

WITH THE HELP OF THE HOLY ONE BLESSED BE HE

THE IMPORTANCE OF THE STUDY OF THE ZOHAR AND THE GREAT BENEFIT TO THE SOUL OF THE PERSON THAT READS IT EVEN IF HE DOESN'T UNDERSTAND WHAT HE SAYS

“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile”

The Zohar ha Kaddosh (3, 124b)

The study of the book of the Zohar is a great help to purify and to bring sanctity to the soul and even if one doesn't know what he's saying and makes many mistakes while reading, it is of great importance to the Holy One Blessed Be He. And we see that in regards to the study of the Mishna there are many opinions that say that one must understand what he is studying, but when reading Tehillim (Book of Psalms) or the Zohar even if one doesn't understand anything at all, it is important and received and desired by The Holy One Blessed Be He...

(PELE YOETZ, ZOHAR)

THE LANGUAGE OF THE ZOHAR PURIFIES THE SOUL

One who does not merit to understand The Zohar, he should nevertheless learn, because the language of the Zohar purifies the soul (Ohr Tzaddikim by Rav Meir Papirash a student of the Ari ha Kadosh, siman A, 16)

HOW THE ZOHAR HA KADDOSH PURIFIES THE SOUL?

To explain how the Zohar purifies the soul even when the reader doesn't understand what he says, we have the example of he who enters a perfume store, even if he doesn't buy any perfume, when he leaves the store, he has the smell attached to him (Degel Machane Ephraim to the Likutim, 5)

THE ONE WITH LITTLE TIME TO STUDY SHOULD STUDY THE ZOHAR

A person who is involved most of the day in his business dealings will dedicate most of his study to the Zohar ha Kaddosh, even if he doesn't understand, because even so it is of great benefit to him (Short sayings of the Alter Rebbe 571)

A REMEDY AGAINST HERESY AND EVIL

O that my people would listen to me, in this evil generation when heresy increases, It is proper to learn the Zohar and the Tikkunim with children nine years of age so that their fear of Hashem will precede their wisdom and will be maintained (Notzer Chessed on Massechet Avot, Perek 4)

A GREAT CORRECTION TO THE SHECHINA

It is necessary to read in the Sefer ha Zohar even when he does not know what it says, because it is a great correction to the Shechina and to his own soul as it is known for various reasons. (Tikkun Leil Shavuot Le ha Ramaz at the end of the Sefer Tov ha Aretz of the Moharnash)

HA KADDOSH BARUCH RECTIFIES THE WORDS OF HE WHO STUDIES

He who studies the Zohar, even when he doesn't understand what comes out of his mouth, Ha Kaddosh Baruch rectifies his words...And even when he is like an animal that does not know how to read, even with all this, his reward will be double and there is an insinuation in the verse (Tehillim) "Man and beast Hashem saves" where the Gematria of the words TOSHIA HASHEM (Saves Hashem) plus the letters plus the 2 words themselves equals the sum of the following: ZOHAR TIKKUNIM BE DIKDUK TZACH (TZADDI CHET – TZE CHASHOV)

(Hakdamat of the Editor of the Zohar edition printed in Livorno)

THE STUDY OF THE ZOHAR HA KADDOSH IS MORE ELEVATED THAN ANY OTHER STUDY

The study of the Sefer ha Zohar is more elevated than any other study, even if he doesn't know what he is saying and even if he makes mistakes. And it is a great Tikkun for the Neshama, because even though the Torah is composed of names of the Holy One Blessed be He, it is nevertheless clothed in many stories, and when the person reads, he understands the stories and puts his mind on the simple meaning of those stories, but the sefer Ha Zohar has the secrets revealed, and the reader knows that they are secrets and the occult parts of the Torah, only that he does not understand because of the depth of the subject and the shortness of his understanding

(The Chida, More Ba Etzba Siman 44)

A SEGULAH TO PURIFY THE NESHAMA

One should learn Sifre Kabbalah, and when he does not understand he should learn the Zohar and the Tikkunim for they are a Segula to purify the Neshama
Siddur ha Arizal of Rabbi Yaakov Kapil

THE ZOHAR HA KADDOSH CAUSES THE HEART TO FLARE UP

And the main point is that when your soul will cling to the books that deal with Yirat Hashem, that you thereby will realize at every moment the great debt you owe to the Creator of all worlds, and in particular through the sefer ha Zohar which is the most important of all, and it will cause your heart to flare up in flames of fire, the Sefer ha Zohar is the key

Sefer Sur me Ra ve Ase Tov

THROUGH THE ZOHAR HA KADDOSH YOU WILL BECOME PURE

Once our Rabbi asked one of his important students, why he doesn't learn the Zohar ha Kaddosh and the Tikkunim and the writings of the Ari ha Kaddosh and the student answered with a broken heart:

"Rabbi: What can I do? In order for this holy study we need greater Kedusha and purity, and I do not possess these, and how can I approach the Kodosh ha Kodashim to study this?"

The Rabbi then answered: "If you are not yet Kaddosh and Tahor [Holy and pure] Go out and learn this holy study and cling to it, and through this you will sanctify and purify yourself, for it is impossible in these generations to comprehend anything without this study

(Introduction to Sefer Tzvi LaTzaddik)

IN THE MERIT OF THE ZOHAR HA KADDOSH THE JEWS WILL COME OUT OF EXILE

If he is meritorious to wake up before dawn, he should then study Sefer ha Zohar for in its merit the Jews will come out of Exile which resembles the night and even though he has not the merit to understand it, even so he shall learn the language for it purifies the soul

Siddur Shaar ha Shamaim Seder Limud shel ha Kodmim

A TIKKUN FOR THE BAAL TESHUVAH

The study of the Sefer ha Zohar is a Tikkun for the Baal Teshuvah
(Shivche ha Arizal)

WHY THE ZOHAR HA KADDOSH IS MORE ELEVATED THAN OTHER STUDIES

And this is the answer that I gave to one person who asked me about what the students of the Ari ha kaddosh wrote, that the study of the Zohar ha Kaddosh is a great Tikkun to illuminate and sanctify the soul. And the Ari HaKaddosh gave this Tikkun for the Baal Teshuvah, to say five pages of the Zohar or the Tikkunim every day even if he doesn't know what he is saying, for this reading is effective in illuminating and refining the soul, for precisely this study has a Segulah more so than any other study, more than the study of the Mishna, Talmud and Mikra. And this person said that it was incredible that this study has more power than any other area of the Torah, whether Mikra or Mishna.

And I answered and said: You must know that without a doubt all study in the Holy Torah is very elevated and awesome, and especially if the study is done LISHMA [Without ulterior motives and with the proper intention] in truth, it is for sure that this study builds worlds in the heavens and effects Tikkunim above. Nevertheless the greatness of the study of the Zohar ha kaddosh lies in the fact that when we study Mikra or Mishna or Talmud, they are greatly encloded in physical terms, and the secrets are not readily discernible. Not so with the Zohar ha kaddosh, which speaks of the secrets of the Torah in an open way, and even the simplest reader recognizes the fact that it is talking about deep secrets. And because these secrets of the Torah are exposed and revealed without any vestments, they illuminate and shine upon the soul, and even though the secrets are very deep and the words are somehow occult, that it will be hard to know and understand these secrets, and only a great Chacham is capable of understanding them fully, even so the secrets are exposed and these things do their effect in their root above

The Chida, Shem ha Gedolim Maarechet Sefarim Beit

A GREAT OBLIGATION ON ALL JEWS TO STUDY THE ZOHAR HA KADDOSH

It is a great obligation incumbent on all Israel to study the Zohar ha kaddosh every single day, even when it is said without understanding, for this build worlds and he purifies and sanctifies his soul and there is no limit to the greatness of his reward because through this he brings redemption closer and brings great pleasure to His Creator...Therefore everybody should at least study five pages per day of the Zohar ha Kaddosh

Tzavaat Rav Meir Schwartz mi Faidhotz

WE NEED TO OCCUPY OURSELVES WITH THE 4 LEVELS OF TORAH STUDY

If the person does not occupy himself with the 4 levels of Torah study: PESHAT REMEZ DERASH SOD [PARDES- Simple meaning, allusion, Homiletical level, and the secrets of the Torah] he is missing the Mitzvah of Talmud Torah which is great and is equivalent to all other Mitzvot in the Torah, and this person has to reincarnate until he will occupy himself with the four levels PARDES .

Kitve Ari ha Kaddosh, Shaar ha Mitzvot Alef

EVEN IF YOU MAKE MISTAKES YOUR STUDY IS VER-Y ELEVATED

The study of the Sefer ha Zohar is higher than any other study, even when one does not understand what he says, and even when one makes mistakes, and it is a great Tikkun for the soul and to be deserving of the pleasantness of Hashem and it is also a cure for the sins and transgressions of the soul. Therefore our Master the Ari ha Kaddosh gave this Tikkun for the Baal Teshuvah, to say five pages of the Zohar or the Tikkunim every day

More ba Etzba Letter Mem Dalet

TO AVOID BEING TESTED FROM ABOVE

And in any generation he who occupies himself with this wisdom does not require to be tested from above, for whoever does this, his soul clings to Hashem Yitbarach and at all times he sacrifices his soul to Hashem Ytbarach with a strong love

Hosafot Mahartza Letter 8

THE SEFER HA ZOHAR IS FULL OF MUSSAR

The Sefer ha Zohar is full of MUSSAR, and every letter comprises great Tikkunim to the Neshama in order to correct Gilgulim [Reincarnations]

Notzar Chessed Perek 4

RABBI CHAYIM VITAL NEEDED TO CORRECT HIS PREVIOUS DISBELIEF IN THE ZOHAR HA KADDOSH

My Master the Ari ha Kaddosh said to me that because in one reincarnation of mine I was one of those who did not believe in the wisdom of the Sefer ha Zohar, this is then the main thing that I have to repair in this reincarnation. He also told me that because of that same reason I can not now raise many challenges to what is written in the Zohar until I will learn with him for a period of time known to him, and then I will have permission to challenge and ask questions regarding anything that I wish to clarify and to know in the Zohar ha Kaddosh

Rabbenu Chayyim Vital ZTK'L in Shaar ha Gilgulim

EVEN REGARDING HE KNOWS NOTHING THE ZOHAR IS A GREAT TIKKUN FOR THE NESHAMA

It is true and accepted that regarding he who knows nothing, the language of the Zohar is a Segula to purify the Neshama, nevertheless, this applies to one whose understanding is limited and can not comprehend, but regarding someone who Hashem has given him understanding in the revealed parts of the Torah, surely Hashem will help him in order to also understand the sweetness of the hidden wisdom

Hosafot ha Mahartza le Sefer Sur me ra va Ase Tov

HOW GREAT IS THE OBLIGATION OF A TALMID CHACHAM TO STUDY THE KABBALAH

How great is the obligation of a Talmid Chacham to study the Kabbalah and how great is their punishment if they do not study the kabbalah and cause the exile to be lengthened, for they delay the redemption, Hashem save us, for he will do in one hour of Kabbalah study what he won't achieve in 30 days with the study of the Pshat

Kisse ha Melech Tikkun 30

WHEN THE MIND IS BLOCKED IT IS GOOD TO STUDY THE ZOHAR HA KADDOSH

And this is an awesome advice for all types of suffering, G-d forbid, and loss of Emunah and small mindedness, when feeling like this you should study light things like the Ein Yaakov, the Midrash, or you should say the Zohar and the Tikkunim and also to study the Gemara even without understanding, and all this is an awesome advice to rise up from all types of falls and not like fools who claim that one should not study at times when we feel down, when our heart is not with us, and it is known of many stories where simple people merited great things by acting thus

Noam ha levavot Maamar Limud ha Torah

THE ZOHAR HA KADOSH IS LIKE NOACH'S ARK

This work is like Noach's ark (Tikkune Zohar Chadash 72) the meaning is this: That this work called Sefer ha Zohar is like Noach's Ark, in which there were many species, and there was no chance of survival to those species and all families unless they entered the Ark, it is just the same regarding the Galut... because through the Galut all the Tzaddikim become damaged, and the darkening of their illumination is more bitter than death, and in order to maintain themselves, so that the Galut will not rule over them, they have the secret of this work just like Noach's ark, to repair the damage of the blow of the Galut and the waters of the flood that darken.., And then the light of the Shechina will shine somewhat and enclothe the Tzaddikim, Therefore the Tzaddikim will enter the light of this work in order to be maintained.

And thus the Segulah of this work lies in the fact that as soon as one occupies himself with it with desire, the love for Hashem will penetrate him as the rock shatters iron, and will penetrate in him in order to save his Nefesh his Ruach and his Neshama and will repair him. And even if the person is a RASHA [Evildoer] there is nothing to worry if he enters [Studying the Zohar] for his entering is not really so. For one of two things will happen: Or that he will return in Teshuvah and will be a Tzaddik and will enter there, or it will push him away completely and he will separate himself from it, just as it happened regarding Noach's ark which pushed away the Reshaim and those who had sinned among the beasts and the cattle.

Or Yakar le Rabbi Moshe Cordovero Shaar Alef Siman 8

IT IS IMPORTANT TO STUDY THE ZOHAR HA KADDOSH IN PUBLIC

“From the year 1540 onward, it is most important that all study the Kabbalah in public and preoccupy themselves with the study of Kabbalah. For through the merit of Kabbalah and in fact solely through Kabbalah will the Mashiach appear and forever efface war, destruction, social injustice, and above all, man inhumanity”.

Rabbi Avraham Azulai, Or ha Chama, Introduction

We do not eat nor drink in the synagogue, and we do not sleep in them...And some are stringent regarding not drinking water in them, and one has to observe this stringency as far as possible. Nevertheless men who come to synagogue to learn the Zohar ha Kaddosh a few hours before the Mincha prayer in the summer days, when it is very hot, and it is impossible to be without water, we should not be stringent then.

Ben Ish Chai, First year Vayikra

Our Rabbi (The Vilna Gaon) writes a great deal that the redemption depends on the study of the Kabbalah and through this, the Torah of our righteous Mashiach will be slowly revealed, and this is the Torah of Eretz Israel. This is the secret of “The gold of that Land is good” (Bereshit)

Sefer Kol Ha Tor, Perek Alef, Siman Yud Alef

I wonder about the city of Prague where they study much Torah and yet we see that from day to day Judaism diminishes, Hashem save us, but the reason is that in former times it was sufficient to study the revealed part of the Torah, but now in the footsteps of the Mashiach, we also need the Hidden parts of the Torah, and it is the same as a candle that when it is about to die off, it suddenly increases the flame and strengthens itself, the same way the Yetzer ha Ra [Which is about to be eliminated] was not as strong as it is now, and it was enough with the revealed Torah to be as an antidote and a condiment to it, but now before the Geulah [Redemption] the Yetzer ha RA gains more strength and we need to strengthen ourselves also with the Hidden aspects of the Torah.

Sefer Torat Simcha 57

As long as a person does not fulfill the 613 Mitzvot...That person has no Tikkun until he will come back through reincarnation and complete all 613 Mitzvot...Also regarding ESEK HA TORAH, the Mitzvah of studying Torah. If the person did not complete the PARDES [Initials of the four levels of Torah PSHAT REMEZ DRASH and SOD] with all their levels, each man according to his capacity of understanding, to exert himself with it and to make for himself a Rabbi that will teach him. And if the person did not do this he needs to reincarnate until he will occupy himself with the four levels of PARDES.

Rabbi Chayim Vital Shaar ha Mitzvot

Tikkune Zohar Tikkun 43

“...And it is the same regarding he who causes that The Kabbalah and the wisdom be separated from the TORAH SHE BEAL PE [The oral Torah] and from the TORAH SHE

BICHTAV [The written Torah]. And he causes that none will occupy themselves with them [The Kabbalah and the wisdom]. And people like him say that there is nothing more than the Pshat in the Torah and in the Talmud. For certain he is just like the one who eliminates the flowing waters from that river and that Garden. Woe to him, it would have been better for him if he had not been created in the world, and that he would not learn the TORAH SHE BICHTAV and the TORAH SHE BE AL PE. For it is counted to him as if he had returned the world to the state of TOHU BA BOCHU. And he causes poverty in the world and he prolongs the GALUT...”

Tikkune Zohar Tikkun 43

THEY CAUSE THE TORAH TO BE DESERTED BECAUSE THEY DO NOT OCCUPY THEMSELVES WITH THE WISDOM OF THE KABBALAH

Tikkune Zohar Tikkun 30

“And all his kindness is like the grass of the field” (Yeshayahu 40:6) All the kindness that they do, they do only for themselves. And even all those that occupy themselves in the Torah, all the kindness that they do, they do for themselves...Woe to those who cause him [The Mashiach] to leave from the world and don’t come, and they are those who cause the Torah to be deserted and do not wish to occupy themselves with the Wisdom of the Kabbalah, for they cause the spring of wisdom to depart which is the YUD, and the BEIT is left on its own (Dried up) Woe to those that they cause poverty, sword, death and destruction...

Tikkune Zohar Tikkun 30

“The Hidden things to Hashem our G-d and the revealed things, are ours and our sons for ever to do all the things of this Torah” (Devarim, Nitzavim 29:28)

It is necessary to analyze this verse: If what it says “Hidden things” refers to the secrets of the Torah, and it says to Hashem our G-d, this is confusing because indeed we have been given by Hashem the secrets of the Torah, and Rabbi Shimon bar Yochai wrote that whoever doesn’t know the secrets of the Torah it would have been better for Him if he had not been created.

And it is possible to say that this is the intention of the verse: “The hidden things to Hashem our G-d” which are the secrets of the Torah and also “The Revealed parts” which are the Pshat of the Torah, it was all given “To us and to our sons forever” and this is “To do all the things of this Torah”. The word “all” is to include more into the statement. For the Torah is not called complete until it will be complete with its four parts called PARDES [Initials of the four levels of Torah PSHAT REMEZ DRASH and SOD]. And this is why it is written “All this Torah”; to know the Torah in its four parts PARDES. And had Hashem not given us the secrets of the Torah, “The Hidden parts” [SOD] we would not be able to merit to “All the things of this Torah” which are the PARDES as we mentioned before.

Rabbi Yaakov Abuchatzira ZTKL , Nitzavim Machshof Halavan

THE STUDY OF THE ZOHAR HA KADDOSH IN OUR TIMES IS VERY NECESSARY TO PROTECT AND SAVE US FROM ALL EVIL

The study of the Zohar ha Kaddosh in our times is very necessary to protect and save us from all evil. For the revelation of this wisdom in our times, helps to purify and protect us greatly so that we will be able to cling with a complete heart to our Father in Heaven. For the people of prior generations were Tzaddikim and Chassidim and people of great deeds, and thus were saved from the accusers, but now we are far removed from our source, and what will protect us if not our reading this Wisdom?

Rabbi Yaakov Tzemach, Hakdama le Etz Chayim

And even if the things are closed up and you do not understand them, do not refrain from reading them, for a Brit [Covenant] was forged with the lips which drip myrrh with fear and with desire of the heart, that the words do not come back empty, and they wake up the love

Baal Tikkun le Hoshana Rabba, Hangahotav le Sefer ha Kavanot

And who can mention the greatness of the Keddusha of the Sefer ha Zohar and its benefits...And even one that does not understand its depth, when he learns its language and its words results in great benefit for the soul, and purifies it and illuminates it as is well known

Hakdamat Bet Din Amsterdam to the Zohar printed in 5564

It is already well known the greatness of the Sefer Tikkune ha Zohar composed by the Tanna Eloki Rabbi Shimon Bar Yochai Zechuto Yagen Aleinu, fortunate is the man who listens and dwells in it every day for our Sages have declared that even its language is very beneficial for the soul even when he does not understand what he reads

The Rav ha Kaddosh me Apta Introduction Tikkune Zohar printed in Mezhibuz

He said that before the arrival of Mashiach, heresy would increase, G-d forbid, and the advice to protect oneself from this is to do these three things, the first one is to say every day the Zohar ha Kaddosh, even if one does not understand because saying the Zohar is a great benefit to achieve purity of soul and thus said Maharam mi Kabrin Tzk'l

Or Yesharim, Mira Dachya

THE CONGREGATION OF ISRAEL ACCEPTED AND PRACTICED THE HOLY STUDY OF THE ZOHAR HA KADDOSH AND THE TIKKUNIM, ALONE OR IN MULTITUDES, YOUNG OR OLD

From the time when the light of the two great luminaries, the Zohar ha Kaddosh and the Tikkunim, shined and rose, The Jews, The congregation of Israel accepted and practiced the holy study of the Zohar ha Kaddosh and the Tikkunim, alone or in multitudes, young or old, and even when they can not understand the secret and pure sayings in those Holy Sefarim, nevertheless they drink with thirst the things written there, and they rejoice greatly when reading them. And if in one place one hundred

people are found studying the Zohar ha Kaddosh, then one thousand people will be found studying the Tikkunim, for most of the Baale Batim hold on fast to the study of the Tikkunim and this is their custom each and every year from Rosh Chodesh Elul until Yom Kippur. And the reason why the study of the Tikkunim spread during these days of Teshuvah more than the study of the Zohar ha kaddosh, is because when a man sins, he damages more in the world of ASIA, and it is known that the 70 Tikkunim that Rabbi Shimon Bar Yochai made, since they follow more the pattern of numbers, therefore its study causes a greater Tikkun in the world of ASIA, for in that world lies the secret of Numbers and the accounts, therefore during the days of Teshuvah we accustom to study the Sefer ha Tikkunim

Rav Yosef Chayim, The Ben Ish Chai
Hakdamat Tikkunim Benayahu

When a person makes the effort to know in this life and studies even if he has no heart for them now, he will have the heart in the Yeshiva of the firmament

Sefer Chassidim 1164

And we have also learned that he who loves the Wisdom of truth [Kabbalah] and he does not find anyone who will teach him, he will read in it on his own even if he commits mistakes in it, from every single word, very elevated trees are made

Or ha Chama hakdama

What was decreed in the heavens regarding the prohibition of studying this wisdom in public, applied only for a determined period, until the completion of the year 5250, and from then on we are in what is called the period of the last generations and the decree was eliminated and permission given to study the Sefer ha Zohar. And from the year 5300 it is a Mitzvah min ha Muvchar that the multitudes, great and small should occupy themselves with the Sefer ha Zohar as it is brought in the Raaya Mehemna. And given that through this merit and through none other will the Melech ha Mashiach come, we should not delay. And he whom Hashem graced with the merit to study this wisdom will have a taste in this world of the World to Come

Or ha Chama hakdama

And he who did not merit to understand the Sefer ha Zohar, nevertheless should read it, for the language itself is effective in purifying the soul

Siddur Rabbi Shabtai Roshkobod, Seder ha Limud p 17

And you should not think what many fools who destroyed themselves thought: "Since I do not understand I will not occupy myself with the Torah" for they err for they are obliged on what was commanded of them and if they understand fine and if not fine as well, for it is written: "And you shall speak, meditate on the Torah day and night" (Yehoshua Alef, 8) and it is not written: "And you will understand the Torah day and night". And thus you will find the words of the Tanna (Pirke Avot 2:16) "If you studied a

lot of Torah they will give you a great reward” and it is not written: “If you understood a lot of Torah...” but the Tanna said: “If you studied” and you should try to understand, and if you understand fine, and if not the reward of the study, you have in your hands; And as the Tanna said (Avot 5:23) “According to the suffering is the Reward” And they have also said: “The person who does not learn because he does not understand, this is the advice of the Yetzer ha Ra. He should persevere in his studies and the understanding will come, for when the Holy One Blessed be He sees his desire in the Torah and his clinging to it, He will open for him the springs of wisdom as it is written (Mishle 2:6) “For Hashem will give wisdom, from His mouth, knowledge and understanding”

...Your main study should always be in that part of the torah that you desire the most (Avoda Zara 19a) whether it is Gemara, Derush, Remez or Kabbalah...

As the Ari ha kaddosh wrote in Sefer Derashot ha Neshamot ve ha Gilgulim Perek Gimmel (Sefer ha Gilgulim Perek Dalet): “There are men that all their desire is to study Pshat and others Remez, yet others wish to study Gematriot and others Kabbalah, and all this is according to the purpose of his reincarnation at that time, for since he completed the other areas in prior Gilgulim – Reincarnations, he does not need to occupy himself with it in all his Gilgulim”

And do not listen to the words of those who oppose you regarding what you wish to study within the Torah...and they tell you: “Why do you spend all your time studying this particular area of the Torah? Do not listen to them because according to what you desire to study, precisely for that you came to the world. And if you listen to their words you will need to reincarnate again, and be killed by the sword of the angel of death and taste the taste of death. So don't listen to those who want to destroy your soul, for you should know that the Satan enclathes himself in those people, in order to prevent and oppose the soul of the person that studies the particular portion of the Torah that his soul desires to study, in order to separate him from there, so that he will need to come in other Gilgulim

Rabbi Eliyahu ha Kohen

Sefer Shevet Mussar Perek Alef

And I say: I wished that the Gedole ha Dor [Great Rabbis of each generation] would not be light in respect to the study of the holy wisdom, and I wished that they would teach their students to occupy themselves with this wisdom, then for sure there would be no chance of the foreign wisdoms raising their head and all wisdoms would be subservient to it, just as the darkness is subdued by light, but what can we do, for our sins caused that a few of the Tzadikim in our generation, closed the door and said that they should not learn until the students would reach great levels and Ruach ha Kodesh, and it is because of this that we were left naked of this holy wisdom, and through our many sins foreign wisdoms increased and the fools walk in darkness. May Hashem say soon in our days: “Let there be light”

Maayan Ganim Perek Alef Letter Beit

Therefore my sons and brothers accustom yourselves to study the words of the Sefer ha Zohar and the Tikkunim, and he who did not see the light of the Zohar never saw light in his life and has not tasted the taste of Torah, which purifies the soul even if when studied with the lips it is a Segulah and a Tikkun for the soul and especially the Sefer ha Tikkunim which are repairs and corrections for the soul from all sins and sicknesses

Sefer Atze Eden hakdama

The reason why our Sages wrote that the study of the Zohar ha Kaddosh is so elevated even when one does not know what he is reading, is because regarding all the Torah there is PARDES [Initials of the four levels of Torah PSHAT REMEZ DRASH and SOD] and in all studies the SOD or secret part is not readily recognizable, but on the contrary, the one who reads and studies focuses on the level of PSHAT [Simple meaning] only and he doesn't know or understand if there is secret level there, but regarding the Zohar ha Kaddosh the secrets are openly revealed and the one who studies knows that the subject deals with wondrous things and deep secrets of the Torah and he did not know about this, and this causes great benefit to repair the soul

Nefesh Chayim Maarechet Zain

And at the time of the footsteps of the Mashiach with the strengthening of evil and indecency and evil character traits under the heads of the Erev rav, the hidden light from heaven was revealed, the Sefer ha Zohar and the Tikkunim and the Kitve ha Ari ha kaddosh. And through this study we remove the weeds and the evil in our souls, and will merit to cling to the superior light and will merit to all good character traits, and this is why this light was revealed in these times, and the main aspect of you study should be in the secrets of the Torah, so that you will perceive the light and the life-force of Hashem, but no so that you will be a Mekubal or asking questions constantly, but as our Master the Ari ha Kaddosh said that in our times the secrets became the revealed things, and it is gladness to Hashem when we study the secrets of the Torah and we reveal them to all Israel but on the condition that we mentioned before, because otherwise he has no portion in the secrets of the Torah

Sefer Atze Eden 208

Simply reading the Sefer ha Zohar and the Tikkunim is a holy and elevated matter for all the words are like holy flames of fire to kindle the soul and to purify it and to sanctify it

Taharat ha Kodosh 26b

And it is proper to fix the study of five pages of the Zohar ha Kaddosh every single day and this is of great benefit for the soul, to illuminate it and purify it and to repair it and to remove thorns from it, the evil character traits, and evil lusts, and to be deserving of the pleasantness of Hashem and it is also a cure for the sins and transgressions of the soul. Therefore our Master the Ari ha Kaddosh gave this Tikkun

for the Baal Teshuvah, to say five pages of the Zohar or the Tikkunim every day and in this fashion my holy uncle Rabbi Tzvi would conduct himself

Reb Yitzchok Eizik Safrin of Komarne

Sefer Notzer Chesed Letter Lamed Alef [31]

I heard from my Master [R Hillel mi Poritz] that the Baal Shem Tov said: Three things are an exception to the rule of: "One who increases and one who diminishes as long as his heart is focused on Heaven" but on the contrary these three things should be increased whether one has the proper intention or not. One of them is the study of the Zohar ha kaddosh for anyway it purifies the Neshama

Migdal Oz 424

And even when he can not fully understand, the study by itself is beneficial for after death when his matter will be purified, then he will merit to understand. Therefore a man should study even when he does not understand

Meor Enaim Chidushim Shabbat

He who has no merit to understand, even so he will read the language for it is effective to purify the soul and to illuminate it with an awesome light

Hanhagot Tovot Rabbi Chayim ha Kohen

He told me that I should learn the Sefer ha Zohar a lot, for because of the darkness of the Galut, we need illumination from a great light and the rest of the studies are not enough even if he is constantly studying

Nofet Tzufim 144

Even if you are constantly occupied with your business dealings, whether in wealth or in poverty, you should not separate from the study of this wisdom, G-d forbid, for why do you live and why did we merit this revelation in our generation? Something that was only revealed in the generation of Rabbi Akiva and Rabbi Shimon Bar Yochai and his companions?

Sefer Sur me Ra 16

ONE HOUR OF THE STUDY OF ZOHAR IS THE EQUIVALENT OF THIRTY DAYS OF THE STUDY OF THE PLAIN MEANING OF TORAH

Our Holy Master Rabbi Chayim Vital, may his merit shield us, in the introduction to the book Etz Chayim, warned the students of the Torah, those who listen to the Word of G-d, the great obligation they have to study the hidden Torah [Kabbalah], and the great punishment for neglecting its study, because one hour of this study does the same as

thirty days of the study of Pshat (plain meaning of the Torah) (Kise Melech on Tikune Zohar 30, 73b)

Woe to those who don't put their hearts to it, and close their eyes so that they don't look into the secrets of the Torah (Zohar 1, 28a)

WOE TO FOOLS WHO REGARD THE TORAH AS A MERE BOOK OF TALES

Said R. Shimon Bar Yochai: 'Woe to the man who regards the Torah as a book of mere tales and everyday matters. If that were so, even we could compose a Torah dealing with everyday affairs, and of even greater excellence. And even the princes of the world possess books of greater worth which we could use as a model for composing such torah. The Torah, however, contains in all its words supernal truths and sublime mysteries.

THE TORAH NEEDED TO WEAR GARMENTS IN ORDER TO DESCEND TO THIS WORLD

Observe the perfect balancing of the upper and the lower worlds. Israel here below is balanced by the angels on high, of whom it says: "who makes your angels into winds" (Ps. 104, 4). For the angels in descending on earth put on themselves earthly garments, as otherwise they could not stay in this world, nor could the world endure them. Now, if thus it is with the angels, how much more so must it be with the Torah-the Torah that created them, that created all the worlds and is the means by which these are sustained. Thus had the Torah not clothed herself in garments of this world the world could not endure it. The stories of the Torah are thus only her outer garments, and whoever looks upon that garment as being the Torah itself, woe to that man--such a one will have no portion in the next world. David thus said: "Open my eyes, that I may behold wondrous things out of your Torah" (Ps. 119, 18), meaning, the things that are beneath the garment. Observe this.

SENSELESS PEOPLE LOOK ONLY AT THE GARMENTS BUT THE WISE LOOK INTO THE SOUL OF THE TORAH

The garments worn by a man are the most visible part of him, and senseless people looking at the man do not seem to see more in him than the garments. But in truth the pride of the garments is the body of the man, and the pride of the body is the soul. Similarly the Torah has a body made up of the precepts of the Torah, called GUF TORAH (bodies, main principles of the Torah), and that body is enveloped in garments made up of worldly narrations. The senseless people only see the garment, the mere narrations; those who are somewhat wiser penetrate as far as the body. But the really wise, the servants of the most high King, those who stood on Mount Sinai, penetrate right through to the soul, the root principle of all, namely, to the real Torah.

ZOHAR HA KADOSH BEHAALOTECHA 152A

IN THE FUTURE THE WISE WILL LEARN THE SECRETS OF THE TORAH

In the future the same are destined to penetrate even to the super- soul (soul of the soul) of the Torah. Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the "Glory of Israel"; and the super-soul is the Ancient Holy One. All these are interlocked within each other. Woe to the sinners who consider the Torah as mere worldly tales, who only see its outer garment; happy are the righteous who fix their gaze on the Torah proper. Wine cannot be kept save in a jar; so the Torah needs an outer garment. These are the stories and narratives, but it is incumbent upon us to penetrate beneath them.

(The Holy Zohar Behaalotecha, 152b)

1) The language of the Zohar awakens the person in great measure to the service of the Blessed Creator (Sichot ha Ran 108)

THE LANGUAGE OF THE ZOHAR PURIFIES THE SOUL

2) One who does not merit to understand The Zohar, he should nevertheless learn, because the language of the Zohar purifies the soul (Ohr Tzaddikim by Rav Meir Papirash a student of the Ari ha Kadosh, siman A, 16)

3) One who occupies himself with the study of the Zohar brings closer the redemption and brings great pleasure to the Holy one Blessed Be He (Mikdash Melech to the Tikune Zohar)

ONE HOUR OF THE STUDY OF ZOHAR IS THE EQUIVALENT OF THIRTY DAYS OF THE STUDY OF THE PLAIN MEANING OF TORAH

7) Our Holy Master Rabbi Chayim Vital, may his merit shield us, in the introduction to the book Etz Chayim, warned the students of the Torah, those who listen to the Word of G-d, the great obligation they have to study the hidden Torah [Kabbalah], and the great punishment for neglecting its study, because one hour of this study does the same as thirty days of the study of Pshat (plain meaning of the Torah) (Kise Melech on Tikune Zohar 30, 73b)

8) The study of Zohar is extremely beneficial. Through studying the Zohar, you can attain enthusiasm for all your sacred studies. The very language of the Zohar is so holy, it can motivate you to serve G-d. The Zohar uses most forceful expressions in speaking about our duty toward G-d. When speaking of a person who does good, the Zohar says 'Zakah ...Worthy is he!' On the other hand, it cries out against a sinner, 'Vai!... Woe! Woe is to him! Woe is to the soul who strays from serving G-d!' Reading such expressions can greatly influence you to serve G-d. When he used it in the Zohar, Rabbi Shimon bar

Yochai made the Aramaic Targum Language so holy that even other things written in this language have the power to arouse a person toward G-d.

(Rabbi Nachman's Wisdom 108-109)

THE REDEMPTION WILL COME IN THE MERIT OF THE STUDY OF THE KABBALAH

RABBI MOSHE CHAYYIM LUZZATO ZTK'L

And you will see that the destruction of the second Bet ha Mikdash the house of our holiness and our glory and the fact that we were exiled from our Land was due to the sin of Bittul Torah [Abandoning, annulling the Torah] as it is explained in our holy Torah (Devarim 29, 23-24) "And all the nations will say: "Why did Hashem did this to this Land...And they will say for they have abandoned the Covenant [Brit] of Hashem the G-d of their parents" And the covenant mentioned here is the Torah. And in reality we find that The Holy One Blessed be He was lenient regarding the sin of Idolatry and Forbidden relations and the spilling of blood but He was not lenient regarding the denigration of the Torah as it is written (Yirmiyahu 9:12) "Because they abandoned My Torah" and The prophet screamed clearly (Yirmiyahu 16:11) "And Me they have abandoned and My Torah they have not observed" and Our Sages Z"L explained (Yerushalmi Chagiga 1:6) "I wish they had forsaken Me but My Torah they had observed".

You find then that all the anger that angered the Holy One Blessed be He regarding Israel was due to the Torah, for in regarding any action there is no one that will understand the cause of the action, its quality and its essence, as the one who executes that action, he is the one who fully understands it, its essence and the reason why he did that action. Therefore the Holy One blessed be He, who is the worker of all actions, He knows that toil in the Torah is the head of all the Tikkunim [Repairs, Corrections], therefore He warned regarding the Torah many times, and He became angry at us, and all His anger was because His Torah was abandoned.

THE REDEMPTION WILL COME IN THE MERIT OF THE STUDY OF THE KABBALAH

And this rule is in our hands that "In every generation that the Bet ha Mikdash is not built, it is considered as if it had been destroyed in their time". (Yerushalmi Yoma 1:1) and since the generation has free will to choose to involve themselves in good pursuits that would bring the construction of the Bet ha Mikdash and they did not do so, therefore the destruction is attributed to them. And since we can choose good and reject evil and we can do great Tikkunim [Corrections] through our involvement in the study of the Torah, and we do not, we find ourselves as the cause of the strengthening of the Sitra Achra, Chas ve Chalila. And in particular the study of the TRUE WISDOM CHOCHMAT HA EMET, which is the study of the KABBALA, which is the head of all the Tikkunim as the Holy Rabbi Shimon Bar Yochai said: "In the merit of the study of the Kabbalah, will the Jews go out of exile".

THE TORAH WHICH THE ANGELS DESIRED WAS THE KABBALAH

And this is the Torah which the angels desired for themselves when they said: "Who has set your glory above the heavens" (Psalms 8:2). They referred to the Kabbalah for it is not proper to say that they referred to the level of PSHAT [Simple level] For they obviously knew that the PSHAT of the Torah did not apply to them as Moshe answered them. And even then Hashem chose to give the Torah to Israel and why? Because the Holy One Blessed be He knows that the occupation with the study of the Kabbalah is the principal Tikkun, and this Tikkun can not occur through the angels, as we have explained because they have no free will...

And now son of man understand and see that all the great Tikkunim have been placed under your control through the occupation of the Torah and the Kabbalah.

And now son of man understand what is in front of you, and look well and see that all the great Tikkunim are under your hand through the occupation in Torah and the wisdom of Truth [Kabbalah] And this wisdom is lying at the corner, but there is no one who asks for it nor searches it, and the verse declares (Hoshea 3:5): "And you will ask for Hashem your G-d and for David your King" that it will not be like something lost that no one looks after but like a lost thing that's looked after, meaning that we have to look for Tikkunim in order to repair all the damages so that through this our Mashiah will come. And this particular Tikkun is in our hands, And what shall we do in the day of accounting? However our Sages already said (Pirke Avot 1:6): "And judge every man to the side of merit" And there are among our brothers Bene Israel a few different groups, for one group says: "The honor of G-d is to hide things" (Mishle 25:2) they say "You have nothing to do with the secret parts of the Torah". The second group says: "We fear to approach the Holy because of the great fire, this is the husk that comes before the fruit, and this husk [Kelippah] goes around the Kedusha in order to hunt the souls of the downtrodden poor...therefore we do not wish to approach this wisdom [Kabbalah] for we can loose our bodies and our souls and our intentions saying this is Leshem Shamaim. The third group says: "How great is the desire of our soul to study this wisdom [Kabbalah], but because of the depth of the subject and because of our very limited understanding, we can not study this Wisdom."

And these three groups think that they will be right in the day of Judgment, and I say to them there is a proper answer to the claims of each one of these groups.

The first group, their excuse is contradicted by what is brought in the Introduction to the Sefer ha Zohar ha Kaddosh, and the ruling of our Gaon, Rabbi Ytzchak Deltash, and I also explained this in length in the Sefer Kinat Hashem Tzevakot, and from there you can see that there is no substance to what the first group says.

Regarding the excuse of the second group, it can be contradicted also by what it's written in the Sefer Kinat Hashem Tzevakot that they are mistaken they are heretics regarding the G-d of Life, their words are empty without substance, and the words of the Rav ha kaddosh, Rabbi Shimon Bar Yochai, Zichrono Libracha are correct for, The paths of Hashem are correct, the Tzaddikim go on them and sinners stumble on them.

And as to the excuse of the third group, this is also no excuse. For if they don't understand, does it mean that they will not want to understand? It is not your duty to complete the Job. It is thus written (Yehoshua 1:8) "And speak of it day and night" and it is not written: "And understand it day and night" If you understand, fine, and if not, the reward of the study is yours. And we have proof from the Sefer ha Zohar that even though one does not understand, the language is of great benefit to the Neshama.

And even so I have advanced a cure for your disease and I have brought to you the Sefer 138 Gates of Wisdom "Klach Pitche Chochma" and in there, there are great keys to the Wisdom of truth [Kabbalah]. And first, you will try to understand the meaning of the words, and then you will review a second time to understand in depth.

Rabbi Moshe Chayyim Luzzato ZTK'L
Derech Etz Chayyim

Before the Tefillah one must abstain from speaking and one should study one passage of the Zohar ha Kaddosh or the Tikkune Zohar or Zohar Chadash
(Seder ha Yom ve Azharot ha Koddesh Sefer Beit Aharon)

Therefore the Holy Mitzvah of occupying oneself with the study of the Kabbalah increases, for thereby the secrets of the Torah are revealed and this is one of the functions of Mashiach Ben Yosef, the first Mashiach, for through him the ingathering of the exiles comes about, and through this study redemption is brought closer until its full completion through Mashiach ben David and Moshe Rabbeinu Alav ha Shalom

Kol ha Tor 3:12

The Baal Shem Tov required his students that before Tefillah they should learn a passage from the Zohar and the Tikkunim
(Likkute Torah Tchernobyl Hadracha Zain)

And he will increase during those days (Elul) in Tzeddaka and in the study of the Zohar ha Kaddosh and the Tikkunim and Tehillim
(The Chida, More ba Etzba Siman 8, Paragraph 248)

Concerning the Sefer Tikkune ha Zohar, one thousand books would not suffice to explain the secrets that are to be found there
(Sichot ha Rebbe Nachman Siman 285)

He who has not merited to understand the Zohar, even so he must learn because the language of the Zohar purifies the soul
Or Tzaddikim of Rabbi Meir Papirash, Student of the Ari ha Kaddosh, Siman Alef

And in the merit of those who study and occupy themselves with the Zohar ha Kaddosh, Mashiach will come, for the Land will be filled with the knowledge of Hashem...

(Rabbi Yehuda Chayyat, Sefer Minchat Yehuda)

**Through the study of the Sefer ha Zohar the merit of Rabbi Shimon Bar Yochai and his companions will protect him
(Sefer Zechira la Chayyim 14)**

**And the merit of Rabbi Shimon Bar Yochai will protect him for the world to Come
(Sefer Avraham BeMachaze Derush 16)**

**The study of the Sefer ha Zohar is a segulah for Yirat Shamaim
(Hakdama Rabbi Moshe Basula le Sefer ha Tikkunim)**

**The study of the Sefer ha Zohar is a segulah for understanding lofty ideas
(The Ari ha Kaddosh in Shaar Ruach ha Koddesh 11b)**

**The constant study of the Sefer ha Zohar is a Segulah to bring the person to a state of connection with the EIN SOF
(Sherit Israel, Shaar ha Hitkashrut Shaar Alef)**

**The study of the Sefer ha Zohar eliminates the confusion of the heart
Baal ha Tanya Mea Shearim**

**Through the study of the Sefer ha Zohar one builds worlds
Sefer Kisse Melech al Tikkune Zohar Tikkun 43**

**He who studies the Sefer ha Zohar in this world will not sit in shame in the future
(Zohar Parashat VaYeshev 185a)**

**Studying the secrets of the Torah is a great help for the understanding of the revealed part of the Torah
Rabbi Avraham miSlonim Sefer Torat Avot**

**The study of the Sefer ha Zohar causes the person to love the Creator Blessed be He
Haramaz on Sefer ha Kavanot**

**The study of the Sefer ha Zohar causes the person to have Emunah
(Imre Pinchas Shaar 9)**

**The study of the Sefer ha Zohar saves a person and his family from plagues and troubles
(Imre Pinchas Shaar 6)**

Question: Is a Baal Teshuvah permitted to occupy himself with the study of Sefer ha Zohar? Can he not repair his Neshama with the study of NIGLE [The revealed part of the Torah]?

A Baal Teshuvah needs to occupy himself very much with the revealed aspects of the Torah and mainly with the Halachot in order to know the way he has to travel through and the actions he is required to perform, until he will be proficient in the laws of the Torah, in particular the sections dealing with everyday conduct, specifically the section Orach Chayyim of the Shulchan Aruch as the Chafetz Chayim writes in his introduction to the Mishna Berura. Now the Baal Teshuva has a great level as it is written: "In the place where Baale Teshuvah stand, Complete Tzaddikim can not stand there" and it is fitting for him to study the Sefer ha Zohar and especially the selections of the Zohar that appear in the CHOK LE ISRAEL in order to purify his soul. And how good and comely if this Baal Teshuvah will come to the level of bringing merit to other Jews and will awaken other Baale Teshuvah to occupy themselves with the study of the Halacha and the Sefer ha Zohar, and in this way the Teshuvah of these Jews will be accepted by the Holy One Blessed be He

Sefer Tikkun Olam

"And I wondered about the earnest Jews why they would sleep all night and waste their days in vain, why should they not awaken at night, to say Tehillim and Tikkun Chatzot according to their strength, and then to pray word by word with intention of the heart, each one according to his ability And if he is able to learn at least Mishnayos, why should he prevent himself from doing so, and to read some pages from the holy Zohar, since all the sayings there are adornments for the soul, life to his soul.

Heichal ha Beracha

The Vilna Gaon insists a great deal on the Holy Mitzvah of learning the secret parts of the Torah, for the merit of this Mitzvah brings the redemption closer

Rabbi Chaim mi Volozhin, introduction to the Gra's commentary on Sifra Ditzniuta

And when we do not study this wisdom, the redemption is delayed

Magid Doresh Zion P 65

Among the works of the Gra (Vilna Gaon) and his students in the area of the ingathering of the exiles was the establishment of a Bet Midrash in Yerushalaim where the Kabbalah was to be studied.

Magid Doresh Zion P 65, Letter Yud Beit

Torah from Zion: The study of the Kabbalah and the revelation of the secrets of the Torah at the time of the footsteps of Mashiach is one of the main things to bring redemption closer as The Vilna Gaon explains at length in many places. And this is one of the main tasks of Mashiach ben Yosef that through him the exiles are gathered according to our Rabbi, the Gaon...

Sefer Kol Ha Tor, Perek Vav Siman He

The holy Ramak (Rabbi Moshe Cordevero; 1522-1570) already gave rebuke, and this is what he said in [his work called] "Pardes," [in] Sha'ar 'Ten, And Not Nine,' in the ninth chapter: Now that the wisdom of the 'Truth' (i.e., Kabbalah) has become revealed and made known amongst the wise of Israel, which is an inheritance for the 'Assembly of Ya'akov' from Moshe Rabbeinu from God, anyone who denies it or argues with it is called a 'kofer' (apostate), for he denies a portion of Torah Sh'b'al Peh (Oral Law), and he removes himself from the 'Faithful of Israel.' For, from the time that it became well-known amongst the Jewish people, that is, from the time of the Ramban (Nachmanides; 1194-1270) onward, there has not been a single 'chacham' (Torah scholar) from the wise of Israel or from the wise 'investigators' [who has denied its validity]. However, previous to this time it was hidden and revealed only to a few fitting people in each generation, as it is known in the 'Teshuvos HaGaonim' (Responsa from the period from 589 - 1038 CE). However, from the time of the Ramban it became known amongst the Jewish people and not a single chacham from all the wise of Israel, from whose waters we drink when learning their commentaries on Talmud and Poskim (Halachic Deciders), argued with it at all" . . . This is the main rectification of learning Kabbalah more than any other area of Torah learning. For, the rest of the areas of Torah learning are encloded in matters of this world, which is not the case with Kabbalah, and particularly the words of the Arizal (1534-1572), who built upon the 'Ideres' (in the Zohar) and 'Safra d'Tzniusa' (also in the Zohar), and the other secret sections of the Holy Zohar. All of its matters deal only on the level of 'Atzilus' and the worlds of the light of 'Ain Sof.' That is why the wisdom of Kabbalah is called 'Nistar' (Hidden)... (Sha'arei Leshem, Rabbi Eliaschiv ZTK'L page 525)

WITHOUT THE STUDY OF THE ZOHAR, THE PNIMIUT HA TORAH, THE REST OF OUR STUDY WILL BECOME A POTION OF DEATH, G-D FORBID

Behold [the expression] 'the Tree of Life' refers to Pnimit HaTorah, the inner dimension of the Torah, as stated in [the passage from] the Raya Mehemna, Parshas Naso, [cited above]: 'Since in the future, the Jews will taste the Tree of Life which is the Sefer Ha Zohar.' Tanya, Iggeres HaKodesh," explains that the term 'the Tree of Life' refers to 'the inner dimensions of the Torah and its mitzvos.' To explain: The Written Law is referred to as 'the Tree of Life' because it does not enclode itself in material garments to the same degree [as does the Oral Law]. (For [the Written Law emanates] from Zaer Anpin.) And in [the Written Law], G-dly light can be sensed. Similarly, Pnimit HaTorah has not encloded itself in material garments, for instead, it speaks of spiritual matters including the chainlike progression of spiritual existence and G-dly subjects. Moreover, the conceptualization and the comprehension of these matters is spiritual and in [this type of thought], the G-dly light can be felt. Its entire intent is to know G-d and to come to love and fear Him, as the Shaloh writes in his Masechta Shavuos, p. 183b ,269 with regard to the study of Torah lishmah: The words of Torah that involve research, knowledge, and comprehension [of G-d Himself should be studied in order to know His name and His greatness, and the hidden secrets of His mitzvos. Then the person's heart will be roused to fear Him and to love Him.

RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L

KUNTRES ETZ CHAYYIM

THE ARIZAL SAID THAT IN THE LATER GENERATIONS IT IS A MITZVAH TO REVEAL THE WISDOM OF THE ZOHAR

Thus it is Pnimit HaTorah which is the Tree of Life, which is the revelation of G-dliness, which leads to 'a perfect heart,' i.e., the love and fear [of G-d] which is the essence of our occupation with the Torah and its mitzvos. For this reason, the essence of Pnimit HaTorah was revealed in these later generations. Thus Tanya, Iggeres HaKodesh, Epistle 26, quotes the AriZal as stating that it is in these later generations that it is permitted - and indeed, it is a mitzvah - to reveal this wisdom. For in the earlier generations, this was not necessary. They were totally righteous men [whose souls] stemmed from high [spiritual] rungs. Because of the tremendous power of their souls, they possessed genuine love and fear [of G-d] and studied the Torah lishmah. [To attain these levels] they did not require the revelation of Pnimit HaTorah. [Therefore these teachings were hidden, for] 'It is the glory of G-d to conceal a matter. In [these] later generations, by contrast, the souls do not stem from such high rungs, and [the spiritual potential of our] hearts has diminished. Therefore, it is a mitzvah to reveal [this wisdom]. In each successive generation, the revelation of Pnimit HaTorah becomes even more necessary so that [it becomes possible] to know G-d and [experience] love and fear of Him Since the spiritual level of the souls have descended and they have become more materially oriented, and there are a multitude of veils and concealment, [were it not for the revelation of Pnimit HaTorah, even those who cling to the Torah would not know G-d, and would not [experience] genuine love and fear [of Him]. For love and fear are dependent on the knowledge and comprehension of G-dliness. How is it possible to love something when you do not know what it is?

RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L

KUNTRES ETZ CHAYYIM

SOME PEOPLE WILL SUSTAIN THEMSELVES FROM THE ZOHAR IN THE LATTER GENERATIONS

In ch. 12 it was explained that without the love and fear [of G-d], the study of the Torah could also become a potion of death. Therefore, in G-d's kindness to us, He revealed to us the Zohar which had been hidden since the death of Rabbi Shimon so that it would be revealed in the later generations, as it is written in the Tikkunei Zohar: 'And some people will sustain themselves on the lower plane from your composition [the Zohar in the later generations, in the end of days.] And in each subsequent generation, in His kindness, G-d has revealed the light of Pnimit HaTorah through His faithful servants.

RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L

KUNTRES ETZ CHAYYIM

IT IS A MITZVAH AND AN OBLIGATION TO STUDY THE PNIMIUT HA TORAH

Accordingly, it is a mitzvah and an obligation for each and every one to study Pnimit HaTorah. The fundamental aspect of our Torah study should be to know what is forbidden and what is permitted and the laws of ritual impurity and purity in order to refine the world as stated in Tanya, Iggeres HaKodesh, Epistle 26, and in Kuntres Acharon, the passage entitled Lehavin MasheKasuv B'Etz Chayim. We must amplify our study and observance of all the 613 mitzvos in actual practice in thought, speech, and deed, for they relate to the worlds of Beriah, Yetzirah, and Asiyah, facilitating the task of refinement carried out there. Nevertheless, there is a duty which is both a mitzvah and an obligation: to study Pnimit HaTorah as stated in the source in Iggeres HaKodesh cited above: 'it is a great and lofty mitzvah, which indeed surpasses all of them.'

**RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L
KUNTRES ETZ CHAYYIM**

A PERSON WHO DOES NOT STUDY PNIMIUT HA TORAH IS LIABLE FOR HIS SOUL

A person who does not study Pnimit HaTorah is liable for his soul, for even if he occupies himself with Torah study, he will fall from his spiritual level as explained above. Not only will he not carry out the task of refinement, on the contrary, he will... " Certainly, this applies to someone who does not desire this study, but rather [to devote himself solely to the study of Nigleh, the revealed, legal dimension of the Torah. He attaches himself to the place of death as stated in the passage from the Zohar, Parshas Vayechi, cited above. For it is through the study of [Pnimit HaTorah] alone that a person will merit the light of life. [indeed,] it is 'the Tree of Life,' and the medium which will bring a person to the love and fear [of G-d]. And [then], he will 'live in them," i.e., his Torah study will enable him to carry out the task of refinement and elevate his soul - and even the source of his soul - and unite them in His oneness. This is the intent of our Sages' statement:" "All of these [forms of disease] can be nullified by bread [dipped] in salt.' Salt, an analogy for the study of Pnimit HaTorah, is necessary, as stated in ch. 4.

**RABBI SHALOM DOV BER MI LUBAVITCH ZTK'L
KUNTRES ETZ CHAYYIM**

IF THE PERSON DOESN'T STUDY PNIMIUT HA TORAH, THEN HIS TORAH STUDY BECOMES SAM MAVET - A POTION OF DEATH

'If a person merits, [the Torah] becomes an elixir of life for him. 'Merit[ing] refers to the' joining of the Torah to the Tree of Life, i.e., that his involvement in Torah study should be characterized by the love and fear [of G-d], and [that his study should be] lishmah. This is achieved through the study of Pnimit HaTorah as explained in ch. 13. [Then] the Torah becomes an elixir of life for him. If, by contrast, a person does not merit, i.e., he does not attach [his Torah study] to the Tree of Life, for he does not study Pnimit HaTorah and thus does not possess the love and fear [of G-d], he will study without any intent, without the love and fear [of G-d], and thus he will not study lishmah.

This study will become a potion of death for him, heaven forbid, for he will descend. He will become preoccupied with his self, his [ego] will become inflated, and he will become very materially oriented as explained above at great length. This is particularly true when he studies after blemishing the covenant," heaven forbid, in which instance, [his Torah study] descends in the depths of kelipah and actually attaches itself to the tree of death.

THE TORAH WILL NOT BE FORGOTTEN FROM ISRAEL THROUGH THE MERIT OF RABBI SHIMON BAR YOCHAI

**Come and see the works of Hashem: an amazing revelation concerning the
mystery of the greatness of the G-dly Tanna
Rabbi Shimon Bar Yochai, may his merit shield us.**

Rabbi Shimon ben Yochai gave assurances that through him the Torah would not be forgotten from the Jewish people. As our Sages teach (Shabbat 138b): When our rabbis entered the yeshivah in Yavneh, they said, "The Torah will one day be forgotten by the Jews". But Rabbi Shimon ben Yochai said that it would not be forgotten, as is written (Deuteronomy 31:21), "It will not be forgotten from the mouth of his offspring." [*LO TISHACHACH MI PI ZARO*] And, as is explained in the Zohar (3, 124b): "Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile". So now come, see and understand the hidden wonders of our holy Torah. This is why Rabbi Shimon ben Yochai based himself on this verse: "It will not be forgotten from the mouth of his offspring." For, in truth, this mystery is hinted at and concealed in this very verse. Through the offspring of Yochai, this being Rabbi Shimon Bar Yochai [Rashby], the Torah will not be forgotten by the Jews. This is because the final letters of the words in this verse "kl LO tishachaCH mipY zar'O" are the same letters as YOChAi. This is what the verse hints to and reveals: "it will not be forgotten from the mouth of his offspring"-specifically "from the mouth of his offspring." That is, "from the mouth of the offspring" of the one who is himself alluded to and hidden in this verse, this being the sage Yochai. Because of the offspring of Yochai, who is hinted at in the final letters of the words in this verse-this being Rashby-the Torah will not be forgotten; for with this Zohar they will be redeemed from exile. And know! the mystery of Rabbi Shimon himself is alluded to in another verse.' Know that the holy sage Rabbi Shimon corresponds to (Daniel 4:10): "Ir Vkaddish Min Shemaya Nachit (An angel, a holy one, descended from heaven)"-the first letters of which are SHIMON.....

Likute Moharan, Hakdama

And one should conduct himself in the following manner so that he will be able to complete the Zohar ha Kadosh and the Zohar Chadash and the Tikkunim every year. But if one learns according to the order of the Parashiot, sometimes he will find that it will take three or four weeks to finish some long Parashiot. Therefore it is proper to fix the study of the Zohar and the Tikkunim so that he will complete around three pages every day, so that he will be able to complete all the Zohar and the Tikkunim in one year's

period, and after completing the three daily pages he will study in the books of the Mekubalim so that he will be able to complete the study also of the Sifre ha Mekubalim, However, the study of the Zohar ha kaddosh and the Tikkunim he will be careful to complete every year as we mentioned before, and in this manner he will comport himself all the days of his life

Yesod ve Shores ha Avoda, Shaare ha Shishi Shaar ha Nitzotz

The Mekubalim have written that the study of five pages daily is of great benefit and a great tikkun for the soul, to illuminate it, to purify it and to repair it, and it is a cure and a correction for the sins and transgressions of the soul.

Siddur beit Avraham le Rabbi Avraham Tcharik

From the words of the Tikkune Zohar [Tikkun 43, Page 82a] it is known the great obligation and the great reward for he who studies Kabbalah, for the study of the language of the Zohar builds worlds, and how much more if he will merit to study and understand one passage, he will make in one hour a Tikkun above, what could not be accomplished with the study of one full year of Pshat. And there is no need to bring proofs regarding this, the proofs that are mentioned through the Strong Lion the Ari ha kaddosh. Then his study for a whole year will be worth nothing if it is not crowned one day with the study of the Kabbalah. For it is equivalent to all others.

And what is written in Tikkune Zohar [43, 82a] “And he causes that none will occupy with the study of the Kabbalah” means that anyone who occupies with it even one day a year, then his Torah study will produce fruits above, and how much more if he fixes times for Hashem, one hour every night, then he is assured of a portion in the world to Come, among the sons of the King in the palace and he will be among those who look at the face of the king, those who sit first in the kingdom of the firmament. And it is enough with this explanation for those whom Hashem gave intelligence and discerning

Kisse Melech le Tikkune Zohar Tikkun 43, Letter 60

And this is determined and rooted in my soul, that he who has not seen the light of the Zohar ha Kaddosh has never seen light

Ateret Tzvi Parshat Behaalotcha

A man can not come to a minute understanding of the greatness and loftiness of the Creator Blessed be he from all our studies, as he can through the study of the wisdom of the Kabbalah, and in particular the study of the Sefer ha Zohar and the Tikkunim..

Yesod ve Shores ha Avoda Shaar Vav, 83

IT IS CONSIDERED FOR THE PERSON AS IF HE WERE SAYING CHIDUSHIM ON THE TORAH

For when they are occupied with its study, they renew the new light that was originated with this work, and the Shechina shines and illuminates from that light as it was at the beginning of the new light and all those who occupy themselves [With The Zohar ha Kaddosh] again awaken the great benefit and the light that revealed Rabbi Shimon Bar Yochai and his companions when he composed this work.

Sefer Or Yakar Shaar Alef Siman He

To understand the blocking of the heart and the blocking of the mind, this is when the heart becomes a heart of stone and the advice is to immerse oneself in the Mikvah in order to purify oneself and to study the Sefer ha Zohar for the word Zohar comes from the word illumination, for it illuminates in places of darkness

Mea Shearim Imre kodesh Letter 19

The purpose of this Work [The Zohar ha Kaddosh] was to anticipate the remedy to the disease, to help Israel in the Galut through the unifications and the things that are done through them in order to increase the strength of the Kedusha and so that the generation would learn the secrets of the Torah...and so that they would know how to awaken mercy and to be saved from evil decrees

Sefer Or Yakar Shaar Alef Siman He

Two ways are needed for those who occupy themselves with these Sefarim: A person should read the language of these Sefarim a great deal and he should not study in depth at the beginning, and the second way is to learn other passages in depth according to his strength. And the person will sometimes concentrate on the first way of study and do little of the second way, and sometimes he will do the opposite, all this according to his understanding and his capacity [Some days he will be able to concentrate a great deal and some days he will prefer to read without the need to concentrate]. And even when a person sees that he does not understand, he should not cease his mouth from learning because the Master is faithful to help him understand the Wisdom. For just as a man trains his son so does the Holy One Blessed be He brings merit little by little to him who occupies himself with this wisdom and there is proof to our words from what we saw in the Zohar ha Kaddosh

Or Neerav Chelek Gimmel Perek Gimmel

The one who occupies himself with this wisdom and fills his mouth with it, will also fill his heart with the fear of Heaven and the fear of sin, and will increase in his insight for divine service, for even only the reading of the Zohar ha Kaddosh will bring happiness and Yirat Hashem to the soul of the person as if he was studying with Tzaddikim in Gan Eden, and if a person does not feel it, his Mazal feels it, for surely this is the main portion of Torah study of the Tzaddikim in Gan Eden

Or Neerav Chelek Chamishi Perek Beit

If he has merit, he should study the Zohar ha Kaddosh after midnight for through the merit of the Zohar ha Kaddosh will Israel go out of exile, which resembles the night

Or Tzaddikim Siman Alef Saif 15

In the merit of those who occupy themselves with the Sefer ha Zohar the Geulah will spring forth in our days with the help of Hashem as it written in Parashat Vayechi (Zohar 217)

Hadarat Melech Chelek Gimmel 124

And the Mekkubalim wrote that 5 pages daily of the Zohar ha Kaddosh is of great benefit and a great Tikkun for the soul, and it is a great cure and repair for the sins and transgressions of the soul.

Mate Ephraim Siman 615

Through the involvement of Israel with the secrets of the Torah Mashiach will come soon in our days Amen, as it is brought in the Zohar ha kaddosh and an allusion to this is found in the word SOD [SAMECH VAV DALET] which when fully spelled SAMECH MEM CHAF VAV ALEF VAV DALET LAMED TAV equals the Gematria of MASHIACH BEN YOSEF [566] and this means that even Mashiach Ben Yosef will live and be preserved through the merit of the study of the secrets of the Torah

Kehillat Yaakov Erech Sod

I asked the Vilna Gaon what is the proper way to fulfill the obligation which our Rabbis spoke about and he told me that I should study the Sefer ha Zohar and Shaare Ora. And the Shaare Orah in order to understand a few of the concepts of the Zohar ha Kaddosh only without any commentary for it confuses...

Siddur ha Gra Orchot Chayim 15

Those who occupy themselves with the levels of REMEZ and SOD, the Yetzer ha Ra can not dominate them

Commentary of the GRA on Mishle 5:18

The internal aspect of the Torah is life to the internal part of the body, which is the soul...and those who occupy themselves with the levels of REMEZ and SOD, the Yetzer ha Ra can not dominate them

Even Shelema Perek Chet Letter 26

Also the one who studies will correct his soul through the study of the secrets of the Torah as it was explained in the Tikkunim [Tikkun 30] And there they mentioned the punishment to those who refrain from reading the Wisdom of the Kabbalah

Rabbi Eliyahu Vidas Reshit Chochma Shaar ha Keddusha Perek 17

A person needs to be complete in his studies that he will study PSHAT REMEZ DERASH and SOD [PARDES] for if not he needs to come back in reincarnation

Kav ha Yashar Perek 53

Learn one passage of Tikkune Zohar every night before going to sleep and then you will not fear and will sleep securely and with the help of Hashem He will implant in our hearts the love and the fear due to Him, from me Israel ben Ha Rav Eliezer Baal Shem from Mezhibush

Sefer Keter Shem Tov

As I heard from my grandfather ZTKL that the Sefer ha Zohar has a different interpretation every single day

Degel Machane Ephraim

A page from the Sefer ha Zohar ha Koddesh early in the morning eliminates all bad things and be careful not to separate from this thing

Hanhagot Reb Moshe Greenwald

And without the Kabbalah you will not know what is Torah Lishma for you will not know the root of the different names of Hashem and you are not free from the obligation to study it because of your business dealings. For if you are not free from setting times for Torah study, how much more so regarding the secrets of the Torah, for without them we are like animals, like a bull that eats grass

Sefer Sur me Ra 29

And in any generation he who occupies himself with this wisdom does not require to be tested from above, for whoever does this, his soul clings to Hashem Yitbarach and at all times he sacrifices his soul to Hashem Ytbarach with a strong love

Hosafot Mahartza Letter 8

It is known to us that even one who does not know anything, the language of the Zohar ha kaddosh purifies his soul

Hosafot Mahartza Letter 8

But the occupation with the true wisdom, the wisdom of the Kabbalah is the main vehicle for the success of the soul and no man should remove from it, and it is the main part of the Torah of Israel

Maayan Ganim Perek Alef Letter Beit

And there are many fools who run away from studying the secrets of the Torah of the Ari ha Kaddosh and the Sefer ha Zohar which are our life and who would give that my people listened to me in these times of the footsteps of Mashiach when the evil and heresy increase, they should run to study the Zohar and the Tikkunim all day and the writings of the Ari ha kaddosh together with the Torah of the Baal Shem Tov and in this way they would annul all evil decrees

Notzer Chessed Mishna 20

The life of the Jewish person depends on the Sefer ha Zohar and the writings of the Ari ha Kaddosh, to learn in Kedusha and happiness and pleasantness and with fear and love, each one according to his intellect and his holiness and all Israel are holy.

Notzer Chessed Mishna 20

Know that in former generations it was possible to reach higher spiritual levels through the study of the Pshat ha Torah but in these generations in the footsteps of Mashiach when evil strengthens so much and Chutzpah increases, who will protect us from the evil Kelippot that darken the light? And through the revealed portions of the Torah it is impossible in these generations to defend the soul from the Kelippot and the accusers that invest themselves physically in the Erev Rav who are the majority, and heresy rules and prevails and baseless hatred and Lashon ha Ra and were it not for the sweetness and pleasantness of the Language of the Zohar ha Kaddosh and the Tikkunim and the writings of our Master the Ari ha Kaddosh, that they all illuminate the eyes and repose the mind and gladden the heart, there would be no possibility of receiving light due to the multitude of problems and weakness of mind, that the evil heretics, therefore my brothers taste and see the sweetness and the hidden light of the Zohar ha Kaddosh which illuminates the soul, and through this great light you will accept all the sufferings and the tests and your thoughts will not be weakened thereby and you will not fall from your level and you will ascend higher and higher to the highest levels, be strong and do not fear

Notzer Chessed Mishna 30

But mainly you should know that the reason for the revelation of this study in these times is because evil is gaining great strength and Knesset Israel is falling and with this study the soul is purified and when the person is engaged in studying the secrets of the Torah and in particular the Zohar ha Kaddosh and the Tikkunim the soul is illuminated and the Shechina rests over you and Ha Kaddosh Baruch Hu shines upon you, only you have to be truly humble, and through this study you will merit to be like dust and ashes, and to accept all sufferings

Reb Yitzchok Eizik Safrin of Komarne

Sefer Notzer Chesed Shevil ha Yichud Alef

Before Tefillah one should study Mishnayot, Gemara and Zohar, and one should not pray until he studies the Zohar ha Kaddosh whether much or little

Shulchan ha Tahor Siman 93, Beit

And it is proper to study five pages of the Zohar ha Kaddosh every day and this is a great benefit for the soul to illuminate it, to repair it and purify it, and to remove the thorns, the evil character traits and evil lusts

More ba Etzba Letter Mem

You should be careful to study Torah before you sleep, some study of Mishnayot or the Sefer ha Zohar ha Kaddosh, for the Kedusha of the study will protect you

Tzipporen Shamir 115

The greatness of the Chidushim [New insights in the Torah] is very important in the Heavens above; to the point that in the Zohar ha Kaddosh it says that he builds new heavens...And also the study of the sefer ha Zohar ha Kaddosh even when he does not understand, it is considered for him as if he had said Chidushim [New insights in the Torah]

Pele Yoetz, Chidush

My sons, be very careful in studying or at least to say every day, early in the morning some passages of the Zohar ha Kaddosh and this thing will be very beneficial for the purity of the soul

Sefer Rachame Av Siman Gimmel

And regarding the study of the Zohar ha Kaddosh, he said in the name of Rabbi Aharon MiZitomir that the Zohar ha Kaddosh needs to be read without explanations, for the words and the sayings themselves of the Zohar ha Kaddosh unite the person with the Blessed Ein Sof, and only if he wishes to learn with the commentary, he should first look at the commentary and then read the Zohar ha Kaddosh without the commentary

Sheerit Israel Shaar Hitkashot, Shaar Alef, Derush He, Maamar Beit

The study of the Zohar without purity (observing family purity and immersing in the Mikveh after sexual relations or KERI, G-d forbid) can bring the person to disbelief and atheism

(Maor Va Shemesh, P Emor 370a)

It is written "And you shall occupy yourself with them day and night" and it is not written "And you shall understand them" If you understand, that's fine, and if not, the reward of the study is on your side and the proof is in the Sefer ha Zohar which if you do not understand, anyway the language is a Segulah for the soul

Klach Pitche Chochma, Hakdama

You should also learn Sefer ha Zohar every day, one page each day in the Lublin edition which is 264 pages, and the Zohar Chadash is 86 pages long which total 350 pages...so that you should complete this study in a year

Tzavaat ve Divre Mussar of Rav Naftali Katz, Letter 22

Also every Shabbat you should fix some time to study the Zohar ha kaddosh
Hanhagot Rabbi Yaakov mi Lissa, Letter Gimmel

To study every day the Zohar ha kaddosh and Shaare Ora
Hanhagot Rabbi Yosef Zundel mi Salant, Letter 11

Tell the Avrechim that if they want to say some Zohar before the Tefillah that they should say Zohar chadash that from this they can be Chassidim as well

Divre Aharon in the name of Rabbi Asher mi Stolin

To my dear friend whom my soul is attached to, and now I write to you because I forgot to tell you before I departed that you should start saying Tikkune Zohar ha Kaddosh

Beit Aharon page 149 Michtav Koddesh

And he wrote in the additions to the Sefer Yesod Yosef (Tikkun 13) that the limitation on the study of the Kabbalah like for example, that he should learn from a Mekkubal, and not from the books themselves. This does not apply to the study of the Sefer ha Zohar, see there. And so said the Tzaddik the Gaon Rav Shlomo Bloch in the name of his teacher the Chafetz Chayim, that regarding the study of the Sefer ha Zohar there is no limitation whatsoever for most of it is Midrashim and so the Chafetz Chayim used to promote among everybody that they should study the Zohar ha Kaddosh every Shabbat, according to the parasha of that Shabbat and he even encouraged the young unmarried man.

Hosafot Binyan Yosef

It is known that the study of the Zohar is very beneficial [A great Segulah] and know that through the study of the Zohar ha Kaddosh the desire for all other studies of the Holy Torah is aroused, and the language of the Zohar ha Kaddosh leads greatly toward the service of Hashem Yitbarach

Rebbe Nachman mi Bresslov Sichot ha Ran

And know that there are those who accustom to study the Zohar ha kaddosh in its entirety every year, and they divide the pages according to the days of the year and fortunate are they and fortunate is their portion

Kisse Eliyahu Shaar Dalet

And also the Chachamim, the heads of their communities should divide the Zohar ha Kaddosh in many portions to be divided among the people of the town who fear the word of Hashem and every person would study his portion everyday and in this fashion they would complete the study of the Sefer ha Zohar every day and it is already well known that in the merit of the Zohar ha Kaddosh, the Mashiach will come soon in our days Amen may it be His will

Kisse Eliyahu Shaar Dalet

It is already known to you the great level of the study of the Zohar ha Kaddosh that annuls many evil decrees and sufferings and death and the sword from the world. And last year we already awakened Am Yisrael with the announcement "Tikkun for the real redemption" from the mouths of the holy Rabbanim the Rabbis of the Holy Land, regarding the study of the Zohar ha Kaddosh to complete [Siyum] in Eretz Israel and outside of it 1000 times the study of the Zohar ha Kaddosh. And according to the information we have received only 600 completions were effected last year. Therefore we the Rabbanim and the Gaonim of the Eretz ha Keddosha ask from every Jew to study once again in order to complete the 1,000 completions [Siyumim] on the 25 of Elul...in order to elevate Am Yisrael and to annul all those who oppress us, those above and below, and so that the counsel of our enemies will vanish and that their hands will be without power to harm us, and Israel shall dwell securely and we will see the consolation of Zion Amen May it be His will, Yerushalaim Iyyar 5681

Rabbanim of Yerushalaim 5681

Our Sages have declared that the study of the Torah is the equivalent of all the Mitzvot of the Torah, fortunate is he who merits that his occupation is the Torah whether revealed or hidden, and the Zohar ha Kaddosh and the Tikkunim of the Tanna ha Eloki Rabbi Shimon Bar Yochai Zechuto Yagen Aleinu, for he is enough reason to liberate all the world from judgment and to bring closer the Geula and may our eyes look at the revelation of the light of Hashem and when the land will be filled with the knowledge of Hashem when the redeemer shall come to Tzion and Israel will be saved through Hashem, a permanent salvation, speedily in our days Amen Selah

Rav Ytzchak Yerucham son of the Gaon Moshe Yehoshua Leib Diskin

I asked our Master [The Steipler Rav]: we the descendants of the YESH NOCHALIN [The father of the author of the Shne Luchot ha Brit] have a request from the Yesh Nochalin to study in Elul the Tikkune Zohar, but I don't understand when I read it, And The Steipler said to me: If it is so then you must read without understanding

Orchot Rabbenu Kabbalah Letter 14

And my Master told me that in order to return the Neshama to the body [For every time one gets angry, the Neshama leaves the body] I should study the secrets of the Torah

Totzaot Chayim page 33

One of the Tikkunim for a Baal Keri [One who had a seminal emission in vain] is to accustom himself to study the wisdom of the Kabbalah and the secrets of the Torah... for those who study the Kabbalah cut off the Kelipot and the study of the Sefer ha Zohar is included in this study...And I heard that the reason why the Kabbalah is a tikkun for this sin of KERI is because this sin lengthens the exile and the study of the Kabbalah and the Zohar ha Kaddosh has the opposite effect, for it brings the redemption closer

Sefer Sama de Chaye

And everyone who received from me, the way of the service of the Creator, will see to it that he occupies himself with the Tikkun of my soul and after my days and my years are gone, he will study for me a chapter of Mishnayot every day, and will read a little Tikkune Zohar for the good of my soul, at least one page per day, and a little Agada and then we will remain connected forever

Sefer Tzavaat Le Rabbi ha Kaddosh Baal Shomer Emunim

That each one of our friends shall always learn Sefer ha Tikkunim for it is a great Tikkun for the Soul.

Iggerot Shomre Emunim, Iggeret hei

And I command each one of the Avrechim to say some pages of the Tikkune Zohar every single day, which is of great benefit for the soul, and do not be lax regarding this, G-d forbid, because one can not imagine the great good which will spring forth from this and the judgments will be sweetened

Iggerot Shomre Emunim, Iggeret 15

And this is an awesome advice for all types of suffering, G-d forbid, and loss of Emunah and small mindedness, when feeling like this you should study light things like the Ein Yaakov, the Midrash, or you should say the Zohar and the Tikkunim and also to study the Gemara even without understanding, and all this is an awesome advice to rise up from all types of falls and not like fools who claim that one should not study at times when we feel down, when our heart is not with us, and it is known of many stories where simple people merited great things by acting thus

Noam ha levavot Maamar Limud ha Torah

Based on these words and others like this our Great rabbis through all generations, taught that the complete redemption depends precisely on the study of the Zohar ha Kaddosh. But it is here that the Yetzer ha Ra found a great help in confusing people by telling them: "If you don't understand what you are reading in the Zohar ha Kaddosh, you have no right to occupy yourselves with it"

And this is a great mistake that causes the redemption to be delayed for all the Kabbalists have written that reading the Sefer ha Zohar and the Tikkunim, with no understanding whatsoever, only saying it without knowing what one says, effects a great Tikkun in the higher worlds, purifies and illuminates the soul of man and brings the redemption closer. And thus wrote Rabbi Moshe Zachuta ZTKL: "Fill your heart with the Zohar reading it and studying it. To what does this compare? To a sick person that drinks a remedy which will be beneficial to him even if he doesn't know how it cures him"

Therefore every Jew should awaken to the study of the Zohar ha Kaddosh without listening to fools who warn against it, for if all the wise men recommended studying the Zohar ha kaddosh, how can one listen to someone who does not know the benefit that studying the Zohar ha Kaddosh brings? If all the great Kabbalists asserted that its study is beneficial even when one doesn't know what he is reading, why should you refrain from the great benefit that it brings just because someone tells you with no basis whatsoever that studying the Zohar ha kaddosh may be harmful to you? Or that you first need to know all the Talmud? Or that you should be 40 years of age in order to begin studying the Zohar ha Kaddosh?

This is a partial list of all the Tzaddikim and Gedolim who encourage the studying of the Zohar ha Kaddosh even when you do not understand what you are saying:

ZECHER TZADDIKIM VE KEDOSHIM LIBRACHA

Rabbi Shimon Bar Yochai
 The Ari ha Kaddosh, Rabbi Ytzchak Luria
 Rabbi Chayim Vital
 Rabbi Moshe Cordovero
 Rabbi Eliyahu Vidas Baal Reshit Chochma
 Rav Meir Papirash a student of the Ari ha Kadosh
 Rabbi Avraham Azulai
 Rabbi Chayim Yosef David Azulai (The Chida)
 The Vilna Gaon
 The Baal Shem Tov
 Rabbi Moshe Chayyim Luzzato
 Rabbi Nachman mi Bresslov
 The Alter Rebbe
 Baal Sefer Keter Shem Tov
 Rabbi Chayim mi Volozhin
 Rabbi Yaakov Tzemach
 Rabbi Eliezer Pappo Baal Pele Yoetz
 Baal Migdal Oz
 Rabbi Eliyahu ha Kohen Baal Shevet Mussar, Midrash Talpiot
 The Rav ha Kaddosh me Apta
 Rav Naftali Katz
 The Ben Ish Chai
 Rabbi Shlomo Eliaschiv
 The Rebbe mi Zidhitchov

Baal Kav ha Yashar
Rabbi Chayim Pallagi
Baal Meor Enaim
Baal Yesod ve Shores ha Avoda
Rabbi Yaakov Abuchatzira
Rabbi Yehuda Chayyat, Sefer Minchat Yehuda
Baal Likute Torah Tchernobyl
Baal Mikdash Melech
Baal Ateret Tzvi
Rav Ytzchak Yerucham son of the Gaon Moshe Yehoshua Leib Diskin
Baal Sheerit Israel
Baal Nefesh Chayim
Rabbi Shalom Dov Ber Mi Lubavitch
Baal Kisse Melech
Rabbi Avraham Tcharik
Baal Sefer Atze Eden
Baal Magid Doresh Tzion
Baal Mate Ephraim
Baal Rachame ha Av
Baal Kol ha Tor
Baal Nofet Tzufim
Baal Maayan Ganim
Baal Heichal ha Beracha
Rabbi Chayim ha Kohen
Baal Notzer Chessed
Baal Midrash Pinchas
Baal Shulchan ha Tahor
Rabbi Avraham miSlonim Sefer Torat Avot
Rabbi Moshe Zachuta
Baal Degel Machane Ephraim
Baal Sefer Tzvi LaTzaddik
Baal Maor va Shemesh
Baal Sefer Tzvi LaTzaddik
Baal Sefer Kisse Eliyahu
Baal Sefer Zechira la Chayyim
Baal Kehillot Yaakov Erech Sod
Baal Sefer Avraham BeMachaze Baal Hadarat Melech
Rabbi Moshe Basula
Baal Sherit Israel
Baal Shivche ha Arizal
Rabbi Avraham miSlonim Sefer Torat Avot
Rabbi Shabtai Roshkobod
Baal Imre Pinchas
Rabbi Yaakov mi Lissa
Rabbi Yosef Zundel mi Salant
Baal Beit Aharon
Rabbi Israel mi Stolin

Rabbi Asher mi Stolin
 Baal Siddur Shaar ha Shamaim
 Baal Hosafot Binyan Yosef
 Rabbane Yerushalaim Shnat 5681
 Rav Meir Schwartz mi Faidhotz
 Baal Sefer Sama de Chaye
 The Steipler Rav
 Baal Minchat Ani
 Baal Totzaot Chayim
 Baal Shomer Emunim
 Baal Noam ha levavot

May the merit of Rabbi Shimon Bar Yochai shield and protect us

וְהַמְשַׁכְּלִים יִזְהִירוּ כְּזוֹהַר הַרְקִיעַ (דניאל יב): בְּהַאי חֲבוּרָא דִּילָךְ דְּאִיהוּ סֵפֶר
 הַזֶּהָר, מִן זוֹהַרָא דְאִימָא עֲלָאָה תְּשׁוּבָה, בְּאֵלִין לֹא צָרִיךְ נִסְיוֹן, וּבְגִין דְּעֵתִידִין
 יִשְׂרָאֵל לְמַטְעָם מְאִילָנָא דְחַיִּי, דְּאִיהוּ הַאי סֵפֶר הַזֶּהָר, יִפְקֹון בֵּיהּ מִן גְּלוּתָא
 בְּרַחֲמֵי, וְיִתְקַיֵּים בְּהוֹן, (דְּבָרִים לב) "ה' בְּדָד יִנְחֶנּוּ וְאִין עֲמוּ אֵל נִכְר".
 (רַעֲיָא מְהֵימְנָא בְּזוֹהַר פְּרֻשֶׁת נִשְׂא, דָּף קכ"ד:)

**B'HAI CHIBURA DILAKH, D'IHI SEFER HAZOHAR...
 YIFKUN BEIH MIN GALUTA BERACHAMEI**