



WHO IS A REAL CHASSID OF THE REBBE THAT DOES NOT MOVE AN INCH FROM THE REBBE'S INSTRUCTIONS?

QUESTIONS AND ANSWERS FOR OUR BRETHREN WHO FELL IN THE HANDS OF THE 'EREV-RAV' WHO FIGHT AGAINST MASHIACH



OHR HAZOHAR # 80 ZOHAR CHABAD 6 ★ NISSAN 5773

MIFAL HAZOHAR HOILUMI

Under The Supervision Of Rabbi Sholom Yehuda Gross

The Head Of The Rabbinical Court Of Holmin Author of more than a thousand books

Tel: 0527-651911 E-mail: 9951300@gmail.com



The Greatest Righteous Determine: 'Learn the Holy Zohar'



THIS IS THE FAMOUS DISCUSSION BETWEEN THE REBBE AND THE TWO CHIEF RABBIS OF ISRAEL FROM ROSH CHODESH KISLEV 5744 - COPIED FROM THE BOOK ,SOD SARFEY KODESH. (FROM PAGE 424 ONWARDS):

THE ADMOR: With regards to what we said about the Arizal - there is a particular factor that became prevalent during his time that is intimately related to the learning of the secrets of the Torah. Whereas in previous generations Kabbalah was 'hidden and concealed even from the Talmidei Chachamim expect for one or two selected individuals in every generation ± and even they learned it in great secrecy and certainly not in public', in the generation of the Arizal all that changed greatly, as he himself stated that 'specifically in our last generations it is permitted and actually a Mitzvah to reveal this hidden wisdom!' (IgroT Ha'Kodesh # 26)

Mashiach the revealing of the Torah's secrets will be very widespread: Six hundred years into the sixth millennium the gates of wisdom will be opened above... as hinted by the verse "On the sixth hundredth year in Noah's lifetime... all the openings of the abyss burst open" (Bereshit 7:11). Later on the Zohar (on Pg. 118a) states: Close to the days of Mashiach even the children of the world are destined to discover secrets of the Torah!

Furthermore, by learning the secrets of the Torah we are hastening the redemption as stated in the Zohar (Part 3 - Pg. 124b - brought in Igrot Ha'Kodesh # 26): Because the nation of Israel are destined to taste from the tree of life - which is Sefer Ha'Zohar - with which they will come out of their exile mercifully!

This is actually spelled out in the Zohar (Part 1 - Pg. 117a) - that before the days of



And it is well known what Rav Chaim Vital wrote in his introduction to Shaar Ha'Hakdamot (which was printed in the Kuntres 'Eitz Chaim' by the Admor Mahorshab Pg 61 onwards) regarding the great need to learn the secrets of the Torah – to the point that our negligence to learn the Torah's secrets is the only reason for our extended exile! And if these words were written in the days of Rav Chaim Vital, then ever the more so in our generation – four hundred years later, as we see that 'The harvest season has passed and that the summer has finished – and we have yet to be rescued!' (according to the verse in Yirmiyahu 8.20) Certainly, the only reason for that is our negligence in learning these secrets!

All the signs enumerated by our sages regarding the end of the exile have already materialized. For example, the unpleasant predictions at the end of Masechet Sotah such as: "Chutzpah will prevail.. the young will defame their elders... the daughters will rise against their mothers..." - all these predictions have already transpired with meticulous detail! [God forbid for us to speak-out against our brethren – but to our sad dismay they have indeed transpired as our sages predicted] Furthermore, the predictions that one kingdom shall rise against the next kingdom [upon which our sages said (in Bereshit Raba 42:4) that if you see kingdoms rise against each other then you should expect the foot heels of Mashiach.] have also materialized as we see in our recent period. Not only that, but the positive signs have also come true, as there cannot be a more revealed sign of redemption than what is stated in the verse (in Yechezkel 36:8) "And you the mountains of Israel - your branches shall grow and bear fruit for my nation of Israel" – i.e. when the land of Israel will bear fruit in great bounty, that will be a sign for the coming redemption (as stated in Sanhedrin 98a – see Rashi there). If so, the only prediction that still hasn't materialized is that which we find in the Zohar that "close to the coming of Mashiach even the youngsters of the world are destined to discover secrets of the Torah!"

And as stated earlier, if Rav Chaim Vital stated with regards to his own generation that the only reason for the delay of our redemption is due to our negligence to learn the secrets of the Torah – then ever the more so is this the case in our generation four hundred years later!

If so, the most pressing need of our time is that our generation's two chief Rabbis join together and call out collectively to awaken and arouse the hearts of our nation wherever they may be regarding the great need to learn the secrets of the Torah. Certainly, when they do so in a pleasant and respectable fashion with by writing a letter filled with heart-warming words they will certainly reach their goal.

RAV SHAPIRA: There are already individuals who learn the secrets of the Torah secretly without anyone knowing about it. Additionally, there are groups who gather weekly (on Thursday nights) in order to learn the secrets of the Torah – but do so modestly and in a hidden fashion – trying hard to conceal it from the world!

THE ADMOR: I am certainly happy to hear about them, and may there be many more like them! However – we must still attempt to publicize the matter much more greatly – as only by doing so will we succeed in increasing and spreading the learning of the Torah's secrets amongst all the circles in the nation of Israel, and especially amongst Talmidei Chachamim. After all, the student does not know what his Rabbi does behind closed doors. Therefore, so long as the Talmid is not aware that his Rabbi learns Kabbalah he may never get around to doing so himself!

RAV SHAPIRA: Indeed, one great 'Mir' Rosh Yeshiva once said that had his generation been fitting and had he thought they would listen to him – he would have fixed a regular Kabbalah lesson in the Yeshiva. He explained his words by saying that in the olden days when they continued learning intensively even after they left Yeshiva it was possible to defer the learning of Kabbalah for after the Yeshiva years. But unfortunately, the state



of things has changed completely – therefore if they do not begin learning Kabbalah while still in Yeshiva they may probably never get around to doing so (due to all the modern-day burdens).

Additionally, there are several letters from Rav Kook zt”l who warn in very strong terms regarding the great need to learn Kabbalah – as without this learning one cannot possibly learn Torah in its Emet state. He also writes that this is precisely the cause of our delayed redemption.

THE ADMOR: If only his words were accepted in those days we would not be having this meeting abroad – as we would have already been in Eretz Yisrael with Mashiach!

RAV M. ELIYAHU: I would like to inform the Admor with regards to all the Sepharadim who do learn Kabbalah. We have in Yerushalayim several Yeshivot who learn Kabbalah on Thursday night, and many Rabbis and even Bachurim gather together to learn from the commentary (to Etz Chaim) that my father wrote, which is called “Kerem Shelomo”. Others begin learning at two o’clock after midnight and continue learning right till the morning prayer at sunrise. And there is a famous Yeshiva for Kabbalists (called “Beit El”) in which they learn Kabbalah every afternoon and pray with a special Sidur with all the “Kavanot” based on the holy Rashash.

THE ADMOR: It is nevertheless fitting to advertise the need for learning Kabbalah outside the Beit-Ha’Midrash as well.

RAV M. ELIYAHU: There are signs posted outside which advertise these classes. Anyone who wants participate in these learning sessions is invited to join. In as much, the learning of the hidden parts of the Torah is already revealed – and not hidden from the public.

RAV SHAPIRA: The learning of Kabbalah was always more common and accepted amongst the Sepharadim than amongst Ashkenazim. In fact, the Ashkenazi leaders received and learned Kabbalah from their Sepharadi brethren when they arrived in Eretz Yisrael.

THE ADMOR: In truth the learning of Kabbalah belongs to all Jews – Ashkenazim and Sepharadim alike.

With regards to Ashkenazim, we know that the GRA (one the greatest of all Ashkenazim) writes in his commentary to Mishley (on the verse 5:18 – see also 4:22 and 7:12 and more) that one who has not yet learned Kabbalah will never be able to properly understand any Hallacha! And in the generation that followed the GRA, his impeccable disciple Rav Chaim of Vilozin published his masterpiece ”Nephesh Ha’Chaim” which is mostly drawn from Kabbalah books. It is also well-known that many more of the GRA’s disciples learned Kabbalah. [but apparently they must have warned their own disciples that this learning is for exceptional individuals alone – and therefore those who follow the ‘way’ of the GRA tend to minimize their Kabbalah learning. Rav Shapira enumerated a few more great Ashkenazi leaders in Lithuania who learned Kabbalah – such as the author of the “Leshem”]

With regards to the Sepharadim, who is greater than the Rambam who came from Spain and ruled a clear ruling in his “Yad Ha’Chazaka” (which from beginning to end is clearly a code of Hallacha!) in his very first Hallacha of that book: The foundation of all foundations and the pillar of all the wisdoms is to know that there is a primordial existence etc. – and certainly such matters of knowledge are obtained only by learning the secrets of the Torah. (see Kuntres “Torat Ha’Chasidut” Ch. 13, Pg. 14 and in footnote 3, as well as Kuntres “Limud Ha’Chasidut Ch. 10, Pg. 16 onwards, as well as Igeret Ha’Kodesh of Admor Moharitz Pt. 2 – 60). We find then that the Rambam ruled explicitly that learning the secrets of the Torah is in his words: The foundation of all foundations and the pillar of all the wisdoms in the Torah. [clearly the Rambam was not referring to any of the foreign secular wisdoms but rather to the different parts that together make up the wisdom of the Torah!]. If so, one could conceivably learn all the other parts of the Torah, yet if one is missing the wisdom of Kabbalah he is in fact missing The

foundation of all foundations and the pillar of the wisdoms – God forbid!

[Rav M. Eliyahu mentioned several more Hallachic rulings of the Rambam which seem to be drawn from the Zohar Ha'Kadosh. For example, the Rambam's ruling in Hilchot "Yibum Ve'Chalitzah" (4:5) that following the Chalitzah of his shoe "she throws it down to the floor". The only source for this is in the words of the Zohar (P. 3 – Pg. 180a. The 'Tur' in 'Even Ha'Ezer' brought the words of the Rambam and exclaimed: "I do not know why... and why does she need to throw it down to the floor?". However, the GRA in his commentary to the Shulchan Aruch writes: "This is an ancient custom, as stated in the Zohar – beginning of P. Chukat!" The Admor added that there are several examples of this]

And as we already mentioned, the Rambam's book is certainly comprised of one Hallacha after the next - even what he wrote in "Sefer Mada" in which he wrote in the very beginning that The foundation of all foundations and the pillar of the wisdoms is to know that there is a primordial existence, etc – and generally speaking these matters are clarified only by learning Kabbalah.

We therefore find that the learning of Kabbalah belongs to all circles of our holy nation – be it Ashkenazim or Sepharadim. Certainly then, there will definitely be a great awakening in this great matter when the two chief Rabbis – both the Ashkenazi Rav and the Sepharadi Rav – will publicize a public 'cry out' in order to awaken the great public regarding the need and duty to learn the secrets of the Torah!

And on that matter... They speak a lot about the need to break the barriers between Ashkenazim and Sepharadim, and since everything begins with the Torah as our sages said (in the Zohar – Part 2 – Pg. 161, 272): "He looked in the Torah and created the world" – we therefore need to break the barriers between Ashkenazim and Sepharadim with regards to the learning of the holy Torah. As your honour mentioned (referring to Rav Shapira), the learning of Kabbalah was always more prominent amongst Sepharadim than Ashkenazim.

We therefore need to break this barrier by the two chief Rabbis – both Ashkenazi and Sepharadi – joining together to call out to the general public in an official plea regarding the great need to learn the secrets of the Torah!

The secrets are not a 'finding' or a trademark of any one circle in Israel – as Rav Chaim Vital's cry-out to learn the secrets of the Torah was addressed to and was accepted amongst all elements in the nation of Israel - be it Sepharadim, Ashkenazim, those who came from Lithuania, Hungary, Chabad Chasidim, etc. Rav Chaim Vital was accepted amongst everyone! If so, when you quote Rav Chaim Vital in your own official public 'cry-out' regarding the great need and urgency to learn the secrets of the Torah and awaken people to actually begin doing so – since "Torah learning is so great since it leads to performance of the Mitzvot" (Kidushin 40b) – certainly this matter will be accepted upon all the circles.

Generally speaking, immediately after the generation of GRA we find that all the great leaders of Israel worked to abolish the state of differentiation amongst the Jewish nation – and especially in the generation my predecessor the "Tzemach Tzedek" (see "Ha'Tamim" Part 1 – Pg 38-39) who made a warm connection with Rav Chaim of Vilozin, and so was the case in generations that followed. (see in the book "Nesiei Chabad U'Bnei Doram" from the year 5732)

RAV SHAPIRA: We have a tradition that the "Tzemach Tzedek" was very close to all the great leaders of Lithuania.

THE ADMOR: My holy father in law was also on very close and friendly terms with Rav Chaim Oizer Grudzinsky, as well as with the rest of the Roshei Yeshivot of his generation – and they were all invited to participate in my wedding, and they indeed came and shared our Simcha.

When it comes to the version of our prayers we do find differences – Nusach Sepharad, Nusach Ashkenaz – Nusach Teiman, etc. We have twelve versions that correspond to the twelve gates in heaven.



And the Nusach of the Arizal is the gate that incorporates all twelve gates (see Hakdamat Shaar Ha'Kollel). Therefore, with regards to the Nusach of our prayers we rely on "the custom of our forefathers which we have received from them" (see Shabat 35b, Eruvin 104b, Taanit 28b). Be as it may, when it comes to Torah learning there are no differences or argument amongst us. Therefore it is mandatory for everyone to learn the secrets of the Torah.

[With regards to the changes in the Nusach of our prayers, Rav M. Eliyahu noted that in the holy Kabbalah-Yeshiva called "Beit-El" even the Ashkenazim and the Yemenites pray from the Sidur of the 'Rashash' – and certainly even the Ashkenazim must have prayed in the Nusach of the Sephardim there. To that the Admor responded that it is not necessary to assume that everyone prayed there in the same Sepharadi Nusach of the holy 'Rashash' since the vast majority of Kabbalistic 'Kavanot' (except for a handful of exceptions) are equivalent in all version of prayer. And even when we do find subtle changes, one can skip one or two details. Besides that, when it comes to the prayer of the single person, and especially in matters of Kabbalistic 'Kavanot', it is impossible to know how any one person behaves. Additionally, when one attends a certain synagogue in which they pray in one particular Nusach – it is nevertheless permitted for any single individual to pray in his own personal Nusach, as we know from the ruling of the 'Tzemach Tzedek' (in his ruling to Shulchan Aruch – O.C. 236 -9.1) that in such a case the prohibition of "Lo Tit'Godedu" (i.e. do not divide into many groups) does not apply. And as known from a true case with one of the greatest Torah giants ever – Rav Natan Adler (the Rav of the 'Chatam Sofer') as well as the author of the "Haflaah" – they even passed before the ark as Chazanim in their personal Nusach Sepharad while the rest of the congregation prayed in Nusach Ashkenaz (Res. of Chatam Sofer – O.C. 15 – and see Shaar Ha'Kavanot). Of course, this is only to sharpen the Hallachic side with respects to the different versions of prayer – but surely our main

topic of interest in this conversation is the unity when it comes to Torah learning.]

In conclusion - we must attempt our outmost in order to publicize the need for learning the Torah's secrets amongst all circles in our nation. And first and foremost - you must begin by publicizing a "holy cry-out" in the name of the two chief Rabbis of Israel for everyone to begin doing so!

HARAV SHAPIRA: The question is whether they'll listen to us! After all, we know our sages' warning that "Just as there is a Mitzvah to say what will be heard, there is also a Mitzvah to not say what won't be heard!" (Yevamot 65b)

THE ADMOR: Why think negatively? This pattern of thinking is deflating and self-defeating. After all, our entire nation have the stronghold of being Tzadikim! Why should we suspect them of not listening to us? Certainly we must approach this matter with Simcha and confidence - not only in the Almighty but in the holy nation of Israel as well!

And even if your public 'holy cry-out' will affect only one single Jew – it is still worthwhile, as our sages said that "Anyone who saves even one soul in Yisrael is accredited as if he had saved the entire world" (Sanhedrin 37a). Ever the more so then when almost certainly your public 'cry-out' will affect many individuals in our nation who will heed your words!

Furthermore, we learn in the Gemorah (Shabat 55a) that "Although it is clear to you – it is not clear to them!" That is to say, that although it may be clear to the Almighty that someone will not accept rebuke – nevertheless this does not exempt us from rebuking him so long as we are not absolutely certain that they will not listen to us! As we see firsthand – unfortunately – there are so many matters that the Rabbis have pointed out to the public that were not adopted and were not repaired, and nevertheless the Rabbis do not hesitate to repeat their urging over and over again on the chance that they may eventually listen to them.

I remember from my childhood that I met my teacher to sit and learn with him on



the 9th of Av. When I asked him why we are learning on the 9th of Av – as it is only permitted to learn certain topics that are related to that day – he responded “May this be your only sin! After all, ‘there is not one Tzadik in the land who does only good and never sins’ (Kohelet 7:20) In as much – then let your only transgression be to learn Torah on the 9th of Av!” This should be our attitude as well with regards to our case. If only this would be our only transgression – to rebuke the general public regarding the need to learn the secrets of the Torah in spite of the slight chance of transgressing our sages’ warning that “Just as there is a Mitzvah to say what will be heard, there is also a Mitzvah to not say what will not be heard!” (Yevamot 65b). Nevertheless – our primary motive should of course be the confidence that a great portion of our holy nation will indeed heed your ‘holy cry-out’ and will begin learning the secrets of the Torah!

RAV SHAPIRA: My intention was with regards to the Yeshiva world, which is a world in and of itself – a world within a world. How can we expect our ‘cry-out’ to be accepted by the Yeshiva world? What will be the response of the Roshei Yeshivot?

Generally speaking the Yeshiva world learns only the revealed portion of the Torah, and even then only selected tractates – and even those tractates they do not manage to complete, to the point that some Rabbis voice out regarding why they don’t cover more ground. If so, it is very hard to predict what the response of the Roshei Yeshivot will be!

THE ADMOR: Certainly your honor knows that two generations ago there was a very great resistance towards the learning ‘Mussar’ in the Yeshiva world. The claim was that this learning is only for women and simpletons – however with regards to Talmidei Chachamim ‘Mussar’ should be considered ‘Bitul Torah’! And in spite of all that, in our generation this learning has already been accepted in all the Yeshivot for the reason that its great need had become understood by all. And exactly the same should apply regarding

the need to learn the secrets of the Torah! (see Kuntres ‘Limud Ha’Chasidut’ – Ch. 9)

RAV SHAPIRA: We saw how during the revolution in Russia when all the Yeshivot underwent a tremendous crisis, yet nevertheless certain individuals held strong throughout that difficult time. These individuals were mostly from the Yeshivot of the Chasidim in which they learned the Mussar of Chasidut – matters of faith and mindsets that strengthen one’s Emuna.

THE ADMOR: At the conclusion of Masechet Sotah our sages taught us that towards the end of our exile everyday’s curses will be greater than the previous day’s! One should seemingly wonder why our sages would want to impress this upon us – why would they want to depress or deflate us? Certainly though, our sages intention was to impress upon us that when we’ll eventually find a general trend that everyday’s curses are greater than the previous day’s – we must then measure-for-measure increase matters of holiness, Torah and Mitzvot! By doing just that, we will not only neutralize the increase in the unwanted occurrences in the world but actually prevent them from coming in the first place, as stated in the verse: “All the disease... I will not bring upon you!” (Shemot 15:26)

With regards to our particular matter – in the generations before us we did not find all the ‘diseases’ (referring to the ever-increasing rates of mental disorders) that have been ‘invented’ in our generation of the foot heels of Mashiach. In as much, it was still possible to live a normal Jewish lifestyle even without learning the secrets of the Torah. However, now that all these new diseases and plagues have struck us, we must certainly find a new cure for them. And the cure is certainly to learn the secrets of the Torah – and especially the learning of Chasidut in which matters of Emuna and personal intervention are spelled out in a way that can be understood and attained by all. This is exactly as you mentioned before – that the select individuals that held strong during the turbulent times of the revolution were



mostly those who learned in Chasidic Yeshivot (and even more prevalently the Torah of Chasidut Chabad). And this type of cure is actually a preventative antidote that prevents the disease from coming in the first place – as we explained.

And whoever refuses to take this medicine with the excuse that in previous generations they did not take this medicine – he is certainly compared to an ill person who does not want to heed the doctor's instructions to take a newly invented medicine since in previous generations they did not have this medicine.

Additionally, by today the old restriction of learning Kabbalah before the age of forty has been abolished. Nowadays we find Rabbis at the age of eighteen. We have never seen a generation in which an eighteen year old can reach the mental capacity of a forty year old – and that therefore even he can be a Posek (a Rabbi qualified to rule). [And as we've already mentioned, since at the end of the day "there is no Tzadik in the land who does only good and will never sin" – it is proper that his only "sin" will be to learn Kabbalah before the age of forty!"]

This matter fits very well with the words of the Zohar that we mentioned earlier – that in the future "even the youngsters in the world are destined to find the hidden wisdom of the Torah!" That Zohar must certainly have been referring to young Bachurim learning Kabbalah when it spoke of "the youngsters of the world!"

And with regards to the time necessary for all their other learning – there is no need to detract from other areas of learning, as anyways there is enough time in the day that they do not toil in Torah learning. [In previous generations they would learn in Yeshiva for 17-18 hours a day. Nowadays even the "Matmidim" learn much, much less!] And if they utilize some of their "free-time" to learn a bit o Kabbalah – they can become "Kabalists" in very little time! And regarding that which you mentioned regarding the nature of the Yeshiva world, nowadays there is an ever growing interest with regards to Kabbalah and Chasidut.

Many Yeshiva students merely wait till they are given a "permit" to learn Kabbalah and do not wait till they are "commanded" to do so – but rather only till they are permitted to. And in the meantime, they learn secretly so as not to cause a turmoil with the "Mashgiach" and the Yeshiva management.

There are those whose interest grows out of their yearning to find a fitting path in serving Hashem, and others are merely interested out of curiosity. This curiosity grows from hearing how the "Mashgiach" is so bitterly against learning Kabbalah and Chasidut – and they don't understand why! The secrets of the Torah were revealed by Rabbi Shimon Bar Yochai whose greatness is highlighted in the revealed portions of the Torah – as Rabbi Akiva remarked about him (in Yerushalmi Sanhedrin – Ch. 1 , Hallacha 2): It is sufficient that I and your creator know your greatness! These students heard about the Arizal's greatness as well as his disciple Rav Chaim Vital – and they know that even the "Mashgiach" admits to their greatness. In as much, they therefore don't understand their Mashgiach's attitude towards learning Kabbalah and Chasidut. And precisely this very point is what arouses inside of them such a great curiosity to discover exactly what is the learning of Kabbalah and Chasidut – in order to understand what they great argument is all about!

By the way, the very fact that a Yeshiva student sees such a contradiction in attitudes towards two different portions in the Torah is potentially dangerous. On one hand, the revealed portions of the Torah are learned publicly and without any restrictions or limitation. To the contrary - they even give him a tap on the shoulder and encourage him to learn more by giving him rewards. On the other hand, when he wants to learn Kabbalah and Chasidut he must do so secretly and in an hour which is "neither day nor night". This contradiction can God-forbid lead to a very unwanted scenario, where he may come to view "one area of learning as appealing, while another area of learning



as not appealing” – which the Talmud strongly warns against (in Eruvin 64a)!

Let it be noted that when one unfortunately comes to view “one area of learning as appealing, while another area of learning as not appealing” – this does not mean that he views the unpleasant one as non-Torah. Certainly he believes that it too was divinely given to Moshe at Sinai. Rather, only because he views it as “not appealing” he does not want to learn it. We of course do not have to spell out what unwanted consequences can come out such an attitude – God forbid!

Therefore, once we have an official public ‘holy cry-out’ regarding the great need to learn the secrets of the Torah put out by the two chief Rabbis of Israel in which Rav Chaim Vital’s words are quoted regarding the urgency of learning Kabbalah – it is quite reasonable to assume that the Rosh Yeshiva will change his attitude towards the Yeshiva student who wants to learn a bit of Kabbalah and Chasidut along with his regular learning.

RAV M. ELIYAHU: Regarding the need to learn Kabbalah, the Chidah writes that those who learn the daily portion of the Zohar from the “Chok Le’Yisrael” actually fulfill Rav Chaim Vital warning regarding the great punishment that awaits those who do not learn the secrets of the Torah – that this is also called a “Tikun!” And indeed, we fortunately find many, many Jews who do learn “Chok Le’Yisrael” everyday.

THE ADMOR: I wasn’t speaking about merely making a “Tikun”. Rather, my focus was on bringing Mashiach and our hastening our redemption. If it was really sufficient in learning portions from the “Chok Le’Yisrael” to bring our redemption then already in the days of the Chida our Mashiach would have come! And since he still has not come it is obviously necessary to increase the learning of Kabbalah in much greater intensity. This is what we saw in the Zohar (cited above) that “The upper gates of wisdom are destined to be opened... to the point the even the youngsters of the world are destined to discover hidden secrets of wisdom.”

In our days there are no limitations or restrictions with regards to learning Kabbalah. In previous generations there was a shortage in books – as they had to scrounge for hand-written manuscripts, and even dig up graves in order to rescue manuscripts that were buried there. (see “Shem Ha’Gedolim” by Chida – letter † – who writes: “And we do not find them in the ‘Eight gates’ that were published by Rav Chaim Vital’s son since Rav Chaim Vital commanded that the manuscripts should be buried in his grave. However, the holy elders of that generation – following certain Kabbalistic “Yichudim” – recovered them with Rav Chaim Vital’s permission via a “Sheelat Chalom”) But today we fortunately have many, many books that have already been printed which are available to all. The only thing left as to actually learn from them!

RAV M. ELIYAHU: On the topic of printing Kabbalah books, we already printed the book ‘Kerem Shelomo’ – my father’s commentary to ‘Etz Chaim’. For the meantime we printed only six volumes. It has been said by many that without this book one cannot properly enter the learning of Kabbalah. These books were printed in limited numbers since we did not imagine many would buy them. As a result, most have already been sold-out from the market.

THE ADMOR: Today it is possibly to reprint more volumes much easier and faster with the photography press – in a way that can hasten Mashiach’s arrival.

RAV M. ELIYAHU: Until we reprint more books, Mashiach will have certainly already come.

THE ADMOR: Let both these matters occur speedily – the arrival of Mashiach and the reprinting of more books. At that time there will certainly be a great bounty of knowledge and wisdom in the world! (Rambam – Hilchot Teshuva 9:2)

I am interested to know whether in the book that you mentioned there is a commentary to the end and the signing of ‘Etz Chaim’ – the part that speaks about the exile and the Kelipot (i.e. the levels of impurity in the Sitra Achara). How does that disturbing ending fit with the general rule



that we find in most books that end off on a positive note? (see Tosfot in end of Nidah)

RAV M. ELIYAHU: The last parts of the commentary did not make it to our possession. As it seems – they have been lost. [Rav M. Eliyahu promised to send the Admor these books, and the Admor asked him to send them speedily and thanked him a head of time]

THE ADMOR: Learning the secrets of the Torah in our times is a preparation for when we will all learn the Torah's secrets in the future to come – as understood from our sages' statement (in Pesachim 50a): "Fortunate is the one who arrives here with everything he had learned in his hand, etc." [The deeper understanding of our sages' statement is that everything one learned (in this world) – even the revealed portions of the Torah will become a 'clothing' of sorts that will help him comprehend the secrets of the Torah (in Gan Eden). And as clarified in 'Tania' (Ch. 37) – the same holds with regards to the Torah we'll be learning in the days of Mashiach. Our preparation for leaning with Mashiach is the Torah secrets that we learn during the time of exile.]

RAV SHAPIRA: According to another statement of our sages (in Kohelet Raba – 11:8) that "the Torah that one learns in this world is insignificant compared to the Torah we'll be learning during the days of Mashiach" – it would seem that when Mashiach arrives they'll have to rewrite all the books. (since the books we now have will be insignificant to what we'll be learning then)

RAV M. ELIYAHU: Since the matter (of learning the Torah of Mashiach) is brought about by our Torah learning in **this** world, we would therefore think that even this learning is certainly of outmost importance and will therefore never be abolished entirely.

THE ADMOR: God forbid to suggest that the Torah that we learn in this world will be abolished in the future days of Mashiach. When our sages said that this world's Torah will be compared to nought in the future, their intention was that when Mashiach comes with his new Torah – at that point this world's Torah will be

seen as relatively 'nought' compared to his much greater Torah.

We can support this view with the words of the Midrash (ibid Ch. 1 – 2, Midrash Tehilim 92a) regarding the seven 'Hevalim' (literally seven 'noughts') that Kohelet mentioned. The Midrash states that these seven correspond to the seven days of creation in which the entire world was created – including the land of Israel and the temple. And it is well known that from the 'Hevel' that comes out of the mouths of children when they learn Torah the entire world exists. (Shabat 119a) From all of the above we understand our particular topic much better – namely, that when we speak of 'Hevel' compared to the Torah of Mashiach we are not in any way depreciating from our current Torah. (since in that Midrash we find that on 'Hevel' the world actually exists)

RAV M. ELIYAHU: With regards to your honour's suggestion to publicize a 'holy cry-out' letter, perhaps it is advisable that several more Rabbis will sign along with us first – both from the land of Israel and from abroad.

THE ADMOR: That is proper and correct. However – we must not defer the matter until these extra signatures are collected, as any lost time is very significant. If you wait till you get all the signature of all or even most of the Rabbis – Mashiach would have already come in the meantime without it. If that happens we would have lost the merit of hastening his arrival by learning the secrets of the Torah.

In this particular matter we need somebody like Nachshon Ben Amindav (see Sotah 37a) who will so-to-speak 'jump into the sea' first and come out with a clear public 'holy cry-out'. This will be ever-the-more affective if the two Nachshon Ben Amindav's are actually the two chief Rabbis of Israel – both Ashkenazi and Sepharadi – in which case their sincere 'holy cry-out' will certainly be accepted by everyone.

RAV M. ELIYAHU: The signs that we mentioned earlier (from M. Sotah) regarding



the coming of Mashiach were said in reference to the redemption should it come in its mandatory fashion (i.e. 'Be-Itah'). However, our hope is that he will come quickly and before the mandatory time (i.e. 'Achishenah' – according to Yeshayahu 60:22 – see Sanhedrin 98a) without need for any particular signs.

THE ADMOR: Certainly the redemption will come before its mandatory time! Regarding that I agree with you one hundred percent! However, that is irrelevant to our great matter of needing to urgently publicize a 'holy cry-out' and not wait till Mashiach will come 'with the clouds of the sky'. (according to Daniel 7:13 – see Sanhedrin ibid)

RAV M. ELIYAHU: Certainly we must do the outmost that we can in order to bring our redemption – including the matter that we spoke about. What I meant to add was that along with our actions we must also continue to believe and pray that Mashiach will come before the necessary time without the need to see all the predicted signs.

THE ADMOR: I agree one hundred percent with what you just clarified as well! If only all the Rabbis will agree unanimously to join and sign-on along with us on this public 'holy cry-out' as I also hope they would - Mashiach will certainly come speedily before his necessary time.

THE TWO CHIEF RABBIS: We certainly agree with the Admor's request to publicize a public 'holy cry-out'!

THE ADMOR: My hope was for much more than to hear your agreement to my suggestion, but rather that you will actually act on it – so that Mashiach will indeed come in a hurry before his necessary time.

RAV SHAPIRA: I really hope that out of our discussion something will actually materialize.

THE ADMOR: My hope was for much more than merely 'something' to materialize but rather that it will materialize completely – so that we'll be able to bless not only a first-blessing but

an after-blessing as well. That is to say, on something which has significant proportions. (as we only make an after-blessing after enjoying a significant measure of food)

RAV M. ELIYAHU: The 'Taz' rules that on hard liquor one makes an after-blessing even after drinking less than the usual amount (of a 'quarter').

THE ADMOR: Things which are sharp and 'hard' have a special quality of spreading throughout the entire food (even in small amounts) – and therefore they are never cancelled in any amount (the way we find other things that are also never cancelled - in the hallachot of Yoreh Deah). Therefore, if one learns even a very small amount of Kabbalah in a way that it effects his overall learning and service of Hashem – it may very well suffice with only such a little amount and no more. However, since it is only a small amount it must be very 'sharp' in order to have such a strong influence on his overall behaviour and outlook at Hashem and his service. If it isn't 'sharp' enough it will not be noticed and will go for nought! Therefore – if one's Kabbalah learning is very hidden – it may not achieve this overall turnover that we want his Kabbalah learning to achieve. And it goes without saying that I am not referring to the learning of Mussar (but rather to Kabbalah), since as you know - I am a Chasid and not a 'Musser-nick'!

RAV SHAPIRA: We could also benefit by hearing some Mussar. I have benefited greatly from our discussion.

THE ADMOR: God forbid! When one wants to give Mussar to someone he must go over to him and reprove him. In our case, you came to honour me. By no means then was my intention to give you Mussar!

Rather, my intention was to inspire in you two honourable chief Rabbis that in your hands is the permission, the ability and the obligation to awaken the entire nation of Israel with regards to this new matter – the obligation to toil in the secrets of the Torah!

This is along the lines of "what an old



student is destined to renovate” (i.e. to make a Chidush). Everyone knows what Rav Chaim Vital wrote in his famous introduction regarding the great need and the urgency to learn the secrets of the Torah. Everyone knows what the Vilna Gaon wrote in his commentary to Mishley – namely, that every Rabbi in the nation of Israel must learn Kabbalah in order to ensure that he will merit to rule correctly in matters of Halacha. In spite of the fact that everyone knows all of that, nevertheless nobody came out with a public “holy cry-out” in order to awaken the general public regarding their obligation to learn the secrets of the Torah! Therefore, when the two chief Rabbis come out with this public “cry-out” it will be considered along the lines of “what an old students is destined to renovate” – as this too will be a renovating “Chidush”!

RAV M. ELIYAHU: On a verse in our Parsha (P. Vayetzeh – 28:11) – “And he laid down on that place” the Midrash teaches (Bereshit Raba 68:11) that specifically **there** he laid down – however, during the twenty years that he spent in Lavan’s house he not once laid down!” If so, one must wonder what Yaakov Avinu did all night. Do we suppose he said Tehilim all night long? As we know, according to the Arizal it is dangerous to recite Tehilim at night! Rather – we find in the holy books that Yaakov Avinu learned Kabbalah at night.

THE ADMOR: After midnight it is permitted to recite Tehilim according to all opinions. (The Chidush in “Chaim Shaal” writes that the custom has spread to recite Tehilim after midnight – yet he ends off by pointing out that the Kabbalists are nevertheless careful to refrain from saying Tehilim during the weekdays till the light of day) If so, it is possible that Yaakov Avinu started reciting Tehilim after midnight. Furthermore, before the handing of the Torah there was no such warning to refrain from reciting Tehilim even before midnight. (note: this was not the case in the days of Moshe Rabeinu – as we find in Midrash Tanchuma in P. Ki Tisa – that when he ascended Har Sinai to receive the Torah from the

Almighty for forty days and forty nights, the only way he could tell between day and night was that when the Almighty taught him the written Torah he knew it must have been daytime – as it is forbidden to recite the written Torah at night. Conversely, when he was taught the oral Torah he knew it must have been night-time)

RAV M. ELIYAHU: Regarding the understanding in the Midrash that Yaakov Avinu recited the book of Tehilim at night – I once heard that perhaps this should be understood that he said Tehilim the way King David praised the Almighty while he was composing these Tehilim. If so, this should not be considered as recitation of the verses in Tehilim – but should rather be viewed as songs of praise to the Almighty.

THE ADMOR: With regards to where the secrets of the Torah are alluded to in our Parsha (P. Va’Yetzeh), we find this allusion in the very beginning verse that tells us how Yaakov Avinu left Beer-Sheva and went to Charan. “Beer Sheva” alludes to the highest levels of spirituality (see Zohar P. Va’Yetzeh). The hidden message is that when one exits “Beer Sheva” and goes to “Charan” – this alludes to revealing these elevated levels of the secrets of the Torah when one brings them down to “Charan” (i.e. a much less enlightened place) – that is to say to the regular people. In this way we build the nation of Israel (the way Yaakov Avinu build our nation in Charan – where his sons were born).

RAV M. ELIYAHU: Till now we spoke about the secrets of the Torah. At this point we would like to ask you for a blessing to succeed in the revealed parts of the Torah – that is to say, so that we will not fail in ruling incorrectly.

THE ADMOR: One thing is related to the other. Only when one learns the secrets of the Torah can he be assured to succeed in ruling correctly, be it in matters of prohibited behaviour or in financial rulings in ‘Beit Din’ – as we already clarified from the words of the GRA in his commentary to Mishley.



קול דודי הנה זה בא מְדַלֵּג עַל הַהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת:
 דוֹמָה דוּדֵי לְצַבִּי אִן לְעֶפֶר הָאֲיָלִים הִנֵּה זֶה עוֹמֵד אַחַר כְּתִלְנוּ
 מִשְׁגִּיחַ מִן הַחֲלָנוֹת מִצִּיץ מִן הַחֲרָבִים:
 עֲנֵה דוּדֵי וְאָמַר לִי קוֹמֵי לָךְ רַעֲיֵתִי יָפְתִי וְלִבִּי לָךְ.

(בשיר השירים פ' ב, ח-י)



On that day
a great shofar
will be sounded

**Come let us greet Mashiach without pain and suffering
 this will happen in the merit of learning the Zohar (Zohar Ha'azinu).**

We have divided the Zohar into 960 pamphlets distributed into 32 boxes containing 30 each.

Our purpose is to enable Klal Yisrael

to complete the entire Zohar numerous times as a group,

as one man, with one heart". The merit of the learning is thus multiplied many times over;
 the merit accrues to all learners equally, and is considered by Heaven

as though each had completed the entire Zohar alone!

Chazal tell us that the Torah was given specifically to those who partook of the Manna. The Zohar (Beshalach 62) informs us that the special quality of the manna was that it granted deep insight and esoteric wisdom. It is for this reason, the Zohar informs us, that the generation that left Egypt were known as

"The Generation of Wisdom". Putting the two things together
**seems to mean that the Torah was specifically designed
 for those who learn the secrets of the Torah!**

The Ohr Hachaim (Vayechi 49;11) writes:

**The power of the Redeemer will be through teaching the "Wine of Torah"
 (the inner Torah).**

**Therefore, my dear brothers,
 come let us hasten the final Redemption
 in one of the following methods:**

**A: One takes a set of thirty booklets, and learns a one each day,
 completing it in a month. With 31 partners,
 they easily finish the entire Zohar each month with great ease!**

**B: One "purifies the many (see Zohar Terumah 128b)" by distributing
 the booklets to thirty of his friends – not as hard as it seems.
 Each 32 Jews who do so, will have completed the entire Zohar monthly.**

**C: The daily booklets are distributed to 32 Shuls. After every Tefillah the
 congregation completes one daily booklet. This takes about seven (7) minutes.
 If each Shul has 30 members, the Zohar is completed several times a day.**

It is in our hands to hasten the final Redemption.

The Worldwide Zohar foundation Nachal Lachish 24/8

Tel- 0548-436784