

## **Sefer Sod Hageulah** **“The Key to the Redemption”**

**It is a great segulah to read the 43<sup>th</sup> 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**



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The Holy Admor  
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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?

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## B'Shaar HaMelech

■ **How great is the merit of one who studies the 43<sup>rd</sup> 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  
43<sup>rd</sup> 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 year. Multiply by 354 days in a year = 509,760 minutes per year. That means



that in ten years there are more than 5 million minutes. That is to say that by studying the "43<sup>rd</sup> 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 43<sup>rd</sup> 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 HAZOHAR**  
VOLUME 36

**Kuntros**  
**SIMCHAS MESAYMEI HAZOHAR**

*Announcing Cheshbon regarding the Simchas HAZOHAR*  
*Yahon Joss "The Light of an Hour"*  
*Including the experience of every soul in a Jews life*  
*And how much happiness, joy, and wealth is given to those*  
*who read and learn the Zohar Hakadash.*  
*His heart will dance and rejoice with them.*

*"Yehi E'! Like we feel that Elyahu HaGadol and*  
*"Arieh Rabhu Shimon Ben Yochai*  
*Who will awaken the Holy Foundations and Meite*  
*Edutim!" It was his "kuntros" to*  
*help awaken the Holy Scriptures from the dust of*  
*the ground. Which allows to the end of*  
*our exile. Like the parash was "that one have*  
*ceased the language of Zion, I will no*  
*longer keep you in exile", and Hashem will return*  
*us to our proper homes (Isaiah 4:2).*  
*"L'azlanu be'nei Yisrael" the great "Zerushim*  
*in the month that we build the temple."*  
*In the month of Nissan my friend*  
*the Torah is 3-25-24) we will mark the continuation*  
*of the parash "Bamidbar" and ending*  
*Elyahu HaGadol before the great and awesome day*  
*comes. And Hashem will return*  
*The hearts of the fathers to their sons, and love of*  
*their sons to their fathers."*  
**OVER THE WORDS CAN WE LIVE IN A QUARTZ**  
*The Chofetz Chaim used to say that "In one moment*  
*one can say more than ten hundred*  
*words". In us here one can say approximately*

**THE PAPER OF LEARNING DODGE BAKEDDOR**  
*The reason why we seek to study Zohar is because*  
*to awaken ourselves in a time where*  
*the heavenly gates are open, and to connect with*  
*the holy souls "Rabbi Shimon ben*

*The International Organization of Zohar—"Mikdash*  
*HAZOHAR" has begun a new project to try and restore*  
*the covering of Moshiach and bring forth the final*  
*redemption. The project is to make one thousand*  
*symptoms on the entire text of HAZOHAR every month.*  
*By doing so, we will also save ourselves and all*  
*of Klal Yisrael from some troubles and calamities*  
*including war and sickness (like the Basmala"*  
*instilled along with more than one thousand*  
*Ge'ulim).*  
*We have printed a new set of Zohar Hakadash*  
*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 Hakadash. Then we*  
*will merit to see the promise of the people Yehudah*  
*"The Nation which walks in darkness saw a great*  
*light in a shadowed land (Isaiah 9:1-2).*

*When one month we*  
*one thousand times and*

עליו אור חזוהר 36

עליו אור חזוהר 36

# Sefer Sod HaGeulah

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

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



בְּרֵאשִׁית תַּמָּן אֶת־ר יב"ש, וְדָא אִיהוּ  
"וְנָהַר יַחֲרֹב וַיִּבֶשׁ" (ישעיהו יט ה),

*B'reishit taman atar yavesh, v'dah i-hoo*

————— 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

**"v'nahar yecherav v'yavesh" (Yeshiyahu 19:5),**

בְּהֵיחֹדָשׁ זְמַנָּא דְאִיהוּ יְבֵשׁ וְאִיהִי יְבֹשֶׁת,  
צְוֹחִין בְּגִין לְתַתָּא בִּיחֻדָּא וְאִמְרִין "שְׁמַע

————— Commentary —————

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*].

יִשְׂרָאֵל", וְאִין קוֹל וְאִין עוֹנָה, הֲדָא הוּא  
 דְּכַתִּיב (משלי א כה) "אִזּוּ יִקְרְאוּנִי וְלֹא  
 אֶעֱנֶה".

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

————— Commentary —————

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

————— Commentary —————

*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 dicitiv (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*).



וְהָכִי מֵאֵן דְּגָרִים דְּאִסְתַּלַּק קַבְלָה  
 וְחֻכְמַתָּא מֵאוֹרֵייתָא דְּבַעַל פֶּה  
 וּמֵאוֹרֵייתָא דְּבִכְתָּב, וְגָרִים דְּלֹא יִשְׁתַּדְּלוּן  
 בְּהוֹן, וְאִמְרִין דְּלֹא אֵית אֱלָא פְּשֻׁט  
 בְּאוֹרֵייתָא וּבִתְלֻמוּדָא, בּוֹדְאֵי כְּאֵלוּ הוּא  
 יִסְלַק נְבִיעוּ מִהֶהוּא נֶהָר וּמִהֶהוּא גֶן, וְוִי  
 לִיה טַב לִיה דְּלֹא אֲתַבְּרִי בְּעֵלְמָא וְלֹא  
 יוֹלִיף הֵהִיא אוֹרֵייתָא דְּבִכְתָּב וְאוֹרֵייתָא  
 דְּבַעַל פֶּה,

*V'hachi man d'garim d'istalak  
 kabbalah*

————— Commentary —————

*V'hachi man d'garim d'istalak*



*v'chachmata me'oraita div'al peh  
u'me'oraita d'vichtav, v'garim d'la  
yishtadlun b'hon, v'amrin d'la it ela*

————— Commentary —————

*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 (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 תי' 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 מהרח"ו לעץ חיים, גנזי המלך (דף קפ"ה), אבן שלמה (פ"ח או' כ"ו להגר"א) ושם (פי"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. קכ, עא. קכד, 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. קכד, 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,

*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*

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Commentary

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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. קמו, עב. קמז, עב. תיקוני ז"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,

*it'b'ree b'alma v'la yolif ha'hee oraita  
d'vichtav v'oraita deeb'al peh,*

————— Commentary —————

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*.

דְּאֶתְחַשֵּׁב לִיּהּ כְּאֵלוֹ אַחְזַר עַלְמָא לְתוּהוּ  
 וּבְהוּ, וְגָרִים עֲנִיּוֹתָא בְּעַלְמָא וְאוֹרְךָ  
 נְלוֹתָא.

*d'atchashav leh k'eelu achzar l'tohu*

————— 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

***vavohu, v'garim aniyuta b'alma v'orech galuta.***

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Commentary

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*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).*



"וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ דְּשֵׂא" וכו'  
 (בראשית א יא), אָמַר רַבִּי אֶלְעָזָר,

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

אָבֵא, וְהָא קָרָא לִיה יבְשָׁה, מֵאֵן תִּדְשֵׂא  
 הָאָרֶץ. אָמַר לִיה, בְּרִי, הֲכִי אֹלִיף  
 תִּיּוֹבְתָא לְכָל בְּנֵי עֲלָמָא, דְּאִם בַּר נִשְׁ

————— Commentary —————

*"Vayomer Elokim tadsheh ha'arets  
 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..."]



יְחִזּוֹר בְּתִיבְתָא, נְחִית לָהּ נְבִיעוּ  
 דְּאַסְתִּלַּק, וּמַה דִּהוּה יַבְשָׁה קָרָא לָהּ אֶרֶץ

*Abba, v'ha kara ley yabasha, me'an tadshe ha'aretz. Amar ley, b'ree, hachi*

————— Commentary —————

*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*

*ulif tiyuvta k'chol b'nei alma, d'eem bar nash yachazor b'tiyuvta, nachit la n'viyu d'istalak, uma dahava yabasha*

————— Commentary —————

*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

קָרָא לָהּ אֶרֶץ, וְנָהַר דְּהוּה חָרַב וַיִּבֶשׂ קָרָא  
 לִיָּה מִקְוֵה הַמַּיִם וַיִּמּוּם, הָדָא הוּא דְכִתְיָב  
 (שם י) "וַיִּקְרָא אֱלֹהִים לַיִּבְשָׁה אֶרֶץ  
 וְלַמְקוּוֹה הַמַּיִם קָרָא יַמִּים",

*kara lah eretz, v'nahar dahava charev*

————— Commentary —————

*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

*kara lah eretz* – and now is called "earth", expressing placation and a willingness, as the Holy Zohar explains (א"ח) 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

*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",*

————— Commentary —————

*through the merit of repentance, kara leh – the Yesod, mikveh hamayim v'yamim – that fills up through the influence of waters of Chesed (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,*

בְּהֵיחֹדָא זְמַנָּא דְאַתְקַרֵי אֶרֶץ מַה פְּתִיב בֵּיה  
 (שם יא) "וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא  
 הָאָרֶץ", לְאַפְקָא זְרַעִין וְאִיבִין דְּאִינוּן  
 נְשַׁמְתִּין (דף פב ע"ב) כָּל חַד לְזַנְיָהוּ, וְאֵלִין  
 נְשַׁמְתִּין דְּאַתְגְּזְרוּ מִכּוּרְסֵי יְקָרִיָּה, וְאֵלִין  
 רוּחִין דְּאַתְגְּזְרוּ מִמְּלָאכִים, וְאֵלִין נְפֻשֵׁין  
 דְּאַתְגְּזְרוּ מֵאוּפָנִים

*b'hahu zimna d'eetk'reh eretz ma kativ*

————— Commentary —————

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).

*b'hahu zimna d'eetk'reh eretz* - the

*beh (ibid, 11) "V'yomer Elokim tadshe ha'aretz", l'apaka zarin v'eebeen d'inun nishmatin (page 82 ע"ב) kol chad*

————— Commentary —————

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

*leeznahu, eelen nishmateen d'eetgazru  
m'kursay y'kareh, v'eelen ruchin  
d'eetgazru meemalachim, v'eelen  
nafshin d'eetgazru me'ofanim*

————— Commentary —————

*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



כָּל חַד אֲפִיק לְזַנְיָהוּ לְכָל חַד בְּדָקָא יְאוּת,  
 "עֵץ פְּרִי" דָּא תַלְמִיד חֲכָם, "עוֹשֶׂה פְּרִי"  
 דָּא בֵּת זוּגִיָּה, לְכָל חַד בְּדָקָא יְאוּת (כל חד  
 אפיק לזנוי).

*kol chad apik leeznayhu l'kol chad*

————— Commentary —————

*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

*kee-d'ka ya-ut, "etz pri" da talmid chacham, "oseh pri" da vat zugeh, l'kol*

————— Commentary —————

World 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***

*chad kee-d'ka ya-ut (kol chad apik laznoy).*



וְעוֹד "עֵץ פְּרִי" דָּא עֲמוּדָא דְאִמּוּדָא דְאִמְצָעִיתָא,  
 "עוֹשֶׂה פְּרִי" דָּא צַדִּיק,

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

————— Commentary —————

*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*

"אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ" דָּא שְׂכִינְתָא,  
 דְּכָל זָרְעִין אֶתְפְּלִילֵן בָּהּ, וְהָכָא פְּקוּדָא  
 דְּפִרְיָה וְרִבְיָה לְמַעַבְד אַבִּין וְזָרְעִין, הָדָא  
 הוּא דְכֻתִּיב (ישעיה מה יח) "לֹא תִהְיֶה  
 בְּרָאָה לְשֶׁבֶת יִצְרָהּ", וּמֵאֵן דְּאֶתְבַּטַּל  
 מִפְּרִיָה וְרִבְיָה, כְּאֵלוֹ אַחֲזֵר לְהֵיחָא  
 אָרֶץ יִבְשָׁה, וּמִנֵּע בְּרִכָּאן מִינָהּ,

*"asher zar'o bo al ha'aretz" da*

————— Commentary —————

*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

*sh'chinta, d'kol zar'in it'k'lilan ba,  
v'hacha pikuda d'firya v'rivya l'me'evad*

————— Commentary —————

of the seeds are contained within the Holy Shechina, and 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*

*avin v'zarin, hada hu dichtiv (Yeshayahu 45:18) "Lo tohu vira'a lashevet y'tzara", uman d'itbatal mipriya v'rivya, k'ilu*

————— Commentary —————

*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*

*achzar l'hahee erez yabasha, umana birchan mina,*

————— Commentary —————

fruitful and multiply, who doesn't want to produce descendants *k'ilu achzar l'hahee erez 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

כָּל חֵד לְפֹם דְּרִיגָהּ, מָאן דְּפָגִים לְתַתָּא  
 פָּגִים לְעִילָא, לְאַתֵּר דְּאַתְגָּזַר נְשִׁמְתִּיהּ.

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



————— Commentary —————

*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 – speech from Shabbat Kallah and Matan Torah, page 226, see Orech v'Teirutz), **kol chad l'fum dargeh** - every Jew is obligated to bring*



## ————— Commentary —————

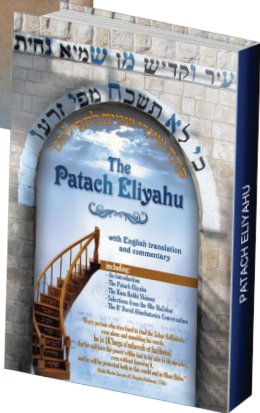
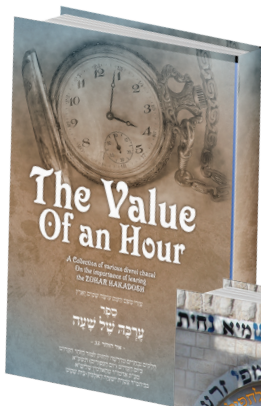
his Torah insights to light, according to what his soul received at Mount Sinai, *man d'fagim l'tata fagim l'ila, la'atar d'atgazar nishmateh* – and now Rabbi Shimon will tell us a great secret, kol chad l'fum dargeh – every single person repairs with his mitzvoth and damages with his sins, according 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*

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Commentary

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*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.*



# OHR HAZOHAR

## 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 "43<sup>rd</sup> 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 43<sup>rd</sup> 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 43<sup>rd</sup> 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)

