

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)

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



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Rabbi Shalom Yehuda Gross
The Holy Admor
of Holmin, Shlita



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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.

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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 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 "43rd Tikun" 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)

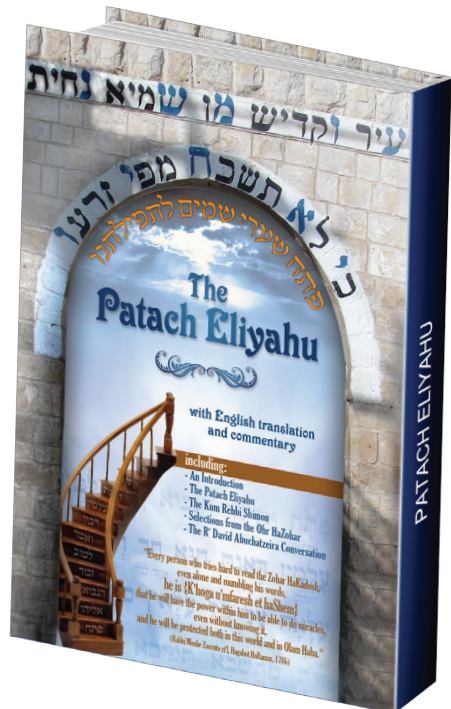
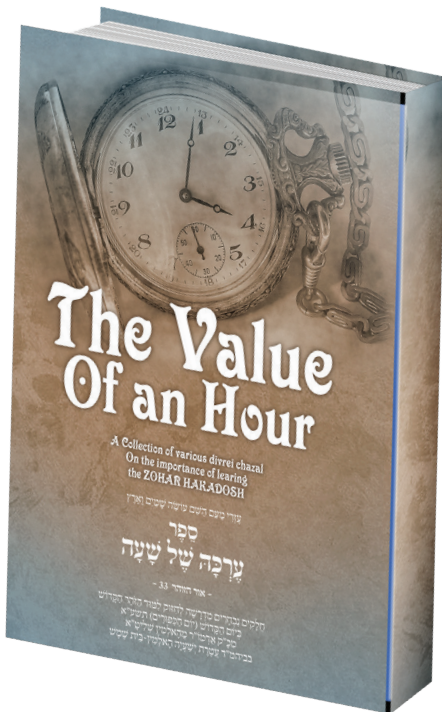
And in the Holy Zohar on Shir Hashirim (*Zohar Chadash SH"S*, page 78) it is written that a reward that is given from Heaven in the thousands is a usual occurrence, but with regard to the Tzaddikim who study the Holy Zohar and are zealously bound to *Torat Hasod*, the Torah of Rabbi Shimon Bar Yochai, 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.



Sefer Sod HaGeulah

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

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



בְּרֵאשִׁית תִּמְנוֹן אֶת־רֵיב"שׁ, וְדָא אִיהוּ "וְנָהָר יִחָרֵב וַיִּבְשׁ" (ישעיהו יט ה),
B'reishit taman atar yavesh, v'dah i-hoo "v'nahar yecherav v'yavesh"
(Yeshiyahu 19:5),

בְּהָיוּא זִמְנָא דְאִיהוּ יִבְשׁ וְאִיהוּ יִבְשָׁה, צְוֹחִין בְּנִין לְתַתָּא בִּיחֻדָּא
וְאִמְרִין "שְׁמַע יִשְׂרָאֵל", וְאִין קוּל וְאִין עוֹנָה, הָדָא הוּא דְכָתִיב (משלי א
בח) "אִזּוּ יִקְרְאוּנִי וְלֹא אֶעֱנֶה".

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 דְּאִסְתַּלַּק קַבְלָה וְחֻכְמַתָּא מֵאוּרֵייתָא דְבַעַל פְּהַ
 וּמֵאוּרֵייתָא דְבִכְתָּב, וְגָרִים דְּלֹא יִשְׁתַּדְּלוּן בְּהוֹן, וְאִמְרִין דְּלֹא אִית אֱלֹא
 פְּשֻׁט בְּאוּרֵייתָא וּבִתְלֻמוּדָא, בְּוֹדָאֵי כְּאֵלוֹ הוּא יִסְלַק נְבִיעוּ מֵהָהוּא נְהָר
 וּמֵהָהוּא גָן, וְוִי לִיה טַב לִיה דְּלֹא אֶתְבְּרִי בְּעֵלְמָא וְלֹא יוֹלִיף הָהִיא
 אוּרֵייתָא דְבִכְתָּב וְאוּרֵייתָא דְבַעַל פְּהַ,

*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,

דַּתְתְּחִשֵּׁב לַיָּהּ כְּאִלּוּ אַחֲזֵר עֲלֵמָא לְתַהוּ וְבַהּוּ, 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 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 (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. 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, 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 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 תְּדַשָּׁא הָאָרֶץ דְּשָׂא" 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,

אָבָא, וְהָא קָרָא לִיָּה יַבְשָׁה, מֵאֵן תְּדִשָּׂא הָאָרֶץ. אָמַר לִיָּה, בְּרִי, הָכִי
אוּלִיף תִּיּוּבָתָא לְכֹל בְּנֵי עֲלָמָא, דְּאִם בַּר נָשׁ יַחְזוֹר בְּתִיּוּבָתָא, נַחֲתִית לָהּ
נְבִיעוּ דְּאִסְתַּלַּק, וַיְמָה 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, וְנִהָר דִּהְוָה חָרִב וַיִּבֶשׂ קָרָא לִיָּה מְקוּהָ הַמַּיִם וַיִּמֵּים, הִדָּא

— 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 וּלְמִקְוֵה 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",

בְּהֵיחֹא זְמַנָּא דְאַתְקַרֵי אֶרֶץ מָה כְּתִיב בֵּיהּ (שם יא) "וַיֹּאמֶר אֱלֹהִים תְּדַשָּׁא הָאֶרֶץ", לְאַפְקָא זְרַעִין וְאִיבִין דְּאִינוּן נְשַׁמְתִּין (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, אֵלַיִן נִשְׁמָתַיִן דְּאֵתְגַזְרוּ מִכּוּרְסֵי יְקָרִיָּהּ, וְאֵלַיִן רּוּחֵיִן דְּאֵתְגַזְרוּ
מִמְלָאָכִים, וְאֵלַיִן נַפְשֵׁיִן דְּאֵתְגַזְרוּ מֵאוֹפָנִים

b'hahu zimna d'eetk'reh erez 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 חָכָם,
"עוֹשֶׂה פְּרִי" דָּא בַת זּוּגְיָהּ, לְכָל חַד כְּדָקָא יְאוּת (כל חד אפיק לזוגי).

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

— Commentary —

b'hahu zimna d'eetk'reh erez - 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).



ועוד "עץ פרי" דא עמודא דאמצעיתא, "עושה פרי" דא צדיק,

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

"אשר זרעו בו על הארץ" דא שכינתא, דכל זרעין אתפלילן בה, והכא פקודא דפריה ורביה למעבד אפין וזרעין, הדא הוא דכתיב (ישעיה מה יה) "לא תהו בראה לשבת יצרה", ומאן דאתבטל מפריה ורביה, כאלו אהזיר לההיא ארץ יבשה, ומנע ברבאן מינה,

"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 erez 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 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 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 לְפִיּוֹם דְּרִגְיָהּ, מֵאַן דְּפָגִים לְתַתָּא פָּגִים לְעִילָא, לְאַתָּר דְּאַתְגָּזַר
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.*

