

WITH THE HELP OF THE HOLY ONE BLESSED BE HE

*THE IMPORTANCE OF THE STUDY OF THE ZOHAR AND THE
GREAT BENEFIT TO THE SOUL OF THE PERSON THAT READS
IT EVEN IF HE DOESN'T UNDERSTAND WHAT HE SAYS*

The study of the book of the Zohar is a great help to purify and to bring sanctity to the soul and even if one doesn't know what he's saying and makes many mistakes while reading, it is of great importance to the Holy One Blessed Be He. And we see that in regards to the study of the Mishna there are many opinions that say that one must understand what he is studying, but when reading Tehillim (Book of Psalms) or the Zohar even if one doesn't understand anything at all, it is important and received and desired by The Holy One Blessed Be He...

(PELE YOETZ, ZOHAR)

*"Because of this work, the Book of the Zohar, [the
Jews] will be redeemed from exile"*

The Holy Zohar (3, 124b)

The study of the Zohar without purity (observing family purity and immersing in the Mikveh after sexual relations or KERI, G-d forbid) can bring the person to disbelief and atheism

(Maor Va Shemesh, P Emor 370a)

WOE TO THE FOOLS WHO REGARD THE TORAH AS A MERE BOOK OF TALES

Said R. Shimon Bar Yochai: 'Woe to the man who regards the Torah as a book of mere tales and everyday matters. If that were so, even we could compose a Torah dealing with everyday affairs, and of even greater excellence. And even the princes of the world possess books of greater worth which we could use as a model for composing such torah. The Torah, however, contains in all its words supernal truths and sublime mysteries.

THE TORAH NEEDED TO WEAR GARMENTS IN ORDER TO DESCEND TO THIS WORLD

Observe the perfect balancing of the upper and the lower worlds. Israel here below is balanced by the angels on high, of whom it says: "who makes your angels into winds" (Ps. 104, 4). For the angels in descending on earth put on themselves earthly garments, as otherwise they could not stay in this world, nor could the world endure them. Now, if thus it is with the angels, how much more so must it be with the Torah-the Torah that created them, that created all the worlds and is the means by which these are sustained. Thus had the Torah not clothed herself in garments of this world the world could not endure it. The stories of the Torah are thus only her outer garments, and whoever looks upon that garment as being the Torah itself, woe to that man--such a one will have no portion in the next world. David thus said: "Open my eyes, that I may behold

wondrous things out of your Torah" (Ps. 119, 18), meaning, the things that are beneath the garment. Observe this.

SENSELESS PEOPLE LOOK ONLY AT THE GARMENTS BUT THE WISE LOOK INTO THE SOUL OF THE TORAH

The garments worn by a man are the most visible part of him, and senseless people looking at the man do not seem to see more in him than the garments. But in truth the pride of the garments is the body of the man, and the pride of the body is the soul. Similarly the Torah has a body made up of the precepts of the Torah, called GUF TORAH (bodies, main principles of the Torah), and that body is enveloped in garments made up of worldly narrations. The senseless people only see the garment, the mere narrations; those who are somewhat wiser penetrate as far as the body. But the really wise, the servants of the most high King, those who stood on Mount Sinai, penetrate right through to the soul, the root principle of all, namely, to the real Torah.

THE TORAH IS FULL OF DEEP SECRETS WOE TO FOOLS THAT THINK THAT THE TORAH IS MERELY A BOOK OF TALES

Said R. Shimon: 'Alas for the man who regards the Torah as a book of mere tales and everyday matters! If that were so, we, even we could compose a torah dealing with everyday affairs, and of even greater excellence. Nay, even the princes of the world possess books of greater worth which we could use as a model for composing some such torah. The Torah, however, contains in all its words supernal truths and sub-lime mysteries. Observe the perfect balancing of the upper and the lower worlds. Israel here below is balanced by the angels on high, of whom it says: "who makes Your angels into winds" (Ps- 104, 4). For the angels in. "ascending on earth put on themselves earthly garments, as otherwise they could not stay in this world, nor could the world endure them. Now, if thus it is with the angels, how much more so must it be with the Torah-the Torah that created them, that created all the worlds and is the means by which these are sustained. Thus had the Torah not clothed herself in garments of this world the world could not endure it. The stories of the Torah are thus only her outer

garments, and whoever looks upon that garment as being the Torah itself, woe to that man-such a one will have no portion in the next world. David thus said: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119, 18), to wit, the things that are beneath the garment. Observe this. The garments worn by a man are the most visible part of him, and senseless people looking at the man do not seem to see more in him than the garments. But in truth the pride of the garments is the body of the man, and the pride of the body is the soul. Similarly the Torah has a body made up of the precepts of the Torah, called GUF TORAH (bodies, main principles of the Torah), and that body is enveloped in garments made up of worldly narrations. The senseless people only see the garment, the mere narrations; those who are somewhat wiser penetrate as far as the body. But the really wise, the servants of the most high King, those who stood on Mount Sinai, penetrate right through to the soul, the root principle of all, namely, to the real Torah.

ZOHAR HA KADOSH BEHAALOTECHA 152A

IN THE FUTURE THE WISE WILL LEARN THE SECRETS OF THE TORAH

In the future the same are destined to penetrate even to the super-soul (soul of the soul) of the Torah. Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the "Glory of Israel"; and the super-soul is the Ancient Holy One. All these are interlocked within each other. Woe to the sinners who consider the Torah as mere worldly tales, who only see its outer garment; happy are the righteous who fix their gaze on the Torah proper. Wine cannot be kept save in a jar; so the Torah needs an outer garment. These are the stories and narratives, but it is incumbent upon us to penetrate beneath them.

(The Holy Zohar Behaalotecha, 152b)

1) The language of the Zohar awakens the person in great measure to the service of the Blessed Creator (Sichot ha Ran 108)

THE LANGUAGE OF THE ZOHAR PURIFIES THE SOUL

2) The one who does not merit to understand The Zohar, he should nevertheless learn, because the language of the Zohar purifies the soul (Ohr Tzaddikim by Rav Meir Papirash a student of the Ari ha Kadosh, siman A, 16)

3) One who occupies himself with the study of the Zohar brings closer the redemption and brings great pleasure to the Holy one Blessed Be He (Mikdash Melech to the Tikune Zohar)

4) To explain how the Zohar purifies the soul even when the reader doesn't understand what he says, we have the example of he who enters a perfume store, even if he doesn't buy any perfume, when he leaves the store, he has the smell attached to him (Degel Machane Ephraim to the Likutim, 5)

THE ONE WITH LITTLE TIME TO STUDY SHOULD STUDY THE ZOHAR

5) The one who is involved mostly in his business dealing will dedicate most of his study to the Zohar, even if he doesn't understand, because even so it is of great benefit to him (Short sayings of the Alter Rebbe 571)

6) Woe to those who don't put their hearts and close their eyes so that they don't look into the secrets of the Torah (Zohar 1, 28a)

ONE HOUR OF THE STUDY OF ZOHAR IS THE EQUIVALENT OF THIRTY DAYS OF THE STUDY OF THE PLAIN MEANING OF TORAH

7) Our Holy Master Rabbi Chayim Vital, may his merit shield us, in the introduction to the book Etz Chayim, warned the students of the Torah, those who listen to the Word of G-d, the great obligation they have to study the hidden

Torah [Kabbalah], and the great punishment for neglecting its study, because one hour of this study does the same as thirty days of the study of Pshat (plain meaning of the Torah) (Kise Melech on Tikune Zohar 30, 73b)

8) The study of Zohar is extremely beneficial. Through studying the Zohar, you can attain enthusiasm for all your sacred studies. The very language of the Zohar is so holy, it can motivate you to serve G-d. The Zohar uses most forceful expressions in seeking about our duty toward G-d. When speaking of a person who does good, the Zohar says 'Zakah ...Worthy is he!' On the other hand, it cries out against a sinner, 'Vai!... Woe! Woe is to him! Woe is to the soul who strays from serving G-d!' Reading such expressions can greatly influence you to serve G-d. When he used it in the Zohar, Rabbi Shimon bar Yochai made the Aramaic Targum Language so holy that even other things written in this language have the power to arouse a person toward G-d.

(Rabbi Nachman's Wisdom 108-109)

THE REDEMPTION WILL COME IN THE MERIT OF THE STUDY OF THE KABBALAH BY RABBI MOSHE CHAYYIM LUZZATO ZTK'L

And all this is in our hands for "In every generation that the Bet ha Mikdash is not built, is considered as if it had been destroyed in their time. (Yerushalmi Yoma 1:1) and since the generation has free will to choose to involve themselves in good pursuits that would bring the construction of the Bet ha Mikdash and they did not do so, therefore the destruction is attributed to them. And since we can choose good and reject evil and we can do great Tikkunim [Corrections] through our involvement in the study of the Torah, and we do not, we find ourselves as the cause of the strengthening of the Sitra Achra, Chas ve Chalila. And in particular the study of the TRUE WISDOM CHOCHMAT HA EMET, which is the study of the KABBALA, which is the head of all the Tikkunim as the Holy Rabbi Shimon Bar Yochai said: "In the merit of the study of the Kabbalah, will the Jews go out of exile".

THE TORAH WHICH THE ANGELS DESIRED WAS THE KABBALAH

And this is the Torah which the angels desired for themselves when they said: "Who has set your glory above the heavens" (Psalms 8:2). They referred to the Kabbalah for it is not proper to say that they referred to the level of PSHAT [Simple level] For they obviously knew that the PSHAT of the Torah did not apply to them as Moshe answered them. And even then Hashem chose to give the Torah to Israel and why? Because the Holy One Blessed be He knows that the occupation with the study of the Kabbalah is the principal Tikkun, and this Tikkun can not occur through the angels, as we have explained because they have no free will...

And now son of man understand and see that all the great Tikkunim have been placed under your control through the occupation of the Torah and the Kabbalah.

Rabbi Moshe Chayyim Luzzato ZTK'L

Derech Etz Chayyim

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.'

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

A PERSON WHO STUDIES PNIMIUT HA TORAH IS LIABLE FOR HIS SOUL

A person who does not study Pnimit HaTorah is liable for his soul, for even if he occupies himself with Torah study, he will fall from his spiritual level as explained above. Not only will he not carry out the task of refinement, on the contrary, he will... "I Certainly, this applies to someone who does not desire this study, but rather [to devote himself solely to the study of Nigleh, the revealed, legal dimension of the Torah. He attaches himself to the place of death as stated in the passage from the Zohar, Parshas Vayechi, cited above. For it is through the study of [Pnimit HaTorah] alone that a person will merit the light of life. [indeed,] it is 'the Tree of Life,' and the medium which will bring a person to the love and fear [of G-d]. And [then], he will 'live in them,'" i.e., his Torah study will enable him to carry out the task of refinement and elevate his soul - and even the source of his soul - and unite them in His oneness. This is the intent of our Sages' statement: "" 'All of these [forms of disease] can be nullified by bread [dipped] in salt.' Salt, an analogy for the study of Pnimit HaTorah, is necessary, as stated in ch. 4.

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

IF THE PERSON DOESN'T STUDY PNIMIUT HA TORAH, THEN HIS TORAH STUDY BECOMES SAM MAVET – A POTION OF DEATH

'If a person merits, [the Torah] becomes an elixir of life for him. 'Merit[ing] refers to the' joining of the Torah to the Tree of Life, i.e., that his involvement in Torah study should be characterized by the love and fear [of G-d], and [that his study should be] lishmah. This is achieved through the study of Pnimit HaTorah as explained in ch. 13. [Then] the Torah becomes an elixir of life for him. If, by contrast, a person does not merit, i.e., he does not attach [his Torah study] to the Tree of Life, for he does not study Pnimit HaTorah and thus does not possess the love and fear [of G-d], he will study without any intent, without the love and fear [of G-d], and thus he will not study lishmah. This study will become a potion of death for him, heaven forbid, for he will descend. He will become preoccupied with his self, his [ego] will become inflated, and he will become very materially oriented as explained above at great length. This is particularly true when he studies after blemishing the covenant," heaven forbid, in which instance, [his Torah study] descends in the depths of kelipah and actually attaches itself to the tree of death.

THE TORAH WILL NOT BE FORGOTTEN FROM ISRAEL THROUGH THE MERIT OF RABBI SHIMON BAR YOCHAI

**Come and see the works of Hashem: an amazing revelation
concerning the mystery of the greatness of the G-dly Tanna
Rabbi Shimon Bar Yochai, may his merit shield us.**

Rabbi Shimon ben Yochai gave assurances that through him the Torah would not be forgotten from the Jewish people. As our Sages teach (Shabbat 138b): When our rabbis entered the yeshivah in Yavneh, they said, "The Torah will one day be forgotten by the Jews". But Rabbi Shimon ben Yochai said that it would not be forgotten, as is written (Deuteronomy 31:21), "It will not be forgotten from

the mouth of his offspring." [LO TISHACHACH MI PI ZARO] And, as is explained in the Zohar (3, 124b): "Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile". So now come, see and understand the hidden wonders of our holy Torah. This is why Rabbi Shimon ben Yochai based himself on this verse: "It will not be forgotten from the mouth of his offspring." For, in truth, this mystery is hinted at and concealed in this very verse. Through the offspring of Yochai, this being Rabbi Shimon Bar Yochai [Rashby], the Torah will not be forgotten by the Jews. This is because the final letters of the words in this verse "ki loA tishakhach mipiy zar'O" are the same letters as YOChAi. This is what the verse hints to and reveals: "it will not be forgotten from the mouth of his offspring"-specifically "from the mouth of his offspring." That is, "from the mouth of the offspring" of the one who is himself alluded to and hidden in this verse, this being the sage Yochai. Because of the offspring of Yochai, who is hinted at in the final letters of the words in this verse-this being Rashby-the Torah will not be forgotten; for with this Zohar they will be redeemed from exile. And know! the mystery of Rabbi Shimon himself is alluded to in another verse.' Know that the holy sage Rabbi Shimon corresponds to (Daniel 4:10): "Ir Vkaddish Min Shemaya Nachit (An angel, a holy one, descended from heaven)"-the first letters of which are SHIMON.....

Likute Moharan, Hakdama

*May the merit of Rabbi
Shimon Bar Yochai
shield and protect us*