mikra. And this person said that it was incredible that this study has more power than any other area of the Torah, whether Mikra or Mishna.

And I answered and said: You must know that without a doubt all study in the Holy Torah is very elevated and awesome, and especially if the study is done LISHMA [Without ulterior motives and with the proper intention] in truth, it is for sure that this study builds worlds in the heavens and effects Tikkunim above. Nevertheless the greatness of the study of the Zohar ha kaddosh lies in the fact that when we study Mikra or Mishna or Talmud, they are greatly enclothed in physical terms, and the secrets are not readily discernible. Not so with the Zohar ha kaddosh, which speaks of the secrets of the Torah in an open way, and even the simplest reader recognizes the fact that it is talking about deep secrets. And because these secrets of the Torah are exposed and revealed without any vestments, they illuminate and shine upon the soul, and even though the secrets are very deep and the words are somehow occult, that it will be hard to know and understand these secrets, and only a great Chacham is capable of understanding them fully, even so the secrets are exposed and these things do their effect in their root above

The Chida, Shem ha Gedolim Maarechet Sefarim Beit