

**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**

*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 study of the Zohar without purity (observing family purity and immersing in the Mikveh after sexual relations) can bring the person to disbelief and atheism*

*(Maor Va Shemesh, P Emor 370a)*

**WOE TO THE 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.

**THE TORAH IS FULL OF DEEP SECRETS WOE TO FOOLS THAT THINK  
THAT THE TORAH IS MERELY A BOOK OF TALES**

Said R. Shimon: 'Alas for the man who regards the Torah as a book of mere tales and everyday matters! If that were so, we, even we could compose a torah dealing with everyday affairs, and of even greater excellence. Nay, even the princes of the world possess books of greater worth which we could use as a model for composing some such torah. The Torah, however, contains in all its words supernal truths and sub- lime mysteries. 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. "ascending 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 thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119, 18), to wit, the things that are beneath the garment. Observe this. 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) The 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)

4) 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**

5) The one who is involved mostly in his business dealing will dedicate most of his study to the Zohar, even if he doesn't understand, because even so it is of great benefit to him (Short sayings of the Alter Rebbe 571)

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

### **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 seeking 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)

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