

לֹא תִשְׁכַּח מִפִּי זֵרֵנוּ

The Zohar Chok L'Yisrael

זוהר
חוק לישראל

In Vowelized and Punctuated Aramaic

With New English Translation
and Commentary

Lashon HaKodesh Translation
also included

Divided Into The 54 Parshiot

Parashat
Noach



עזרי מעם השם עושה שמים וארץ

The Zohar

Chok L'Yisrael

זִהַר חֶק לְיִשְׂרָאֵל

Divided For Daily Study

Parashat Noach

from the Holy Tanna Rabbi Shimon Bar Yochai

Prepared by TheZoharInEnglish.com with Mifal HaZohar
Hoilumi and Kehillas Beis Yosef Pilzno.

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“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar haKadosh (III, 124b)



It is a great mitzvah to be involved in the learning of the Zohar, and in the spreading of the teachings of Rabbi Shimon Bar Yochai, to bring the Final Redemption b'rachamim. To sponsor a Weekly Parsha or entire sefer of the Zohar Chok, or the Zohar on MP3 project, please contact us at: 054-841-8492, thezoharinenglish@gmail.com

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for the ilui nishmat of our Teacher, our Rabbi, the Tzaddik haKadosh
Rabbi Mordechai ben Miriam Sharabi, may his merit protect us.

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Tefillah Before Learning the Zohar (received from the Arizal)

רבוז העולמים ואדוני האדונים, אב הרחמים והסליחות. מודים אנחנו לפניך יי אלהינו ואלהי אבותינו, בקדה ובהשתחויה, שפרבתנו לתורתך ולעבודתך עבודת הקדש, ונתת לנו חלק בסודות תורתך הקדושה. מה אנו, מה חיינו, אשר עשית עמנו חסד גדול כזה. על בן אנחנו מפילים תחנונינו לפניך, שתמחול, ותסלח, לכל חטאתינו ועוונותינו, ואל יהיו עוונותינו מכבילים בינינו לבניך.

Master of the Worlds and Lord of all Lords, Father of Compassion and Forgiveness. We thank You, Hashem our G-d and G-d of our fathers, with bowing and prostration, that You brought us close to your Torah and to serve You in holy service, and that You gave us a portion in the secrets of Your holy Torah. What are we and what is our life, that You have done this great kindness? Therefore we fall in supplication before You, that You will pardon and forgive all of our sins and transgressions, and that our transgressions should not create a separation between us and You.

ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו, שתכונן לבבינו ליראתך ואהבתך, ותקשיב אזניך לדברינו אלה, ותפתח לבבינו הערל בסודות תורתך, ויהיה למודנו זה נחת רוח לפני כפא כבודך בריח נחות. ותאציל עלינו אור מקור נשמתנו בכל פחינתינו, ושיתנוצצו ניצוצות עבדיך הקדושים אשר על ידם גלית דבריך אלה בעולם. וזכותם, וזכות אבותם, וזכות תורתם, ותמימותם, וקדשם, יעמוד לנו לבל נפשל בדברים אלו. וזכותם תאיר עינינו כמה שאנו לומדים. כמאמר נעים ומירות ישראל "גל עיני ואביטה נפלאות מתורתך". יהיו לרצון אמרי פי והגיון לבי לפניך יי צורי וגואלי. כי יי יתן חכמה מפיו דעת ותבונה:

And therefore, may it be Your will, Hashem our G-d and G-d of our fathers, that You will direct our hearts to have awe and love for You, and that Your ears will listen to our words, and that You will open our uncircumcised hearts with the secrets of Your Torah. And may this learning bring pleasure before Your Throne of Honor like a pleasing fragrance, and that You will emanate light upon us from the source of our soul (neshama) in all of our aspects. And may the sparks of Your holy servants through whom You revealed these words of Yours in the world, shine out. And may their merit, and the merit of their fathers, and the merit of their Torah, and their simplicity, and their holiness, stand us up so that we do not fall in these words. And in their merit You will illuminate our eyes in what we learn. As the Sweet Singer of Israel says (Tehilim 119:18): "Open my eyes and I will see the wonders from Your Torah." May the speech of my mouth and the thoughts of my heart find favor before you, Hashem, my Rock and my Redeemer. Because Hashem will give wisdom from His mouth, knowledge and understanding.

**A Kabbalistic Unification To Say Before Learning The Zohar
from the Sefer 'Sod Hashem'**

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיָּהּ הוּא וְשְׂכִינְתָּיהּ, בְּדַחֲלוֹ וְרַחֲמוֹ, וְרַחֲמוֹ וְדַחֲלוֹ, לְיַחְדָּא שְׁמֵי
 יוּד ק"י בּוּא"ו ק"י בְּיַחְוּדָא שְׁלָיִם, עַל יְדֵי הֵהוּא טְמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל
 לְאַקְמָא שְׂכִינְתָא מַעְפָּרָא, וְלַעֲלוּי שְׂכִינְתָא עֵוִזְנָא אִם הַפְּנִים שְׂמִיחָהּ. הֲרִינִי מְקַשֵּׁר עֲצָמֵי
 בְּלִימוּד הַקְדוּשָׁה הַזֶּה בְּנִשְׁמַת כָּל הַתְּנָאִים וְהַצְּדִיקִים הַפְּתוּבִים בְּזוּהַר הַקְדוּשָׁה וּבְרָאשֵׁם
 הַתְּנָא הָאֱלוֹקִי רַבִּי שְׂמֵעוֹן בְּרִי יוֹחָאי וְרַבִּי אֶלְעָזָר בְּנֵי. וְעַל יְדֵי זֶה תַּתְּקִים תְּפִלַּת דְּדוּד הַמְּלָךְ
 עָלְיוֹ הַשְּׁלוֹם (תְּהִלִּים סא, ד-ה) כִּי הִיִּית מַחְסָה לִי מִגְּדֵל עִז מִפְּנֵי אוֹיֵב. אֲגוּרָה בְּאֶהְלָךְ
 עוֹלָמִים אַחְסָה בְּסֶתֶר כְּנַפְיָךְ סְלָה. וְאִזְכָּרָה שְׂבִלְמוּדֵינוּ זֶה יִהְיֶה שְׂפֹתוֹתֵיהֶם דּוֹכְבוֹת בְּקַבֵּר,
 לְמַעַן שְׂמוֹ בְּאֶהְבָּה לַעֲשׂוֹת נַחַת רוּחַ לְיוֹצְרֵנוּ וְלַעֲשׂוֹת רִצּוֹן בּוֹרְאֵנוּ. וּבְהַדִּין סִפְרָא סִפְרָא
 הַזֶּה, יִפְקוּן יִשְׂרָאֵל מִן גְּלוּתָא בְּרַחֲמֵי, יִרְאֶה אֵל עַבְדֵיךָ פְּעֻלָּה וְהַדְרָךְ עַל בְּנֵיהֶם. וְיִהִי
 נֶעֱם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה, וְיִהִי נֶעֱם אֲדָנִי
 אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה (תְּהִלִּים צ, טז-יז). (סוֹד ה')

For the sake of the unification of the Holy One Blessed Is He and His Shechina, with awe and love, and with love and awe, to unify the name Yud and Heh with Vav and Heh with a complete unity, through He who is hidden and concealed, in the name of all of Yisrael, to raise up the Shechina from the dust, and to elevate the Shechina of our strength, a mother of happy children. I hereby bind myself, through this transcendent learning, with the neshama of all of the Tannaim and the Tzaddikim whose names are written in the Zohar HaKadosh, and with their leader the Tanna HaEloki Rebbi Shimon Bar Yochai and Rebbi Elazar his son. And through this, please fulfill the tefillah of David HaMelech, may peace be upon him (Tehillim 61:4-5): "You have been a refuge for me, a tower of strength in the face of the enemy. I will dwell in your tent forever, I will take refuge in the shelter of your wings, selah." And I should merit through this, our learning, that their (the Tannaim and Tzaddikim) lips will move in their graves, for the sake of His name, with love, to make nachat ruach for the One who Formed us, and to do the will of the One who Created us. And with this book, the Sefer HaZohar, Yisrael will be redeemed from exile with rachamim. (As it says Tehillim 90:16-17): "Let your work be revealed to your servants, and your splendor be upon their children. And the pleasantness of my Master, Elokeinu, will be on us, and the work of our hands He will establish for us, and the work of our hands He will establish. And the pleasantness of my Master, Elokeinu, will be on us, and the work of our hands He will establish for us, and the work of our hands He will establish.

Tefillah for Healing and for Salvation from Difficulties

הָרִינִי מִקְּבֵל עָלַי מִצְוֹת עֲשֵׂה שָׁל וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, וְהִרִינִי אוֹהֵב כָּל אֶחָד מִבְּנֵי יִשְׂרָאֵל
 כְּנַפְשִׁי וּמְאֹדִי, וְהִרִינִי מִזְמִן אֶת פִּי לְלַמֵּד בְּסֵפֶר הַזֶּהר הַקָּדוֹשׁ לְזִכּוֹת ... כַּב"פ (וְכָאן
 יִפְרֹט בַּקְּשָׁתוֹ) [לְרַפּוּאָת ...] [יְשׁוּעָת ...] [לְבָנִים ...] הַשֵּׁם יִשְׁלַח דְּבָרוֹ יְחִזְקֶהוּ [וְיִרְפְּאֶהוּ
 בְּרַפּוּאָת הַנֶּפֶשׁ וּרַפּוּאָת הַגּוּף בְּרַמ"ח אַבְרָיו וּשְׁס"ה גִּידָיו בְּתוֹךְ שְׁאָר חוּלֵי יִשְׂרָאֵל וְיִאֲרִיךְ
 יָמָיו וְשָׁנֹתָיו בְּנְעִימִים] [וְיִוָּשְׁעֶהוּ בְּדִבְרֵי יְשׁוּעָה וְרַחֲמִים ...] אָמֵן סְלֵה.

I hereby receive upon myself the positive mitzvah of 'V'ahavta L'reiecha Kamocha' ('And you will love you friend like yourself'), and I hereby love every single one of the Jewish people like [I love] my own soul and my own possessions, and I hereby invite my mouth to learn in the Sefer HaZohar HaKadosh for the merit of _____ ben/bat _____, for their [healing...] [salvation from...][that they should have children][etc]. Hashem will send His word and He will strengthen him [and He will heal him with a healing of the nefesh and a healing of the body in his 248 limbs and his 365 sinews among the rest of the Jewish people who are ill, and He will lengthen his days and years with pleasantnesses] [and He will save him with a word of salvation and compassion...] Amen, Selah.

This parasha has been generously sponsored by an anonymous donor who dedicates the merit of this learning to the health and long life of his children and grandchildren and to the redemption of the Jewish people speedily in our days.



To join in the tremendous merit of sponsoring and dedicating the production and publication of the rest of the parshiot of this holy work, the Zohar Chok L'Yisrael, please contact us at 054-841-8492 or thezoharinenglish@gmail.com



אלה תולדות נח, רבי חייא פתח (ישעיה ס) ועמך כלם צדיקים לעולם יירשו ארץ נצר מפעי מעשה ידי להתפאר. ובאין אנון ישראל דמשתדלי באורייתא, וידעי ארחין דאורייתא, דבגינה יזבון לעלמא דאתי.

Parashat Noach begins with the verse (B'reishit 6:9): *אלה תולדות נח* - "These are the generations of Noah...". He and his descendants repopulated the world after the Flood. רבי חייא פתח (ישעיה ס) - **Rebbi Chiya** opened the discourse with the verse (Yeshaya 60:21): *ועמך כלם צדיקים לעולם יירשו ארץ נצר מפעי מעשה ידי להתפאר* - "And your people are all tzadikim, they will forever inherit the land, the formation of my plantings, the work of my hands, to be glorified." He explains: *ובאין אנון ישראל דמשתדלי באורייתא* - Meritorious are they, Yisrael, that strive in the Torah, *וידעי ארחין דאורייתא* - and know the paths of the Torah, *דבגינה יזבון לעלמא דאתי* - that because of it, the Torah, they will merit the World to Come.

"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)." - Kisei Melech (on Tikunei Zohar 30, 73b)

תָּא חוּי, כָּל יִשְׂרָאֵל אֵית לֹון חוּלְקָא לְעֵלְמָא דְאַתִּי. מָאי טַעְמָא
 בְּגִין דְּנִטְרִין בְּרִית דְּעֵלְמָא אֲתַקְיִים עֵלֵיהּ. כְּמָה דְאַתְ אָמַר,
 (ירמיה ג) אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא שְׁמַתִּי.
 וְעַל דָּא יִשְׂרָאֵל דְּנִטְרִי בְּרִית וְקִבְּלוּ לֵיהּ אֵית לֹון חוּלְקָא בְּעֵלְמָא
 דְאַתִּי.

, תָּא חוּי - Come and see, כָּל יִשְׂרָאֵל אֵית לֹון חוּלְקָא לְעֵלְמָא דְאַתִּי. - all of
 Yisrael have a portion in the World to Come. מָאי טַעְמָא - What
 is the reason? בְּגִין דְּנִטְרִין בְּרִית - Because they guard the brit
 כְּמָה דְאַתְ אָמַר, - that the world stands upon. דְּעֵלְמָא אֲתַקְיִים עֵלֵיהּ.
 ...אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת (Yirmiah 33:25): - Like it says (ירמיה ג)
 . "Were it not for my brit day and night, I
 would not place the laws of heaven and earth." In this verse,
 Hashem is essentially saying, "I will not keep making the world
 go around unless people guard the brit." And because we do, He
 keeps existence going. וְעַל דָּא יִשְׂרָאֵל דְּנִטְרִי בְּרִית - And because
 Yisrael did guard the brit. וְקִבְּלוּ לֵיהּ אֵית לֹון חוּלְקָא בְּעֵלְמָא דְאַתִּי. -
 and accepted it, they have a portion in the World To Come.
 This world was created in order to reach the World To Come, to
 connect with the inner light of immortality, which is
 accomplished through guarding the brit, the foundation of the
 world.

"It is written, 'And you shall occupy yourself with them day and night,' and it is not written 'And you shall understand them'. If you understand, that is fine, and if not, the reward of the study is on your side. And the proof is in the Sefer HaZohar, which if you do not understand, nonetheless the language is a segulah for the soul."

- Ramchal, Klach Pitchei Chochma, Hakdama

וְלֹא עוֹד אֶלֶּא בְּגִין כִּד אֶקְרוּן צְדִיקִים. מִכָּאן אוֹלִיפְנָא כֹּל מָאן
 דְּנִטְרֵי הַאי בְּרִית דְּעֵלְמָא אֲתִקְיִים עֲלֵיהּ. אֶקְרִי צְדִיק. מִנָּא
 לָן מְיוֹסֵף. בְּגִין דְּנִטְרֵי לֵיהּ לְבְרִית עֵלְמָא, זָכָה דְּאֶקְרִי צְדִיק. וְעַל
 כִּד וְעַמְדָּא כְּלָם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ.

And not only that, but because of this, their guarding of the brit, they are called tzadikim, because the brit is from Yesod, the special sefira of tzidkut. מִכָּאן - From here we learn that anyone who guards this brit, upon which the world stands, is called tzadik. From where do we know this? - From Yosef. - From Yosef. - Because he guarded the brit of the world, he merited to be called tzadik. Thus he is known as Yosef ha'Tzadik. וְעַל כִּד - And because of this, Yosef's merit, he implanted a root inside the soul of all of Am Yisrael that we can draw from and actualize through guarding the brit. This root is already in us, and not something new that we need to acquire, as the verse from above tells us: - "And your people are all tzadikim, they will forever inherit the land...". The connection between the sefira of Yesod (the tzadikim,) and the sefira of Malchut (the land) is actualized through guarding the brit. This is a very deep idea worth meditating on.

"And who can mention the greatness of the kedusha of the Sefer HaZohar and its benefits... And even one that does not understand its depth, when he learns its language and its words, this results in great benefit for the soul, and purifies it and illuminates it as is well known."

- Introduction of the Amsterdam Bet Din to the Zohar printed in 5564 (1804)

רְבִי אֶלְעָזָר פָּתַח (תהלים מ) לְכוּ חֲזוּ מַפְעָלוֹת יי אֲשֶׁר שָׂם שִׁמּוֹת
 בְּאָרֶץ. הַאִי קָרָא הָא אֶתְמַר וְאוֹקְמוּהָ. אֲבָל לְכוּ חֲזוּ, מָאִי
 חֲזוּ. בְּמָא דְאֵת אָמַר, (ישעיה כא) חֲזוֹת קָשָׁה הוֹגֵד לִי. בְּעוֹבְדוֹי דְקִדְשָׁא
 בְּרִידָא הוּא עֲבִיד, אֶתְגַּלִּי נְבוּאָה עֲלָאָה לְבְנֵי נְשָׂא. אֲשֶׁר שָׂם שִׁמּוֹת,
 שִׁמּוֹת וְדָאִי, דְהָא שְׂמָא גְרִים לְכֻלָּא.

Rebbi Elazar opened the discourse quoting the verse (Tehilim 46:9): *"Go and see the deeds of Hashem, who put desolations in the earth."* This verse was said and explained. But from the opening words of the verse, *"Go and see"*, what is the meaning of *"see"*? It is like you say in the verse (Yeshaya 21:2): *"A terrible vision has been conveyed to me."* In the work that the Holy One Blessed Be He does, high-level prophesy is revealed to people. If you look around the world, you will see wondrous and awesome revelations because Hashem's light is inside of everything. Now we return to explaining our verse from above: *"...who put desolations..."* - Names, certainly, because the name causes everything. The Zohar learns a hidden dimension of the verse through reading (שִׁמּוֹת shamot - 'desolations') as (שִׁמּוֹת sheimot - 'names'). A name (in Lashon HaKodesh), whether one of Hashem's Divine names or the name of anything, is a vessel which allows the spiritual essence, the inner light, of that thing to be grasped and related to. This is a hint to many, many secrets.

כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לְאמֹר זֶה וְגו' אִמְאֵי הִבָּא לְאמֹר.
 וַאֲמֵאֵי זֶה. אֵלֶּא לְאמֹר דָּא אֶתְתָּא. זֶה דָּא צַדִּיק וְכֵן נֹחַ
 דָּא צַדִּיק. כְּתִיב הִבָּא זֶה יְנַחֲמֵנו,

כְּתִיב - It is written in the verse speaking of Noach's birth (B'reishit 5:29): *"And he called his name Noach, saying, 'This one, he will comfort us.'"* - **אִמְאֵי הִבָּא לְאמֹר** - Why does the verse here include the word 'to say'? It seems unnecessary. **וַאֲמֵאֵי זֶה** - And why does it also include the word 'this'? Rather, 'to say' is necessary. **זֶה דָּא אֶתְתָּא** - It is the woman, the feminine aspect, the sefira of Malchut. **זֶה דָּא צַדִּיק** - Further, 'this' is referring to the tzadik and therefore the name 'Noach' is referring to the tzadik. This all means that through Noach there will be a unification between Yesod and Malchut. Noach's special inner quality and life mission, as seen in the name that his parents gave him, was that he could reunify the the male and female aspects of Creation which had been ripped apart through mankind not guarding the brit. The Zohar continues the discussion: **כְּתִיב הִבָּא** - It is written here in the continuation of our verse about naming Noach : *זֶה : זֶה - "this one will comfort us..."*

One of the Tikkunim for a Baal Keri [One who had a seminal emission in vain] is to accustom himself to study the wisdom of the Kabbalah and the secrets of the Torah...for those who study the Kabbalah cut off the Kelipot, and the study of the Sefer HaZohar is included in this study... And I heard that the reason why the Kabbalah is a tikkun for this sin of keri is because this sin lengthens the exile, while the study of the Kabbalah and the Zohar HaKadosh has the opposite effect, for it brings the redemption closer. - Sefer Sama de Chaye

וּכְתִיב הַתָּם (ישעיה כה) זֶה יי קוֹיֵנוּ לוֹ. וּזְכָאִין אַנּוֹן צְדִיקָא דְרְשִׁימִין
 בְּרְשִׁימוֹ דְּגוֹשְׁפִּנְקָא דְּמַלְכָּא לְמַהְוֵי בְּשִׁמְיָהּ רְשִׁימִין וְאִיהוּ שְׂוֵי
 שְׂמָהּוֹן בְּאַרְעָא בְּדָקָא יְאוּת.

זֶה יי קוֹיֵנוּ (ישעיה כה) - **And it is written there** (Yeshaya 25:9): **זֶה יי קוֹיֵנוּ** - **"This is Hashem, we hoped in Him."** "This" means a direct revelation of Hashem, which is the sefira of Yesod which brings down the unified power of all of the sefirot to be revealed to us in Malchut. **וּזְכָאִין אַנּוֹן צְדִיקָא** - **Meritorious are the tzadikim,** **בְּרְשִׁימִין דְּגוֹשְׁפִּנְקָא דְּמַלְכָּא** - **who are imprinted with the imprint of the ring** the royal seal, **לְמַהְוֵי בְּשִׁמְיָהּ רְשִׁימִין** - **of the King,** **וְאִיהוּ שְׂוֵי שְׂמָהּוֹן בְּאַרְעָא בְּדָקָא יְאוּת.** - **to be imprinted with His name,** because the brit is like a royal stamp on a man's body indicating that he belongs to the king, **וְאִיהוּ שְׂוֵי שְׂמָהּוֹן בְּאַרְעָא בְּדָקָא יְאוּת.** - **And He, Hashem, puts names in the earth as is fitting,** which means that the revelation of the spiritual levels above are in this world, which a person who guards the brit can see. He will be able to understand the spiritual vitality through the names of things, and the Divine names coded into them and then will be able to use that vitality to serve and connect to Hashem through all of his activities in the world. The tzadikim on a higher level are even able to alter physical reality through their connection to the root spiritual energy inside of everything.

"The Vilna Gaon insists a great deal on the holy mitzvah of learning the secret parts of the Torah, for the merit of this mitzvah brings the redemption closer."

- Rabbi Chaim of Volozhin, introduction to the Gra's commentary on Sifra Ditzniuta

"And when we do not study this wisdom, the redemption is delayed." - Magid Doresh Tzion, p. 65

כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ. וּכְתִיב, וַיִּקְרָא שְׁמוֹ יַעֲקֹב. אִמָּאֵי לֹא
 כְּתִיב אֶת. אֱלֹא הֵתִם דְּרַגָּא אוֹחְרָא. בְּדַבְרֵיכִי, (ישעיה ו)
 וַאֲרָאָה אֶת יי. וַאֲרָאָה יי לֹא כְּתִיב אֱלֹא אֶת יי. אוֹף הֵכָא בְּנַח
 וַיִּקְרָא אֶת שְׁמוֹ נֹחַ.

כְּתִיב - It is written at the beginning of our first verse above: וַיִּקְרָא
 אֶת שְׁמוֹ נֹחַ. - "And he called his name Noach." Note the word
 אֶת in this verse. וּכְתִיב, - And it is written (B'reishit 25:26): וַיִּקְרָא שְׁמוֹ
 אִמָּאֵי לֹא כְּתִיב אֶת. - "...and he called his name Yaakov..." - יַעֲקֹב.
 - Why is אֶת not written in the verse about Yaakov's naming,
 but is at Noach's naming? - Rather, there, regarding Yaakov, we are dealing with a **different** spiritual level
 than Noach's level. **Yaakov corresponds to the sefira of Tiferet**
 and Noach to Yesod. The word אֶת comes to show us that
 difference. (ישעיה ו) - As it is written (Yeshaya 6:1): וַאֲרָאָה אֶת
 יי. - "...and I saw אֶת Hashem..." The word אֶת refers to a step
 removed from the Source. וַאֲרָאָה יי לֹא כְּתִיב אֱלֹא אֶת יי. - Therefore,
 it is not written "...and I saw Hashem...", but rather
 "...and I saw אֶת Hashem...", indicating distance. אוֹף הֵכָא בְּנַח
 - Also here with regards to **Noach** being named, we can see the
 distance: וַיִּקְרָא אֶת שְׁמוֹ נֹחַ. - "And he called his name אֶת
 Noach...".

"The Baal Shem Tov required his students to learn a passage from the Zohar and the Tikkunim before tefillah."

- Likutei Torah Tchernobyl, Hadracha 7

"And this is determined and rooted in my soul, that he who has not seen the light of the Zohar HaKadosh has never seen light."

- Ateret Tzvi, Parashat Behaalotcha

וַיִּקְרָא שְׁמוֹ יַעֲקֹב דְּרָגָא דִּילֵיהּ, קְדָשָׁא בְרִיךְ הוּא מִפְּשֵׁ קָרָא לֵיהּ
 יַעֲקֹב. אֲבָל הָכָא אֶת לְאַתְכֵּלְלָא שְׂכִינְתָּא. דְּרָגָא אַחְרָא לְתַתָּא:

With Yaakov, however: *"...and he called his name Yaakov..."* - וַיִּקְרָא שְׁמוֹ יַעֲקֹב - *At his*, Yaakov's, level בְּרִיךְ הוּא מִפְּשֵׁ קָרָא לֵיהּ - *the Holy One Blessed Be He really named him Yaakov*. Yaakov was named directly from Hashem, which was the direct resting of the light of Tiferet upon Yaakov at his birth. *But here*, with Noach, at the lower level of Yesod, the אֶת is there to include the Shechina, Malchut , דְּרָגָא אַחְרָא לְתַתָּא. - which is **another level below** Yesod. To conclude, the אֶת indicates a state of attachment to Malchut and a distancing from the lights in the spiritual worlds above, a less direct connection, which is the state of Yesod, Noach's role. Yaakov's role, Tiferet, has a more direct connection with the Source, and is not attached to Malchut, thus the Torah does not use the word אֶת in his naming.

"The study of the 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 speaking 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



וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. אֲמַאי נִשְׁחָתָה. בְּגִין כִּי
הַשְּׁחִית כָּל בְּשָׂר אֶת דְּרָכּוֹ, כְּמָה דְאַתְמָר. רַבִּי חִיָּיא פְּתַח
קָרָא וְאָמַר (יוֹנָה ג) וַיִּרְא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכָם הָרָעָה.

We begin with the verse (B'reishit 6:12): **וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה** - **"And Elokim looked at the earth, and behold it was destroyed..."**, meaning spiritually degenerated, referring to the extremely low moral state of humanity. **אֲמַאי נִשְׁחָתָה** - **Why was it destroyed?** **בְּגִין** - **Because**, as the second half of the verse says, **כִּי הַשְּׁחִית כָּל בְּשָׂר אֶת דְּרָכּוֹ, כְּמָה דְאַתְמָר** - **"...because all flesh had destroyed its way..."**, as has been said. Our Sages say that this destruction is referring to the results of humanity not guarding the brit. **רַבִּי חִיָּיא פְּתַח קָרָא וְאָמַר (יוֹנָה ג)** - **Rebbi Chiya opened the discourse with a verse and said** (Yonah 3:10): **וַיִּרְא אֱלֹהִים** - **"And Elokim saw their deeds that they returned from their evil way..."**. This is referring to the people of the great Assyrian city of Ninveh who did teshuvah after the prophet Yonah came to warn them of their impending destruction.

"The internal aspect of the Torah is life to the internal part of the body, which is the soul...and those who occupy themselves with the levels of remez (hint) and sod (secret), the yetzer hara cannot dominate them."

- Even Shleima Perek 8, Letter 26

תָּא חוּי, בְּשַׁעֲתָא דְבְנֵי נֶשְׂא זְכָאן וְנִמְרֵי פְקוּדֵי דְאוּרִייתָא, בְּדִין
אַרְעָא אֲתַתְּקַפַּת, וְכָל חֵידוֹ אֲשַׁתְּפַחַת בָּהּ. מָאִי טַעְמָא בְּגִין
דְּשְׂכִינְתָא שְׂרִיא עַל אַרְעָא. וְכִדִּין כְּלָא עֲלָאִי וְתַתְּאִי בְּחֻדוֹהּ. וְכִד
בְּנֵי נֶשְׂא מְחַבְּלֵן אֲרַחֲיִיהוּ וְלֹא נִמְרֵי פְקוּדֵי אוּרִייתָא וְחֻטְאֵן קַמֵּי
מָאִרִיהוֹן, וְכִדִּין כְּבִיכּוּל דְּחִיִּין לָהּ לְשְׂכִינְתָא מַעְלָמָא וְאֲשַׁתְּאַרַת
אַרְעָא מְחַבְּלָא. דִּהָא שְׂכִינְתָא אֲתַדְּחִיָּא וְלֹא שְׂרִיא עֲלָהּ וְכִדִּין
אֲתַחְבַּלַת. מָאִי טַעְמָא אֲתַחְבַּלַת.

תָּא חוּי - Come and see, at the time when
people are meritorious, and they guard the
mitzvot of the Torah, then the land,
Malchut, is strengthened, referring to an increased revelation of
 the Shechina in the world, **and all bliss, the**
 light of Bina, **is found in it. What is the reason?**
Because the Shechina rests, is
manifested, on the earth. And then
all of those above and below are in bliss because of this
 connection and revelation. **And when**
people destroy their way by not guarding their brit, G-d forbid,
and they do not guard the mitzvot of
the Torah, and they sin before their Master,
and then it is as if they push
the Shechina from the world, and the
earth is left in a state of destruction. That
behold, the Shechina was pushed away
and does not rest upon it, the earth, and then it is
destroyed. What is the reason that it is
destroyed?

בְּגִין דְּשִׂרְיָא רוּחָא אַחְרָא עָלָה דְּמַחְבְּלָא עֲלָמָא. וְעַל דָּא אִמְרִינָן
 דְּיִשְׂרָאֵל יְהִי עוֹז לְאֱלֹהִים דְּמַקְיִימִין עֲלָמָא. אֱלֹהִים דָּא שְׂכִינְתָּא.
 וְאִם חָס וְשָׁלוֹם אִי יִשְׂרָאֵל יִשְׁתַּכְּחוּ חַיִּיבִין מַה כְּתִיב,
 (תהלים 1) רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים וְגו' מִשּׁוֹם דְּרִשְׁתְּ הַכִּינוּ
 לְפַעְמֵי. כַּפְּפֵי נַפְשֵׁי בְּסִבְתַּת חָמָס וְשִׁנְאָת חָנָם.

בְּגִין דְּשִׂרְיָא רוּחָא אַחְרָא עָלָה - Because another *ruach* rests upon
 it from the negative energies, the Other Side, דְּמַחְבְּלָא עֲלָמָא. -
 which destroys the world. This a state where people are drawn
 only after the physical, which is a state of spiritual devastation.
 דְּיִשְׂרָאֵל יְהִי עוֹז לְאֱלֹהִים - And on this we say - וְעַל דָּא אִמְרִינָן
 דְּמַקְיִימִין עֲלָמָא. - which gives the
 world endurance. אֱלֹהִים דָּא שְׂכִינְתָּא. - The name Elokim
 corresponds to the Shechina, the sefira of Malchut. This means
 that we the Jewish people give power to the Shechina to be
 manifest and revealed through our deeds.

אִם חָס וְשָׁלוֹם - And if G-d forbid, אִי יִשְׂרָאֵל יִשְׁתַּכְּחוּ חַיִּיבִין - if Yisrael
 are found liable, doing the wrong things, (תהלים 118) מַה כְּתִיב, - the
 negative consequences are mentioned in what is written (Tehilim
 57:6): - רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים וְגו' - "*Elokim is above the
 Heavens...*", which means that the Shechina goes up and
 departs the world. The very next verse explains further. מִשּׁוֹם
 דְּרִשְׁתְּ הַכִּינוּ לְפַעְמֵי - Because "*They prepared a snare for my
 feet...*" - כַּפְּפֵי נַפְשֵׁי בְּסִבְתַּת חָמָס וְשִׁנְאָת חָנָם - "*...my nefesh is bent...*"
 because of unlawful gain and baseless hatred,

"The study of the Sefer HaZohar is a segulah for understanding
 lofty ideas." - The Ari HaKadosh, Shaar Ruach HaKodesh 11b

כָּרוּ לְפָנַי שׁוֹחָה וְגו' כְּגוֹנוֹנָא דְדוֹר הַמַּבּוּל דְּבִגְנִין חָמָס דְּהוֹת בִּינֵיהוֹן
הוּהוּ בִּינֵיהוֹן שְׂנְאָה וְדִבְכוּ.

יְכוּל אִף בְּאַרְעָא דִּישְׂרָאֵל כֵּן. וְהָא תִּנְיִן אֲרַעָא דִּישְׂרָאֵל לָא
שְׂרִיא עֲלָה רוּחָא אַחְרָא וְלֹא מִמְנָא אַחְרָא בַר קַדְשָׁא בְּרִיךְ הוּא
בְּלַחוּדוּי. תָּא חוּי, דְּאַרְעָא דִּישְׂרָאֵל הָכִי הוּא דְלֹא שְׂרִיא עֲלָה
מִמְנָא וְלֹא שְׂלִיחָא אַחְרָא בַר קַדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי. אֲבָל
שְׁעֵתָא חָדָא שְׂרִיא עֲלָה לְחַבְלָא בְּנֵי נֶשָׂא.

כְּגוֹנוֹנָא דְדוֹר "...they dug a pit before me..." - כָּרוּ לְפָנַי שׁוֹחָה וְגו'
- דְּבִגְנִין חָמָס דְּהוֹת בִּינֵיהוֹן - like the Generation of the Flood - הַמַּבּוּל
- because of the unlawful gain that was among them, הוּהוּ בִּינֵיהוֹן
- and there was among them hate and strife.

יְכוּל אִף בְּאַרְעָא דִּישְׂרָאֵל כֵּן. - Is this possible even in the Land of
Israel? וְהָא תִּנְיִן - And behold, we learned the answer to this
question. אֲרַעָא דִּישְׂרָאֵל לֹא שְׂרִיא עֲלָה רוּחָא אַחְרָא - No other *ruach*
from the negative Other Side rests upon the Land of Israel וְלֹא
- and there is no other chief, a ministering angel, who is appointed to spiritually rule the Land
of Israel, only the Blessed One Be He alone. All of the other
lands of the world have a special angel through which Hashem
transmits His influence, but in Eretz Yisrael it comes directly
from Him. תָּא חוּי, - Come and see, הוּא - that
it is so, in the Land of Israel, דְּלֹא שְׂרִיא עֲלָה מִמְנָא - that a chief,
a ministering angel, does not rest upon it אַחְרָא - and
not another messenger, בַּר קַדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי. - only the
Holy One Blessed Be He alone. אֲבָל שְׁעֵתָא חָדָא שְׂרִיא עֲלָה לְחַבְלָא.
- But it, a ruach from the Other Side, can temporarily
rest on the Land to destroy people.

מִנְגֵן מִדָּוִד דְּכָתִיב, (דברי הימים א כא) וַיֵּרָא דָּוִד אֶת מַלְאָךְ יי וְחֶרְבוֹ שְׁלוּפָה בְיָדוֹ נְטוּיָה עַל יְרוּשָׁלַם וּכְדִין אֶת־חַבְלַת אֶרֶץ.

אָמַר רַבִּי אֶלְעָזָר אֶפְלוּ בַּהֲהִיא שַׁעֲתָא קִדְשָׁא בְּרִיךְ הוּא הָהּ. כְּתִיב הֲכָא מַלְאָךְ יי. וְכָתִיב הָתָם (בראשית מז) הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי.

מִנְגֵן מִדָּוִד - From where do we know this? From David HaMelech, (דברי הימים א, כא) - דְּכָתִיב, (Divrei HaYamim I 21:16): "...and David saw the malach of Hashem..." - וְחֶרְבוֹ שְׁלוּפָה בְיָדוֹ - "...and his sword was outstretched in his hand..." - נְטוּיָה עַל יְרוּשָׁלַם - "...spread over Yerushalayim..." - and then the Land was destroyed.

אָמַר רַבִּי אֶלְעָזָר - Rebbi Elazar said: אֶפְלוּ בַּהֲהִיא שַׁעֲתָא קִדְשָׁא בְּרִיךְ הוּא - Even at that time when there was a punishment, G-d forbid, in Eretz Yisrael, it was done by the Holy One Blessed Be He and not through an angel. Now we will see how "malach of Hashem" means Hashem Himself. - כְּתִיב הֲכָא מַלְאָךְ יי - Here, it is written "*malach of Hashem*". (בראשית מח) - וְכָתִיב הָתָם (B'reishit 48:16): - הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי. "*The malach who redeemed me...*" Yaakov said this referring to Hashem Himself. Thus the "malach of Hashem" was also Hashem Himself, acting through the 4-letter name, corresponding to the sefira of Tiferet, through the malach, the level of Malchut. Though this is a lower expression of Judgment, it is still a direct connection from Hashem Himself that can only come in the Land of Israel. We should merit to serve Hashem truly, especially in Eretz Yisrael, to feel this direct connection, and reveal only Chassadim, the energies of giving and sweetness.

Or HaZohar

"This work [the Zohar HaKadosh] is like Noach's ark.' (Tikkune Zohar Chadash 72). The meaning is this: That this work called the Sefer HaZohar is like Noach's Ark, in which there were many species, and there was no chance of survival for those species and all families unless they entered the Ark.

It is just the same regarding the Galut (the Exile) because through the Galut all the tzaddikim become damaged and the darkening of their illumination is more bitter than death, and in order to maintain themselves so that the Galut will not rule over them, they have the secret of this work just like Noach's Ark, to repair the damage of the blow of the Galut and the waters of the flood that darken And then the light of the Shechina will shine somewhat and enclothe the tzaddikim. Therefore the tzaddikim will enter the light of this work in order to be maintained.

Thus the segulah of this work lies in the fact that as soon as one occupies himself with it with desire, the love for Hashem will penetrate him as iron shatters rock, and will penetrate in him in order to save his nefesh, his ruach, and his neshama, and will repair him.

And even if the person is a rasha (evil person) there is nothing to worry if he enters [learning the Zohar] for his entering is not really so, for one of two things will happen: He will either return in teshuvah and become a tzaddik and will enter there, or it [the Zohar] will push him away completely and he will separate himself from it, just as it happened regarding Noach's ark which pushed away the reshaim (evil ones) and those who had sinned among the beasts and the cattle."

- Rabbi Moshe Cordovero, Or Yakar, Sha'ar Alef, Siman 8



רְבִי יִצְחָק הָוּה שְׁבִיחַ קַמְיָה דְרַבִּי שְׁמַעוֹן אָמַר לִיה הָאֵי קָרָא
 דְּכַתִּיב וַתִּשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹהִים. אֵי בְנֵי נֶשֶׁא חֲטָאן
 אֶרְעָא בְּמָה. אָמַר לִיה בְּגִין דְּכַתִּיב כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְרָבּוּ
 כְּמָה דְאִתְמַר.

Rebbi Yitzchak was once found before Rebbi Shimon learning Torah with him. אָמַר לִיה - He, Rebbi Yitzchak, said to him: הָאֵי קָרָא דְכַתִּיב - This verse that is written (B'reishit 6:11): *"And the land was destroyed before the Elokim..."* אֵי בְנֵי נֶשֶׁא חֲטָאן אֶרְעָא - If people sinned, with what, meaning how, did the land sin? What did the land do wrong to deserve being destroyed? אָמַר לִיה - He, Rebbi Shimon, said to him, answering: *Because it is written (B'reishit 6:12): כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְרָבּוּ כְּמָה - "...because all flesh destroyed its way..."* as was said. To understand this so far, 'land' refers to the sefira of Malchut which was left devastated, desolate, and destroyed because humanity had destroyed their way, having separated Malchut from Yesod through not guarding the brit, which is the sefira of Yesod.

"The study of the Sefer HaZohar is a segulah for Yirat Shamayim."

- Rabbi Moshe Basula, Introduction to Sefer HaTikkunim

בְּגוֹנוֹתָ דָא (ויקרא יח) וַתִּטְמָא הָאָרֶץ וַאֲפָקוֹד עֲוֹנָהּ עָלֶיהָ. אֱלֹהִים בְּנֵי
 נִשְׂא חֲטָאן וְאִי תִימָא אֶרְעָא בְּמָה, אֱלֹהִים עֲקָרָא דְאֶרְעָא בְּנֵי נִשְׂא
 אֲנוּן. וְאֲנוּן מִחֲבָלִין אֶרְעָא וְהִיא אֶתְחַבְּלַת. וּקְרָא אוֹכַח דְכַתִּיב וַיֵּרָא
 אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בֶּשָׂר אֶת דְּרָכָהּ
 עַל הָאָרֶץ.

And also, there is another verse that says - **בְּגוֹנוֹתָ דָא** (ויקרא יח) - *"And he impurified the earth and I visited its sin upon it..."*, which tells us that the land did not sin. **אֱלֹהִים בְּנֵי נִשְׂא חֲטָאן** - **But rather, people sinned.** **וְאִי תִימָא אֶרְעָא בְּמָה,** - **And if you say the earth itself sinned with what,** for some reason, you are wrong because **אֱלֹהִים** - **rather, the earth did not sin. They, humanity, the main part of the earth, sinned.** We are called the 'main part' because the earth was created for humanity, the entire point of creation, to utilize properly. **וְהִיא אֶתְחַבְּלַת** - **And when they, humanity, destroy the earth, it is destroyed.** Malchut is created just for us. If we, G-d forbid, do the wrong things, we leave it desolate from the spiritual lights above. **וּקְרָא אוֹכַח דְכַתִּיב** - **And the verse proves this, as it is written** (B'reishit 6:12): **וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בֶּשָׂר** - *"And Elokim saw the earth and behold it was destroyed because all flesh had destroyed its way upon the earth."*

"And in the merit of those who study and occupy themselves with the Zohar HaKadosh, Mashiach will come, for the Land will be filled with the knowledge of Hashem"

- Rabbi Yehuda Chayyat, Sefer Minchat Yehuda

תָּא חֲזוּ, כָּל חַטָּאוֹי דְּבַר נֶשׁ כְּלָהוּ חַבְלוֹתָא דִּילִיה תְּלִיין
 בְּתִשׁוּבָה. וְחַטָּאָה דְּאֹשִׁיד זֶרְעָא עַל אֶרְעָא וּמַחְבְּלָא אֶרְחִיה
 וְאַפִּיק זֶרְעָא עַל אֶרְעָא, מְחַבֵּל לִיה וּמַחְבֵּל אֶרְעָא. וְעִלְיָה כְּתִיב,
 (ירמיה ב) נִכְתָּם עֲוֹנְךָ לְפָנַי. וּכְתִיב בֵּיה (תהלים ה) כִּי לֹא אֵל חַפֵּץ רָשָׁע
 אֶתָּה לֹא יִגֹּרְךָ רָע. בַּר בְּתִשׁוּבָה סִינִי.

תָּא חֲזוּ - Come and see, כָּל חַטָּאוֹי דְּבַר נֶשׁ - all of the sins of
 people, כְּלָהוּ חַבְלוֹתָא דִּילִיה תְּלִיין בְּתִשׁוּבָה, - and all of its destruction
 depend upon *teshuvah*, which means that through the power
 of teshuvah, a person can rectify whatever damage he has done.
 However, there is one special sin that is extra hard to fix. וְחַטָּאָה
 דְּאֹשִׁיד זֶרְעָא עַל אֶרְעָא - And that is the sin of one who spills seed
 on the earth. וּמַחְבְּלָא אֶרְחִיה - And in doing so, he destroys his
 way. The word 'way' means connection between male and
 female. He destroys that connection when he, G-d forbid, וְאַפִּיק
 זֶרְעָא עַל אֶרְעָא, - brings out seed on the ground, leaving his seed
 without a vessel, מְחַבֵּל לִיה וּמַחְבֵּל אֶרְעָא, - which then destroys him
 and destroys the land. וְעִלְיָה כְּתִיב, (ירמיה ב) - And on him it is
 written (Yirmiah 2:22): "...your sin is stained
 before me..." - וּכְתִיב בֵּיה (תהלים ה) - And it is written on it (Tehilim
 5:5): "Because You are not
 an El who desires wickedness, evil will not dwell with you."
 בַּר בְּתִשׁוּבָה סִינִי. - The sin of spilling seed will not be able to be
 fixed except with a great level of *teshuvah*.

"Through the study of the Sefer HaZohar the merit of Rabbi
 Shimon Bar Yochai and his companions will protect him."

- Sefer Zechira LaChaim, 14

וְכָתִיב, (בראשית לח) וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יי וַיְמִיתֵהוּ יי וְהָא
אֶתְמַר.

אָמַר לִיה אֲמַאי דָּאִין קְדָשָׁא בְּרִידָה הוּא עֲלָמָא בְּמִיא וְלֹא בְּאֶשָׁא
וְלֹא בְּמַלְאָה אַחְרָא. אָמַר לִיה רְזָא הוּא דְהָא אֲנֹן חֲבִילו
אֶרְחִייהוּ בְּגִין דְּמִיין עֲלָאִין וּמִיין תַּתָּאִין לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא
בְּדָקָא יְאוּת.

וַיְהִי עַר בְּכוֹר יְהוּדָה - And it is written (B'reishit 38:7): *"And Eir, the firstborn of Yehuda, was evil in the eyes of Hashem, and Hashem killed him."* וְהָא
רַע בְּעֵינֵי יי וַיְמִיתֵהוּ יי - *"And Eir, the firstborn of Yehuda, was evil in the eyes of Hashem, and Hashem killed him."* וְהָא
אֶתְמַר. - And that reason, Eir purposefully spilling his seed so as not to fulfill the mitzvah of having children with his wife Tamar, has been spoken about in another place. Up to here, the Zohar is essentially saying that through this special sin, humanity caused a spiritual destruction which resulted in the physical devastation of the Flood. After the Flood, Hashem promised to never again destroy the world with water, therefore the personal and global consequences of doing or causing someone to do this special sin manifest in many other ways. A word to the wise.

אָמַר לִיה - And he, Rabbi Yitzchak, said back to Rabbi Shimon: אֲמַאי דָּאִין קְדָשָׁא בְּרִידָה הוּא עֲלָמָא בְּמִיא וְלֹא בְּאֶשָׁא וְלֹא בְּמַלְאָה אַחְרָא - Why did the Holy One Blessed Be He judge the world with water and not with fire and not with anything else? אָמַר לִיה - and not with anything else? אַחְרָא. - He, Rabbi Shimon, said to him: רְזָא הוּא - It is a secret that I will reveal to you. דְּהָא אֲנֹן חֲבִילו אֶרְחִייהוּ - They destroyed their way בְּגִין דְּמִיין עֲלָאִין וּמִיין תַּתָּאִין - because the upper waters and lower waters - לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא בְּדָקָא יְאוּת. - were not attached like male and female, as is fitting.

מֵאֵן אֲנֹן דְּחָבִילוּ אֶרְחִייהוּ, כְּגֹוֹנָא דָּא מִיין דְּכוּרִין וְנוֹקְבִין. וְעַל
 דָּא אֲתִדְּנוּ בְּמֵיא בְּמָה דְּאֲנֹן חָבוּ. וּמִיין הֵוּוּ רְתִיחֵן וּפְשִׁטוּ מִשְׂכָּא
 מִנִּייהוּ כְּמָה דְּחָבִילוּ אֶרְחִייהוּ בְּמִיין רְתִיחֵן. דִּינָא לְקַבֵּל דִּינָא. הָדָא
 הוּא דְּכְתִיב נִבְקְעוּ כָּל מַעְיִינֹת תְּהוֹם רַבָּה, הָא מִיין תַּתָּאִין.
 וְאֲרוּבוֹת הַשָּׁמַיִם נִפְתְּחוּ דָּא מִיין עֲלָאִין. מִיין עֲלָאִין וְתַתָּאִין.

מֵאֵן אֲנֹן דְּחָבִילוּ אֶרְחִייהוּ, - These people who destroyed their way,
 כְּגֹוֹנָא דָּא מִיין דְּכוּרִין וְנוֹקְבִין. - also destroyed the masculine and
 וְעַל דָּא אֲתִדְּנוּ בְּמֵיא - And because of this they
 were judged and punished with water. בְּמָה דְּאֲנֹן חָבוּ. - with
 which they sinned. Seed, which they wasted, is likened to water.
 וּמִיין הֵוּוּ רְתִיחֵן - And the waters that burst out from below the
 earth were boiling hot וּפְשִׁטוּ מִשְׂכָּא מִנִּייהוּ - and stripped the skin
 off of them, the people, בְּמִיין רְתִיחֵן. - just like
 they destroyed their ways with hot water. דִּינָא לְקַבֵּל דִּינָא. -
 Judgment to receive judgment. Measure for measure. הָא מִיין תַּתָּאִין. -
 This is the lower waters. וְאֲרוּבוֹת הַשָּׁמַיִם
 נִפְתְּחוּ - "...and the windows of the Heavens were opened."
 מִיין עֲלָאִין וְתַתָּאִין. - This is the upper waters. דָּא מִיין עֲלָאִין.
 Upper and lower waters. Because they did not give the seed into the
 female, which makes the unification, they separated the two
 waters, causing a destruction between them. They were therefore
 punished from both places, from the male water above and the
 female water below. If a person guards the brit and makes this
 connection, he gives the world endurance.

"From the time when the light of the two great luminaries, the Zohar HaKadosh and the Tikkunim, shined and rose, the Jews, the Congregation of Israel, accepted and practiced the holy study of the Zohar HaKadosh and the Tikkunim, alone or in multitudes, young or old, and even when they cannot understand the secret and pure sayings in those Holy Sefarim. Nevertheless they drink with thirst the things written there, and they rejoice greatly when reading them. And if in one place one hundred people are found studying the Zohar HaKadosh, then one thousand people will be found studying the Tikkunim, for most of the baalei batim hold on fast to the study of the Tikkunim and this is their custom each and every year from Rosh Chodesh Elul until Yom Kippur. And the reason why the study of the Tikkunim spread during these days of teshuvah more than the study of the Zohar HaKadosh is because when a man sins, he damages more in the world of asiya, and it is known that the 70 Tikkunim that Rabbi Shimon Bar Yochai made, since they follow more the pattern of numbers, therefore its study causes a greater tikkun in the world of asiya, for in that world lies the secret of Numbers and the Accounts, therefore during the days of teshuvah we are accustomed to study the Sefer ha Tikkunim."

- Rav Yosef Chayim of Baghdad, The Ben Ish Chai, Hakdamat Tikkunim Benayahu

"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 mitzvot. For this reason, the essence of Pnimit HaTorah was revealed in these later generations. Thus in the Tanya, Iggeres HaKodesh, Letter 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]."

- Rabbi Shalom Dov Ber of Lubavitch ztk'l, Kuntres Eitz Chaim



אָמַר רַבִּי יְהוּדָה אֶף עַל גַּב דְּזַכָּאָה הָוּה נַח לָאו אִיהוּ כְּדַאי
 דְּקוּדְשָׁא בְּרִיד הוּא יְגִין עַל עֲלָמָא בְּגִינְיָה. תָּא חֲזִי, מֹשֶׁה
 לָא תִלָּה מְלָה בְּזַכּוּתֵיהּ אֶלָּא בְּזַכּוּת אַבְהֵן קְדְמָאִי. אֲבָל נַח לָא
 הָוּה לִיָּה בְּמַאן דִּיתְלִי בְּזַכּוּתָא כְּמֹשֶׁה.

Even though Noach was meritorious, אָמַר רַבִּי יְהוּדָה - **Rebbi Yehuda said:** לָאו אִיהוּ כְּדַאי דְּקוּדְשָׁא בְּרִיד הוּא - **he was not worthy, his merit was not great enough, that the Holy One Blessed Be He should protect the world because of him.** תָּא חֲזִי. - **Come and see,** מֹשֶׁה לָא תִלָּה מְלָה, - **Moshe did not make the issue of asking Hashem not to destroy Am Yisrael, when they were decreed for destruction, dependent upon his own merit,** אֶלָּא בְּזַכּוּת אַבְהֵן קְדְמָאִי. - **but rather he asked in the merit of the Patriarchs Avraham, Yitzchak, and Yaakov.** אֲבָל נַח לָא הָוּה לִיָּה בְּמַאן דִּיתְלִי בְּזַכּוּתָא כְּמֹשֶׁה. - **But Noach did not have anyone's merit to depend upon like Moshe did. So, then, what could he do?**

"Torah from Tzion: The study of the Kabbalah and the revelation of the secrets of the Torah at the time of the footsteps of Mashiach is one of the main activities to bring redemption closer as the Vilna Gaon explains at length in many places. And this is one of the main tasks of Mashiach ben Yosef, that through him the exiles are ingathered, according to our Rabbi, the Gaon."

- Sefer Kol Ha Tor, Perek 6, Siman 5

אָמַר רַבִּי יִצְחָק וְעַם כָּל דָּא בֵּינּוֹן דְּאָמַר לֵיהּ קְדָשָׁא בְּרִידָא הוּא
וְהַקְּמַתִּי אֶת בְּרִיתִי אִתְּךָ הָוּה לֵיהּ לְמַבְעֵי רַחֲמֵי עַלְיֵיהּ. וְקִרְבְּנָא
דְּאִקְרִיב לְבַתָּר, דְּיִקְרִיב לֵיהּ מִן קִדְמַת דְּנָא דְלָמָּא יִשְׁכַּד רּוּגְזָא
מִעַלְמָא.

אָמַר רַבִּי יִצְחָק - **Rebbi Yitzchak said:** - **ועם כל דא** - **And despite all**
of this, **בינון דאמר ליה קדשא ברידא הוא** - **once the Holy One Blessed**
Be He said to him, **והקמתי את בריתי אתך** - **"And I will make my**
covenant stand with you," which is Hashem telling Noach that
world will only continue through him, and that the rest of
humanity will perish, **הוה ליה למבעי רחמי עליהו** - **he should have**
requested compassion upon them, asking Hashem to save the
rest of humanity despite their unworthiness. **וקרבנא דאקריב לבתרא** -
And the sacrifice that he offered after they came out of the
ark when the Flood was over, **דיקריב ליה מן קדמת דנא** - **he should**
have offered before the Flood, because **דלמא ישכד רוגזא מעלמא** -
maybe it could have caused His wrath to subside from the
world.

"And do not listen to the words of those who oppose you regarding what you wish to study within the Torah...and they tell you: 'Why do you spend all your time studying this particular area of the Torah? Do not listen to them because according to what you desire to study, precisely for that you came to the world. And if you listen to their words you will need to reincarnate again, and be killed by the sword of the Angel of Death and taste the taste of death.'"

R' Eliyahu haKohen - Sefer Shevet Mussar, Perek Alef

אָמַר רַבִּי יְהוּדָה מָאי הָוָה לִיָּה לְמַעַבְדַּ דְּהָא חַיִּיבֵי עֲלָמָא הוּוּ
 מְרַגְזִין קַמֵּי קֳדָשָׁא בְּרִידָּהּ הוּא וְאִיהוּ יִקְרִיב קֳרַבְנָא. אֲלָא
 וְדָאי נַח דְּחִיל עַל גְּרַמְיָהּ הָוָה, בְּגִין דְּלָא יַעֲרַע בֵּיהּ מוֹתָא בְּגוּ
 חַיִּיבֵי עֲלָמָא דְּהָוָה חָמֵי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, וְהִידּ מְרַגְזִין קַמֵּי
 קֳדָשָׁא בְּרִידָּהּ הוּא כָּל יוֹמָא.

אָמַר רַבִּי יְהוּדָה - **Rebbi Yehudah said:** - What should he, Noach, have done? דְּהָא חַיִּיבֵי עֲלָמָא הוּוּ מְרַגְזִין קַמֵּי קֳדָשָׁא - **For the wicked of the world were provoking the anger of Holy One Blessed Be He,** - and he should offer up a sacrifice, as if that would be effective? אֲלָא - **and he should offer up a sacrifice,** as if that would be effective? וְדָאי נַח דְּחִיל עַל גְּרַמְיָהּ הָוָה, - **Rather, certainly Noach was afraid for himself,** - that he should not meet up with death amidst the wicked of the world, to be punished because of them. דְּהָוָה חָמֵי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, - **He saw their bad deeds every day,** וְהִידּ מְרַגְזִין קַמֵּי קֳדָשָׁא בְּרִידָּהּ הוּא - **and how they were provoking the anger of the Holy One Blessed Be He every day.** Rebbi Yehudah is giving merit to Noach, saying he that he did the best that he could. Rebbi Yitzchak seems to claim that he could have done a better job. These are the two perspectives that the Sages, in general, debate about Noach. When they say that Noach was a tzadik, one says that he would have been on that level in any generation while the other says that in another generation he would not have been as great as in his own. Both of these perspectives have a spiritual root, an inner light and a surrounding light.

"The study of the Sefer HaZohar causes the person to have emunah." - Imre Pinchas, Shaar 9

רְבִי יִצְחָק אָמַר כָּל זְמַנָּא דְחַיִּיבֵי עֲלָמָא אֲסָגִיאוּ, וּפְאָה דְאֲשֵׁתִּיכַח בֵּינֵיהוּ הוּא אֲתַפֵּס בְּקַדְמֵיתָא. דְכֵתִיב, (יחזקאל ט)
 וּמִמְקוֹדֵשֵׁי תְחִלּוּ. וְתַנִּינָן אֵל תִּקְרִי מִמְקוֹדֵשֵׁי אֱלֹהִים מִמְקוֹדֵשֵׁי. וְנַח
 הֵיךְ שְׂזִיב לִיָּה קֹדֶשׁא בְרִיךְ הוּא בֵּין כָּל אֲנוּן חַיִּיבֵיא. אֱלֹהִים בְּגִין
 דִּיבְּקוֹן מַצִּיחַ תּוֹלְדֵין בְּעֲלָמָא דְהָהּ צְדִיק בְּדָקָא יְאוּת.

- רבי יצחק אמר - **Rebbi Yitzchak said:** כל זמנא דחייבי עלמא אסגיאו, ופאה וּפְאָה דְאֲשֵׁתִּיכַח בֵּינֵיהוּ הוּא אֲתַפֵּס בְּקַדְמֵיתָא. דְכֵתִיב, (יחזקאל ט):
 - a tzadik found in their midst - **is grabbed first.** As is written (Yechezkel 9:6):
 "...and begin from my Mikdash..." - **from the Temple.** This was when the city of Yerushalayim was decreed to be destroyed and Hashem was commanding the malach where to begin the destruction. **And it is taught, do not read "from my Temple", but rather, 'from my holy ones',** which are the tzadikim. The Gemara explains that they were initially slated to be saved, but the quality of Judgment complained that they should have reproved the people and brought them back to the right path, but since they did not, they should be killed first. **And Noach, how did the Holy One Blessed Be He save him בֵּין אֱלֹהִים בְּגִין דִּיבְּקוֹן מַצִּיחַ תּוֹלְדֵין בְּעֲלָמָא דְהָהּ צְדִיק בְּדָקָא יְאוּת.** Rather, in order that generations should come from him in the world - **because he was a fitting tzadik.** The Zohar is implying that in a different situation of global destruction, Noach might not have been saved, but here he was saved.

וְתוֹ דְאִיהוּ אֲתָרֵי בְהוּ כָּל יוֹמָא וְיוֹמָא וְלֹא קִבִּילוּ מִנֵּיהּ, וְקִיָּים
 בְּנַפְשֵׁיהּ קָרָא דְכְּתִיב, (יחזקאל ג) וְאַתָּה כִּי הִזְהַרְתָּ רָשָׁע וְגו'. וּכְתִיב
 וְאַתָּה אֶת נַפְשְׁךָ הַצַּלְתָּ. מִכָּאן כָּל מָאן דְאִזְהַר לְחַיִּיבָא אַף עַל גַּב
 דְלֹא קִבִּיל מִנֵּיהּ הוּא שְׂוִיב לֵיהּ לְגַרְמִיָּה וְהוּא חַיִּיבָא אֲתָפְס
 בְּחֻבֵּיהּ. וְעַד כְּפָה יִזְהַר לֵיהּ עַד דִּימַחֵי לֵיהּ הָא אוֹקְמוּהָ חֲבָרְיָא.

And further, we see that he did reprove them every day and they did not receive from him. And upon himself he fulfilled the verse that is written (Yechezkel 3:19) : *וְאַתָּה כִּי הִזְהַרְתָּ : "And you, if you warn the wicked to turn from his way and he does not, he will die in his sin..."* And it is written at the end of the same verse: *וְאַתָּה אֶת נַפְשְׁךָ הַצַּלְתָּ. "...and you have saved your life."* Since Noach warned them to do teshuvah every day, he fulfilled his responsibility, and thus deserved to be saved. From here we learn that anyone who warns the wicked, even if though the wicked person does not receive reproof from him, he saves himself and that wicked person is grabbed in his sin. And how much should he warn him, reprove him? Until he, the sinner, hits him. The *chevraya*, the friends, Rabbi Shimon's inner circle of students, has already established this. In summary, the Zohar is coming to Noach's defense, saying that he is not at fault for not saving the world.

"The study of the Sefer ha Zohar eliminates the confusion of the heart." - Baal HaTanya, Mea Shearim

"And this is the answer that I gave to one person who asked me about what the students of the Ari HaKadosh wrote, that the study of the Zohar HaKadosh is a great tikkun to illuminate and sanctify the soul. And the Ari HaKadosh gave this tikkun for the Ba'al Teshuvah, to say five pages of the Zohar or the Tikkunim every day even if he does not 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 HaKadosh lies in the fact that when we study Mikra or Mishna or Talmud, they are greatly encloded in physical terms, and the secrets are not readily discernible. Not so with the Zohar HaKadosh, 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 esoteric, so 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 they make their effect in their root above."

-The Chida, Shem HaGedolim, Ma'arechet Sefarim Beit

"Among the works of the Gra and his students in the area of the Ingathering of the Exiles was the establishment of a Beit Midrash in Yerushalayim where the Kabbalah was to be studied."

- Magid Doresh Tzion, p. 65



וּמִוֹרְאֵכֶם וְחִתְכֶם יִהְיֶה. מִכָּאן וְלְהֵלָאָה יִהְיֶה לְכוֹן דְּיוֹקְנֵי דְבְנֵי
 נֶשָׂא דְהָא בְּקַדְמוּתָא לָא הָווּ דְּיוֹקְנֵי דְבְנֵי נֶשָׂא. תָּא
 חֲזוּ, בְּקַדְמוּתָא כְּתִיב, (בראשית ט) בְּצֵלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם.
 וּכְתִיב, (בראשית ה) בְּדַמוֹת אֱלֹהִים עָשָׂה אוֹתוֹ. כִּיּוֹן דְּחָטוּ אֲשַׁתְּנוּ
 דְּיוֹקְנֵיהוּ מִהֵהוּא דְּיוֹקְנָא עֲלָאָה וְאִתְּהַפְּכוּ אֲנוּן לְמַדְחַל מִקַּמֵּי חִיוּן
 בְּרָא.

Hashem told Noach that when he came out of the ark, he would rule the world. The Zohar starts with the verse (B'reishit 9:2): **וּמִוֹרְאֵכֶם** - *"And your fear and your dread will be..."* on all of the animals. **מִכָּאן וְלְהֵלָאָה** - From here and on **לְכוֹן דְּיוֹקְנֵי** - you will have human images. **נֶשָׂא דְבְנֵי נֶשָׂא** - Behold, originally **לָא הָווּ דְּיוֹקְנֵי דְבְנֵי נֶשָׂא** - they did not have human images, because after the first sin humanity fell. This will all be explained. **תָּא חֲזוּ** - Come and see a revelation, **בְּקַדְמוּתָא כְּתִיב**, (בראשית ט) - regarding 'originally' it is written (B'reishit 9:6): **בְּצֵלֶם** - *"...in the Tzelem Elokim He made Adam."* This is the Divine image. **וּכְתִיב**, (בראשית ה) - And it is written (B'reishit 5:1): **בְּדַמוֹת אֱלֹהִים עָשָׂה אוֹתוֹ** - *"...in the D'mut Elokim He made him."* This is the Divine likeness. **כִּיּוֹן דְּחָטוּ** - Once they sinned, **אֲשַׁתְּנוּ דְּיוֹקְנֵיהוּ מִהֵהוּא דְּיוֹקְנָא עֲלָאָה** - their images were changed from their supernal image **וְאִתְּהַפְּכוּ אֲנוּן** - and they were transformed to be afraid **לְמַדְחַל מִקַּמֵּי חִיוּן בְּרָא** of the animals of the field.

בְּקִדְמֵי־תָא כָּל בְּרִיָּין דְּעֵלְמָא זְקָפִין עֵינֵין וְחָמְאִין דִּיּוֹקְנָא קִדְיִשָּׁא
 עֵלְאָה וּזְעָאן וְדַחְלִין מִקְפִּיָּה. בִּיּוֹן דְּחָטוּ אֶתְהַפְּדוּ
 דִּיּוֹקְנֵיהוּ מֵעֵינֵיהוּ לְדִיּוֹקְנָא אַחְרָא. וְאֶתְהַפְּדוּ דְבְנֵי נָשָׂא זְעִין וְדַחְלִין
 קִמְי שְׂאֵר בְּרִיָּין.

תָּא חֲוִי, כָּל אֲנוּן בְּנֵי נָשָׂא דְלָא חָטְאִין קִמְי מְאָרִיהוּן וְלָא עֲבָרִין
 עַל פְּקוּדֵי אִוְרֵיתָא. זִין דִּיּוֹקְנָא דְלֵהוּן לָא אֲשַׁתְּנִי מַחֲזִיו
 דְּדִיּוֹקְנָא עֵלְאָה. וְכָל בְּרִיָּין דְּעֵלְמָא זְעִין וְדַחְלִין קִמְיָה.

At first, all of the creatures of the world - **בְּקִדְמֵי־תָא** כָּל בְּרִיָּין דְּעֵלְמָא - and - **וְחָמְאִין דִּיּוֹקְנָא קִדְיִשָּׁא עֵלְאָה** - lifted up their eyes - **זְקָפִין עֵינֵין** - and would see the supernal holy image. **וְדַחְלִין מִקְפִּיָּה**. - and they would be afraid of it. **בִּיּוֹן דְּחָטוּ**, Adam and Chava, **אֶתְהַפְּדוּ דִּיּוֹקְנֵיהוּ מֵעֵינֵיהוּ לְדִיּוֹקְנָא אַחְרָא**. - their image was transformed in their, the animals', eyes to a different image. **וְאֶתְהַפְּדוּ דְבְנֵי נָשָׂא זְעִין וְדַחְלִין קִמְי שְׂאֵר בְּרִיָּין**. - And it was transformed so that people tremble and are afraid of other creatures.

all - **כָּל אֲנוּן בְּנֵי נָשָׂא דְלָא חָטְאִין קִמְי מְאָרִיהוּן** - **תָּא חֲוִי** - Come and see, **וְלָא עֲבָרִין** - all of those people who do not sin before their Master **וְאֶתְהַפְּדוּ דִּיּוֹקְנֵיהוּ מֵעֵינֵיהוּ לְדִיּוֹקְנָא אַחְרָא** - and do not transgress the mitzvot of the Torah, **זִין דִּיּוֹקְנָא דְלֵהוּן לָא אֲשַׁתְּנִי מַחֲזִיו דְּדִיּוֹקְנָא עֵלְאָה**, - the radiance of their image does not change from the appearance of the supernal image. **וְכָל בְּרִיָּין דְּעֵלְמָא זְעִין וְדַחְלִין קִמְיָה**. - And all creatures of the world tremble and are afraid of him.

"The study of the Sefer HaZohar saves a person and his family from plagues and troubles." - Imre Pinchas, Shaar 6

וּבְשַׁעֲתָא דְבְנֵי נֶשֶׁא עֲבָרִין עַל פְּתוּגְמֵי אִוְרֵייתָא, אֶתְחַלֵּף דְּיוֹקְנָא
 דְּלַהּוֹן וּבְלַהּוֹ זַעִין וְדַחֲלוֹן מִקַּמְי בְּרִיין אַחֲרֵינִין, בְּגִין דְּאֶתְחַלֵּף דְּיוֹקְנָא
 עֲלָאָה וְאֶתְעֵבֵר מִנִּייהוּ, וּכְדִין שְׁלִטֵי בְּהוּ חַיּוֹת בְּרָא, דִּהָא לָא חָמוּ
 בְּהוּ הֵהוּא דְּיוֹקְנָא עֲלָאָה כְּדַקְחִין.

And the time when people transgress the mitzvot of the Torah, אֶתְחַלֵּף דְּיוֹקְנָא דְּלַהּוֹן - and their image is changed, - and they all tremble and are afraid of other creatures, בְּגִין דְּאֶתְחַלֵּף - because the supernal image was changed עֲלָאָה - and left them, - and then the animals of the field rule over them, דִּהָא לָא חָמוּ בְּהוּ הֵהוּא דְּיוֹקְנָא - because they do not see in them the supernal image, as is fitting.

“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar haKadosh (3, 124b)

"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 does not know what he is 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 does not understand anything at all, it is important and received and desired by The Holy One Blessed Be He..."

- Pele Yoetz, Zohar

וְעַל בֶּן הַשָּׁמַיִם בֵּינוֹ דְּעֵלְמָא אֶתְחַדַּשׁ כְּמִלְקַדְמִין, בְּרִיךְ לֹון
 בְּרַכְתָּא דָּא וְשִׁלִּיט לֹון עַל כְּלָא, כְּמָה דְאַתְּ אָמַר וְכָל דְּגֵי
 הַיָּם בְּיַדְכֶם נִתְּנִי. וְאַפִּילוּ נִוְיֵי יַמָּא. רַבִּי חֵיִיא אָמַר בְּיַדְכֶם נִתְּנִי.
 מִקְדַּמַּת דְּנָא. דְּכַד בְּרָא קְדָשָׁא בְּרִיךְ הוּא עֵלְמָא מְסַר כְּלָא בְּיַדְהוֹן
 דְּכַתִּיב וְרָדוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וְגו'.

And therefore since the world was renewed as at first, and humanity is starting all over again with Noach, בְּרִיךְ לֹון בְּרַכְתָּא דָּא - He gave them this blessing, וְשִׁלִּיט לֹון עַל כְּלָא, - and He gave them rulership over all, - וְכָל דְּגֵי הַיָּם בְּיַדְכֶם נִתְּנִי. - As it says (B'reishit 9:2): *"...and all the fish of the sea were given into your hands."* - *Rebbi Chiya said: "Given into your hands"* - *"Given into your hands"* - *And even the fish of the sea.* - *Rebbi Chiya said: "Given into your hands"* - implies from before that time when Noach came out of the ark. - Because when the Holy One Blessed Be He created the world בְּיַדְהוֹן הוּא עֵלְמָא - he gave everything into their hands, into humanity's jurisdiction, דְּכַתִּיב - as it is written (B'reishit 1:28): *"...and you shall rule over the fish of the sea and over the birds of the heavens..."* In conclusion, through Noach, humanity received a fresh start, to hopefully live in Hashem's world in the right way, as originally intended.

"The constant study of the Sefer HaZohar is a segulah to bring the person to a state of connection with the Ain Sof."

- Sherit Israel, Shaar HaHitkashrut, Shaar Alef



תָּא חֲזוּ, כָּל אֲנוֹן עֲמִיקוֹן סְתִימִין דְּנִפְקֵי מִגּוּ מַחְשְׁבָהּ וְקִלְא נְטִיל לֹן לֹא אֲתִגְלִיין עַד דְּמִלָּה מְגַלָּה לֹן. מָאן מִלָּה הֵינּוּ דְבוּר.

וְהֵא דְבוּר אֶקְרִי שַׁבַּת. וּבְגִין דְּשַׁבַּת אֶקְרִי דְבוּר, דְבוּר דְּחֹל אָסוּר בְּשַׁבַּת. בְּגִין דְּדְבוּר דָּא בְּעֵיא לְשִׁלְטָאָה וְלֹא אֲחֶרָא.

תָּא חֲזוּ - Come and see, **כָּל אֲנוֹן עֲמִיקוֹן סְתִימִין דְּנִפְקֵי מִגּוּ מַחְשְׁבָהּ** - all of those deep hidden lights that come out of thought, which means Chochma, **וְקִלְא נְטִיל לֹן** - and are taken by a voice **לֹא אֲתִגְלִיין עַד דְּמִלָּה מְגַלָּה לֹן** - are not revealed until the word reveals them. **הֵינּוּ דְבוּר** - That is speech. **מָאן מִלָּה** - What is 'word'?

וְהֵא דְבוּר אֶקְרִי שַׁבַּת - And this speech is called Shabbat. The supernal lights of Chochma are only revealed through Shabbat. The Arizal says that Shabbat is the mochin d'abba, the consciousness of Chochma. **וּבְגִין דְּשַׁבַּת אֶקְרִי דְבוּר** - And because Shabbat is called 'speech', we know that speech is Malchut, but it is a revelation of Chochma coming down into Malchut, this world. On Shabbat the world becomes holy. Thus, **דְבוּר דְּחֹל אָסוּר** - **weekday speech is forbidden on Shabbat** and we only speak dibur Malchut, words of Torah from Chochma. **בְּגִין דְּדְבוּר וְלֹא אֲחֶרָא** - **Because this speech needs to reign** - **דָּא בְּעֵיא לְשִׁלְטָאָה** - and nothing else. Only holy words, only the light of Chochma.

וְהָאֵי דְבוּר דְאִיהוּ אֲתֵי מִסְטָרָא דְחֻשְׁדָּה מְגַלָּה עֲמוּקוֹת מְגִוְיָה.
 וּמִשְׁמַע מְנֵי חֻשְׁדָּה. הֵהוּא דְאֲתֵי מִסְטָרָא דְחֻשְׁדָּה דְכִתְיִב מְנֵי דְיִיקָא.

And that speech that comes from the side of darkness - reveals depths from within it. - *מְגַלָּה עֲמוּקוֹת מְגִוְיָה*. - And it is implied "from amidst darkness." This means that *הֵהוּא דְאֲתֵי מִסְטָרָא דְחֻשְׁדָּה* - it comes from the side of darkness, - *דְכִתְיִב מְנֵי דְיִיקָא*, - as it is written: "*from amidst*" specifically. The hidden aspect of the 'lantern of darkness', the internal light of Chochma, is extremely high above, containing concealed mysteries and depths of the mind that become revealed through Shabbat, which is why a person can merit the secrets of the Torah on Shabbat. But the vessel for this light is speech, and speech has to be used to say words of Torah in order to draw down this light. Weekday speech disrupts this drawing down of light, G-d forbid.

"And the main point is that when your soul will cling to the books that deal with Yirat Hashem, that you thereby will realize at every moment the great debt you owe to the Creator of all worlds, and in particular through the Sefer HaZohar, which is the most important of all. And it will cause your heart to flare up in flames of fire. The Sefer ha Zohar is the key."

- Sefer Sur me Ra V'Asei Tov



בְּיוֹמָא דְּשַׁבְּתָא, בְּסְעוּדַתָּא תְּנִינָא, כְּתִיב (ישעיה נח) אֲזִי תִתְעַנַּג
עַל יי'. עַל יי' וְדָאִי. דְּהָהִיא שְׁעַתָּא אֲתַנְגְּלִיא עֵתִיקָא
קַדִּישָׁא, וְכִלְהוּ עֲלָמִין בְּחֵדְוֹתָא, וְשְׁלִימוּ וְחֵדְוֹתָא דְּעֵתִיקָא
עֲבִדִּינָן, וְסְעוּדַתָּא דִּילֵיהּ הוּא וְדָאִי.

This excerpt from the Zohar in Parashat Yitro is the Shabbat (the 7th day) reading for every week of the Zohar Chok cycle.

On the day of Shabbat, about the Second Meal, (ישעיה נח) - it is written (Yeshaya 58:14): אֲזִי תִתְעַנַּג - **"Then you shall delight upon Hashem..."** - **עַל יי' וְדָאִי. דְּהָהִיא שְׁעַתָּא אֲתַנְגְּלִיא** - **At this time, *Atika Kadisha* is revealed, וְכִלְהוּ וְשְׁלִימוּ וְחֵדְוֹתָא** - **and all of the worlds are in bliss, עֲלָמִין בְּחֵדְוֹתָא, דְּעֵתִיקָא עֲבִדִּינָן, וְסְעוּדַתָּא דִּילֵיהּ הוּא** - **and certainly this is His meal.** At the time of the second meal, the King gives out all of his treasures and everyone puts on royal garments and are able to act in the highest, most regal way because the light of *Atika* is spreading out and raising everything, i.e. all of the partzufim, up to its level.

בְּסֵעֻדַתָּא תְּלִיתָא דְּשַׁבְּתָא, כְּתִיב וְהֵאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב
אָבִיךָ. דָּא הִיא סֵעֻדַתָּא דְּזַעִיר אַפִּין, דְּהוּי
בְּשִׁלְמוֹתָא. וּכְלָהוּ שִׁתָּא יוֹמִין, מִהֵהוּא שְׁלִימוֹ מִתְּבָרְכָן. וּבְעֵי
בַּר נָשׁ לְמַחְדֵי בְּסֵעֻדַתֵיהּ, וְלֹאֲשַׁלְמָא אֵלִין סֵעֻדַתֵי, דְּאִינוּן
סֵעֻדַתֵי מְהִימְנוֹתָא שְׁלִימְתָא, דְּזַרְעָא קַדִּישָׁא דְּיִשְׂרָאֵל, דִּי
מְהִימְנוֹתָא עֲלָאָה, דְּהָא דִּילְהוֹן הִיא, וְלֹא דְעַמִּין עוֹבְדֵי עֲבוֹדַת
פּוֹכְבִים וּמְזוֹלוֹת. וּבְגִינֵי כַךְ אָמַר, (שמות 2) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

About the Third Meal of Shabbat, it is written (Yeshaya 58:14): *...And I shall feed you the inheritance of Yaakov your father...* - This is the meal of *Zeir Anpin*, which is complete. - And all six days, the six sefirot of Zeir Anpin, are blessed from that completion. - And a person must rejoice in his meals, and to complete these meals, that they are the meals of complete *emunah*, of the holy seed of Yisrael. - This highest *emunah*, their connection to Malchut, to the Shechina, is theirs, and not to the nations who worship stars and constellations, the idolaters. - Because of this it says, (Shemot 31:17): *"Between Me and the Children of Yisrael..."*

"Studying the secrets of the Torah is a great help for the understanding of the revealed part of the Torah."

- Rabbi Avraham of Slonim, Sefer Torat Avot

תָּא חוּו, בְּסֵעוּדְתֵי אֱלִין, אֲשֶׁתְּמוּדְעוּן יִשְׂרָאֵל, דְּאֵינוּן בְּנֵי
 מַלְכָא. דְּאֵינוּן מֵהִיכְלָא דְּמַלְכָא, דְּאֵינוּן בְּנֵי מְהִימְנוּתָא,
 וּמֵאן דְּפָגִים חַד סְעוּדָתָא מִנֵּיהוּ, אַחֲזִי פְּגִימוּתָא לְעִילָא,
 וְאַחֲזִי גְרַמְיָה דְּלָאו מִבְּנֵי מַלְכָא עֲלָאָה הוּא, דְּלָאו מִבְּנֵי
 הִיכְלָא דְּמַלְכָא הוּא דְּלָאו מִזְרְעָא קַדִּישָׁא דִּישְׂרָאֵל הוּא.
 וַיִּתְּבִין עָלֶיהָ חוּמְרָא דְּתַלְתַּת מְלִין, דִּינָא דְּגִיְהֵנָם וְגו'.

At these meals, it is deemed on Yisrael, אֲשֶׁתְּמוּדְעוּן יִשְׂרָאֵל, תָּא חוּו - Come see a revelation. דְּאֵינוּן בְּנֵי מַלְכָא - that they are the children of the King. דְּאֵינוּן מֵהִיכְלָא דְּמַלְכָא, - That they are from the palace of the King, that they have a vessel to receive connection to Ain Sof, to actualize what is intrinsically inside of them, that they can engage the world and be connected to the Shechina. דְּאֵינוּן בְּנֵי מְהִימְנוּתָא, - that they are the children of *emunah*, to spread out the light of Malchut in the universe, וּמֵאן דְּפָגִים חַד סְעוּדָתָא מִנֵּיהוּ, - and one who has a defect in one of the meals, which is his root connection that can spread out into the world, אַחֲזִי פְּגִימוּתָא לְעִילָא, - he shows defect above, וְאַחֲזִי גְרַמְיָה דְּלָאו מִבְּנֵי מַלְכָא עֲלָאָה הוּא, - and he shows that he is not from the children of the supernal King, דְּלָאו מִבְּנֵי הִיכְלָא דְּמַלְכָא, - that he is not from the children of the palace of the King because he does not actualize the meal and thus does not allow the root connection to manifest, even though he has it inside of himself all of the time. He therefore appears as if he does not have the connection, which is a big blemish for him, דְּלָאו מִזְרְעָא קַדִּישָׁא דִּישְׂרָאֵל הוּא, - that he is not from the Holy seed of Yisrael. וַיִּתְּבִין עָלֶיהָ חוּמְרָא דְּתַלְתַּת מְלִין, - And they put upon him the seriousness of three issues: דִּינָא דְּגִיְהֵנָם וְגו'. - The Judgment of Gehinom, etc. The other two are the War of Gog and Magog and the Birthpangs of Mashiach.

וְתֵא חַזוּ, בְּכֻלָּהוּ שְׂאֵר זְמַנֵּי וְחַגֵּי, בְּעֵי בַר נֶשׁ לְחֵדֵי, וְלִמְחֵדֵי
 לְמִסְכְּנֵי. וְאִי הוּא חֵדֵי בְּלַחֲדוּי, וְלֹא יְהִיב לְמִסְכְּנֵי,
 עוֹנֵשִׂיָה סָגִי, דְּהָא בְּלַחֲדוּי חֵדֵי, וְלֹא יְהִיב חֵדוּ לְאַחֲרָא. עָלֶיהָ
 בְּתִיב, (מלאכי ב) וְזִרְתִּי פֶרֶשׁ עַל פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם.

וְתֵא חַזוּ - And come see, in all of the rest of the Holy Days and Festivals, בְּכֻלָּהוּ שְׂאֵר זְמַנֵּי וְחַגֵּי, - it is necessary for a person to rejoice, בְּעֵי בַר נֶשׁ לְחֵדֵי, - and to bring joy to the poor who are your guests, וְלִמְחֵדֵי לְמִסְכְּנֵי, - And if he rejoices alone, וְאִי הוּא חֵדֵי בְּלַחֲדוּי, - and does not give to the poor, עוֹנֵשִׂיָה לְמִסְכְּנֵי, - his punishment is great because he rejoices alone, דְּהָא בְּלַחֲדוּי חֵדֵי, - and does not give joy to another, וְלֹא יְהִיב חֵדוּ לְאַחֲרָא. - About him it is written (Malachi 2:3): "...and I will spread excrement on your faces, the excrement of your Festivals..."

"What was decreed in the heavens regarding the prohibition of studying this wisdom in public applied only for a determined period, until the completion of the year 5250, and from then on we are in what is called 'the period of the last generations' and the decree was eliminated and permission was given to study the Sefer HaZohar. And from the year 5300 it is a mitzvah min ha muvchar that the multitudes, great and small, should occupy themselves with the Sefer HaZohar, as it is brought in the Raya Mehemna. And given that through this merit and through none other will the Melech HaMashiach come, we should not delay. And he whom Hashem graced with the merit to study this wisdom will have a taste of the World to Come in this world."

- Ohr haChama, Hakdama

וְאִי אִיהוּ בְּשִׁבְתָּא חֲדִי, אַף עַל גַּב דְּלֹא יְהִיב לְאַחֲרָא, לֹא יַהֲבִין
 עָלֶיהָ עוֹנָשָׂא, בְּשָׂאָר זְמַנֵּין וְחֻגֵין, דְּכִתְיב פֶּרֶשׁ חֲגִיכֶם. פֶּרֶשׁ
 חֲגִיכֶם קְאָמַר, וְלֹא פֶּרֶשׁ שִׁבְתְּכֶם. וְכִתְיב (ישעיה א) חֲדָשִׁיכֶם
 וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשִׁי. וְאֵלּוּ שַׁבַּת לֹא קְאָמַר.

אף על גב דלֹא יְהִיב לְאַחֲרָא, - And if on Shabbat he rejoices, וְאִי אִיהוּ בְּשִׁבְתָּא חֲדִי,
 לֹא יַהֲבִין - even though he does not give to another, יְהִיב לְאַחֲרָא,
 עָלֶיהָ עוֹנָשָׂא, - they will not give him punishment, בְּשָׂאָר זְמַנֵּין וְחֻגֵין,
 דְּכִתְיב - like on the the rest of the Holy Days and Festivals, פֶּרֶשׁ חֲגִיכֶם.
 - as it is written, "...excrement of your Festivals..." פֶּרֶשׁ חֲגִיכֶם.
 - It says, פֶּרֶשׁ חֲגִיכֶם קְאָמַר, וְלֹא פֶּרֶשׁ שִׁבְתְּכֶם. "...excrement of your Festivals...",
 and not "...excrement of your Shabbats...". Through the verse specifying Festivals, it
 is excluding Shabbat.

חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה: (Yeshaya 1:14) - And it is written (ישעיה א)
 חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה: - "My soul despises your Rosh Chodesh celebrations,
 and your Festivals..." - And it does not mention Shabbat. Since Shabbat is a light of Chochma, a special
 time when everything is one, there is no level of judgement that
 needs to be sweetened or given to another. But Yom Tov
 (Festivals), is a light of Bina which is the root of separation. From
 Bina comes the world of Briah, which is after the world of Atzilut
 (the World of Unity, which comes from Chochma). At Yom Tov,
 giving to the poor is what sweetens the power of separation and
 reveals oneness.

"The study of the Sefer HaZohar causes a person to love the
 Creator, Blessed Be He."

- The Ramaz on Sefer HaKavanot

וּבְגִינֵי כַף כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשּׁוּם דְּכָל
 מְהִימְנוּתָא אֲשֶׁתְּכַח בְּשַׁבָּתָא, יִהְיֶין לִיהּ לְבַר נָשׁ
 נְשַׁמְתָּא אַחְרָא, נְשַׁמְתָּא עֲלָאָה, נְשַׁמְתָּא דְכָל שְׁלִימוּ בְהּ,
 כְּדוּגְמָא דְעֲלָמָא דְאַתִּי. וּבְגִינֵי כַף אֲקָרִי שַׁבָּת. מֵהוּ שַׁבָּת. שְׁמָא
 דְקוּדְשָׁא בְרִיךְ הוּא. שְׁמָא דְאִיהוּ שְׁלִים מְכָל סְטָרוּי.

And because of this, it is written: *"Between me and the Children of Yisrael..."* Shabbat is all oneness and unity, like one complete picture. Therefore not giving to another, even though it is great to give to guests on Shabbat, it is still not a defect. But on Yom Tov, there is no complete picture, just a collection of puzzle pieces which are separate and need to be put together to make the one picture. Thus, it is necessary for one to give to another, in order for the pieces to fit together so that the picture can be completed. From amidst the diversity shines out the unity. וּמִשּׁוּם דְּכָל מְהִימְנוּתָא, אֲשֶׁתְּכַח בְּשַׁבָּתָא, יִהְיֶין לִיהּ לְבַר נָשׁ - And because all of *emunah*, the revelation of the Shechina, is found on Shabbat, Malchut, נְשַׁמְתָּא אַחְרָא, - they give to a person another *neschama* (soul), נְשַׁמְתָּא עֲלָאָה, נְשַׁמְתָּא דְכָל שְׁלִימוּ בְהּ, - a supernal *neschama*, a *neschama* that has all completion in it, כְּדוּגְמָא דְעֲלָמָא דְאַתִּי, - in the same way of the World to Come, drawing from Bina, a very high level, an awesome connection. A person gets an extra boost on Shabbat. - Because of this, it is called Shabbat. שְׁמָא דְקוּדְשָׁא בְרִיךְ הוּא. - What does 'Shabbat' mean? It is the name of the Holy One Blessed Be He. - The name which is complete from all sides. It includes everything, all of the partzufim and all of the sefirot.

אָמַר רַבִּי יוֹסֵי, וְדָאֵי כַּךְ הוּא. וְוִי לִיָּה לְבַר נָשׁ, דְּלֵא אֲשָׁלִים
 חֲדוּתָא דְּמַלְכָּא קַדִּישָׁא. וּמֵאֵן חֲדוּתָא דִּילִיָּה. אֵלֵין
 תְּלַת סְעוּדָתֵי מְהִימְנוּתָא. סְעוּדָתֵי דְאַבְרָהָם יִצְחָק וְיַעֲקֹב כְּלִילָן
 בְּהוּ. וּבְלָהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא שְׁלִימוּתָא, מְכַל סְטְרוּי.

Rebbi Yosi said: Certainly it is the way it is. - וְוִי לִיָּה לְבַר נָשׁ, דְּלֵא אֲשָׁלִים חֲדוּתָא דְּמַלְכָּא קַדִּישָׁא. - Woe to the person who does not complete the bliss of the Holy King. He does not allow the Ain Sof, expressing through Atik, the partzuf of joy and bliss and pleasantness, to express through the sefirot. He does not actualize that connection, that flow. וּמֵאֵן - אֵלֵין תְּלַת סְעוּדָתֵי מְהִימְנוּתָא. - And what is His bliss? - These three Shabbat meals of *emunah* coming into Malchut. - The meals of Avraham, Yitzchak, and Yaakov, Chesed, Gevura, and Tiferet of Atzilut, are included in it. - וּבְלָהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא שְׁלִימוּתָא, מְכַל סְטְרוּי. - And it is all bliss upon bliss, surrounding lights upon surrounding lights, all of the sefirot and partzufim, from complete *emunah*, into Malchut, from all aspects of the partzufim and sefirot, up to the Ain Sof.

"How great is the obligation of a Talmid Chacham to study the Kabbalah and how great is their punishment if they do not study the Kabbalah and cause the exile to be lengthened, for they delay the redemption, Hashem save us, for he will do in one hour of Kabbalah study what he won't achieve in 30 days with the study of the pshat."

- Kisei HaMelech Tikkun 30

תָּאָנָא, בְּהַדְרִין יוֹמָא מְתַעֲפָרִין אַבְהָן, וְכָל בְּנֵין יַגְקִין, מַה דְּלָאוּ
הָבֵי בְּכָל שְׁאָר חֲגֵין וּזְמַנִּין. בְּהַדְרִין יוֹמָא, חֵיבִיא
דְּגֵיהֶנּוּם גַּיְחִין. בְּהַדְרִין יוֹמָא, כָּל דֵּינִין אֲתַכְפִּיין, וְלֹא מְתַעֲרִין
בְּעֵלְמָא. בְּהַדְרִין יוֹמָא אורֵייתָא מְתַעֲפָרָא בְּעֵטְרִין שְׁלִימִין. בְּהַדְרִין
יוֹמָא, חֲדוּתָא וְתַפְנוּקָא אֲשַׁתְמַע, בְּמֵאתָן וְחֲמִשִּׁין עֲלָמִין.

תָּאָנָא, בְּהַדְרִין יוֹמָא מְתַעֲפָרִין אַבְהָן, - It is taught that on this day, the
Fathers are crowned, Chesed, Gevura, and Tiferet, with the
surrounding lights of Chochma, Bina, and Daat, **וְכָל בְּנֵין יַגְקִין**, - and
the children, Netzach and Hod, **are nourished**, **מַה דְּלָאוּ הָבֵי בְּכָל**
שְׁאָר חֲגֵין וּזְמַנִּין - which is not the case in all other Festivals and
Holy Days. **בְּהַדְרִין יוֹמָא**, חֵיבִיא דְּגֵיהֶנּוּם גַּיְחִין. - **On that day**, Shabbat,
the wicked in Gehinom rest. **בְּהַדְרִין יוֹמָא**, כָּל דֵּינִין אֲתַכְפִּיין, וְלֹא מְתַעֲרִין. - **On that day**,
all judgements are subjugated, and
none are awakened in the world. **בְּהַדְרִין יוֹמָא** אורֵייתָא מְתַעֲפָרָא. - **On that day**,
the Torah is crowned with
complete crowns. **בְּהַדְרִין יוֹמָא**, חֲדוּתָא וְתַפְנוּקָא אֲשַׁתְמַע, בְּמֵאתָן וְחֲמִשִּׁין
עֲלָמִין. - **On that day**, bliss and pleasantness is heard in two
hundred and fifty worlds. This means to hear the song of the
World To Come. Through that, the bliss and the pleasantness
from the surrounding lights and inner lights expresses. And this
all comes about through eating the three meals on Shabbat,
which are like three wires that must be connected in order for
this goodness to flow into all of the partzufim of the sefirot and
then to the person and to the whole universe. Blessed be Hashem
forever and ever.

"And the merit of Rabbi Shimon Bar Yochai will protect him for
the World to Come."

תרגום לשון הקודש

יום א

אַלֶּה תּוֹלְדוֹת נַח. רַבִּי חֵיִיא פָּתַח, (ישעיה ס) וְעַמּוֹ כָּלָם צְדִיקִים
לְעוֹלָם יִירָשׁוּ אֶרֶץ נֶצֶר מְטַעֵי מַעֲשֵׂה יָדַי לְהַתְּפָאֵר. אֲשֶׁרֵיהֶם
יִשְׂרָאֵל שְׁעוֹסְקִים בַּתּוֹרָה וְיוֹדְעִים דְּרָכֵי הַתּוֹרָה שְׁבַגְלָלָהּ
יִזְכוּ לְעוֹלָם הַבָּא.

בֵּא רְאֵה, לְכֹל יִשְׂרָאֵל יֵשׁ חֵלֶק לְעוֹלָם הַבָּא, מָה הַטַּעַם?
מִשּׁוּם שְׁשׁוּמְרֵי הַבְּרִית שֶׁהָעוֹלָם עוֹמֵד עָלֶיהָ, כְּמוֹ שֶׁנֶּאֱמַר
(ירמיה לג) אִם לֹא בְרִיתִי יוֹמֵם וְלַיְלָה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא
שָׁמַתִּי. וְעַל זֶה, יִשְׂרָאֵל שְׁשׁוּמְרֵי הַבְּרִית וְקִבְּלוּ אוֹתָהּ, יֵשׁ
לָהֶם חֵלֶק לְעוֹלָם הַבָּא.

וְלֹא עוֹד, אֲלֵא מִשּׁוּם כֶּף נִקְרָאוּ צְדִיקִים. מִכָּאן לְמִדְּנוּ, כֹּל
מִי שְׁשׁוּמֵר הַבְּרִית הַזֹּאת שֶׁהָעוֹלָם עוֹמֵד עָלֶיהָ, נִקְרָא צְדִיק.
מִנֵּיִן לָנוּ? מִיּוֹסֵף. מִשּׁוּם שֶׁשָּׁמַר אֶת בְּרִית הָעוֹלָם זָכָה שֶׁנִּקְרָא
צְדִיק. וְעַל כֶּף וְעַמּוֹ כָּלָם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ.

רַבִּי אֶלְעָזָר פָּתַח, (תהלים מו) לָכוּ חֲזוּ מַפְעֵלוֹת ה' אֲשֶׁר שָׁם
שָׁמֹת בְּאֶרֶץ. הַפְּסוּק הַזֶּה הָרִי נִתְבָּאֵר, וּבְאֵרוֹהוּ. אֲבָל לָכוּ
חֲזוּ, מָה זֶה חֲזוּ? כְּמוֹ שֶׁנֶּאֱמַר (ישעיה כא) חֲזוֹת קָשָׁה הִגֵּד לִי.
בְּמַעֲשָׂיו שֶׁהִקְדוּשׁ בְּרוּךְ הוּא עוֹשֶׂה מַתְּגָלָה נְבוֹאָה עֲלִיוֹנָה
לְבְנֵי אָדָם. אֲשֶׁר שָׁם שָׁמֹת - שָׁמֹת וְדָאֵי, שֶׁהָרִי הַשָּׁם גּוֹרֵם
לְכֹל.

כְּתוּב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה וְגו', לָמָּה כָּאן לֵאמֹר?
 וְלָמָּה זֶה? אֵלֶּא לֵאמֹר זֶה הָאִשָּׁה. זֶה זֶה צְדִיק. וְכֵן נֹחַ (לֵאמֹר,
 נֹחַ) זֶה צְדִיק. לֵאמֹר זֶה נִקְבָּה, מְשׁוּם שֶׁלֹּא נִפְרָדִים זֶה מִזֶּה.
 אָמַר רַבִּי יִצְחָק, לֵאמֹר זֶה אֶרֶץ הַקְּדוּשָׁה] [וְזֶה אֶמֶת]. כְּתוּב כָּאן
 זֶה יְנַחֲמֵנוּ, וְכְתוּב שֵׁם (יִשְׁעִיָּה כ"ה) זֶה ה' קוֹיֵנוּ לוֹ. אֲשֶׁרֵיהֶם
 הַצְּדִיקִים שְׂרָשׁוּמִים בְּרִשְׁם שֶׁל חוֹתֶמֶת הַמֶּלֶךְ לְהִיּוֹת בְּשֵׁמוֹ
 רְשׁוּמִים, וְהוּא שֵׁם שְׁמוֹת בְּאֶרֶץ כְּרִאִי.

כְּתוּב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וְכְתוּב וַיִּקְרָא שְׁמוֹ יַעֲקֹב. לָמָּה לֹא
כְּתוּב אֶת? אֵלֶּא שֵׁם דְּרָגָה אַחֲרַת [ד"א אַחַת] וְכֵאן דְּרָגָה אַחֲרַת,
 [ג"א אֶת, כְּמוֹ שֶׁנֶּאֱמַר וְאֶרְאָה אֶת ה'] כְּכְתוּב (שֵׁם ו) וְאֶרְאָה אֶת ה'.
 וְאֶרְאָה ה' לֹא כְּתוּב אֵלֶּא אֶת ה', גַּם כִּי בְּנֹחַ וַיִּקְרָא אֶת שְׁמוֹ
 נֹחַ. וַיִּקְרָא שְׁמוֹ יַעֲקֹב - דְּרָגָה שְׁלוֹ הַקְּדוּשׁ בְּרוּךְ הוּא מִמֶּשׁ
 קֶרְאָה לוֹ יַעֲקֹב. אֲבָל כָּאן אֶת - לְהַכְלִיל אֶת הַשְּׂכִינָה [ג"א
 שְׁהִיא דְּרָגָה אַחֲרַת לְמִטָּה].

יום ב

וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. לָמָּה נִשְׁחָתָה? מְשׁוּם
כִּי הִשְׁחִית כָּל בֶּשָׂר אֶת דְּרָכָהּ, כְּמוֹ שֶׁנֶּאֱמַר. רַבִּי חֲזִיָּא פְּתַח
פְּסוּק וְאֵמַר, (יִזְנָה ג) וַיִּרְא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכָם
הָרָעָה.

בֹּא רְאֵה, בְּשַׁעַה שְׁבַנֵי אָדָם זוֹכִים וְשׁוֹמְרִים אֶת מִצְוֹת
הַתּוֹרָה, אִזּוּ הָאָרֶץ מִתְחַזְּקֶת וְנִמְצָאָת בָּהּ כָּל הַשְּׂמִחָה. מָה
הַטַּעַם? מְשׁוּם שֶׁהַשְּׂכִינָה שׁוֹרָה עַל הָאָרֶץ. וְאִזּוּ הַכֹּל, עֲלִיּוֹנִים
וְתַחְתּוֹנִים, בְּחֻדוּהָ. וְכִשְׁבַנֵי אָדָם מִשְׁחִיתִים דְּרָכֵיהֶם וְלֹא

שומרים את מצוות התורה וחוטאים לפני רבונם, אז כביכול דוחים את השכינה מהעולם, ונשארת הארץ משחתת, שהרי השכינה נדחתה ולא שורה עליה, ואז היא נשחתת. מה הטעם נשחתת? משום ששורה רוח אחרת עליה שמחבלת את העולם. ועל זה אומרים, שישראל נותנים עז לאלהים שמעמידים את העולם. אלהים זו שכינה.

ואם חס ושלום אם ישראל ימצאו רשעים, מה כתוב? (תהלים 1) רומה על השמים אלהים וגו', משום שרשת הכינו לפעמי. כפף נפשי, בסבת חמס ושנאת חנם. כרו לפני שוחה וגו', כמו שבדור המבול, שמשום החמס שהיה ביניהם, היתה ביניהם שנאה ואיבה.

יכול אף בארץ ישראל כן? והרי שנינו שארץ ישראל לא שורה עליה רוח אחרת ולא ממנה אחר חוץ מהקדוש ברוך הוא בלבד. בא ראה שארץ ישראל כן היא שלא שורה עליה ממנה ולא שליח אחר פרט לקדוש-ברוך-הוא לבדו, אבל שעה אחת שורה עליה להשחית את בני האדם. מנין לנו? מדוד, שכתוב (דברי הימים א-כא) וירא דוד את מלאך ה' וחרבו שלופה בידו נטויה על ירושלים, ואז נשחתה הארץ.

אמר רבי אלעזר, אפלו באותה שעה הקדוש ברוך הוא היה. כתוב פאן מלאך ה', וכתוב שם (בראשית מח) המלאך הגאל אתי.

יום ג

רְבִי יִצְחָק הָיָה מְצוּי לְפָנַי רַבִּי שְׁמֵעוֹן. אָמַר לוֹ פֶּסוּק זֶה [שְׁאֲמָרוּ] שְׁכַתוּב וּתְשַׁחַת הָאָרֶץ לְפָנַי הָאֱלֹהִים. אִם בְּנֵי אָדָם חָטְאוּ - הָאָרֶץ בְּמָה חָטְאָה? אָמַר לוֹ, מִשּׁוֹם שְׁכַתוּב כִּי הִשְׁחִית כָּל בֶּשֶׂר אֶת דְּרָכָו, כְּמוֹ שֶׁנֶּאֱמַר. כְּמוֹ זֶה, (ויקרא יח) וּתְטַמְא הָאָרֶץ וְאֶפְקֹד עֲוֹנָה עָלֶיהָ. אֲלֵא בְנֵי אָדָם חָטְאוּ. וְאִם תֹּאמְרוּ, הָאָרֶץ בְּמָה? אֲלֵא עֵקֶר הָאָרֶץ הֵם בְּנֵי הָאָדָם, וְהֵם מִשְׁחִיתִים אֶת הָאָרֶץ וְהִיא נִשְׁחַתֶּת, וְהַכְּתוּב מוֹכִיחַ, שְׁכַתוּב וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחַתְתָּה כִּי הִשְׁחִית כָּל בֶּשֶׂר אֶת דְּרָכָו עַל הָאָרֶץ.

בֵּא רְאֵה, כָּל חָטְאֵי הָאָדָם כְּלָם, הִשְׁחַתְתֶּם תְּלוּיָהּ בְּתִשׁוּבָה. וְהַחֲטָא שֶׁל שׁוֹפֵף זֶרַע עַל הָאָרֶץ וּמִשְׁחִית דְּרָכָו וּמוֹצִיא זֶרַע עַל הָאָרֶץ - מִשְׁחִית אוֹתוֹ וּמִשְׁחִית אֶת הָאָרֶץ, וְעָלְיוֹ כְּתוּב (ירמיה ב) נִכְתַּם עֲוֹנָךְ לְפָנַי, וְכְתוּב בּוֹ (תהלים ה) כִּי לֹא אֵל חֲפִץ רָשָׁע אַתָּה לֹא יִגְרַף רָע. פָּרַט לְתִשׁוּבָה גְדוּלָה. וְכְתוּב (בראשית לח) וַיְהִי עַר בְּכוֹר יְהוּדָה רָע בְּעֵינַי ה' וַיִּמִּיתֵהוּ ה', וְהָרִי נִתְבָּאֵר.

אָמַר לוֹ, לְמָה דָן הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם בְּמִים וְלֹא בְּאֵשׁ וְלֹא בְּדָבָר אַחֵר? אָמַר לוֹ, סוּד הוּא, שֶׁהָרִי הֵם הִשְׁחִיתוּ דְרָכָם בְּשִׁבִיל שְׁמַיִם עֲלִיוֹנִים וּמִים תַּחְתּוֹנִים לֹא הִתְחַבְּרוּ זָכָר וּנְקֵבָה כְּרֵאוּי. [ומי הם המים העליונים? בינה. ומים תחתונים - מלכות. ה"א עליונה ה"א תחתונה. וכאשר הם משחיתים, נסתלק י"ו, שהוא זכר, ונשאר ה"א בה"א ומים במים]. מָה הֵם הִשְׁחִיתוּ דְרָכָם, כְּמוֹ זֶה מִים זְכָרִיִּים

וּנְקַבֵּיִים. וְעַל זֶה נִדְוֵנוּ בְּמַיִם, בְּמַה שֶׁהֵם חֲטְאוּ. וְהַמַּיִם הָיוּ רוֹתְחִים וּפּוֹשְׁטִים מֵהֶם אֶת הָעוֹר, כְּמוֹ שֶׁהַשְּׁחִיתוּ דְרָכָם בְּמַיִם רוֹתְחִים. דִּין כְּנֶגֶד דִּין. זֶהוּ שֶׁכָּתוּב נִבְקְעוּ כָּל מַעֲיָנוֹת תְּהוֹם רַבָּה. הָרִי מַיִם תַּחְתּוֹנִים. וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ - זֶה מַיִם עֲלִיוֹנִים. מַיִם עֲלִיוֹנִים וְתַחְתּוֹנִים.

אָמַר רַבִּי יְהוּדָה, אִף עַל גַּב שְׂצָדִיק הָיָה נַח, אֵינוֹ כְּדָאֵי [כְּדִין] שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא יִגַּן עַל הָעוֹלָם בְּשִׁבְלֵוֹ. בֵּא רְאָה, מִשֶּׁה לֹא תִלָּה הַדְּבָר בְּזִכּוֹתוֹ, אֲלֵא בְּזִכּוֹת הָאֲבוֹת הָרַאשׁוֹנִים, אֲבָל לְנַח לֹא הָיָה לוֹ בְּמַה שִׁיתִּלָּה בְּזִכּוֹת כְּמוֹ מִשֶּׁה. אָמַר רַבִּי יִצְחָק, וְעַם כָּל זֶה, כִּיּוֹן שֶׁאָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא וְהִקְמַתִּי אֶת בְּרִיתִי אִתְּךָ, הָיָה לוֹ לְבַקֵּשׁ עֲלֵיהֶם רַחֲמִים. וְהִקְרִיב שֶׁהַקְּרִיב אַחַר כֵּן - שִׁיקְרִיב אוֹתוֹ מִקֶּדֶם לְזֶה, אוֹלֵי יִשְׁכַּף הַכַּעַס מֵהָעוֹלָם.

יום ד

אָמַר רַבִּי יְהוּדָה, מָה הָיָה לוֹ לַעֲשׂוֹת, שֶׁהָרִי רִשְׁעֵי הָעוֹלָם הָיוּ מְכַעֲסִים לְפָנָי הַקְּדוֹשׁ בְּרוּךְ הוּא, וְהוּא יִקְרִיב קֶרְבָּן?! אֲלֵא וְדָאֵי נַח פּוֹחַד עַל עֲצָמוֹ הָיָה בְּשִׁבְלֵי שֶׁלֹּא יִפְגַּשׁ בּוֹ הַמּוֹת בְּתוֹךְ רִשְׁעֵי הָעוֹלָם, שֶׁהָיָה רוֹאֵה מַעֲשֵׂיהֶם הָרָעִים בְּכָל יוֹם וְאֵיךְ מְכַעֲסִים לְפָנָי הַקְּדוֹשׁ בְּרוּךְ הוּא כָּל יוֹם.

רַבִּי [אֶלְעָזָר פֶּתַח] יִצְחָק אָמַר, כָּל פַּעַם שֶׁמְתַרְבִּים רִשְׁעֵי הָעוֹלָם, הַצְּדִיק שֶׁנִּמְצָא בֵּינֵיהֶם נִתְפָּס בְּרַאשׁוֹנָה, שֶׁכָּתוּב (יחזקאל ט) וּמִמִּקְדָּשֵׁי תַחֲלוּ. וְשִׁנִּינוּ, אֵל תִּקְרִי מִמִּקְדָּשֵׁי אֲלֵא מִמִּקְדָּשֵׁי וְאֵיךְ הַשְּׂאִיר הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת נַח בֵּין כָּל אוֹתָם

הַרְשָׁעִים? אֵלָּא כְּדֵי שְׂיִצְאוּ מִמֶּנּוּ תוֹלְדוֹת לְעוֹלָם, שֶׁהִיא צְדִיק כְּרֵאוֹי.

וְעוֹד, שֶׁהוּא הַתְּרָה בָּהֶם כָּל יוֹם וְיוֹם וְלֹא קִבְלוּ מִמֶּנּוּ, וְקִיָּם בְּנִפְשׁוֹ אֵת הַפְּסוּק שְׂכָתוֹב (שם א) וְאֵתָה כִּי הִזְהַרְתָּ רִשָּׁע וְגו', וְכָתוֹב וְאֵתָה אֵת נִפְשׁוֹ הַצֵּלָתָ. מִכָּאן שֶׁכָּל מִי שֶׁמְזַהֵר אֵת הַרְשָׁע - אֵף עַל גַּב שֶׁלֹּא קִבַּל מִמֶּנּוּ, הוּא מְצִיל אֵת עַצְמוֹ, וְאוֹתוֹ רִשָּׁע נִתְפָּס בְּחַטָּאוֹ. וְעַד כַּמָּה יִזְהֵר אוֹתוֹ? עַד שְׂיִכַּח אוֹתוֹ, וְהָרִי פְרִשׁוּהָ הַחֲבָרִים.

יום ה

וּמִוֹרְאֵכֶם וְחַתְכֶם יִהְיֶה. מִכָּאן וְלִהְלֵאָה יִהְיֶה לְכֶם דְּמִיּוֹת בְּנֵי אָדָם, שֶׁהָרִי בַתְּחִלָּה לֹא הָיוּ דְמִיּוֹת שֶׁל בְּנֵי אָדָם. בֹּא רֵאָה, בַּתְּחִלָּה כָּתוֹב (שם ט) בְּצֵלֶם אֱלֹהִים עָשָׂה אֵת הָאָדָם, וְכָתוֹב (שם ה) בְּדַמּוֹת אֱלֹהִים עָשָׂה אוֹתוֹ. כִּיּוֹן שֶׁחַטָּאוֹ, הַשְׁתַּנְתָּה דְמוֹתֶם מֵאוֹתָהּ דְמוֹת עֲלִיוֹנָה, וְהֵם הַתְּהַפְּכוּ לְפָחוֹד מִלְּפָנֵי חַיּוֹת הַשָּׂדֶה.

בַּהֲתַחֲלָה כָּל בְּרִיּוֹת הָעוֹלָם זָקְפוּ עֵינֵיָם, וְרָאוּ דְמוֹת קְדוּשָׁה עֲלִיוֹנָה וְזָעוּ וּפָחְדוּ מִלְּפָנָיו. כִּיּוֹן שֶׁחַטָּאוֹ, הַתְּהַפְּכָה דְמוֹתֶם בְּעֵינֵיהֶם לְדְמוֹת אַחֲרֵת, וְהַתְּהַפֵּךְ שֶׁבְּנֵי אָדָם זָעִים וּפּוֹחְדִים לְפָנֵי שָׂאֵר הַבְּרִיּוֹת.

בֹּא רֵאָה, כָּל אוֹתָם בְּנֵי אָדָם שֶׁלֹּא חוֹטְאִים לְפָנֵי רַבּוֹנָם וְלֹא עוֹבְרִים עַל מְצוּוֹת הַתּוֹרָה, זִיו דְמוֹתֶם לֹא מִשְׁתַּנָּה מִמְרָאָה הַדְּמוֹת הָעֲלִיוֹנָה, וְכָל בְּרִיּוֹת הָעוֹלָם זָעִים וּפּוֹחְדִים לְפָנָיו. וּבִשְׂעָה שֶׁבְּנֵי אָדָם עוֹבְרִים עַל דְּבָרֵי הַתּוֹרָה, מִתְּחִלָּפֶת

דְּמוּתָם, וְכֵלָם מְזַדְעֶזְעִים וּפּוֹחֲדִים מִלְּפָנֵי הַבְּרִיּוֹת הָאֲחֵרוֹת,
 מִשּׁוּם שֶׁהִתְחַלְּפָה הַדְּמוּת הָעֲלִיּוֹנָה וְהַעֲבָרָה מֵהֶם, וְאִז
 שׁוֹלְטִים בָּהֶם חֵיוֹת הַשָּׂדֶה, שֶׁהֵרִי לֹא רוֹאִים בָּהֶם אוֹתָהּ
 דְּמוּת עֲלִיּוֹנָה כְּרֹאֵי.

וְעַל כֵּן עֲכָשׁוּ, כִּיּוֹן שֶׁהָעוֹלָם הִתְחַדֵּשׁ כְּמוֹ מִקְדָּם, בְּרַכְּם אֶת
 הַבְּרָכָה הַזֹּאת וְהַשְּׁלִיט אוֹתָם עַל הַכֹּל, כְּמוֹ שֶׁנֶּאֱמַר וְכֹל דְּגֵי
 הַיָּם בְּיַדְכֶם נִתְּנוּ. וְאֶפְלוּ דְגֵי הַיָּם. רַבִּי חִיָּיא אָמַר, בְּיַדְכֶם
 נִתְּנוּ - מִקְדָּם לָכוֹ. כְּשֶׁהִקְדוּשׁ בְּרוּךְ הוּא בָּרָא אֶת הָעוֹלָם,
 מָסַר בְּיַדֵיהֶם אֶת הַכֹּל, שֶׁכְּתוּב וַרְדּוּ בַדְּגַת הַיָּם וּבַעֲוֹף
 הַשָּׁמַיִם וְגו'.

יום ו

בֵּא רֵאָה, כָּל אוֹתָם עֲמָקִים נִסְתָּרִים שְׁיוּצָאִים מִתּוֹךְ מַחְשְׁבָה
 וְקוֹל לוֹקַח אוֹתָם, לֹא מִתְּגָלִים עַד שֶׁדְּבוּר מְגַלֶּה אוֹתָם. מָה
 הַדְּבָר? הֵינּוּ דְבוּר.

וְזֶה הַדְּבוּר נִקְרָא שַׁבַּת, וּבְגִלְל שַׁבַּת נִקְרָא דְבוּר, דְּבוּר
 שֶׁל חַל אֲסוּר בַּשַּׁבַּת. [וְכֵן הָיָה עוֹשֶׂה רַבִּי שְׁמַעוֹן, כְּשֶׁהָיָה רוֹאֶה אֶת אִמּוֹ
 שֶׁהָיְתָה מְדַבֵּרֶת, הָיָה אוֹמֵר לָהּ: אִמָּא, שְׁתַּקִּי. שַׁבַּת הַיּוֹם וְאֲסוּר.] בְּגִלְל שֶׁדְּבוּר
 זֶה צָרִיף לְשֵׁלֵט וְלֹא אַחֵר. וְדְבוּר זֶה שֶׁהוּא בֵּא מִצַּד הַחֲשֵׁף,
 מְגַלֶּה עֲמָקוֹת מִתּוֹכוֹ. וּמִשְׁמַע מְנֵי חֲשֵׁף, אוֹתוֹ שֶׁבֵּא מִצַּד
 הַחֲשֵׁף, שֶׁכְּתוּב מְנֵי דוֹקָא.

יום שבת

בְּיוֹם הַשַּׁבָּת, בַּסְּעוּדָה הַשְּׁנִיָּה כָּתוּב אֲזַ תִּתְעַנֵּג עַל ה'. עַל ה' וְדַאי. שְׂאוֹתָהּ שְׂעָה נִגְלָה הָעֲתִיק הַקָּדוֹשׁ, וְכָל הָעוֹלָמוֹת בְּשִׂמְחָה, וְהַשְּׁלֵמוֹת וְהַחֲדוּהָ שֶׁל הָעֲתִיק אָנוּ עוֹשִׂים, וְזוֹהִי סְעוּדָתוֹ וְדַאי.

בַּסְּעוּדָה הַשְּׁלִישִׁית שֶׁל שַׁבַּת כָּתוּב וְהֶאֱכִלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. זוֹהִי הַסְּעוּדָה שֶׁל זַעִיר אֲנַפִּין שֶׁהוּא בְּשִׁלְמוֹת. וְכָל יְשֻׁשׁ הַיָּמִים מֵאוֹתָהּ שְׁלֵמוֹת מִתְבָּרְכִים. וְצָרִיךְ אָדָם לְשִׂמְחַת בַּסְּעוּדָתוֹ וּלְהַשְׁלִים הַסְּעוּדוֹת הַלְלוּ, שֶׁהֵן סְעוּדוֹת הָאֱמוּנָה הַשְּׁלֵמָה שֶׁל זֶרַע קָדוֹשׁ שֶׁל יִשְׂרָאֵל, שֶׁהָאֱמוּנָה הָעֲלִיוֹנָה הִיא שְׁלָהֶם וְלֹא שֶׁל עַמִּים עוֹבְדֵי עֲבוֹדַת כּוֹכָבִים וּמִזְלוֹת. וּמְשׁוּם כִּף אָמַר, (שְׁמוֹת לֵא) בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

בֹּא וּרְאֵה, בַּסְּעוּדוֹת הַלְלוּ נוֹדְעִים יִשְׂרָאֵל שֶׁהֵם בְּנֵי הַמְּלֶךְ וְשֵׁהֶם מִהֵיכַל הַמְּלֶךְ וְשֵׁהֶם בְּנֵי הָאֱמוּנָה, וּמִי שֶׁפּוֹגֵם סְעוּדָה אַחַת מֵהֶם, מֵרְאֵה פָּגָם לְמַעַלָּה, וּמֵרְאֵה אֶת עַצְמוֹ שֶׁאֵינוֹ מִבְּנֵי הַמְּלֶךְ הָעֲלִיוֹן, שֶׁאֵינוֹ מִבְּנֵי הֵיכַל הַמְּלֶךְ, וְשֶׁאֵינוֹ מֵזֶרַע קָדוֹשׁ שֶׁל יִשְׂרָאֵל, וְנוֹתְנִים עָלָיו חֶמֶר שֶׁל שְׁלֵשָׁה דְבָרִים - דִּין הַגִּיהֶנֶם וְכוּ'.

וּבֹא רֵאֵה, בְּכֹל שָׂאֵר הַזְּמַנִּים וְהַחֲגִים צָרִיף אָדָם לְשִׁמְחָה וְלְשִׁמְחָה אֶת הָעֲנִיִּים, וְאִם הוּא שִׁמְחָה לְבִדּוֹ וְלֹא נוֹתֵן לְעֲנִיִּים - עֲנִשׁוּ רַב, שֶׁהָרִי לְבִדּוֹ שִׁמְחָה, וְלֹא נוֹתֵן שִׁמְחָה לְאַחֵר. עָלָיו כָּתוּב (מלאכי ב) וְזִרְיָתִי פָּרַשׁ עַל פְּנֵיכֶם פָּרַשׁ חֲגִיכֶם. וְאִם הוּא שִׁמְחָה בְּשִׁבְתָּ, אִף עַל גַּב שְׂלֵא נוֹתֵן לְאַחֵר - לֹא נוֹתֵנִים עָלָיו עֲנִשׁ כְּבִשְׂאֵר הַזְּמַנִּים וְהַחֲגִים, שֶׁכָּתוּב פָּרַשׁ חֲגִיכֶם. אָמַר פָּרַשׁ חֲגִיכֶם, וְלֹא פָּרַשׁ שִׁבְתְּכֶם. וְכָתוּב (ישעיה א) חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשִׁי. וְאֵלּוּ שִׁבְתָּ לֹא אָמַר.

וּמִשׁוּם כֶּף כָּתוּב בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשׁוּם שְׁכָל הָאֱמוּנָה נִמְצְאָת בְּשִׁבְתָּ, נוֹתֵנִים לְאָדָם נְשִׁמָּה אַחֲרָת, נְשִׁמָּה עֲלִיּוֹנָה, נְשִׁמָּה שְׁכָל הַשְּׁלֵמוֹת בָּהּ, כְּדִגְמַת הָעוֹלָם הַבָּא. וּמִשׁוּם כֶּף נִקְרָאת שִׁבְתָּ. מַה זֶה שִׁבְתָּ? שֵׁם שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא, שֵׁם שֶׁהוּא שְׁלֵם מְכֹל צְדָדָיו.

אָמַר רַבִּי יוֹסִי, וְדַאי כֶּף הוּא. אוֹי לְאָדָם שְׂלֵא מְשָׁלִים אֶת שִׁמְחָה הַמְּלִךְ הַקְּדוּשׁ. וּמַהִי שִׁמְחָתוֹ? אֵלּוּ שְׁלֵשׁ הַסְּעוּדוֹת שֶׁל הָאֱמוּנָה, סְעוּדוֹת שְׂאֲבָרָהּם יִצְחָק וְיַעֲקֹב כְּלוּלִים בָּהֶם, וְכֹלֶם שִׁמְחָה עַל שִׁמְחָה, אֱמוּנָה שְׁלֵמָה מְכֹל צְדָדָיו.

שְׁנֵינּוּ, בַּיּוֹם הַזֶּה מִתְּעַטְרִים הָאֲבוֹת, וְכֹל הַבָּנִים יוֹנְקִים, מַה שְּׂאִין כֵּן בְּכֹל שָׂאֵר הַחֲגִים וְהַזְּמַנִּים. בַּיּוֹם הַזֶּה רִשְׁעֵי הַגִּיּוֹנִים נִחִים. בַּיּוֹם הַזֶּה כָּל הַדֵּינִים נִכְפִּים וְלֹא מִתְּעוֹרְרִים בְּעוֹלָם. בַּיּוֹם הַזֶּה הַתּוֹרָה מִתְּעַטְרָת בְּעַטְרוֹת שְׁלֵמוֹת.

Tefillah for After Learning the Zohar (to be said with deep concentration)

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי שְׂיִתְקַיֵּם בְּנוֹ עֲתָה מִקְרָא שְׁפָתַיב "וְאֲשִׁים דְּרַבִּי בְּפִיךָ
 וּבִצֵּל יָדֶי כְּפִיתֶיךָ לְנִטְע שְׁמַיִם וְלִיסַד אֶרֶץ", לְהַעֲלוֹת לְרוּמִים וּלְתַקּוֹן הַרְיָסוֹת וְחֻרְבוֹת
 הַשְּׂכִינָה הַקְּדוּשָׁה לְקִשּׁוּט וּפְנִיפִירָא עֲלָאָה וּלְאַרְמוֹן שְׁעַל מְכוּנֵנוּ יֵשֵׁב לְהַחֲזִיר עֲטָרָה לְיוֹשְׁנֵיהּ
 וְקַיִם בְּנוֹ מְהֵרָה מִקְרָא שְׁפָתַיב "וְהָיָה אֹרֶךְ הַלְּבָנָה כְּאֹרֶךְ הַחֲמֹה וְאֹרֶךְ הַחֲמֹה יִהְיֶה שְׁבַע עֲתָיִם
 כְּאֹרֶךְ שְׁבַע עֲתָיִם הַיָּמִים". וְזִכּוֹת הַרְשָׁב"י הַקְּדוֹשׁ וּבְנוֹ רַבִּי אֶלְעָזָר, וְיוֹתָם בֶּן עֲזַיְהוּ, יַעֲמוּד לְנוּ
 לְתַקּוֹן הָעוֹלָם מִיּוֹם שֶׁנִּבְרָא עַד סוֹפּוֹ פְּרָצוֹנוֹ וְכִרְצוֹן יִרְאַיוֹ. וּבְזִכּוֹת הַיּוֹתְנוּ עֲסוּקִים בְּחֻקְמָה
 הַזֹּאת, עַל יַדֵּה תַתְּקַרֵּב הַגְּאֻלָּה, וְיִשְׁוַעְתָּהּ מְהֵרָה תַצְמִיחַ, לְעֵלְוֵי שְׂכִינַת עֲוֹנֵנוּ בְּמְהֵרָה בְּיָמֵינוּ.
 וְיִקְוִים בְּנוֹ מִקְרָא שְׁפָתַיב "וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ", וַיִּרְחַר עָלֵינוּ אֹרֶךְ ה', בְּיּוֹם הַהוּא יִהְיֶה ה'
 אֶחָד וְשִׁמּוֹ אֶחָד, אָמֵן נֶצַח סְלָה וְעַד. (נִסְחַ הַתְּפִלָּה מִתּוֹךְ לְשׁוֹנוֹ הַקְּדוֹשׁ שֶׁל רַבִּי חַיִּים וְיִטְאֵל זִיע"א)

May it find favor before you Hashem my G-d and G-d of my forefathers, that what is written in the Torah should be fulfilled upon us now: "And I have put my words in your mouth and I have covered you with the shadow of my hand," to elevate, to lift up high, and to fix the destruction and ruins of the Shechina HaKedusha, to the adornment and upper curtain, and to the palace which sits on its foundation, to return the crown to its ancient glory and to fulfill for us what is written in the Torah: "And the light of the moon will be like the light of the sun and the light of the sun will be sevenfold the light of the seven days." And the merit of the Rashbi HaKadosh and his son Rebbi Elazar, and Yotam ben Uziahu, to stand us up to fix the world from the day it was created until its end, according to His will and according to the ones who are in awe of Him. And in the merit of us being involved with this wisdom, bring the final redemption through it, and sprout salvation quickly, for the elevation of our powerful Shechina, quickly in our days. And to fulfill what is written in the Torah: "Elokim said, 'There is light.'" And the light of Hashem will shine on us. "On that day, Hashem will be One and His name will be one." Amen, netzach, sela, va'ed.

מוֹדָה אֲנִי לְפָנֶיךָ הַשֵּׁם אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁזִּבְיָתְנִי לְלִמּוּד וְלִהְיוֹת בְּסֵפֶר הַקְּדוֹשׁ הַזֶּה
 זִיְהִרְהָ עֵילָאָה, וּזְכוּת הַתְּנָאִים הַקְּדוֹשִׁים שֶׁלְּמַדְּנֵנו תּוֹרָתָם יַעֲמוּד לָנוּ וּלְזֶרְעֵנוּ וְנִזְכָּה
 לְהִבְטָחַת הַנְּבִיא (יְשַׁעְיָה נט, כ-כא) וְכָא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב נָאִם ה'. וְאֲנִי זֹאת בְּרִיתִי
 אִוְתָם אָמַר יְהוָה רוּחִי אֲשֶׁר עָלֶיךָ וְדְבָרִי אֲשֶׁר שְׁמַתִּי בְּפִיךָ לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי
 זֶרַע זֶרַע אָמַר ה' מֵעַתָּה וְעַד עוֹלָם. וַיִּתְקַוִּים בָּנוּ הַנְּבוֹאָה (יְשַׁעְיָה נא, טז) וְאֲשִׁים דְּבָרִי בְּפִיךָ
 וּבִצֶל יָדֵי כְּסִיתֶיךָ לְנִטְע שְׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי אֲתָה. וּבְרַפְת מִשָּׁה רַעִיא מְהִימָנָא
 תִּתְגַּלָּה בְּמַהֲרָה דִּידָן, ה' בְּדָד יִנְחֵנוּ וְאִין עֲמוּ אַל נְכַר, יִרְאוּ עֵינֵינוּ וַיִּשְׂמַח לְבָנוּ וְתִגַּל נְפִשְׁנוּ
 בִּישׁוּעָתְךָ בְּאַמְתָּ בְּאִמְרוּ לְצִיּוֹן מְלֶךְ אֱלֹהֵיךָ, בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן. (סוד ה')

I am thankful before you, Hashem my G-d and G-d of my forefathers, that I merited to learn and to meditate in this sefer hakadosh, the highest splendor. And may the merit of the Tannaim HaKedoshim, who taught us their Torah, stand us and our offspring up, and that we will merit the promise of the prophet (Yeshaya 59:20-21): "'And a redeemer will come to Tzion, and for those who do teshuvah from willful sin,' says Hashem. 'And for me, this is my brit with them,' said Hashem, 'my ruach that is upon you, and my words that I have placed in your mouth will not be taken out from your mouth, from the mouth of your offspring, and from the mouth of the offspring of your offspring,' said Hashem, 'from now until forever.'" And He will fulfill for us the prophesy (Yeshaya 51:16): "And I have put my words in your mouth and I have covered you with the shadow of my hand, that I should plant the heavens and lay the foundations of the earth, and to say to Tzion, 'You are my people.'" And the bracha of Moshe, the faithful shepherd, will be revealed quickly to us, "Hashem alone will give us rest and a strange g-d will not be with him. Our eyes will see and our hearts will be joyous, and our souls will exult with your salvation, in truth, with saying, 'For Tzion, your G-d reigned.'" Blessed is Hashem forever, amen, amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶכֶד רַחֲמָן רַחֵם עָלֵינוּ טוֹב וּמְטִיב הַדְּרָשׁ לָנוּ. שׁוּבָה אֱלֹהֵינוּ בְּהַמּוֹן
 רַחֲמֶיךָ בְּגִלְלֵי אֲבוֹת שְׁעָשׂוּ רְצוֹנְךָ. בְּנֵה בֵּיתְךָ כְּבֵית־חֵלֶה וְכוּיֵן מְקַדְשֶׁךָ עַל מְכוּנֹנוּ. וְהִרְאֵנוּ בְּבִנְיָנוּ
 וְשִׁמְחָנוּ בְּתַקּוּנֹנוּ. וְהִשֵּׁב פְּהַנִּים לְעַבְדֹתֶךָם וְלוֹיִים לְדוֹכְנֵם לְשִׁירִם וְלִזְמִרָם. וְהִשֵּׁב יִשְׂרָאֵל לְגֻוִיָּהֶם.
 וּמְלֶאכֶה הָאָרֶץ דַּעַה אֶת ה' לִירְאָה וְלֵאֲהָבָה אֶת שְׁמֶךָ הַגְּדוֹל הַגָּבוֹר וְהַנּוֹרָא אֲמֵן בֵּן יְהִי רְצוֹן.

Our G-d and G-d of our fathers, Compassionate King, have compassion on us. The Good and the Bestower of Good, seek us out. Return to us through Your abundant compassion because of our fathers who did Your will. Build Your house like in the beginning and establish your Holy Dwelling upon its place. And show us its construction and make us joyous in its repair. And return the Kohanim to their service and the Leviim to their posts, to their songs and their music. And return Israel to their abode. And the earth will be filled with the knowledge of Hashem to have awe and love of Your great, strong, and awesome name. Amen, this should be Your will.

The Power Of An Hour: Making Time To Learn The Zohar

"There is a great obligation, and subsequently a great reward, for studying the Kabbalah. For study of the Zohar builds worlds, and if an individual is able to learn and understand the commentary of just one ma'amar, he will complete a tikun Above in a single hour – what he would otherwise accomplish only in an entire year of learning p'shat." (Kisei Melech - Tikunei Zohar, 43)

"And for someone who is not well versed in the Kabbalah, and does not understand it, the study of the Holy Zohar, even by simply reading the text, carries the same value as if he studied the text in depth." (Kaf HaChaim, 155)

The above comes to teach us that if an individual learns Zohar for even one hour, and even if he only recites the text, it is as if he studied the revealed Torah for an entire year. And when he learns the Zohar with joy, he increases his merits by a thousand, as is written, "When a person studies with joy, it is a thousand times more valuable than one who does not study with joy." (Orchot Tzaddikim, Gate of Joy)

As well, Rabbeinu Yosef Chaim, zt"l wrote, "One hour of Torah study on Shabbat is worth one thousand hours of Torah studies on a weekday." (Ben Ish Chai, Parshat Shemos, second year)

How can one hour of study of the Holy Zohar on the holy Shabbat be equal to a million years of learning the p'shat on a weekday? Let us make the calculation: One hour of study of the Zohar equals an entire year of studying p'shat, and on Shabbat multiply that by 1000, and if the learning is done with joy, then multiply by another 1000. The final total value of the learning is one million years, for only one hour of learning!

"And one should conduct himself in the following manner [learning according to the parshiot of the Torah] so that he will be able to complete the Zohar HaKadosh and the Zohar Chadash and the Tikkunim every year. But if one learns according to the order of the parshiot, sometimes he will find that it will take three or four weeks to finish some long parshiot. Therefore it is proper to fix the study of the Zohar and the Tikkunim so that he will complete around three pages every day, so that he will be able to complete all of the Zohar and the Tikkunim in one year's time. After completing the three daily pages he will learn the books of the Mekubalim so that he will also be able to complete the study of the sifrei haMekubalim. However, he will be careful to complete the study of the Zohar HaKadosh and the Tikkunim every year as we mentioned before, and in this manner he will conduct himself all the days of his life."

- Yesod v'Shoresh haAvoda, Shaarei haShishi - Shaar HaNitzotz

"Question: Is a Baal Teshuvah permitted to occupy himself with the study of the Sefer HaZohar? Can he not repair his neshama with the study of nigla [the revealed part of the Torah]?

Answer: A Baal Teshuvah needs to occupy himself very much with the revealed aspects of the Torah and mainly with the halachot in order to know the way he has to travel and the actions he is required to perform, until he will be proficient in the laws of the Torah, in particular the sections dealing with everyday conduct, specifically the section Orach Chaim of the Shulchan Aruch, as the Chafetz Chaim writes in his introduction to the Mishna Berura. The Baal Teshuva has a great level as it is written: 'In the place where Baalei Teshuvah stand, Complete Tzaddikim cannot stand there.' It is fitting for him to study the Sefer HaZohar, **and especially the selections of the Zohar that appear in the Chok L'Yisrael**, in order to purify his soul. And how good and comely it will be if this Baal Teshuvah will come to the level of bringing merit to other Jews and will awaken other Baalei Teshuvah to occupy themselves with the study of the Halacha and the Sefer HaZohar, and in this way the teshuvah of these Jews will be accepted by the Holy One Blessed be He."

- Sefer Tikkun Olam

- **Rebbi Shimon Bar Yochai's Promises** -

(Zohar, Parashat Terumah, daf 128)

“R' Shimon Bar Yochai says: I call out the heavens and earth to testify for me, that any person who gives merit to the public by spreading the knowledge of the Zohar HaKadosh will be compensated with three rewards which not everyone merits to receive.”

1. He will help conquer the powers of the Yetzer HaRa (the Malchut HaResha) and strengthen the powers of the Yetzer Tov in the world.
2. He causes Hashem to become exalted and gratified even while in exile.
3. He supports the entire universe, protects it from calamities, and increases peace in the world. (“If not for my Torah being studied day and night, the laws of heaven and earth will cease to exist.”)

R' Shimon promises that anyone who gives merit to others in the learning of the Zohar HaKadosh will be rewarded with the following brachot:

1. He will merit to live and see grandchildren.
2. He will merit riches in this world.
3. He will merit a portion in Olam HaBa.
4. No one will be able to cause him harm or evil.
5. He has the privilege to enter all twelve gates of Gan Eden without exception.
6. Hashem will shower success and blessing upon him and all of his descendants forever.
7. Rebbi Shimon Bar Yochai himself will testify about his merits in front of Hashem on his behalf.
8. Hashem will bless him with the same brachot as Avraham Avinu because he also brought people closer to Hashem. (mida k'neged mida).
9. In Olam HaBa, Hashem will call out to the four camps of the ministering angels to accompany him to seventy hidden worlds.

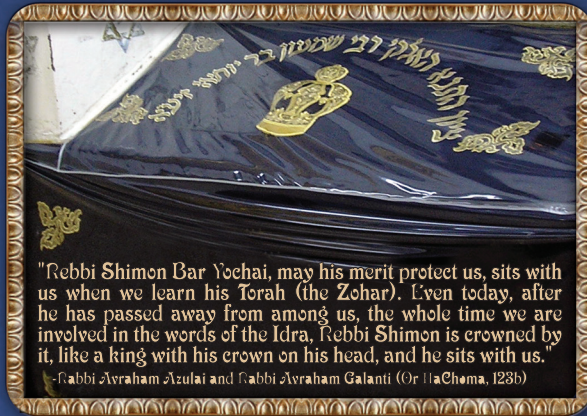




"דראנו בבנינו שמתנו בתקוננו"



"We will see its building and we will rejoice in its establishment."



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