

ספורי הזוהר

באנגלית

מִלְקַט מִכָּל סִפְרֵי הַזוֹהַר הַקְדוּשׁ
לְתַנַּח הַחֲלוּקֵי רַבִּי שְׁמַעוֹן בֶּר יוֹחָאי זִצְע"א



Ohr Hazohar - Zohar Stories Leaflet 2



The Admor of Helmin, Rabbi Shalom Yehuda Gross shlita
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Introduction

Studying the Zohar draws sanctity into the world, and when the world is sanctified the Redemption immediately occurs.

Dear readers, you are in possession of a great and wonderful opportunity to be partners in raising the Shechina from the dust, and in the Redemption of *Am Yisrael* with mercy. But none of this can happen without study of the Holy Zohar, as the righteous and divine Kabbalist wrote (Rabbi Moshe David Valle, blessed be his memory, *Talmid Chaver* of the *Ramchal*, blessed be his righteous memory): "The reason that writing the Zohar brings Redemption to the world is because the holy utterances ascend from the learning and sustain sanctity in the world, and when the world is sanctified – it will be redeemed immediately.

The world is repaired in the merit of the masses who study the Holy Zohar.

And if only a large number would occupy themselves with this study, the world would undergo a complete *tikun* as a result of the tremendous amount of sanctity. And the winds of impurity would abate in the face of the increasingly powerful holy winds.

And that metaphor helps us to understand what is written: 'They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed.' This refers to the holy knowledge that spreads throughout the world, which cancels out all sorts of damage and damaging forces, for the great amount of good which is diffused cancels

out the bad, and that is obvious enough for the intelligent among us."

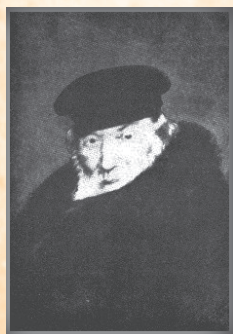
The benefits of the Zohar stories are as great as those brought about by those who occupy themselves with *Ma'aseh Merkava*. For it is known that those who speak in praise of *tzaddikim* are compared those who occupy themselves with *Ma'aseh Merkava*, and since we are relating here stories from the Holy Zohar, we are certainly occupying ourselves with *Ma'aseh Merkava*.

The one who illuminated Yisrael, the great *gaon* Maran **Rabbeinu Yisrael Meir Hakohen from Radin, the Chafetz Chaim**, may his holy and righteous memory be blessed, would encourage others to study every aspect of the Torah. And he quoted *Midrash Mishlei* several times in his works (in the introduction to *Likutei Halachot*, and he also mentioned it in a commentary on *halacha* in *Bivur Halacha*, clause 156) in order to point out and describe how much a man will have to answer for not studying all sections of the Torah...

"A person comes along with a Talmud in his hands. The Holy One Blessed be He says to him, my son, since you have occupied yourself with the Talmud, you have glimpsed the *Merkava*, you have seen with pride that nothing gives Me more pleasure in this world than when Torah scholars sit and occupy themselves with the words of Torah, and look and observe and see and ponder this wealth of learning. What supports my throne of glory? What does the first leg stand on? And what does the second stand on? And what does the third

stand on? And what does the fourth stand on? What supports the *Chashmal* [a Kabbalistic term for a form of light], and how many forms can it take on in one hour? What direction does it face? What supports the lightening? How many faces of Zohar can be seen between its shoulders? What direction does it face? What supports the Cherub? What direction does it face? Larger than all, look at the throne of glory – what supports it? A circle like a rectangle. Whole like bridges. How much does it hold? How much space is between one bridge and another? And when I cross over, which bridge do I cross? On which bridge do the *ofanim* cross? On which bridge to the wheels of the *merkava* cross? Larger than all, from my toenails to the top of my head, on what do I stand? What is the measurement of the span of my hand? What is the measurement of the toes of my feet? Larger than all is my throne of glory – on what does it stand? What direction does it face? On Tuesday what direction does it face? On Wednesday what direction does it face? Is it not my splendor, my greatness, my majestic adornment (when men) acknowledge my honor to that extent? David said of him (Tehilim 104, 24) "How great are your works, oh Lord!" And on this Rabbi Yishmael said, happy is the Torah scholar whose learning is safe in his hands, so that he will have a voice to answer the Holy One Blessed be He on the Day of Judgment." [free translation of a section of *Mishna Mishlei*]

The gaon Rabbi Shmuel Kuselewitz, blessed be his righteous memory, wrote in his book *Netivot Shmuel* (on the Torah, page 251): When he was a young



yeshiva student in Radin, he slept in the Chafetz Chaim's room for about three months. At night before going to sleep, the Chafetz Chaim would come over to him with the book *Raziel Hamalach* in his hands. He told young Shmuel to read the book every night before going to

sleep. He told Shmuel, "When you read and study this book, you will acquire a small amount of understanding of the greatness and loftiness of Hashem, blessed be His name. For it is fitting for every Jew to achieve some level of understanding of Hashem's greatness. For when we contemplate Hashem's kindness towards us as His own children, it is only fitting that each of us can have some

understanding of our Father's greatness and worth in Heaven."

And Rabbi Shmuel writes that it was only years later that he understood what the Chafetz Chaim was trying to teach him, when he encouraged such a young boy to study a Kabbalistic work.

Therefore, it is our obligation to act quickly in studying the stories in the Holy Zohar, because *Am Yisrael* is in dire need of salvation, and when we cleave to the stories, the anecdotes, we thereby cleave to the soul of Rabbi Shimon Bar Yochai, may his memory protect us, and we will be spared the birth pangs of Mashiach. As the Shla Hakadosh wrote, "It can be explained from here that in the future the work of the Zohar will be hidden, etc. until the last generation in the End of Days. And then it will be revealed to those below on Earth. And in the merit of those who occupy themselves with it the Mashiach will come, because then the world will be filled with knowledge about it, and that will be the reason for the arrival of the Mashiach. And it is said of that, "Each man will return to his property" etc. and in its merit the Jews will be redeemed. Just as Yisrael was not redeemed from Egypt until the Holy One Blessed be He sanctified them with the blood of Pesach and the blood of *mila*, the future Redemption will not happen until the Jews merit an added measure of sanctity. And that is the Lord's desire, and happy is the one who merits this." (*Esara Ma'amarot, Ma'amar Rishon, Shnei Luchot Habrit*) And it is written in *Tikunei Hazohar Chadash* (pages 2, 4 - *Zohar Naso*). Those who learn Zohar...will be saved from the flood and the war of Gog and Magog, like in Noah's Ark. And thus the Ramchal, may his memory protect us, instructed us to study the Holy Zohar continuously, in order to be saved and be able to enter Noah's Ark, which is the Holy Zohar.

Dear teachers and rabbis, make way for our Lord. Devote some of your precious time every day for the sake of Heaven, for the salvation of our nation, and to save the entire generation – spiritually and in materialistically. We have the power to alter our circumstances, it is in our hands. Let us all join forces, the old ones with the young ones, *magidei shiur* with young men, *melamdin* with young children. Begin to study and teach and keep and do and fulfill, and tell the stories of the Holy Zohar. And we will take this action to hasten and bring

about the arrival of the righteous Mashiach with mercy.

We have the power to alter our circumstances, it is in our hands. Let us all join forces. **We older ones especially must take charge of the younger ones: fathers will teach their sons, educators their students, and teachers their young pupils. For if there are no kid goats there are no billy goats. Thus they will absorb their studies from a young age, as they progress from Talmud Torah to yeshiva and kollel, and all of Yisrael will unite in this holy learning. And the Hidden Torah will gain momentum, and we will all merit being people of high attainments** - as it is written in *Kisei Hamelech*, in the introduction to the explanation of *Tikunei Hazohar*. And we will take action to hasten and bring about the final Redemption with mercy. And in *Imrei Pinchas Hashalem* (page 150), by the holy **Rabbi Pinchas from Koritz**, may his memory protect us, it is written: **"A teacher (of students) must teach Zohar, for he is like a tree of life that can sustain the souls of his students. For a teacher is a direct provider of true and**

straightforward knowledge to little children, and in that manner develops their authentic souls."

(And I have heard that this teaching originally came from the Ba'al Shem Tov). **For the Zohar awakens and illuminates the soul of every member of Yisrael, in a manner that each one can even influence and enlighten his friend's soul."** (*Chacham Harazim*)

The power of studying Zohar is so great that it awakens and activates and sustains the soul of Rashbi, blessed be his memory. Literally, to have mercy on us, as it is written in the Gemara (*Masechet Sukka*, page 45, b): "Hezekiah further stated in the name of R. Jeremiah who said it in the name of R. Simeon b. Yohai, I am able to exempt the whole world from judgment...I have seen the sons of heaven and they are but few. If there be a thousand, I and my son are among them; if a hundred, I and my son are among them; and if only two, they are I and my son."

And even in our simple generation, at any given moment one can connect to the soul of Rabbi Shimon through the Zohar stories¹ - and thereby merit wonderful salvation. And certainly Rashbi,

1. It is written in the book *Pelo Yoetz* (in the chapter called "Moving the Lips of the Ancients"): Our Rabbis of blessed memory interpreted the verse "causing the lips of those who are asleep to speak" (Song of Songs 7:10) as meaning that the lips of deceased Torah scholars move when their teachings are quoted in this world. This gives them pleasure and satisfaction like drinking sweet wine, as it is written in the Yerushalmi Talmud, *Masechet Shekalim*...It is written in books that once there was a man who had been forced to abandon Judaism. And our teacher and rabbi, **Rabbi Moshe Alsheich, blessed be his memory, appeared to the man in his sleep, and saved him from that terrible situation.** And that was in merit of the fact that the man used to study the Alsheich's book regularly. Our rabbis of blessed memory wrote in *Masechet Yavamot* (96b – 97a): ...R. Eleazar came and reported this statement at the schoolhouse but did not report it in the name of R. Yohanan. When R. Yohanan heard this he was annoyed...**Why was R. Yohanan so annoyed?** — [For the following reason]. For Rab Yehudah stated in the name of Rab: What is the meaning of the Scriptural text, **I will dwell in Thy tent forever?** Is it possible for a man to dwell in two worlds! But [in fact it is this that] David said to the Holy One, blessed be He, 'Lord of the Universe, May it be Thy will that a traditional statement may be reported in my name in this world'; **for R. Yohanan stated in the name of R. Simeon Bar Yohai: The lips of a [deceased] scholar, in whose name a traditional statement is reported in this world, move gently in the grave.** Said R. Isaac bar Ze'ira, or it might be said, Simeon the Nazirite: What is the Scriptural proof of this? **And the roof of thy mouth like the best wine that glideth down smoothly for my beloved, moving gently the lips of those who are asleep,** like a heated mass of grapes. As a heated mass of grapes, as soon as a man places his finger upon it, exudes immediately so with the scholars as soon as a traditional statement is made in their name in this world, their lips move gently in the grave.

And in an interpretation of the book *Ya'arot D'vash* (part 2 – lesson 7):...we understand that in any event a person can dwell in two worlds. **But when something is said in his name, then the tzaddik's soul cleaves to those who study, and remains there.** And that is the beauty of the saying "lives in two worlds" – in the eternal world and in this world. For the soul also cleaves to the body in the grave, in the form of **"hevla d'garmi"**. Thus it is said that his lips form words in the grave, that he cleaves to his body in the grave. (see also *Ya'arot Dvash*, part 1 – lesson 16).

[See the anthology of the Ramchal's writings, blessed be his righteous memory (Rabbi Moshe Chaim Luzatto) on the topic of the **Western Wall, and the secret of "luz"**: One bone remains in a person's grave, and that bone is called "luz". And the body will be restored from that bone during *Techiyas Hamesim* (Resurrection of the Dead). And part of the person's spirit is also there, and it is called **"hevla d'garmi"**. **This is also the case in Beis Hamikdash. The Western Wall remains and it is like the "luz", from which the entire building will be reconstructed in the future. And the sanctity that cleaves to the Wall is called "hevla d'garmi"**].

In his book *Torah v'Chaim* (in the section on *Chet*), the *Reyach Hatov*, may his memory protect us, wrote: If one relates interpretations and commentaries of a Torah scholar who is already in the World Above, **he will arrive in that same place in the World Above, as it says in the Zohar (part 3, Parshat Pinchas, page 220a): A voice was heard saying "make way, make way for Rabbi Pinchas Ben Yair. For he has come to us, when we studied. For every place where a tzaddik presents a new interpretation on the Torah, when he is in the World Above, he is present in that same place (in this world), and comes to that place. And this is case even more so when other tzaddikim are present to sanctify that place, and they study Torah there. Similarly, Rabbi Pinchas Ben Yair comes to that place, and finds those tzaddikim presenting new interpretations on the Torah,**

may his memory protect us, will be appreciative, and you will benefit from the source of all blessing², for it is know that the Holy Zohar protects and saves one from all types of troubles, and prevents terror attacks and tragedies.

"In your merit I have come! You have a part in the nation's Redemption!"

A righteous man once said: **When the King Mashiach arrives, Am Yisrael** will gather and approach him, and what remains of the nation will be happy and rejoice. And at that moment the King Mashiach will look with his pure eyes and examine each and every one according to his deeds. Suddenly, he will raise his hand and point with his finger. And everyone will raise their eyes to look at the wonderful sight. The King Mashiach will raise his voice and say, pointing at a specific Jew: "In your merit I have come! You have a part in the nation's Redemption!" And he will repeat this scenario with every single Jew who worked towards facilitating his arrival. If only we could be among those joyful ones, who the King Mashiach himself gazes upon and says – "In your merit I have come."

Therefore, everyone must awaken and arise to arouse the world with the Heavenly light of the Zohar stories, as it is written in the Zohar (*parshat B'Ha'alotcha*, page 153a): The wise ones will understand (see Daniel, *ibid.*) – and they are the Kabbalah scholars, as it is said about them (*ibid.*)

"And the wise will shine like the brightness of the sky". They are the ones who occupy themselves with the Zohar, the work called *Sefer Hazohar*, which is like Noah's ark, which two from a city and seven from the royalty enter. And sometimes one from a city and two from a family. In their merit the verse (*Shemot* 1) will be fulfilled: Every son who is born you shall cast into the Nile. And that is the light of this book; it is all because of that book.

Therefore, every son shall be cast into the river – the light of the Holy Zohar, Because in its light we will see a light of compassion shine on the entire nation and on individuals (as it is written in the Zohar – see the first story) " Shine a new light upon Zion, that we all swiftly merit its radiance". Therefore, dear Jews, study for the sake of Heaven. Devote some of your minutes for the Holy Shechina. Give pleasure to our Creator, cause him to redeem our souls. **And we will all go together to bask in the radiance of King Mashiach, and we will all, as one, merit the fulfillment of Rashbi's prophecy: "I will be revealed in that generation in its merit, and with that *segula* will "proclaim freedom", and our eyes will see King Mashiach the son of David in all his glory – he will come and redeem us with Hashem's "might" and glory. And with that reward Hashem will be in our presence, and Hashem's spirit will hover over them and protect them. His majesty will be revealed to us, and our hearts will rejoice in our King's salvation. May it be His will.**



and a one of them relates an interpretation in his name, he is relating that interpretation in the presence of Rabbi Pinchas himself.

a. By distributing his books, one merits to sit in his company in the next world: One who finances printing and publishing Torah books with his own money will merit sitting in the company of the Torah scholars who wrote those books. For in his merit their works are brought forth into the world. And at every moment more of their wisdom will be shared. But if their work was hidden away like the teachings about the Mishkan, nobody would study it. And our great Rabbis, blessed be their memory, said in *Masechet Yavamot* (page 96b): "...his lips move...etc." as aforementioned, and in that manner cause the scholar to live after his death. And he also merits sitting in his company, for he was the cause of the scholar's revival. And there is no doubt that when he goes to *Olam Haba*, the Torah scholar himself, with a group of others who come to pity and pardon him, will be there to receive him and greet him. (The *gaon* and *chacham*

Rabbi Avraham Istrolasa in his book *Ben Avraham, parshat V'yishlach*, page 23b.) (I have also heard this in the name of Rabbi Yehuda Hachassid, may his merit protect us.)

b. **A *tzaddik's* book is a *tzaddik's* soul:** In a dream etc. (see above), and see the approbation of the *gaon* and *tzaddik* Rabbi Yosef Chaim Sonnenfeld, may his merit protect us, for the book "*Tzedaka u'Mishpat*", about publishing. (See also what Rabbi Chaim Palagi, blessed be his righteous memory, wrote in his book "*Torah v'Chaim*", essay 70, clause 217). The Admor of Sadigura, may his merit protect us amen, wrote that the burial site of a *tzaddik* is for both his body and his soul, and a *tzaddik's* book is for his soul.

2. Everybody wants a good match for marriage! To earn a living with ease! Blessings for children! And all sorts of other spiritual and material successes. And now each and every one of us has the opportunity to draw close to themselves the soul of Rashbi, blessed be his memory, and call forth his merit, and in that manner will surely succeed in all of his doings.