

Sefer Sod Hageulah

“The Key to the Redemption”

It is a great segulah to read the 43th tikun of the Holy Zohar (“Tikunei Zohar” page 82), which is one of the seventy tikunim written by the divine Tanna, a light unto the world

Rabbi Shimon Bar Yochai

may his merit protect us, amen

The benefits for every man in Israel who reads this tikun every day, particularly if he recites it after praying, are as follows:

his luck will increase – he will succeed in all he does – he will enjoy marital harmony – he will find a suitable match – he will merit spiritual and material abundance – he will merit the fear of heaven – he will merit to improve his spirit and soul – impure energies will be distanced from him – his enemies will fall before him – he won’t witness the death of his offspring – he will be spared the punishment of reincarnation – he will merit a long life – he will merit the World to Come – through his actions the Redemption will be hastened in great mercy (Sod Hashem Razin Kadishin)

Donated by Eran Biton and his family

For the success of learning Torah for the sake of Heaven, and for success of the new business and all its dealings

May they bring comfort to our Creator and fulfill our Creator’s desires eternally



Published by “Mifal Hazohar HaOlami”

Bat Yam Branch 50 Bar Yehuda Street

Bat Yam, Israel Phone: 052-7651911

Tisrei 5773

Distributed free for zikui harabim




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We will present, in full, with an easy to understand explanation, with the addition of comments for the readers, to enable every Jew to taste the Tree of Life, to be purified and sanctified with the holiness from Above, and thus benefit from the great abundance of all the Worlds. "And thus everyone who merits this will merit Redemption, because this work is scarce in our time, and is more important than all the prophecies from the time of the Beit HaMikdash".

(Chesed L'Avraham, may his merit protect us amen)

We are looking for donors to print hundreds of thousands, and up to 15 million copies of Tikunei Zohar "The 43rd Tikun", in order to be able to distribute to 15 million Jews for free.

The donors will pay the printers directly!

Within a number of days the material will be received, b'ezrat Hashem.

Is there any computer able to calculate the huge merit that can be gained with a small monetary investment?

For details call: 052-7651911



B'Shaar HaMelech

■ How great is the merit of one who studies the 43rd Tikun in the sefer "*Sod HaGeulah*"

One who studies the sefer "*Sod HaGeulah*" – "*The Key to Redemption*", will merit to sit and learn with Rabbi Shimon Bar Yochai at the same table. Every Jew who studies the Holy Zohar perpetuates the soul of Rabbi Shimon Bar Yochai in our generation, as it is known that every time a Jew studies the Holy Zohar he connects to the soul of Rabbi Shimon Bar Yochai and draws it towards himself, and the Holy Rashbi sits opposite him to learn (*Ohr HaChama – Chesed L'Avraham*, in the name of the Kabbalist Rabbi Galanit, may his merit protect us amen), and his spirit will become intertwined with the spirit of the Holy Rabbi Shimon Bar Yochai (*Likutei Moharan*, 12).

■ The value of studying the Holy Zohar in Heaven

The "*Kisei HaMelech*" writes (Tikkun 43): Studying the language of the Holy Zohar builds worlds, and if one merits learning and understanding the interpretation of even one phrase, he can in one hour repair Above what could not be repaired in the study of *pshat* for an entire year. And he will be assured a portion in the World to Come, among those who enter the King's Chamber, and he will among those who gaze upon the King's face and who sit at the front of the Heavenly Kingdom. With regard to Tikkun 30 he also wrote ("*Kisei HaMelech*"): How great is the obligation of every Talmid Chacham to study the Kabbalah and how great is their punishment if they do not study the Kabbalah and thereby cause the exile to be lengthened, for they delay the Redemption, may Hashem have mercy upon us...for the power of speeding the Redemption is very great.

B'ezrat Hashem, one million copies of this holy book of the 43rd tikkun will be printed, in order to provide spiritual weapons and protection for every Jew wherever he may be, for the success of the Jews and the ascent of our mighty Shechina, and so that the glorious Kingdom will be revealed to us, so that He will have mercy upon us

and see our suffering and bring joy into our hearts speedily in our days with the appearance of the righteous Mashiach, speedily in our days amen.

It only takes five minutes to read the 43rd Tikkun

■ The Great Reward

The reward received by each person who joins one million Jews in the study of this Tikun is as follows:

A. All Jews will enter the Sukkah of Rabbi Shimon Bar Yochai (*Zohar Pinchas Ra'aya M'heimna*, page 256). The leading and truest shield for the entire generation, as it is written (*Tehillim*, 140:8): "...who hast sheilded my head in the day of battle." And Chazal said (*Yerushalmi, Yavamot*, page 8), the day of battle is the day Gog will come.

B. Jews, remember!!! Just as the ark was open in the time of Noah, the ark is open now and everyone can enter. Please hurry before the flood occurs. The Holy Zohar is Noah's ark, to save the generation (*Tikunei Zoar Chadash*, page 114).

C. Everyone who participates in this holy study will receive a reward greater than any other, as described below.

D. Everyone should seek to fulfill the words of Chazal, "He who makes another perform a deed, is greater than the doer." For the world exists in his merit, and everyone can receive as many booklets as he likes to distribute for free, in order to benefit others. He should give the free Zohar booklets to his friends and relatives, both close and distant, and he will be rewarded as though he created them all, as it is written in the Zohar (*Terumah*, 128), in *Sefer Chassidim*, in writings by the *Gra*, and in other sources.

The reward for each and every person who participates in this project will be very great. If he studies the Holy Zohar for just five minutes, it will be as though he studied for five million minutes. The calculation is as follows: How many minutes are there in a year? Answer: In one day there are 24 hours multiplied by 60 minutes per hour = 1,440 minutes in a day. Multiply by 365 days in a year = 525,600 minutes per year. That means that in ten years there are more

than 5 million minutes. That is to say that by studying the "43rd Tikkun" for five minutes, as a partner with one million other people, it will count as though he studied for nearly ten years [5,097,600], for 24 hours a day without a break, without sleeping, without eating, without speaking.

And all of this is compounded, because each person receives the reward earned by the others in the group. Each will be rewarded as if he studied the Holy Zohar for five million minutes, which is equal to ten years of consecutive learning. Therefore, it works out as if each one holds to his credit five million minutes of the learning of a million people (*Be'er Mayim Chayim*), and that is something truly immeasurable [for each one of them will surely learn the tikun several times every day].

Since the calculation is so big and difficult to write out, from here on we will make the calculation in years. Ten years multiplied by ten years, equals one hundred years of consecutive study of the Holy Zohar. Stop and think for a moment! For every *minyan* that studies, the numbers will be multiplied by a thousand, because everything given from Heaven is given in a thousand (*Zohar, parshat Vayetzei*). For the *Shechinah* is present in a *minyan*, and anyone who joins the lesson will receive one thousand times the reward of everyone else present!!!

That is to say, one hundred years of study of the Holy Zohar, multiplied by one thousand, equals one hundred thousand years of consecutive study of the Holy Zohar.

And if a person learned with joy and with sorrow, and on Shabbat, the value is multiplied by one thousand, and then by one hundred, and by one thousand. That equals one hundred million times 1,400,000,000,000, which equals one trillion and four hundred billion years of study of the Holy Zohar – $1.4E=20$ years of the study of Torah.

As it is written in the book "*Chassidim*", with regard to every mitzva which has been neglected and which people do not fulfill, those who do fulfill it will receive a reward multiplied by the number of all those who have not. And if one connects to a holy *chabura* that

is learning the Holy Zohar together, then the reward will be multiplied by the number of all the Jews in the world. If he is not part of the group, then the reward is based upon those who fail to fulfill the mitzvah, and it will be like the *chessed* one performs with a *met mitzvah*. Therefore, bring merit unto yourselves and join a group, and then once again we can apply the calculation explained above. And your reward will surely hold forth for eternity, unlimited and immeasurable. For Chazal said that whoever saves one life, it is considered as though he has saved the entire world. And how many holy Jewish souls can be saved from spiritual and material destruction and downfall! There is no human brain capable of calculating the numbers. Go and learn, because the reward of fifteen million Jews multiplied by $1.4E + 20 = 2.1E + 27$ years of studying the Holy Zohar will be received by each and every one who joins this *chabura* – for just five minutes a day. It will be said of them, "No eye had ever seen a god besides You perform for him, who hoped for him." (*Yeshayahu*, 64:3)

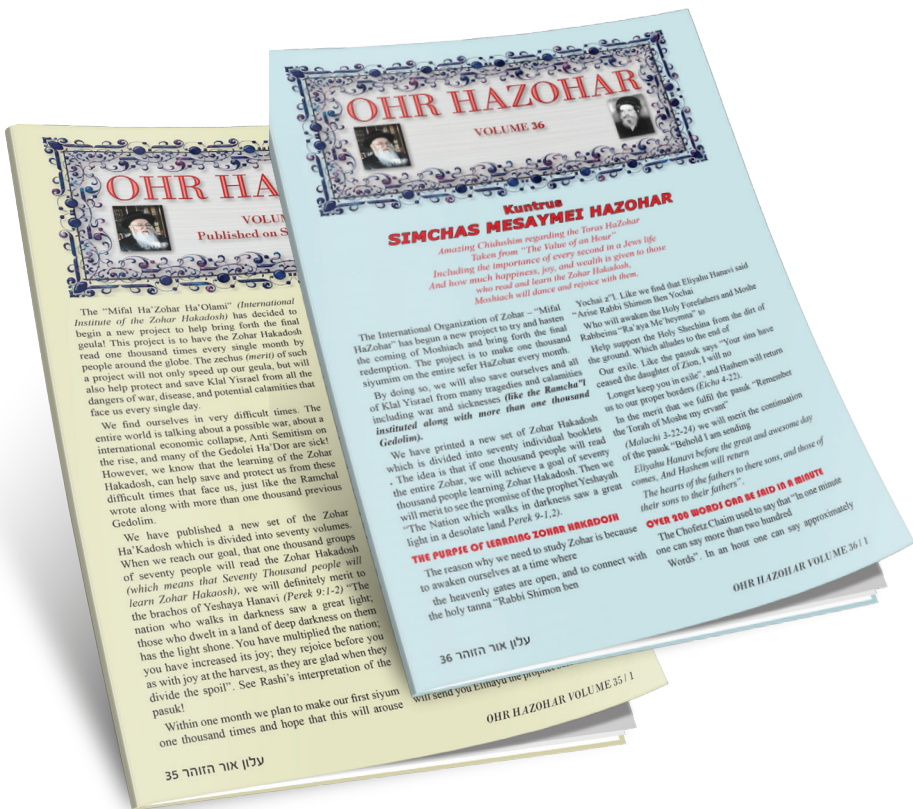
And in the Holy Zohar on Shir Hashirim (*Zohar Chadash SH"S*, page 78) it is written that a reward that is given from Heaven in the thousands is a usual occurrence, but with regard to the Tzaddikim who study the Holy Zohar and are zealously bound to *Torat Hasod*, the Torah of Rabbi Shimon Bar Yochai, it is written: "That I may cause those that love me to inherit substance, and that I may fill their treasuries." (*Mishlei*, 8:21). And there is no limit to their reward, and there is no one who can estimate it... (see *Koach HaZohar* sections 1-4, *Simchat HaRashbi*, and more).

Just think about it – wouldn't any intelligent person run and grab such a huge merit? Or would one, Heaven forbid, remain as idle as an ignoramus? Each one of us must encourage our friends to read and study with these holy *chaburot*, and it is only for a few minutes each day. And in that way we will enjoy all the pleasures of the World to Come eternally, and will understand the ways of Hashem, blessed be His name, and will earn a great reward for every single minute spent learning the Holy Zohar. One hour on a week day is equal to one hundred thousand years of Torah. And on Shabbat, it is equal to one hundred million years of Torah (*Kisei HaMelech*, *Hareyach Hatov*, *Orchot*

Tzadikim, Avot d'Rabi Natan). And in this manner we will be saved from the *Erev Rav*, as it is written in the Holy Zohar *Zohar Chadash (Yitro*, page 43: see the *Orech v'Terutz*), the prophecies of Yeshayahu will be fulfilled: "When you cry out, let your collections save you; wind shall carry all of them off, a breath shall take them [the *Erev Rav*], but he who trusts in Me shall inherit the land and shall inherit My holy mount. And he shall say, 'Pave, pave, clear the way; remove the obstacles from the way of My people.'" (*Yeshayahu, 57:13-14*)

And now let us make the calculation again!!! All of this is as if you have learned for all those years, for 24 hours a day 7 days a week, for 354 consecutive whole days per year, without eating, drinking, or sleeping!!! And the holy Kabbalist Rabbi Yitzchak Alfiya, may his memory protect us, wrote: It is known that a *ta'anit dibur* (abstaining from speaking), together with reading the book of Tehillim three times, as is commonly practiced everywhere, is equal to 65,000 fasts (!!!). And according to his calculation, three days of abstaining from speech equals 195,000 fasts—that is to say, 550 years of fasting. And now let us calculate what happens when a holy *chabura* studies the 43rd tikun of the Holy Zohar – five minutes a day earns one many years of continuous days and nights, without a break, and that merit will certainly serve as a sword and spear to eradicate the forces of evil, and then a great light will immediately descend from the Heavens and will illuminate us. And we will see the verse fulfilled: "And I will sanctify My great Name, which hath been profaned among the nations, which you have profaned in the midst of them; and the nations shall know that I am the LORD, says Hashem, the Lord, when I shall be sanctified among you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and you shall be clean: from all your uncleanness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them. And you shall dwell in the land that I gave to your fathers; and you

shall be my people, and I will be your God. And I will save you..." (Yechezkel, 36:23-29). And now is a wonderfully and very opportune time, a fortuitous time for requesting Heavenly mercy, for praying for the holy Shechina. And everyone together will cry out to our Father in Heaven – Send *Mashiach Tzidkeinu* speedily in our days with the building of the *Beit HaMikdash*, may our eyes see and our hearts rejoice, and may our souls delight in our salvation, speedily in our days, Amen.



OHR HA
VOLUME
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The "Mifal HaZohar Ha'Olam" (International Institute of the Zohar Hakadosh) has decided to begin a new project to help bring forth the final geula! This project is to have the Zohar Hakadosh read one thousand times every single month by people around the globe. The zechus (merit) of such a project will not only speed up our geula, but will also help protect and save Klal Yisrael from all the dangers of war, disease, and potential calamities that face us every single day.

We find ourselves in very difficult times. The entire world is talking about a possible war, about an international economic collapse, Anti Semitism on the rise, and many of the Gedolei Ha'Dor are sick! However, we know that the learning of the Zohar Hakadosh, can help save and protect us from these difficult times that face us, just like the Rambam wrote along with more than one thousand previous Gedolim.

We have published a new set of the Zohar Hakadosh which is divided into seventy volumes. When we reach our goal, that one thousand groups of seventy people will read the Zohar Hakadosh (which means that Seventy Thousand people will learn Zohar Hakadosh), we will definitely merit to see the brachos of Yeshaya Hanavi (Perak 9:1-2): "The nation who dwelt in a land of deep darkness on them has the light shone. You have multiplied the nation, you have increased its joy; they rejoice when they as with joy at the harvest, as they are glad when they divide the spoil". See Rashi's interpretation of pasuk!

Within one month we plan to make our first siyum one thousand times and hope that this will arouse

OHR HAZOHAR
VOLUME 36

Kuntres SIMCHAS MESAYMEI HAZOHAR

Amazing Chidushim regarding the Torah Hazohar
 Taken from "The Value of an Hour"
 Including the importance of every second in a Jew's life
 And how much happiness, joy, and wealth is given to those who read and learn the Zohar Hakadosh.
 Mashiach will dance and rejoice with them.

The International Organization of Zohar – "Mifal HaZohar" has begun a new project to try and hasten the coming of Moshiach and bring forth the final redemption. The project is to make one thousand copies on the entire sefer HaZohar every month. By doing so, we will also save ourselves and all of Klal Yisrael from many tragedies and calamities including war and sicknesses (like the *Ramcha 7* instituted along with more than one thousand Gedolim).

We have printed a new set of Zohar Hakadosh which is divided into seventy individual booklets. The idea is that if one thousand people will read the entire Zohar, we will achieve a goal of seventy thousand people learning Zohar Hakadosh. Then we will merit to see the promise of the prophet Yeshayah "The Nation which walks in darkness saw a great light in a desolate land Perak 9:1,2)

THE PURPOSE OF LEARNING ZOHAR HAKADOSH

The reason why we need to study Zohar is because to awaken ourselves at a time where the heavenly gates are open, and to connect with the holy tanna "Rabbi Shimon ben

Yochai z"l. Like we find that Eliyahu Hanavi said "Arise Rabbi Shimon Ben Yochai Who will awaken the Holy Tzaddikim and Moshe Rabbeinu "Ha zya Me'yesave" in Help support the Holy Shechina from the dirt of the ground. Which alludes to the end of our exile. Like the pasuk says "Your sin have caused the daughter of Zion, I will no longer keep you in exile" and Hashem will return us to our proper borders (Eicha 4:22).

Longer keep you in exile" and Hashem will return us to our proper borders (Eicha 4:22). In the merit that we fulfill the pasuk "Remember the Torah of Moshe our servant" (Molachi 3:22-24) we will merit the continuation of the pasuk: "Behold I am sending Eliyahu Hanavi before the great and awesome day comes, And Hashem will return the hearts of the fathers to their sons, and those of their sons to their fathers".

OVER 200 WORDS CAN BE SAID IN A MINUTE
 The Chiefes Chaim used to say that "in one minute one can say more than two hundred words". In an hour one can say approximately

עלון אור הזוהר 36

OHR HAZOHAR VOLUME 35/1

OHR HAZOHAR VOLUME 36/1

Sefer Sod HaGeulah

"B'Reishit Taman" 43rd Tikun, from Tikunei HaZohar HaShalem

Tikunei Zohar – Tikuna Arbain u'Tlat
(Zohar Hakadosh ע"ב פב ע"ד)



בְּרֵאשִׁית תִּמְן אֶת־ר יב"ש, וְדָא אִיהוּ "וְנָהָר יַחֲרַב וַיִּבֶשׁ" (ישעיהו יט ה),
B'reishit taman atar yavesh, v'dah i-hoo "v'nahar yecherav v'yavesh"
(Yeshiyahu 19:5),

בְּהַהוּא זִמְנָא דְאִיהוּ יבֶשׁ וְאִיהִי יבֶשֶׁה, צְוֹחִין בְּנִין לְתַתָּא בְּיַחֲוּדָא
וְאִמְרִין "שְׁמַע יִשְׂרָאֵל", וְאִין קוּל וְאִין עוֹנָה, הִדָּא הוּא דְכְתִיב (משלי א
כה) "אִזּוּ יִקְרָא וַיִּגְבֵּי וְלֹא אֶעְנֶה".

b'hahu zimna d'i-hoo yavesh v'i-he yabasha, tzvachin b'nin l'tata

— Commentary —

B'reishit taman atar yavesh – Rabbi Shimon said that in the word "B'reishit" there are the letters aleph, tav, and resh, and yud, beit, and shin. The explanation of this is that the *Yesod* [*Yesod is associated in the soul with the power to contact, connect and communicate with outer reality*] which is called "Atar" – "the Place", is dry. ***v'dah i-hoo "v'nahar yecherav v'yavesh"*** (Yeshiyahu 19:5) – This is the "river will be destroyed and dry up", that is to say that the *Yesod* has been destroyed and is dried of the bountiful waters, and cannot influence the *Malchut* [*Malchut is associated in the soul with the power of self-expression*].

b'hahu zimna d'i-hoo yavesh – and during that time when it is dry ***v'i-he yabasha***– and *Malchut* is dry because it didn't receive abundance from *Yesod*, ***tzvachin b'nin l'tata b'yichuda v'amrin***

b'yichuda v'amrin "Shema Yisrael", v'ain kol v'ain oneh, hada hu dichtiv (Mishlei 1:28) "Az yikra-uni v'lo e'eneh".



וְהָכִי מֵאֵן דְּגָרִים דְּאַסְתִּילֵק קְבֵלָה וְחִכְמַתָּא מֵאוּרֵייתָא דְבַעַל פֶּה
 וּמֵאוּרֵייתָא דְבִכְתָּב, וְגָרִים דְּלֹא יִשְׁתַּדְּלוּן בְּהוֹן, וְאַמְרִין דְּלֹא אִית אֵלָא
 פְּשֵׁט בְּאוּרֵייתָא וּבִתְלֻמוּדָא, בּוּדְאִי כְּאֵלוּ הוּא יִסְלַק נְבִיעוּ מֵהֵוּא נְהָר
 וּמֵהֵוּא נָן, וְוִי לִיה טַב לִיה דְּלֹא אֲתַבְּרִי בְּעֵלְמָא וְלֹא יוֹלִיף הֵהִיא
 אוּרֵייתָא דְבִכְתָּב וְאוּרֵייתָא דְבַעַל פֶּה,

V'hachi man d'garim d'istalak kabbalah v'chachmata me'oraita div'al peh u'me'oraita d'vichtav, v'garim d'la yishtadlun b'hon, v'amrin d'la

— Commentary —

"Shema Yisrael" – the sons are crying out, the Children of Israel down below in this world, proclaiming the oneness of Hashem, "Shema Yisrael" – "Hear oh Israel" to elevate the prayer as intended, **v'ain kol** – that is to say, the sound of *Kriyas Shema* is not heard **v'ain oneh** - and because of that their prayers are not answered, and become full of requests, **hada hu dichtiv (Mishlei 1:28) "Az yikra-uni...** [that is to say, that then it is *Kriyas Shema* and prayer, *Gra*] – and when the Jews are in trouble, and shout and cry out to the Holy One Blessed be He in *Kriyas Shema v'lo e'eneh*" – I will not answer them when they pray (*commentary from the Gra, pages 92 and Kisei HaMelech*)

V'hachi man d'garim d'istalak kabbalah v'chachmata me'oraita div'al peh u'me'oraita d'vichtav – And thus [as is written above in the 42nd tikun *al man d'pagim b'ot brit (see also 14th tikun, page 30 60)*], even one to who causes the Kabbalah and the internal wisdom to be dismissed from the Oral Torah and the Written Torah, by stating that there is no reason to study anything but the *pshat*, **v'garim d'la yishtadlun b'hon** – and create a situation in which Jews do not occupy themselves with the wisdom of the Kabbalah, [ראה תיקון י"ג]

it ela pshat b'oraita u'v'talmuda, b'vadai k'eelu hu y'salek n'viyo m'hahu nahar u'mayhahu gan, vav ley tav ley d'la it'b'ree b'alma v'la yolif ha'hee oraita d'vichtav v'oraita deeb'al peh,

דַּאֲתַחֲשֵׁב לִיָּה כְּאִלוֹ אַחֲזֹר עֲלֵמָא לְתַהוּ וּבְהוּ, וְגָרִים עֲנִיּוֹתָא בְּעֲלָמָא
וְאוֹרְךָ גְּלוּתָא.

— Commentary —

(כ"ז:), אור הזוהר (דף 493), שבט מוסר (פ"א יג), פרי יצחק על ספר יצירה, ה'רמח"ל' (מאמר דרך חכמה ואגרת לרבו הר"י בסאן), ספר הברית ח"א וח"ב (מקדש מלך תקו"ז ת' מ"ג, תיקון ל', תיקון י"ט (דף ל"ח.), תיקון כ"א נ"ג, נ"ד. ריקאנטי (מאה שערים), יסוד ושורש העבודה (ש' ו' פ"ג), הקדמת מהר"ח לעץ חיים, גנזי המלך (דף קפ"ה), אבן שלמה (פ"ח או' כ"ו להגר"א) ושם (פ"א אות ג'), בן איש חי (דעת תבונות פכ"א), ליקוטי מוהר"ן (קמא ס"א), זוהר בראשית (דף כ"ה), בהעלותך רעיא מהימנא, (קנ"ג:), ועין אור הזוהר פרק כ"ח), ראה עוד: זוהר בראשית דף כה, עא. כו, עא. כז, עב. כח, עב. רסב, עב. רסג עא. – זוהר שמות מה, עב. סז, עא. קיד, עא. כק, עא. ככד, עא. קצ עב. קצה, עא. קצז, עא. רג, עא. רכג, עב. רכד, עא. – זוהר ויקרא כז, עב. כח, עא. כח, עב. פו, עב. צז, עא. קיא, עא. – זוהר במדבר קכב, עב. ככד, עא. קנב, עב. רל, עא. רלא, עב. רלז, עא. רמו, עב. – זוהר דברים רעג, עא. רעו, עב. רעז, עב. רעט, עא. רפב, עא. – תיקוני זוהר, דף: טו, עא. כב, עא. עב. כז, עא. כז, עב. כח, עב. ל, עב. מא, עב. מב, עא. מט, עא. נ, עב. נב, עא. נג, עב. נה, עא. עה, עב. צו, עב, צז עא. קיב, עא. קיז, עא. קיט, עא. קכח, עב. קלח, עא. קמ, עא. קמא, עא. קמא, עב. קמד, עא. קמז, עא. קנב, עא. קנז, עא. קנז, עב. קמז, עב. תיקוני זו"ח: כז, ועוד. ***v'amrin d'la it ela pshat b'oraita u'v'talmuda*** – and they say there is no more to the Torah and Talmud than the *pshat of the Torah, and they deny the inner, hidden aspects of the Torah, b'vadai k'eelu hu y'salek n'viyo m'hahu nahar* – it will surely be as though he has banished the abundant fountains of wisdom and understanding from the *Yesod, u'mayhahu gan* – and from that garden, the *Malchut which is called "garden", vav ley* – woe to that man, *tav ley d'la it'b'ree b'alma v'la yolif ha'hee oraita d'vichtav v'oraita deeb'al peh* – it would have been better if such a man had never been born, and had never studied the Written and Oral Torah, because if he was an ignoramus who was not worthy and could not study Kabbalah, then he wouldn't cause so much damage, but one who has studied the revealed Torah and denies the hidden side of the Torah, he drives away the abundance and uniqueness of the *Yesod*.

d'atchashav leh k'eelu achzar l'tohu vavohu, v'garim aniyuta b'alma v'orech galuta.



"וַיֹּאמֶר אֱלֹהִים תְּדִישָׁא הָאָרֶץ דְּיִשָׂא" וכו' (בראשית א יא), אָמַר רַבִּי אֶלְעָזָר,

— Commentary —

d'atchashav leh k'eelu achzar l'tohu vavohu – and it will be as if he reverted the entire world to a state of chaos and emptiness, as it is written with regard to the creation of the world " Now the earth was astonishingly empty, and darkness was on the face of the deep" (*Bereishit, 1:2*), and with his sin he increased the forces of evil and causes the river and the garden to dry up due to his sins [and in our times, our world is really empty and dark without Torah and without Mashiach, and inun garmin d'yayzil Mashiach (the Gra) which means that when Jews occupy themselves with study of the Sod, they repair the world and speed up the arrival of the Mashiach with mercy, and those who want not any part of Rabbi Shimon Bar Yochai's Torah, they disrupt and also prevent other Jews from studying the Holy Zohar, and they cause the world to revert to a state of emptiness and darkness, and they don't want to promote Tikun of the world and revelation of G-d's Malchut, and they delay and prevent the arrival of the Mashiach], **v'garim aniyuta b'alma v'orech galuta** – and they are the ones who cause poverty in the world and who extend the Exile, because if there is no abundance from Israel to influence the Yesod and Malchut, then what will be the source of abundance in this Lower World, as the Be'er Mayim Chaim wrote – only Torah study for the sake of Heaven will elevate the Torah to the Upper World and bring the abundance down to this world, and if there is no ascent, how will there be any influence below, and only those who study the Torah of Rabbi Shimon Bar Yochai are studying Torah for the sake of Heaven (*Chesed L'Avraham*), and one who learns the secrets of the Torah sustains the world, and speeds the arrival of the Mashiach in mercy (interpretation of the Gra, page 102; and Kisei Hamelech).

"Vayomer Elokim tadsheh ha'aretz desheh" etc. (Bereishit 1:11), amar Rabi Elazar,

אָבא, וְהָא קָרָא לֵיהּ יַבְשָׁה, מֵאֲן תְּדַשָּׂא הָאָרֶץ. אָמַר לֵיהּ, בְּרִי, הֲכִי
אוּלִיף תִּיּוּבָתָא לְכָל בְּנֵי עֲלָמָא, דָּאֵם בְּרִי נִשׁ יַחְזוֹר בְּתִיּוּבָתָא, נַחֲתִית לָהּ
נְבִיעוּ דְאִסְתַּלַּק, וַיְמַה דִּהְוָה יַבְשָׁה קָרָא לָהּ אָרֶץ

Abba, v'ha kara ley yabasha, me'an tadshe ha'aretz. Amar ley, b'ree, hachi ulif tiyuvta k'chol b'nei alma, d'eem bar nash yachazor b'tiyuvta, nachit la n'viyu d'istalak, uma dahava yabasha

קָרָא לָהּ אָרֶץ, וְנִהַר דִּהְוָה חָרַב וַיִּבֶשׂ קָרָא לֵיהּ מְקוּהַ הַיַּמִּים וַיָּמִים, הֲדָא

— Commentary —

"Vayomer Elokim tadsheh ha'aretz desheh" etc. (Bereishit 1:11), amar Rabi Elazar – Rabbi Elazar said to his father Shimon [with regard to the verse – "Let the earth sprout vegetation..."]

Abba, v'ha kara ley yabasha - And in the writings the *Malchut* is called "dry land", as it is written in the verse, "and Hashem called the dry land earth", that is to say, that when the *Malchut* is dry it is called earth, therefore, *me'an tadshe ha'aretz* – the interpretation is that vegetation is a sign of prolonged abundance, but if it is dry without the waters of abundance then how will the earth sprout vegetation, *Amar ley* – Rabbi Shimon said to him, *b'ree* – my dear son, *hachi ulif tiyuvta k'chol b'nei alma* – here the Torah teaches us the power of repentance for every inhabitant of the world, and through repentance it is possible to repair anything and bring forth the abundance, *d'eem bar nash yachazor b'tiyuvta* – for if a person repents, *nachit la n'viyu d'istalak* – he will draw down and bring forth towards the Shechina the flow of abundance that has been driven away from Her, that is to say, that the abundance will return to the *Yesod*, and the *Shechina* will once again receive the abundance from the *Yesod*, because by repenting, and by occupying himself with learning the secrets of the Torah, by studying the wisdom of the *Kabbalah*, *uma dahava yabasha* – the *Shechina*, that was like dry land without an abundance of water, will return

הוא דְּכָתִיב (שם י) "וַיִּקְרָא אֱלֹהִים לַיַבֶּשֶׁת אֶרֶץ וְלַמְקוּהַ הַמַּיִם קָרָא יַמִּים",

kara lah eretz, v'nahar dahava charev v'yavesh kara leh mikveh hamayim v'yamim, hada hu dichtiv (ibid, 10) "V'yikra Elokim l'yabasha eretz u'l'mikveh hamayim kara yamim",

בְּהַיּוֹמָא זְמַנָּא דְאַתְקַרֵי אֶרֶץ מַה כְּתִיב בֵּיהּ (שם יא) "וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ", לְאַפְקָא זְרַעִין וְאִיבִין דְּאִינוּן נִשְׁמַתִּין (דף פב ע"ב) כָּל חַד

— Commentary —

kara lah eretz – and now is called "earth", expressing placation and a willingness, as the Holy Zohar explains (ח"א) on the verse "*Artzot Hachaim*" that it expresses placation, that due to the repentance She is called "earth", because she is placated and willing to offer Her fruits, that they are the holy souls She received from the Yesod, and not as originally interpreted that when She is dry she is called "earth", but before the repentance She was dry, and afterwards She became earth [for if a man repents, Hashem's name - equaling the value of 26 - is completed, for when he repents the letter "hey" returns to His name – the numerical value of "yabasha" (dry land) is 317, and the numerical value of "eretz" (earth) is 291 – exactly 26 less (B'nayahu, Reach Hatov)] *v'nahar dahava charev v'yavesh* – and the river with is the Yesod that was destroyed and dried of the Holy abundance, is now through the merit of repentance, *kara leh* – the Yesod, *mikveh hamayim v'yamim* – that fills up through the influence of waters of Chessed (Kindness), *hada hu dichtiv (ibid, 10)* – that is written, "*V'yikra Elokim l'yabasha eretz* – the meaning is that the Malchut that was called dry land without abundance, is now called earth, like earth desiring to bring forth her fruits, *u'l'mikveh hamayim* – it is the source where all the waters of abundance accumulate *kara yamim* – so that we will be filled with the Holy abundance, influencing the Machut during the Yichud [unification, bringing together] for the purpose of bringing forth the souls, and bringing forth the abundance in this World (the Gra, B'nayahu, and Kissei Hamelech).

לְזַנְיָהוּ, אֵלֶיךָ נִשְׁמָתֵינוּ דְּאֵתְגַזְרוּ מִכּוּרְסֵי יְקָרְיָהּ, וְאֵלֶיךָ רוּחֵינוּ דְּאֵתְגַזְרוּ
 מִמְּלָאכִים, וְאֵלֶיךָ נַפְשֵׁינוּ דְּאֵתְגַזְרוּ מֵאוֹפָנִים

b'hahu zimna d'eetk'reh eretz ma kativ beh (ibid, 11) "V'yomer Elokim tadshe ha'aretz", l'apaka zarin v'eebeen d'inun nishmatin (page 82 ע"ב) kol chad leeznahu, eelen nishmateen d'eetgazru m'kursay y'kareh, v'eelen ruchin d'eetgazru meemalachim, v'eelen nafshin d'eetgazru me'ofanim

כָּל חַד אִפִּיק לְזַנְיָהוּ לְכָל חַד כְּדָקָא יְאוּת, "עֵץ פְּרִי" דָּא תַלְמִיד חָבֵם,
 "עוֹשֶׂה פְּרִי" דָּא בֵּת זַנְיָהּ, לְכָל חַד כְּדָקָא יְאוּת (כל חד אפיק לזנוי).

kol chad apik leeznayhu l'kol chad kee-d'ka ya-ut, "etz pri" da talmid

— Commentary —

b'hahu zimna d'eetk'reh eretz - the same time that the *Malchut* is called "earth", *ma kativ beh (ibid, 11)* – what is written there "*V'yomer Elokim tadshe ha'aretz*" – that is to say, the Higher "earth", which is the *Malchut with sprout vegetation and growth, l'apaka zarin v'eebeen d'inun nishmatin* – to sprout seeds which are the old souls in a state of renewal in *Malchut and are born from it v'eebeen* – and fruits which are the new souls born from the *Malchut, as is explained (page 82 ע"ב) kol chad leeznahu* – that they are a number of different types of souls, each soul as it is *eelen nishmateen d'eetgazru m'kursay y'kareh* - there are the souls (*neshamot*) of Torah Scholars taken from Hashem's glorious throne, the World of Creation, the seat of the Torah's light, *v'eelen ruchin d'eetgazru meemalachim* – and the spirits (*ruchot*) taken from the world of the *malachim* [a type of angel], the World of Formation, the source of mitzvah observance, and from there come those who keep the commandments, *v'eelen nafshin d'eetgazru me'ofanim* – and the life forces (*nefashot*) taken from the world of the *ofanim* [a type of angel], the World of Action, and they are uneducated in the Torah, and occupy themselves with worldly matters

kol chad apik leeznayhu – each one continues and gives birth to more of his own kind, so that in every different World there are progeny, each one according to what he merits, and from each World the different kinds of souls emerge, that is to say that from the World

chacham, "oseh pri" da vat zugeh, l'kol chad kee-d'ka ya-ut (kol chad apik laznoy).



וְעוֹד "עֵץ פְּרִי" דָּא עֲמוּדָא דְאַמְצָעִיתָא, "עוֹשֶׂה פְּרִי" דָּא צַדִּיק,

V'od "etz pri" da amuda d'emtza-eeta "oseh pri" da tzaddik,

"אֲשֶׁר זָרְעוּ בוֹ עַל הָאָרֶץ" דָּא שְׁכִינְתָא, דְּכָל זָרְעִין אֲתַפְּלִילֵן בָּהּ, וְהָכָא
פְּקוּדָא דְפְרִיָה וְרִבְיָה לְמַעַבְד אֲבִין וְזָרְעִין, הָדָא הוּא דְכְּתִיב (ישעיה מה
יה) "לֹא תִהְיֶה בְּרָאָה לְשֶׁבֶת יִצְרָה", וּמֵאֵן דְּאֲתַפְּטֵל מִפְּרִיָה וְרִבְיָה, פְּאֵלוּ
אַחֲזֵר לְהֵיחָא אֶרֶץ יִבְשָׁה, וּמִנַּע בְּרַכָּאן מִינָהּ,

"asher zar'o bo al ha'aretz" da sh'chinta, d'kol zar'in it'k'lilan ba,

— Commentary —

of Creation come the souls of Torah scholars, and from the world of Formation come the spirits of mitzvah observers, and from the World of Action come individuals who are unlearned, but the souls of those who study Kabbalah come forth from the *Atzilut [World of Emanation - the highest of four worlds in which exists the Kabbalistic Tree of Life]* itself, each according to what befits him. **"etz pri" da talmid chacham** – a fruit tree is a Torah scholar who occupies himself with Torah, which is the Tree of Life, **"oseh pri" da vat zugeh** – his spouse produces fruit, the children she bears, **l'kol chad kee-d'ka ya-ut (kol chad apik laznoy)** – each one gives birth to children and brings forth souls according to the level of his own soul, each one according to his type (the Gra, *Sha'ar, Kisei Hamelech, and more*).

V'od "etz pri" – And more needs to be explained about the "fruit tree" **da amuda d'emtza-eeta** – it is the middle pillar of support, *Tiferet*, called the *Tree of Life* **"oseh pri" da tzaddik** – "produces fruit" refers to the *Yesod* which receives abundance from the *Tiferet*. **"asher zar'o bo al ha'aretz" da sh'chinta, d'kol zar'in it'k'lilan ba** – all of the seeds are contained within the Holy Shechina, and

v'hacha pikuda d'firya v'rivya l'me'evad avin v'zarin, hada hu dichtiv (Yeshayahu 45:18) "Lo tohu vira'a lashevet y'tzara", uman d'itbatal mipriya v'rivya, k'ilu achzar l'hahee eretz yabasha, umana birchan mina,

— Commentary —

bring forth abundance to us, Israel her sons ***v'hacha pikuda d'firya v'rivya*** – here is a hint about the commandment to be fruitful and multiply ***l'me'evad avin v'zarin*** - to produce fruit and seeds, that is to bring forth new and old souls, because when one engages in the act of propagation of making a body and soul, then the Upper *Yesod* prepares a soul for that same body and sends it to the *Malchut*, so that she can send it down to the body that will be born, and if he one is not occupied with being fruitful and multiplying and does not make a body, there is nowhere for the soul to go, and the *Yesod* won't arise to the *Yichud*, and then the river that is the *Yesod* will be destroyed and dry out, and the *Shechina* remains dry ***hada hu dichtiv*** – it is written (Yeshayahu 45:18) ***Lo tohu*** – (the world returns to a state of emptiness and darkness, *Binayahu*), *He created it to be inhabited, that is to say, that the Holy One Blessed be He did not create the world to be a place of chaos and desolation, but rather that it should be settled by human beings, by the descendants that man leaves in his stead* ***uman d'itbatal mipriya v'rivya*** – and one who fails to be fruitful and multiply, who doesn't want to produce descendants ***k'ilu achzar l'hahee eretz yabasha*** – it is as if he has sent back the *Shechina*, called dry land ***umana birchan mina*** – and he prevents the flow of blessings from the *Malchut*, that is to say that he caused a situation in which the souls will not receive the abundance from the *Yesod*. And one who must fulfill the commandment to be fruitful and multiply in the Torah, that is, to present new commentaries on the Torah, sons and daughters, sons are the *Yesod* insights, and girls are the revealed insights (*Ben Ish Chai* commentaries), and everyone is obligated to release the holy sparks of the Torah that belong to the parts of his soul that were taken captive, and if he doesn't do so then a Divine voice from Mt. Chorev calls out to him and says woe to those members of Creation who insult the Torah (*Hachida, Chadrei Baten* –

כָּל חַד לְפִי דְרִיגָהּ, מֵאֵן דְּפָגִים לְתַתָּא פָּגִים לְעִילָא, לְאַתָּר דְּאַתְגַּזַּר
נִשְׁמַתֵּיהּ.

kol chad l'fum dargeh man d'fagim l'tata fagim l'ila, la'atar d'atgazar nishmateh.



— Commentary —

speech from Shabbat Kallah and Matan Torah, page 226, see Orech v'Teirutz),
kol chad l'fum dargeh - every Jew is obligated to bring his Torah insights to light, according to what his soul received at Mount Sinai, ***man d'fagim l'tata fagim l'ila, la'atar d'atgazar nishmateh*** – and now Rabbi Shimon will tell us a great secret, kol chad l'fum dargeh – every single person repairs with his mitzvoth and damages with his sins, according to the source and level of his soul, because, man d'fagim l'tata – whoever damages his soul Below, fagim l'ila – he damages his source Above, because his flaw comes, la'atar d'atgazar nishmateh – to the place from which his soul was taken, which is his source (the Gra and Kisei HaMelech). *This is what the Kisei HaMelech wrote, that the greater a Talmid Chacham is, the greater is the damage he causes if he does not want to study the Holy Zohar, and those are the words of Rabbi Chaim Vital in the name of the Ari and the Chai (Da'at u'Tvuna, Reiach Hatov), and the Tzadik Yesod Olam [a righteous one, the foundation of the world] the Peleh Yoetz, he gave advice to every Jew wherever he may be, to study and read the Holy Zohar, because it will be considered as though he had Torah insights of his own, and as if he ate from the Tree of Life and lived eternally.*



VOLUME 65

A PROTECTIVE SHELTER

"Fortunate are those who can fathom your mystery"

As it is commonly known, nothing can be compared to reading and studying the Holy Zohar, as it revokes all difficult and evil decrees, illnesses, disasters, strange deaths, and every terrible disease. Therefore, we shall all read the "43rd Tikun", which hastens the Redemption "and with this we will be redeemed with mercy".

An Emotional Appeal

Each and every one of you, please join us in bringing merit to the masses, and set up a branch of the "Mifal HaZohar HaOlami" in your community.

All you need to do is the following:

- 1) Calculate how many Jews live in your town or community, how many study halls there are, and so on.
- 2) Ask the "Mifal HaZohar HaOlami" to print the pamphlet "The 43rd Tikun" [and others] – at a minimal and subsidized cost if ordering large numbers.
- 3) Distribute the pamphlets over the course of the year.

In that manner you will be a partner in saving Am Yisrael, and in hastening the Redemption.

The Chain of the Zohar

Each person should inform at least three more people, and they each should inform another three people, and so forth – about the importance of reading the 43rd Tikkun on a daily basis. And in that manner we will reach every single Jew in the whole world.

Gather Yourselves that I may Tell You -Together the Tribes of Israel

"And there was a king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together." (*Devarim*, 33:5), as it is

written in the *Zohar Chadash (Parshat Noach)*, that the entire Redemption depends on the unification of the leaders of the people, united together with one heart before our Father in Heaven. Therefore all of the Jews together should recite as one person with one heart, so that "nobody will be left behind", so that every Jew – whoever he is – will merit full repentance and will accept upon himself the yoke of the Kingdom of Heaven with love. And in that way we will speedily bring the arrival of our righteous Mashiach, and we will enjoy the final Redemption without sorrow or pain, without suffering, without fear of the nations of the world, as Rabbi Shimon Bar Yochai promised, "with this the Exile will end with mercy".

I wait for him every day – Why has the Mashiach still not arrived?

"*Ki yad al kes Yah*" – Hashem is not whole and His throne is not whole. Hashem is waiting for the wholeness of the world, when all of Israel fully repents, then the Final Redemption will occur, "so that nobody will be banished from Him, or an outcast" (*Shmuel II*, 14:14). The Holy One, blessed be His Name, does not want even one Jew to be an outcast, to be left behind.

When the Mashiach arrives, the moment will come when everyone recognizes and knows His sovereignty, blessed be His Name, "...for the earth shall be full of the knowledge of the Lord" (*Yishayahu*, 11:9). The truth will be revealed to all, the concealment and darkness will dissipate, "and a brightness will appear as the light" (*Habakook*, 3:4). The truth will be illuminating, but it will be the end of free will, it will no longer be possible to choose "good", it will be too late to repent. If even one Jew is rejected, the pain of the Shechina will be infinite, just because of that one Jew who did not have time to repent.

What will our brothers and sisters who have not repented do? Will they only wake up then? In the days of the Mashiach, even if they desire with all their hearts and souls, reparation will not be possible, and their souls will surely want to forfeit life in order to repent, but it will be too late. In the World of Truth there is no more opportunity for *tikun*. The soul's pain will be immeasurable – it is eternal pain.

The Holy One, blessed be His Name, wants his beloved children to all draw close to Him. Therefore "we await him every day", and we all pray together from the depth of our souls, as one man with one heart, in true unity, that all of Am Yisrael will have the merit to fully

repent before Hashem, blessed be His Name, that not one Jew will remain "outside of the camp", "so that nobody will be banished from Him, or an outcast". And the prophecy of *Yechezkel* will be fulfilled, "And I will sprinkle clean water upon you, and ye shall be clean..." (36:25). And when all of Am Yisrael truly desires to merit the full Redemption, they will surely experience it – "I will hasten it in its time" [as explained in *Tikunei Zohar HaChadash* (page 127): through learning the secrets of the Torah we merit "I will hasten it in its time"] speedily in our days, Amen.



Addition to Tikun 43 page 6, in Nishmat HaZohar line 2

In *Tikunei Zohar* (*Tikun* 14, page 30), Eliyahu the prophet said to Rabbi Shimon Bar Yochai that he is considered as one who ate meat and milk together, as one who plowed with an ox and donkey harnessed together – *Kil'aim*, *ibid*, and according to that source there is another clue that he is as stated in *Daniel* (2:36-43), the last *Galut* will combine the kingdoms of *Edom* and *Ishmael* (Rabbi Sa'adiya Gaon and Ibn Ezra, and in the writings of the Gra, and in the *Malbim* – verses 41 – 45). And the sins that separate the abundance of the *Yesod* from the *Malchut* [when one does not want to study the Holy Zohar] cause the *klipah* (evil force) of *Edom*, which is the ox, and the *klipah* of *Ishmael*, which is the donkey, to join forces. And that is alluded to in the verse, "Thou shalt not plow with an ox and a donkey together." (*Devarim*, 22:10).

[See an in-depth commentary in the book *KavHayashar*, chapter 102, published by *Mezakei Harabim* 5761, *Parshat V'Zot Habracha*; see *Zohar* part 1, 167; and *Tikunei Zohar* at the end of *Tikun* 10, page 147; and in *Zohar* part 3, 124; and in *Zohar Chadash Rut*, 101]. Therefore, those who want to be saved at the End of Days during the war of *Gog and Magog* - when as the *Malbim* wrote (*Daniel*, 2:45), all of the sons of *Edom* will congregate to battle the sons of *Ishmael*, and they will annihilate each other [as it is also written in *Yishayahu*, 34:6] – must occupy themselves with the Holy Zohar, and in that manner they will bring about the *Yichud* (unity) and *Shefa* (abundance), and will be spared the *klipah* of the ox and the donkey, and of the separation of the *Rasha'im* (Evildoers), and all the Jews will enjoy relief and deliverance, amen may it be His will.



The Souls of the Foolish Ones who do not Study the Holy Zohar were not present on Har Sinai

Zohar, B'Ha'alotcha page 152 – translation:

Behold - there is a garment that everyone can see, and the foolish ones who see this garment on others and see it is becoming look no further. They think that the garment is only the body, and think that the body is the soul. Just as the Torah has a body, and the commandments of the Torah are called the body of the Torah. This body wears many garments, which are the stories of this world. The foolishones in this world do not look, except for at that garment, which is the story of the Torah, and they don't know any more than that, for they don't look beneath that garment. The wise servants of the lofty King, who stood at Har Sinai, don't look at anything but the soul, which is the most important, the actual Torah. (And forever) and in the future, everyone will gaze upon the soul of the Torah's soul. Come and see, that Above there is also a garment, a body, and a soul, and the soul's soul. The Heavens and the Hosts are the garments, and *Knesset Yisrael* (the ingathering of the Jewish nation) is the body which receives the soul, which is *Tiferet Yisrael* (the glory of the Jewish nation), and thus there is a body and soul. And we stated that the soul is the glory of the Jewish nation, which is the actual Torah. And the soul of the soul is the ancient Holiness, and all is interconnected.



THE IMPORTANCE OF LEARNING THE ZOHAR

Whoever does not learn the secrets of the Torah – the Holy Zohar – fails to uphold the vow that his soul made, and it would be better if he had never been born

Zohar Shmot, Parshat Trumah, page 161 – translation:

At the hour when the Holy One blessed be He wanted to create Man, Man stood before him in his form and shape as he appears in this world. And even the other humans in this world, before they come to the world, all stand fully formed as they will stand in this world, in one large group where all the souls of the world are dressed in their individual images. And at the hour when they are called down

to this world, the Holy One blessed be He summons a servant whom the Holy One blessed be He appointed to watch over all the souls that will come down to this world in the future, and He says to him: Go and bring me so-and-so's spirit. And at that hour the soul is dressed in an image of this world, and the servant shows her to the Holy One blessed be He. The Holy One blessed be He tells him to have the soul take an oath – that when it descends to this world, it will make an effort to know the Torah and the secrets of faith. For everyone who was in this world and didn't make an effort to study and know the Torah, it would have been better if he had never been born, for that is the reason the Holy One blessed be He brought this person to this world.

**The slumbering ones who do not study the Holy Zohar –
woe to them who cause poverty and destruction and loss
in this world.**

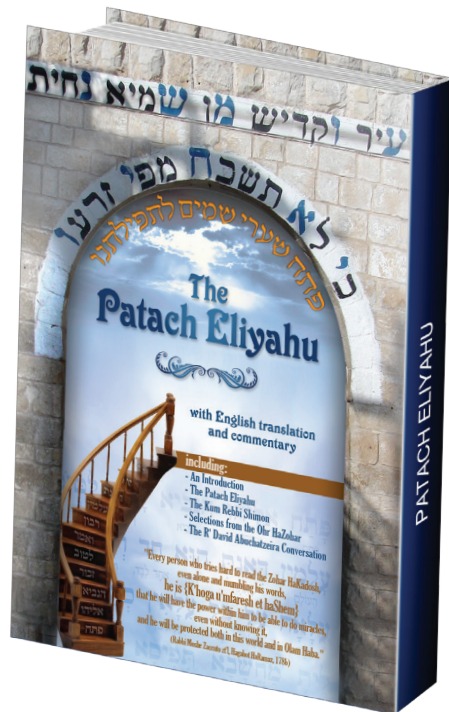
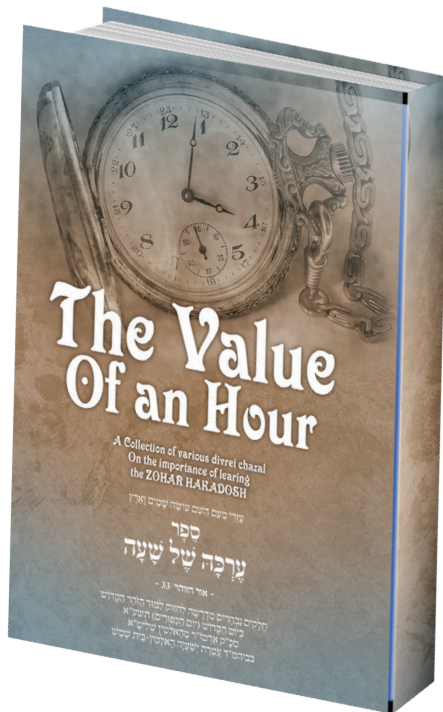
Tikunei Zohar, Tikun 30 – translation:

The second path, and the Spirit of Hashem hovered over the face of the waters. What is "and the Spirit"? Certainly, at the time when the Shechina descended into the *Galut*, this Spirit blew over those who occupied themselves with Torah, since the Shechina is among them. And this Spirit became a voice, and it says: Those who slumber, whose nostrils fill with sleep, whose eyes are shut and whose hearts are sealed, awake and arise before the Shechina, for you have a heart without the intelligence to recognize her, and she is in your midst. And the secret of this – the voice says "call out", as "please call out" and does anyone answer? And to which of the holy ones will it turn to? And she says "What should I call out for? All of the flesh is hay, and they are all like animals eating hay, and all of their kindnesses are like the buds in the field, and all the kind deeds they do - they do for themselves. And even all of those who strive for the Torah, all the kind deeds they do – they do for themselves. And at the time when "He remembered that they were but flesh, a spirit that passes away, and does not come again" (*Tehillim*, 78:39) – and such is the spirit of the Mashiach. Woe to them who cause it to leave the world, never to return, for they are the ones who make the Torah as dry earth, and

don't want to make an effort for the wisdom of the Kabbalah, and cause the fountain of wisdom to disappear.

...

Woe to them who cause poverty and war and plunder, and death and loss in the world. And this Spirit that is cast away is the spirit of the Mashiach. And as it becomes clear, this is *Ruach Hakodesh*, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem". (*Yishayahu*, 11:2)



From Rabbi Shimon Ben Yochai onwards, two thousand years of the days of Mashiach illuminated us, and from the Baal Shem Tov onward, we were illuminated by the Mashiach's revelation. (*She'erit Yisrael*

– Viladnik – *Sha'ar HaHikdashrut*, page 12, column 4)



The holiness of the Baal Shem Tov in studying the Zohar

It is beyond the power of common mortals to acquire even a fraction of a fraction of the Baal Shem Tov's knowledge and understanding of *Torat HaSod*. We may be able to understand at some low level what is written in the book *Pri Tzedek* (Parshat Vayigash, page 105, column 2): It is handed down from Rabbeinu the Baal Shem Tov, *ztz"l*, who taught Rav Dov Ber a lesson from the Kabbalah, and Rabbi Dov Ber explained the issue in the p'shat (simple meaning) as the truth. And the Baal Shem Tov said to him that if the p'shat is the truth, then there is no chiyut (vitality) in the words. And when he explained the p'shat with holy vitality, the room filled up with angels. For when the words of Hashem are spoken with chiyut, then every word uttered by Hashem becomes an angel. [See *Sefer Divrei Yisrael* (Modzitz), K'lalei Oraita (page 12, column 4), where it is written: The story about the Baal Shem Tov and Rav Dov Ber is well known, regarding the passage in the book *Etz Hachaim*. It included several names of angels, and as soon as the Baal Shem Tov, *ztz"l*, read the passage, the whole room filled with light, and they saw and felt the angels what were mentioned.]

The Segulot that come with studying the Zohar:

A Segula for the Soul

The holy rabbi Pinchas of Koretz, *z"l*, wrote in his book *Imrei Pinchas* (page 140): A teacher must teach his students Zohar, since it is symbolic of eating from the Tree of Life, which can elevate the souls of his students. For whatever wisdom a rabbi imparts onto his disciples, with that he is nurturing their true souls." (and I have heard that this is the teaching from the time of the Baal Shem Tov, *ztz"l*) For the Zohar elevates and illuminates the soul of every individual in Israel, in a manner that enables him to

spread the light of his holy soul to others.

The Baal Shem Tov, *ztz"l*, said: Regarding the three sacrificial offerings, the principle is just the opposite of what Chazal said: One does more, one does less, as long as in their hearts they focus on Hashem.

Reading from the Zohar elevates the soul, one who regularly visits the mikvah purifies his body, and with regard to giving charity, Chazal said that if one promises to give a *Selah* in order for his son to live, he is praiseworthy, and he is completely righteous. For he is giving life to another. (Sefer Nativ HaRashi, in the name of "Mori", the tzaddik Rabbi Hillel of Paritsch)

A Segula for Teshuva

And during these days [the month of Elul] one should increase acts of charity and his study of the Zohar, Tikkunim, and Tehillim. (Moreh B'Etzba, 8, section 145)

Just reading the verses is beneficial

Learning the Zohar is more elevating than any other form of study, even if a person does not understand and makes mistakes when he is reading. And it is a great tikkun for the soul, since the entire Torah is written with Hashem's names, and in some places it takes on the form of stories, and a person who reads and understands the stories places his focus on the simple meaning behind the words. But the Zohar is a book of revealed secrets, and the reader knows they are secrets and hidden Torah knowledge, even though he cannot comprehend the deep concepts presented in brief language. (Moreh Etzba, chapter 44)

The Baal Shem Tov urges us to study Tikkunei HaZohar

• I write to you, my distinguished student, the *gaon* Rabbi Yaakov Yosef Hakohen, *n"y*, briefly, on this small piece of paper, so that you can keep it with you at all times. I have heard from my teacher and rabbi [the Baal Shem Tov], that **one should learn Tikkunim every day, all year long.**

• I will advise you, and may Hashem be with you, **every night right before you go to sleep, study one section of the holy Tikkunei HaZohar**, and then you will sleep well, with no fears. And Hashem, blessed be His name, will place in our hearts love and the holy of Heaven, amen, may it be His will. Yisrael, son of our teacher and rabbi, Rav Eliezer Baal Shem from Mezhibzh. (Keter Shem Tov)

When will Melech HaMashiach arrive?

And know that what is written in the letter sent by the Baal Shem Tov to his brother-in-law, the holy *gaon* Rabbi Avraham Gershon, *ztz"l*, which appeared in the book *Porat Yosef*. The Baal Shem Tov's soul ascended, and entered the Mashiach's chamber. He writes: "I asked Mashiach, 'When will you come, Master?' And he replied, 'By this you shall know: it will be a time when your teachings become publicized and revealed to the world, and your well-springs have overflowed to the outside. [It will be when] that which I have taught you - and that which you have perceived of your own efforts - becomes known, so that others, too, will be able to perform mystical unifications

and ascents of the soul like you. Then all the evil *klippas* will be destroyed, and it will be a time of grace and salvation."

And in the book *Degel Mechaneh Ephraim*, on page 32, there is an interpretation of the verse, "And Bnei Yisrael went out in triumph..." (Shemot, 14:8).

The commentary tells us, that Bnei Yisrael will be redeemed with *rish*

gali (raised heads) as is alluded to in the letter above. The letters of "rish gali" are the initials of Rabbi Shimon (rish), and *gali* tells us that the hidden Torah which he recorded will be revealed, and then exile of Bnei Yisrael will end. The letters of *rish* are also the initials of Rabbi Yisrael Baal Shem, and *gali* tells us that his well-springs of Torah will overflow, and then we will be taken out of exile.

OR ISRAEL Gdoley Israel and tha Zohar



Rabbeinu Yisrael Meir HaCohen, the Chofetz Chaim

"There are no limitations on learning Zohar..." (Chofetz Chaim)

"And the tzaddik, the gaon, Rabbi Shlomo Bloch said in the name of his teacher the Chofetz Chaim, that regarding the study of the Sefer HaZohar there is no limitation whatsoever, for most of it is Midrashim. and so the Chafetz Chaim used to urge everyone to study the holy Zohar every Shabbat, according to the *parasha* of that Shabbat. And he even encouraged the young unmarried men."

The Chida

"It is advisable to set a time to study five pages of Zohar every day and it is very beneficial, and a great *tikkun* for the soul, to illuminate and refine it, to repair it and remove all its thorns and negative character traits, and evil desires, and to merit Hashem's delight, and it is a cure and a *tikkun* for the souls transgressions and sins." (Moreh B'Etzbah, the Chida, section 40)



Rabbeinu Avraham Yeshaya Karelitz The Chazon Ish

"There is no *mussar* book among all the writings of Chazal, that is as elevating as the holy Zohar."

(Ma'aseh Ish, by the holy gaon, the Chazon Ish, ztz"l)

Rabbi Shalom Sharaabi The Rashash

Rabbi Shalom Sharaabi wrote many important books about the wisdom of the Kabbalah. One of those books is called "*Kol Koreh*" – in which he wrote about the obligation to study the Zohar and Kabbalah in this generation. And there are numerous sources telling us that **not only is it permissible to study the *Torat Hasod*, the Zohar and the Kabbalah, but it is our obligation to study it.**



קריאה קדושה

Arise and gather to take part in the Hillula of Rabbi Shimon

A Proclamation by the Rabbi of Jerusalem, from the year 5681

You already know the benefits of studying the Holy Zohar, as it negates all kinds of harsh decrees and hardships, plagues and diseases, and last year we inspired *Am Yisrael* to participate in the *Tikkun L'Geula Emtit* under the guidance of the rabbis of the Holy Land, to study Zohar and to finish the book 1000 times in Israel and in the communities outside of Israel. According to the reports we received, there were only six hundred *siyumim*. Therefore, we rabbis and scholars of the Holy Land ask of every person who is able, to learn the Zohar again, in order to complete the book 1000 times by the 25th of this coming Elul. In the merit of the first series completed, may Yisrael experience only good luck, and may all the harsh decrees from Above and Below be revoked. May the thoughts of our enemies lose clarity, and their hands lose their agility. And may Yisrael live in peace, and be consoled over the past losses of Zion. May this be Hashem's will, amen. Jerusalem, Iyar, 5681 (1921)

Before learning, one should recite the following:

"We are preparing to study the Holy Zohar in order to exalt the *Shechina*, the source of our strength, and to increase Israel's luck and glory, and to silence all those who persecute us, Above and Below, and to restore the crown to its rightful place, and we will see an end to our troubles, and Yisrael will live in peace. May this be Hashem's will amen."



Rabbi Yitzchak Yerucham Diskin, Jerusalem
"Our sages, blessed be their memories, have taught us the Torah study is weightier than all the other commandments. Blessed is he whose main occupation is studying Torah, both the revealed Torah, and the hidden Torah – the Zohar and the Tikkunim.

The holy Tanna Rabbi Shimon Bar Yochai, blessed be his memory, wanted to exempt the whole world from judgment, and hasten the redemption. Our eyes search for signs of the redemption, for Hashem's light which will fill the land. We await the arrival of the Goel Tzedeck, and our final salvation, speedily in our days." From a speech made by Rabbi Yitzchak Yerucham, teacher and rabbi of Moshe Yehoshua Yeudah Leib זצ"ל, Diskin

"I agree to everything written above, and request of all our brothers, *Bnei Yisrael*, wherever they may be, to set aside times for the holy learning and the project mentioned above, and may the merit of the holy Tanna Rabbi Shimon Bar Yochai, blessed be his memory, protect us. And may we merit eternal salvation with compassion, as the prophet writes, 'And even though they hire themselves among the nations, I will gather them.'"

The eve of *Pesach Sheni*, 5681 (1921), may he blossom like a rose,

the glorious Yaakov Meir, *Rishon l'Tzion* and Chief Rabbi in Eretz Yisrael



"I have already written, last year, about the necessity and benefits of studying the Holy Zohar and the Tikkunim. May Hashem, blessed be His name, in His great mercy, bring us to a state of repentance, and may we merit salvation soon, as we so long for and anticipate with our hearts and souls."

Rabbi Yosef Chaim Sonnenfeld, Rabbi and Av Beis Din of the Ashkenazi community in the holy city of Jerusalem. May it be speedily rebuilt in our days.

Received from the great rabbis of Eretz HaKodesh

Everyone knows of the Zohar, written by the holy Tanna, who illuminated the upper and lower worlds, of whom it is written that he shook the earth and provoked kingdoms, about whom the Talmudists wrote, "Whoever gives birth to a son should pray for him to grow up to be like Rabbi Shimon (Masechet Makkot, 17). He is the crown on our heads and our glory. Rabbi Shimon Bar Yochai, whose Torah spread through hundreds and thousands of worlds, among angels and spirits and holy creations, through rivers of fire, all the way up to HaKadosh Baruch Hu, who was pleased. Hashem built new worlds with it, and had mercy for our world.

The *Chida* wrote: "Studying the Zohar is uplifting, even if you do not understand what it is written. And the great rabbi, "*Kisei Hamelech*" (in his commentary on Tikkun 43) wrote that learning Zohar simply by reciting the verses aloud builds the Upper Worlds. And Eliyahu, ז"ל, said to Rabbi Shimon, "Many people down below will derive nourishment from this book of yours [the Zohar], when it will be revealed [finally] in the last generation, before the End of Days."

And on page 124b Moshe Rabbeinu says to Rabbi Shimon: "In the merit of this work [the Book of the Zohar] of yours, the Jews will not suffer [those who study Zohar will not suffer from the birthpangs of Mashiach]. And because the Jews in the future will taste from the Tree of Life which is this Sefer ha Zohar, [The Jews] will be redeemed from exile with compassion."

In the introduction to *Tikkunei Hazohar*, it is written, "The enlightened will shine like the radiance [zohar] of the firmament... These are

Rabbi Shimon and his colleagues: Rabbi El'azar his son, Rabbi Abba, Rabbi Yose, Rabbi Hyya, Rabbi Isaac, and the rest of his colleagues, who shine above like the radiance of the firmament. What does 'like the radiance' (kezohar) mean? [It means] only that when they composed that work, it was decreed above that it be called Sefer HaZohar.

At the moment that work was composed, permission was given to Elijah to confer with them on it, to all the heads of the academies above and below, and [to] all the hosts of supernal angels and the supernal souls, to be present in agreement and good will, as one [body].

Elijah began and said: Ruler of the worlds, You are One, but not numbered. You are higher than the highest, more mysterious than all mysteries. No thought can comprehend You at all. It is You who produced the ten perfections that we call the ten sefirot, by means of which You control the hidden worlds which have not been revealed and the worlds that You conceal Yourself from humankind.

Apart from You, there is no unity in the upper and lower worlds, and You are known as the Lord of All. And as for the sefirot, each of them has a known name by which the angels are called. But You have no known name, for You fill all names, and You are the perfection of them all. When You remove Yourself from them, all names remain as a body without a soul. And (the celestial power) gave permission to the ten sefirot to reveal hidden secrets to them, but not to divulge them publicly until the generation of the Mashiach."

We can conclude from the above that the

redemption is dependent upon the study of the Zohar, and now we will discuss what causes a lack of Zohar study in the world. We will begin by quoting the great rabbi and holy Kabbalist, Rabbi Chaim Vital, זצ"ל, the student of the holy Ari, זצ"ל. He wrote in the introduction to *Sha'ar HaChokdamot*. "I, the young man, write from this poor town of Aleppo, Rabbi Chaim Vital, son of Rabbi Yosef Vital, זצ"ל. When I was thirty years old, my strength began to wane, and I sat thinking and wondering how 'the harvest is past, the summer has ended, and we are not saved.' [Yirmiyahu, 8:20] A cure has not been found for my illness, our body has no respite, and we have not recovered from the blow, of the destruction of the Beis HaMikdash. Alas, the day is ending, the evening dusk is falling, time is short, and the son of David has still not arrived. And I focused my attention on researching and understanding why we are still in exile, and why Ben Yisaiha has not yet come. And after deep introspection, I discovered in the first essay in *Sefer Haikunim*, Tikkun 30, "But the spirit of Hashem was hovering over the face of the waters." The "spirit of Hashem" is a spirit of Mashiach when he reveals himself to rectify everything. But how will we be worthy of this? It will be through our tears, weeping, and our mourning over the destruction of the Temple.

Studying the Zohar causes Hashem to treat us with compassion, and the soul of the Mashiach will be revealed, and he will rebuild the Beis Hamikdash, and Yisrael will have a secure home. Anyone who studies the Zohar will be spared the birthpangs of Mashiach. Therefore, we rabbis and scholars of the holy city of Jerusalem, and the judges in the *basei din*, have come together in agreement that we must

establish learning programs of Zohar in Israel and in the Diapora, in order to complete the entire Zohar. The *siyum* we take place on the 25th of this coming Elul, the day the World was created, and the Zohar will be completed 1000 times, in Israel and outside of Israel. Know who is purifying you, your Father in Heaven, know that each and every word is multiplied by a thousand and a hundred thousand worlds in Shamayim, as is discussed in the introduction to *Ohr HaChama*.

And to you, our brothers, the leaders of the holy nation in Israel and outside of Israel, of whom it is written, the righteous among the people who are as numerous as the stars, you will all take shifts and sit aside learning times, and each one according to his abilities. Each of you will learn a section of the Zohar, in order to complete the entire book by the 25th of Elul, or even half the book, or a quarter of the book. Every three or four friends can together complete the Zohar. Calculate how many times the Zohar is completed in each city, until it has been completed 1000 times.

And we have already appointed a committee to give merit to the masses, to ensure that the Jews outside of Israel will take a part in the learning program, together with the inhabitants of the holy city in preparing for the rebuilding of the Holy of Holies. As we know that all of Israel are responsible for each other. We will begin the new year with redemption and salvation, with compassion for His nation, Israel, and for the entire world. And after the *siyum*, if we need to learn more, then we will repeat the program again, for a second time. And the merit of the Tanna Rabbi Shimon Bar Yochai will protect us and you all. Peace be with you.

Through study of the Zohar, the Final Redemption will come about through mercy

For two thousand years, our nation was subject to pain and suffering. Two thousand years of physical and spiritual exile. *Bnei Yisrael* wandered from place to place, hovering precariously between light and darkness, between hope and dejection. They stumbled, and stood upright again, passing through turbulent times and stormy events, constantly persecuted and oppressed in this world. **When will it ever end?**

"The days of our years are seventy, and if we are strong, eighty" – when the time comes to give an accounting, one of the questions our souls will be asked is, "Did you hope for salvation?" (Masechet Shabbat, 31:71) "I believe with perfect faith in the coming of the *Mashiach*; and even though he may tarry, nonetheless, I wait every day for his coming." Do our hearts beat in anticipation; do we really believe that **today we will hear that the Mashiach has arrived?! Have we really been waiting for salvation? Have we done anything to hasten the Final Redemption?**

How long must we wait, and what can we do in order to bring the righteous Mashiach speedily in our days?

Let us read the words of the great rabbi, the Gra, z"l. The Gra, who was one of the Rishonim, and for whom no knowledge was hidden, was in the view of his disciples a "a spark of Mashiach ben Yosef". The famous *mekubal*, Rav Nosson Notte Shapiro of Krakau, author of *Megale Amukot*, quotes the Arizal, who wrote, "One of the three conditions that must be met in order for Mashiach ben Yosef to be able to arrive in every generation, is that the secrets of the Torah must be revealed to those who are worthy of learning them. And I am confident in my heart that the Gra, z"l, was sent to our town from *Shamayim* to reveal the secrets of the Torah to us.

(Toldot Yitzchak by Rabbi Yitzchak Kalner a scholar of Rabbi Yitzchak Isaac Chaver, from the Bei Midrash of the Gra. From a commentary on the Gra's interpretation of Sefer Hayetzira, part II)



In the Gra's writings we find advice that applies to this day, regarding the path we should all follow.

And he would ask: How can we hasten the arrival of the Mashiach?

It is written in the work *Even Shlomo*, chapter 11, section 3: "**The Geula will not come to be only in the merit of Torah study, but it is chiefly dependent on study of the Kabbalah.**"

As the Holy Zohar tells us, "**One who studies the Zohar will be spared any suffering when the Mashiach arrives.**" For in the future, Yisrael will taste of the Tree of Life, which is the Book of Zohar, and will thus experience the **Final Redemption through mercy.**

It is appropriate to quote from the *Tikkunei Hazohar* (end of 6th Tikun): From this book of yours elevated people will be sustained, until this book is revealed to those below in the last generation in the end of days, and because of it you shall proclaim liberty throughout the land to all its inhabitants." And the Gra wrote in his commentary, "**They will be redeemed in the merit of studying the Zohar.**"

The Benefits of Learning Zohar

Collected from the writings of the Vilna Gaon about learning the Holy Zohar

- The members of Yisrael who believe in Hashem and His Torah, received the written Torah from Moshe and the Oral Torah from Moshe – that is the revealed Torah. And they received the hidden Torah, the Kabbalah, from the Tanna Rabbi Shimon Bar Yochai. Thus the *Pardes* of the Torah was complete: *Pshat*, *Remez*, *Drash*, and *Sod*. Rabbi M. M. of Shaklov wrote, quoting something he had heard the Vilna Gaon say on several occasions about Mishlei (2:9) - that when a person understands the *Sod*, he will be able to thoroughly master all of the knowledge of the *Pardes*. But if he does not understand the *Sod*, then he will not truly understand the *Pshat* clearly. (Mikdash Melech, Zohar Mishpatim)

In the Vilna Gaon's *siddur* it is written: "**Accomplishment in learning begins with the hidden Torah, and only afterwards can a person truly**

understand the other components of the Torah, and fully attain knowledge of the revealed Torah."

- Not only must every Jew study the Zohar in order to perfect his body and soul, as discussed in *Even Shleima* (chapter 8, section 27): "**The inner secrets of the Torah are a sustaining force for the inner workings of the body, just as outward expressions of the soul manifest themselves in the outer appearance of the body.**"

- The hidden Torah rejuvenates the soul, and the revealed Torah revitalizes the body. Therefore, a person will not be whole until he studies the concealed aspects of the Torah, *Toras HaSod*.

- And the text promises those who study the Holy Zohar, "**The Evil Inclination will not exercise any power over one**

who studies Remez and Sod." Anyone who learns Zohar will be safe from the Evil Inclination. And who does not want to avoid a confrontation with *Yetzer HaRa*? Who does not want to avoid spiritual tests in life? For the Evil Inclination does not weaken his hold on us for even one moment, and attempts to overcome us around the clock. And now we are promised that we can win the struggle, and conquer the Evil Inclination. How? By learning Zohar.

The Gra wrote about Mishei (5:18): "**The Yetzer Hara has no influence over those who study Remez and Sod.**"

And the Gra instructs us to learn Zohar and *Shaarei Ora*, as it is written in the book *Hanhagot Tzaddikim* (Hanhagot Pratiyot by Rabbi Yosef Zundel from Salant).

**The Power of One Jew:
An Accurate
Calculation of the Merit
of Studying Zohar
Made by a Jew who took it
upon himself to study
Zohar one hour every day**

For your information!! – It is written in the sefer *Kisse – Melech Tikunei Zohar*, 43: "Since the great benefits of studying wisdom and truth are well known...it should also be known how great the obligation is, and the how great the reward for one who studies Kabbalah, for through the study of Sefer HaZohar one builds worlds, and if a person is able to learn and understand the meaning of even one sentence or section, he will have made a tikkun in one hour, in the world Above, on a level he could not have achieved if he had studied pshat for entire year.

One hour of studying Zohar a day is equal to:

3540 hours a year (10 hours a day of an *avreich* learning Shas, 354 days a year) for the duration of 50 years, a single Jew will put on the scale: 172,500 hours of Torah.

Over the course of 11 generations, assuming that each family has an average of 5 children (*) then in the 11th generation, there will be the astronomical number of: 48,828,125 people.

The total number of hours spent learning Torah: 84,228,515,625,000 hours, which is to say, approximately 84,000 billion hours of Torah. (48,828,125 multiplied by 172,500)

And all the great merit earned through the efforts of a single Jew, who decided to take upon the task of studying Zohar, with his descendants following his lead.

(*) the formula used to calculate the number of descendants through the last generation:

1. 5
2. $\frac{5}{5}$
3. 25
4. 5
5. 125
6. 5
7. 625
8. 5
9. 3125
10. 5
11. 15,625
12. 5
13. 78,125
14. 5
15. 390,625
16. 5
17. 1,953,125
18. 5
19. 9,765,625
20. 5
21. 48,828,125 Milyon

Mifal Hazohar Haolami of Chevrat Mizakei Harabim

Nachal Lachish 24/8 Ramat Beit Shemesh A' 99093

Tel: 0548436784 Fax: 02 - 9951300



To join one of the programs presented on the other side of this page, please fill out the **bold print only** and fax to 02 - 9951300 or e-mail:

We are urgently seeking energetic volunteers to assist the organization "Mifal Hazohar Haolami" in spreading the light of the Holy Zohar. If you are interested in being a part of hastening the Redemption by volunteering for this special task, please fill out this questionnaire in clear print and fax to 02 - 9951300 or e-mail hazohar.com@gmail.com

First Name _____ **Surname** _____ **Age** _____

Street _____ **Apt #** _____ **Zip** _____

Tel. # _____ **Fax** _____ **Cell Phone** _____

E-mail Address _____

Occupation _____ **Address** _____ **City** _____

I would like to join program a / b / c / d (details on opposite side of page)

Driver's license? Yes / no Do you own a car? Yes / no

How often can you volunteer? Once every month/ 2 months/ week/ 2 weeks for _____ hours per time

Which languages do you speak? English / Hebrew / Yiddish

Do you belong to a congregation or Chassidic group? Specify _____ Other _____

How can you help? (check off the options that apply)

___ 1. Be a distribution point for books

Can your phone number be inserted into our Sifrei Zohar so that people can inquire about or acquire the Sifrei Zohar from you? Yes / no

Can you store 20 sets of Ohr Zohar, Tikunei Zohar and Sifrei Zohar that people can get from you? Yes / no Space for more? How many? _____

___ 2. Actively distribute books

Can you distribute Sifrei Zohar or pamphlets in 10 shuls, yeshivas in your city? Yes / no Sifrei Zohar or pamphlets? In how many places? _____

___ 3. Telemarketing*

Can you contact 10 people and follow up on distribution through them?

Yes / no More contacts, how many more? _____

___ 4. Host a meeting in your home to plan the distribution of the Holy Zohar

Can you make telephone calls to gather participants for such a meeting? Yes/no

Have you personally seen our pamphlets? Yes/ no Issue #1 / #2 ?

Have you seen the large posters hanging in the Beit Midrash when the pamphlets were distributed? Yes/ no In which Beit Midrash? _____

Do you know of any places that were supposed to receive pamphlets and posters, but did not? _____ Where? _____ Which issue? _____

Date _____ Signature _____

Comments and suggestions? _____

For office use only: page # _____ City _____ Fax _____ E-mail _____

The Power of One Jew: An Accurate Calculation of the Merit of Studying Zohar Made by a Jew who took it upon himself to study Zohar one hour every day

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1 .x5	5	4 .x5	625	7 .x5	78,125	10 .x5	9,765,625
2 .x5	25	5 .x5	3,125	8 .x5	390,625	11	48,828,125
3 .x5	125	6 .x5	15,625	9 .x5	1,953,125		

ב"ה שהחיינו וקיימנו להוציא לאור במהדורה שישית 770 עמ'

בין דפי הספר תמצאו לערך 1000 מאמרים מספרי הקדמונים ועד ימינו בחשיבות לימוד הזוהר הקדוש. מומכתבי העדה החרדית משנת תרפ"א, תשס"ב, תשס"ה, אמרות הבעש"ט ותלמידיו, מכתבים מובעלי המוסר, מגדולי הספרדים ועוד ועוד, שהפליגו במעלת לימוד הזוהר.

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