



Sefer
Ḥatach Eliyahu
Hanavi

**with English Translation and
Commentary**



English Translation and Commentary
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“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar haKadosh (III, 124b)



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for the ilui nishmat of our Teacher, our Rabbi, the Tzaddik haKadosh
Rabbi Mordechai ben Miriam Sharabi, may his merit protect us.

The Importance of Reciting 'Patach Eliyahu'

In this sefer we will attempt to explain some of the meaning of the Patach Eliyahu as well as some well-known teachings from Chazal regarding its importance.

As we know, many communities around the world, both Ashkenazim and Sefaradim alike, have had the custom to read the Patach Eliyahu before every tefilah. **The Chida** z"l in his sefer 'Moreh BaEtzba', and the **Re'ach HaTov**, amongst many other tzadikim, write, "In the merit of learning the Zohar HaKadosh, the tefilot will be accepted, and one will see amazing miracles."

Rav Moshe Zaccuto z"l writes: "Through the power of learning the Zohar HaKadosh, one will be able to transcend nature and reveal miracles. **Rav Yaakov Abuchatzeira** z"l writes in his sefer 'Bigdei HaSerad' that it is an obligation on every single Jew to request to know the secrets of the Torah, as without it, ones tefilot can not go up.

The power of simply reading the Zohar HaKadosh is so great that even without understanding a single word one is still able to achieve the same result as learning it. (*Eitz Ohr HaZohar*) Without learning the Zohar HaKadosh before davening, there is no guarantee that a person's tefilot will be accepted.

Even during the Holocaust r"l, many Jews were accustomed to say the Patach Eliyahu by heart every day before davening and their lives were spared. (*Sefer Edus BeYaakov*) In just a couple minutes, by saying these tefilot, one can change all evil decrees for the good and merit to rewards that the verse testifies about, "No eye has ever seen, except for you Hashem". And he can purify his neshama and merit to very high levels, as the Arizal says.

Everyone should encourage his friends to read these precious tefilot to help give them the same merits in the Olam Haba. As you read these tefilot, you will sanctify your neshama and begin to understand the ways of Hashem.

One who reads this before davening also gets the reward of the mitzvah of Limud HaTorah with the Zohar HaKadosh of which one hour of learning on a weekday is equivalent to one hundred thousand years of regular learning, and equivalent to one hundred million years of learning if read on Shabbat. (*Sefer Kisei Melech, Rei'ach Ha'Tov, Orchot Tzadikim, Avot De R'Natan*)

These precious sefarim have been distributed for free l'shem Shamayim, to do Kiddush Hashem. They are intended for everyone to read and learn so that Klal

You are actually praying that *you should change*. If I go through an unfortunate situation, I ask Hashem to help me change. The Kabbalists explain that Hashem loves us, wants to give us good, and everything that Hashem sends to us is for the best. Therefore when I come to tefilah with the pre-suppositions that Hashem does not change, I cannot change Him, and everything that He does stems from love, I can then access the level of asking Hashem to please change ME so that I can see the situation for what it really is, an expression of Hashem's love. That is what I want to be praying for.

Really, our goal is to reach a higher level of consciousness, to see everything from the side of Hashem's Chesed (*kindness*), Ahava (*love*), and Malchut (*Rulership*). Here is a story that illustrates this beautifully:

Once the Noam Elimelech, Rebbe Elimelech of Lizhensk, found himself in a town that was suffering from a terrible plague. He fasted for three days to try to stop the plague, to annul the decree from Shamayim. When he eventually passed out from hunger, the Magid of Mezritch, his Rebbe, came to him in a vision.

The Noam Elimelech asked his Rebbe why there is such a bad situation, this plague. The Magid answered that from his vantage point he could not see clearly, so he had to go up higher in the worlds. So the Magid went up, then came back down, and said that everything seems fine. The Noam Elimelech said, "I do not understand. Things are *not* good here." The Magid stopped and thought for a while and answered him, "In the World of Truth, we see the bigger picture, that Hashem loves us and that this plague is really part of a much broader plan. But from your point of view, in the middle of the situation, it does not look good at all."

Then the Noam Elimelech woke from his sleep, now a changed person, realizing that there was a bigger story going on, even though he did not understand it. With that realization he began dancing, and within a few minutes, the whole community started to dance and the Heavenly decree was broken. This all happened because he changed *himself*.

It is important to know that we are a vessel, a kli, that receives the shefa (*energies*) of Ohr Ain Sof that Hashem is always sending down to us through the sefirot. The sefirot are like taps, so to speak, which Hashem opens corresponding to whatever state we are in.

From this, we can see what happened with the Noam Elimelech. As he shifted his consciousness from katnut (*smallness*) to gadlut (*greatness*), the shefa that was coming down upon him changed from a lower to a higher level, thus his simcha

Yisrael will safeguard and preserve our Torah HaKedosha. Reading this holy work, written by Eliyahu Hanavi and Moshe Rabbeinu, will guarantee that Am Yisrael's sanctity will not wane or diminish.

Learning the Zohar will also nullify all the terrible decrees and suffering, that we have endured, and that we still continue to endure r"l. (*Tikunei Hazohar Tikun 30*)

May the merit of reading these precious words of Eliyahu Hanavi bring a final end to our current exile, so that we can begin the "Yom She'Kulo Shabbat". Amen.

Introduction: Why read the Patach Eliyahu?

We find that many Kabbalists, including the Chida and the Ramak, speak about the importance of reading the Patach Eliyahu, but do not actually explain *why* we should read it. In this introduction, we hope to give a perspective on why it is important to say before tefilah, and in the process, to discover something very important about the tefilah and how we are really meant to pray.

The first thing to know is that there are basically two approaches to tefilah. One is a very common method of praying, though there are some problems with it, while the other is really the proper way of praying. To understand further, we must also break down a tefilah moment into three components and then look at them in context of the two approaches. They are: the person praying, the situation in the person's life, and Hashem.

The Pilzno Rebbe, Rabbi Yosef Singer, zt'l, would say that we really only experience two types of feelings in life – good and not good. When we find ourselves in a not good experience, we turn to Hashem, using the most common method of tefilah, asking one of the three following requests: To stop the experience, to change the experience, or to prevent the experience from happening (*if it has not yet happened*).

This is a fine and natural reaction, but there is a problem. Why? If we think about it, we are approaching this type of prayer with three pre-suppositions: 1. Hashem changes His mind 2. I can change Hashem's mind 3. This experience should change without me having to change. This form of davening is, in essence, bribery and self-serving.

In contrast, in the other type of tefilah, the more Kabbalistic form, the same components - the person, the situation, and Hashem - are there, but the difference is that you do not ask Hashem to change because *Hashem does not change*. Hashem has, is, and will always be the same, and I cannot change Hashem's 'mind'. Ok, so then what am I praying for?

overflowed to the extent that it affected others and changed the entire fate of that town.

The lesson here is that though we may not know what is going on, or why, just knowing that there is a bigger picture, and putting the effort into seeking the positive, brings a new quality of shefa down to us which instantly changes the situation. We can also say that when we are in mochin d'katnut (*constricted consciousness*), we lose a grip on the true nature of a situation, but once we come to a broader consciousness, we can have the ability to properly deal with that same once-unclear situation. Certainly we have all experienced this in our lives.

This can also be understood from a simple perspective as well. How do we explain that two brothers can both survive a Holocaust, one coming out of it bitter while the other one comes out emotionally whole and strong?

The bitter brother might have prayed to change the situation, but when it seemed his tefilot were not being answered, he went into a state of blamed either himself, somebody else, the situation itself, or even Hashem. When a person blames, he ends up very bitter and people do not want to be around him.

The other brother, in contrast, knew and lived with the proper beliefs that "Hashem loves me, everything that He does is for the best, I may not know the truth of what is going on, but I can learn at least one good thing out of the situation."

So, first he looks for one positive way of viewing the situation. Then he then thinks about it and internalizes it so that it becomes wisdom. Now from that wisdom he can make better choices, and from those better choices he can have more definition and control over his direction in life. Of course, Hashem may not want him to go in that direction that he thinks is correct, but he will surely go through the process again if he needs to change.

And we say in two verses: "Chochmat adam tair panav" – "A person's wisdom illuminates his face" and "Chochmat tichieh" – "Wisdom will gives life." When a person has this chochma, when he is davening that HE himself should change, and he himself should open up his eyes to see what is going on, he in fact, opening different taps from different levels upon himself. Hopefully we now we have a better understand of the two forms of tefilah - the problematic form, and the Kabbalistic form, and which one will truly help us grow.

After all of this, how does the Patach Eliyahu fit into what we just discussed?

It is actually a description of how the shefa comes down to us through the sefirot, and is thus trying to connect us to the Kabbalistic form of tefilah, which is to change the self, to raise our consciousness.

This is the reason why the Sefaradim and Chassidim are careful to say it, to remind themselves that when we pray, we are not praying to Hashem to change His mind, to change the situation, or to hold back the situation. We are saying, "I know Hashem does not change and I know that everything Hashem does for us is from love, ahava."

Instead, I am asking *myself* to change, and I am learning from the Patach Eliyahu which is telling me that if I know how to pray properly, the right shefa will open up on me and that will change the situation. This is a way that we can understand why the Patach Eliyahu is located before tefilah and why it is so important.

*7th Tishrei, 5772
Ramat Bet Shemesh, Israel*



Sefer
Patach Eliyahu Hanavi
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The Patach Eliyahu is an excerpt from the Tikunei Zohar, Second Introduction, 17a, (תקוני זהר דף י"ז עמוד א, הקדמה אחרת לתקוני הזהר), and is commonly found in the siddurim of Nusach Sefard (*before Shacharit*) and Nusach Eidut HaMizrach (*before Mincha and Maariv*).



It is a very good practice to read “Patach Eliyahu Hanavi z”1” before every tefila (*Shacharit, Mincha, and Maariv*). Chazal, (*our holy Sages*) have a tradition that one who recites this prayer before davening is assured that his tefilot will be accepted. (*Morei Ba’Etzba*)



Before reading Patach Eliyahu, it is customary to read the following verse two times:

וְיְהִי נָעִם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה
יָדֵינוּ כּוֹנֵנָהוּ. (ב' פעמים)

“And may the pleasantness of Ado-nai Elokeinu be upon us, and let the work of our hands be established upon us, and the work of our hands He will establish.”

פָּתַח אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב וְאָמַר: רַבּוֹן עֲלָמִין דְּאַנְתָּ הוּא
חַד וְלֹא בְּחֻשְׁבָּן.

Eliyahu Hanavi, may he be remembered for good, opened the discussion and said: “Master of the Universe, You are One, but not in the counting of numbers.

אַנְתָּ הוּא עֲלָאָה עַל כָּל עֲלָאִין סְתִימָא עַל כָּל סְתִימִין, לִית
מַחְשְׁבָא תְּפִיסָא בְּךָ כָּלֵל.

You are the most supernal of all the supernals, most hidden of all the hidden, no thought can grasp you at all.

אַנְתָּ הוּא דְּאַפְקֵת עֵשֶׂר תְּקוּנִין, וְקָרִינָן לְהוּז עֵשֶׂר סְפִירוֹן,

You are the one who brought out and revealed ten tikunim (attributes), and they are called the ten Sefirot,¹

1. Hashem (through His Shechina, Divine Presence) resides in the ten spiritual powers which He brought forth from Himself, like a neshama resides within a body. (*Leshem Shevo Ve'Achlama*)

With the Sefirot, Hashem directs existence. Just like the neshama needs a physical hand in order to write, so too Hashem chose to do His ‘work’ through these ten powers, the Ten Sefirot. What Eliyahu Hanavi is essentially saying to Hashem is, “You are the one who created these Ten Tikunim, the Ten Sefirot, to direct the upper worlds and this physical world. Through these powers, you ‘hide’ yourself from humans because you influence only through these Ten Sefirot.” He adds further, “You are the One who unifies the powers of the Sefirot, for example, by connecting Chesed (*Kindness*) and Din (*Judgment*) in order to sweeten Din with Chesed, which then becomes the powers of Rachamim (*Mercy*). And since You, Hashem, are the neshama within these powers, like a soul in a body, whoever separates the powers of Din from the powers of Chesed sins before Hashem and awakens the powers of Din, and therefore, it is, so to speak, as if he caused Hashem to be separated from Himself, who resides within these Ten Sefirot like a soul resides in a body. (*Be'er Lechai Ro'ie*)

לְאַנְהֵנָא בְּהוֹן עֲלָמִין סְתִימִין דְּלֹא אֲתִגְלִין, וְעֲלָמִין דְּאֲתִגְלִין.

in order to direct, with them - the concealed worlds which are not revealed and the worlds which are revealed.

וּבְהוֹן אֲתִכְסִיאת מְבַנֵי נִשְׂא, וְאַנְתָּ הוּא דְקָשִיר לֹון וּמִיַּחַד לֹון.

And with them, the Ten Sefirot, you hide yourself from people, and You are the One who ties them together and unites them.

וּבְגִין דְּאַנְתָּ מְלַגְנָאוּ כָּל מָאן דְּאַפְרִישׁ חַד מִחֲבָרִיהּ מֵאַלִין עֵשֶׁר
[סְפִירָן],

And because You, the Or Ein Sof (Infinite Light), are within them, anyone who separates one from another from these Ten Sefirot,

אתחשב ליה כאלו אפריש בך.

it is considered as if he made a separation within You.²

וְאַלִין* עֵשֶׁר סְפִירָן אֲנֹון אֲזִלִין בְּסִדְרָן, חַד אַרְיָד וְחַד קָצֵר וְחַד
בִּינוּנִי.

And these Ten Sefirot,³ they go in their order: One is long, and one is short and one is in the middle.

2. Through sins, the shefa (the influence through which Hashem nourishes the world) from above is cut off. Hashem's will is to give His good to his creations, and sins, so to speak, prevent His will to give from being expressed. Therefore, the illumination of the worlds is the responsibility of the Jewish people, since the world depends on us to bring this shefa down and to use it properly.

3. Behold, the midot (midahs) of Chochma, Chesed, and Netzach, from the right side, only bring forth good into the world. The midot of Bina, Gevura, and Hod, from the left side, bring forth Din and punish the wicked. The midot of Keter, Tiferet, Yesod, and Malchut, always bring forth Rachamim. For if Hashem only transmits Chesed alone, the sinners will flourish. If Hashem only transmits Din, then people will stop serving

וְאַתָּה הוּא דְאַנְהִיג לֵוֶן, וְלִית מָאן דְאַנְהִיג לָךְ, לָא לְעֵלְא וְלָא
לְתַתָּא וְלָא מִכָּל סְטָרָא.

And You are the One who directs them, and there is no one who directs You, not above in the upper realms and not below in the lower realm and not from any side.

לְבוּשֵׁין תִּקְנֵת לֵוֶן דְּמַנְיָהּ פְּרָחִין נְשָׁמֹתִין לְבַנֵּי נֶשָׂא.

You made them garments⁴ from which neshamot fly out to humans.

וְכַמָּה גּוּפִין תִּקְנֵת לֵוֶן, דְּאִתְקָרְיָאוּ גּוּפִין לְגַבֵּי לְבוּשֵׁין דְּמַכְסִין
עֲלֵיהוֹן. וְאִתְקָרְיָאוּ בְּתַקּוּנָא דָּא:

And how many bodies have you made, which are called ‘bodies’⁵ in relation to the garments which cover them. And they are called in this arrangement:

Hashem because of the difficulty. Therefore, Hashem most often only uses Rachamim in His running of the world. (*Vilna Ga'on*)

4. That is to say, the inner aspect of the Ten Sefirot (*Vilna Gaon*).

The Garments (*neshamot*) are spiritual clothing for the ten forces through which Hashem directs the world. On this, Chazal (*our Sages*) said that the Forefathers were the Merkava (*Chariot*), that their neshama embodied a particular sefira. Avraham was Chesed, therefore he was always hosting guests. Yitzchak was Gevurah, thus he went to give up his life al kiddush Hashem (*at the Akeida*). Yaakov was Tiferet, thus he was fully dedicated to Torah learning. In the upper world, where the main part of the neshama exists (*Nefesh HaChaim in the name of the Gra*), there are ten types of neshamot along with their spiritual ‘bodies’ enclothed in the corresponding the Ten Sefirot.

5. They are ‘bodies’ referring to the outer aspect of the Ten Sefirot. (*Vilna Gaon*)

חֶסֶד* דְּרוּעָא יְמִינָא. גְבוּרָא דְרוּעָא שְׂמָאלָא. תְּפָאֶרֶת - גּוּפָא.
נְצִיחַ וְהוֹד תְּרִין שׁוֹקֵין. יסוד סְיוּמָא דְגּוּפָא, אוֹת בְּרִית קֹדֶשׁ.
מַלְכוּת פֶּה תוֹרָה שְׂבַעַל פֶּה קָרִינֵן לָהּ.

*Chesed (Kindness) is the right arm, Gevurah (Restraint) is the left arm. Tiferet (Beauty) is the Torso. Netzach and Hod (Eternity and Splendor) are the two thighs. Yesod (Foundation) is the end of the body, the sign of the holy brit milah. Malchut (Kingship) is the mouth, which is called the Oral Torah.*⁶

חֲכָמָה מוֹחָא, אִיהִי מִחְשְׁבָה מְלֻגָּאוּ. בִּינָה לְבָא, וּבָהּ הִלְבַּ
מְבִין. וְעַל אֵלֶיךָ תֵּרִין כְּתִיב: "הַנְּסִתְרוּת לַיהוָה אֱלֹהֵינוּ."

Chochma (Wisdom) is the brain, which is inner thought. Bina (Understanding) is the heart through which the heart can

6. Through Chesed, Hashem brings giving into the world, embodied by the right hand which a person uses to give to his friend. **Through Gevurah**, Hashem brings punishment to the wicked, and gives a person the power to overcome his Yetzer Hara. Therefore, we wear tefillin on the left arm to curb the power of the Yetzer Hara. **Through Tiferet**, Hashem directs and beautifies the world. This is embodied by the torso of the body which holds the vital organs, and by one who glorifies Hashem through Torah learning. **Through Netzach and Hod**, Hashem sends his malachim to be His messengers, and gave prophesy to the prophets. The are embodied by a person's two legs, teaching that suffering will not come to one who walks in the right path (*of Torah*). **Through Yesod**, Hashem unites with His nation Yisrael with the holy brit, the seal of Hashem, through which all shefa and bracha come. **Through Malchut**, Hashem shows his Kingship in this world. This is embodied by the mouth, through which one praises Hashem and learns both the Written and Oral Torah. In so doing, one unites Yesod and Malchut which is the Tikun of the Brit. Hashem created man in this world opposite the Ten Sefirot in the upper world. Hashem created man corresponding to the upper Sefirot, and through his actions he can fix the upper worlds. (*Ba'al Shem Tov*)

understand.⁷ In reference to these two Sefirot, it is written: “The hidden things are for Hashem Elokeinu.” (Devarim 29:28)⁸

כְּתָר עֲלִיּוֹן אִיהוּ כְּתָר מַלְכוּת. וְעֵלָה אֶתְמַר: מִגִּיד מִרְאשִׁית
אֲחֵרִית. וְאִיהוּ קַרְקַפְתָּא דְתַפִּילִי.

The supernal Keter (Crown) – it is the crown of kingship.⁹ And about it, the verse states: “Hashem speaks the end from the beginning.” (Yeshaya 46:10) And this is also a reference to the skull on which the tefilin rest.

מִלְגָּאָו אִיהוּ אוֹת יו"ד וְאוֹת ה"א וְאוֹת וָו | וְאוֹת ה"א,
דְּאִיהוּ אֶרַח אֲצִילוֹת.

From the inner neshama¹⁰ shines the name which is comprised of the letter Yud and the letter Heh and the letter Vav | and the letter Heh,¹¹ the four-letter name of Hashem, which is the way of the world of Atzilut.

7. The midah of Chochma corresponds to the brain, and it is the second sefira. Through it, ‘general understanding’, Hashem laid the foundation for the creation of the world. The midah of Bina corresponds to the heart (“Hashem wants the heart”) and is the third sefira. Through it, ‘detailed understanding’, Hashem created the world. Chazal define Bina as ‘understanding something from within something’. (Ramchal)

8. This is explained through the Biur HaGra.

9. The midah of Keter is the very first of the sefirot and is Hashem’s will. (Ramchal) It is called ‘Keter Malchut’ because the end of every action is present in the original thought to do it. Thus, Malchut, the final sefira, is included in the first, because Hashem’s purpose in creating this world was only reveal His Kingship. (Zohar HaKadosh)

10. Until now, the Zohar HaKaodsh was talking about the outer clothing. From now on we will be discussing the concept of the inner neshama.

11. The letters Yud and Heh and Vav and Heh, known as ‘Mah’ when spelled this way, have the gematria (numerical value) of 45, the same numerical value of ‘Adam’ (Man).

וְאִיהוּ שְׁקִי דְאֵילָנָא בְּדְרוּעֵי וְעִנְפוֹי, כְּמִיָּא דְאִשְׁקִי לְאֵילָנָא
וְאֵתְרֵבִי בְּהֵוֹא שְׁקִי:

And this name waters the tree with its arms and branches, like a tree which grows and develops through that watering.

רְבוּן עֲלָמִין, אַנְתָּ הוּא עֶלְת הָעֵלוֹת וְסִבַּת הַסְּבוֹת, דְּאִשְׁקִי
לְאֵילָנָא בְּהֵוֹא נְבִיעֵי.

Master of the Universe! You are the most supernal of the supernals and the reason of all reasons, who waters the tree, the Ten Sefirot which are called a ‘tree’, from that flowing spring.¹²

וְהֵוֹא נְבִיעֵי אִיהוּ כְּנִשְׁמָתָא לְגוּפָא, דְּאִיהוּ חַיִּים לְגוּפָא, וּבְךָ
לִית דְּמִיּוֹן וְלִית דְּיוֹקְנָא מְכָל מַה דְּלָגָאוּ וְלָבַר.

And that spiritual light from the spring is like a neshama to the body, which is the life force of the body. And in You, there is no likeness and no image from all of the sefirot and all of the creations, whether inner, hidden, or outer, revealed.

וּבְרָאת שְׁמַיָּא וְאֶרְעָא, וְאַפְקַת מִנְהוֹן שְׁמֵשׁא וְסִיְהָרָא וְכוּכְבָּיָא
וּמְזֻלֵי,

And You created Heaven and Earth, and You brought forth from them¹³ the sun and the moon and the stars and the

12. This is a reference to the inner light which comes down from the Ain Sof, Blessed Is He, and nourishes the Sefirot.

13. These are the creations that were created after Hashem created the Heavens and Earth. They were all created so that we would realize His Infinite greatness, and we would learn from them the correct path on which to go. For example we learn not to be lazy from the ant, which is an unbelievable insect as the Gemara relates in tractate Chulin.

constellations,

וּבְאַרְעָא אִילָנִין וְדִשְׁאִין, וְגִנְתָּא דְעֵדֶן, וְעֵשְׂבִין, וְחַיִּין וְעוֹפִין
וְנוֹנִין, וּבְעִירִין, וּבְנֵי נֶשָׂא.

and with the earth you created trees and herbage , and the Garden of Eden, and grasses¹⁴, and wild animals, and birds, and fish, and domestic animals, and humans.

לְאַשְׁתְּמוּדְעָא בְּהוּן עֲלָאִין, וְאִידִּי תִנְהַגוּן בְּהוּן עֲלָאִין וְתַתָּאִין.

This is to make the supernal worlds recognizable and known through them, and also how the upper and lower worlds are directed through them,

וְאִידִּי אֲשֶׁתְּמוּדְעָאן עֲלָאִי וְתַתָּאִי.

and to show how the supernal worlds and lower worlds are recognized and known,

וְלִית דְּיָדַע בְּךָ כְּלָל.

and there is no one who can know and grasp You, the Ain Sof, Blessed Is He, at all.

וּבֵר מִנְךָ, לִית יְחוּדָא בְּעֲלָאִי וְתַתָּאִי.

And without You, there is no unity in the upper, spiritual realms, or the lower, physical realms.

וְאַנְתָּ אֲשֶׁתְּמוּדַע אֲדוּן עַל כְּלָא.

And You are recognized and known as the Master over everything.

14. It seems to me that these are the grasses whose roots are in the Garden of Eden and which have the special inner power to heal humankind. (*Badei Aravot*)

וְכָל סִפְרֵיזן כָּל חַד אֵית לִיה שֵׁם יְדִיעָא

And regarding all of the Sefirot, each one has a known name

וּבְהוֹן אֶתְקְרִיאוּ מְלָאכִיא.

and with these names of the Sefirot, the malachim¹⁵ are called.

וְאַנְתָּ לִית לָךְ שֵׁם יְדִיעָא

And You Hashem, do not have a known name

דְּאַנְתָּ הוּא מְמַלֵּא כָּל שְׁמַהֲן וְאַנְתָּ הוּא שְׁלִימוּ דְכָלְהוּ.

because You fill and enliven all¹⁶ of the Sefirot which are called by names, and You complete and fill everything.

וְכִד אַנְתָּ תִסְתַּלַּק מִנְהוֹן,

And when You withdraw your shefa (spiritual influence) from them,

אַשְׁתַּאֲרוּ כְלֵהוּ שְׁמַהֲן כְּגוּפָא בְלָא נְשַׁמְתָּא.

all of their names are left like a body without a neshama.

אַנְתָּ הוּא חֲכִים וְלָא בְחֲכָמָה יְדִיעָא.

You are wise, but not with the Chochma known in the Sefirot.

15. Malachim are spiritual messengers who are in charge of bringing the powers of the Sefirot from potential into action.

16. Because the Ain Sof, Blessed Is He, is the neshama which gives everything life, and therefore, nothing in existence has any power on its own.

אַנְתָּ הוּא מְבִינַן וְלֹא בְּבִינָה יְדִיעָא.

*You are the one who understands, but not with the Bina known in the Sefirot.*¹⁷

לִית לָךְ אֶתֶר * יְדִיעָא אֵלָּא לְאַשְׁתַּמּוּדְעָא תּוּקְפָךְ וְחִילָךְ לְבְנֵי נִשְׂא

You do not have a fixed or known place¹⁸, rather, Your purpose in revealing Yourself is to make your power and strength known to human beings¹⁹

וְלְאַחֲזָאָה לִזְוֵן אֵיךְ אֶתְנַהֵג עֲלֵמָא בְּדִינָא וּבְרַחֲמֵי,

and to show them how the world is directed with the attribute of Din (Judgment), and with the attribute of Rachamim, (Mercy),

17. Because all of the creations have Chochma which comes from the upper known Chochma, and the same is true with Bina. But Hashem Himself is the source of all Chochma and Bina. He is the source of everything and there is nothing besides Him, and he is the cause and reason of all existence. All of existence needs Hashem, whereas Hashem does not require anything. There was nothing that preceded Hashem for Hashem to need anything from. And it is impossible for the mouth to speak of or for the ears to hear about Hashem's four types of creation. And there is no power in the heart of man to grasp or recognize His creating. Therefore we must praise and sanctify His great name. (*Kesei Eliyahu Le'Rabbi Mani z"l*)

18. As is mentioned in the Midrash Rabbah (*Vayeitzei 68:9*): Why do we refer to Hashem's name as 'Makom' (Place)? Because He is the place of the world and the world is not His place. (*Be'er Lechai Ro'ie*)

19. Everything we know about Hashem is only via the Sefirot, because through them Hashem has let humanity know His power, strength, and method of directing creation. The whole concept of Hashem creating the Sefirot is for His own honor, to know and make known that He, so to speak, directs according to the Sefirot, whether through Din or Rachamim. Hashem relates to us according to our behavior, because there is a known midah over everything, whether to punish those who transgress His will, or to pay out reward to those who do His will. (*Be'er Lechai Ro'ie*)

דַּיְנוּן צְדָק וּמִשְׁפָּט, כְּפֹמ עֹבְדֵיהוֹן דְּבְנֵי נֶשָׂא.

which are the attributes of Tzedek (Righteousness) and Mishpat (Justice), according to the actions of humans.²⁰

דִּין אִיהוּ גְבוּרָה. מִשְׁפָּט - עֲמוּדָא דְאִמְצָעִיתָא

Din²¹ is the sefira of Gevura. Mishpat is the middle pillar, Tiferet,

צְדָק מִלְכוּתָא קַדִּישָׁא, מֵאֲזֵי צְדָק *תֵּרִין סְמִכֵי קְשׁוּט.

Tzedek is the Holy Malchut, and the scales of Tzedek - Netzach and Hod, are the two supports of Truth, Tiferet.

הֵיִן צְדָק - אֹת בְּרִית. כָּלָא לְאַחְזָאָה אֵיךְ אֶתְנַהֵיג עֲלָמָא

The Hin (measurement) of Tzedek is the sign of the brit at the place of circumcision. All of this, describing these attributes, is to show how the world is directed by Hashem and how Hashem brings forth His influences depending on the actions of the Jewish people,

20. In order for Hashem to show His Kingship over them.

21. From here and on the Zohar HaKadosh will explain how Hashem directs His world with the seven lower Sefirot of Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, and Malchut, either with Chesed or with Din. (*Be'er Lechai Ro'ie*).

If a person sins, Hashem will punish him through the midah of Gevurah. If a person is a 'beinoni' (average) he will be judged with Rachamim (*Tiferet*), not by only Chesed or Din. If a person judges others favorably, then Hashem will judge with Tzedek, derived from the word 'Tzedaka', through the Shechina who is the Mother of Klal Yisrael and who is called 'Knesset Yisrael', who requests Hashem to forgive Klal Yisrael.

The "Scales of Tzedek" are the midot of Netzach and Hod to which the malachim can reach. They see the deeds of Klal Yisrael and then weigh them on this scale before Hashem. (*Zohar HaKadosh*)

The 'Hin Tzedek' is the midah of Yesod, which is, so to speak, the supernal Brit Mila, which is where the malachim of Rachimim are. The malachim of Chesed come from Netzach while the malachim of Din come from Hod (*Ramchal*). These three groups are like the three judges who comprise a Beit Din.

אָבֵל לֹא דְאִית לָךְ צְדָק יְדִיעָא דְאִיהוּ דִּין, וְלֹא מִשְׁפָּט יְדִיעָא
 דְאִיהוּ רַחֲמִי, וְלֹא מִכָּל אֱלִין מִדּוֹת כָּלֵל.

but²² not to say that You have the known Tzedek which is Din, and not the known Mishpat which is Rachamim, and not from any of these attributes at all.²³

This completes Patach Eliyahu. Continue to the next page for “Kum Rabbi Shimon”...

When Eliyahu HaNavi finished his praises to Hashem, he hastened to Rabbi Shimon Bar Yochai to reveal the secrets of the Torah, since only Rabbi Shimon was permitted to reveal them. Only he was given the task to redeem the Shechina and Klal Yisrael from exile. Therefore, Eliyahu Hanavi proclaimed “Arise Rabbi Shimon Bar Yochai! Do not wait. Begin to reveal the secrets of the Torah so that Hashem will redeem His children from exile.” (*Ziv HaZohar*)

קוּם רַבִּי שִׁמְעוֹן וְיִתְחַדְּשׁוּן מִלִּין עַל יָדְךָ

Eliyahu said, “Arise Rabbi Shimon, and through you, reveal new teachings,²⁴

22. As the verse says, “From the mouth of the exalted no evil will come with good.” (*Eicha* 3:38). Rather when people sin, the good for them is to receive punishment and to atone for their debts, and then after, they will be able to receive their proper reward.

23. The description of the Sefirot in general, and about Din and Rachamim in particular, is not in any way a description of the Ein Sof, Blessed Is He, not, and He cannot be called by any midah or sefira at all. Even though we speak using names of midot and how they work, we are not speaking about Hashem’s essence at all. They are just tools and vessels which Hashem uses to direct the lower world. (*Be’er Lechai Ro’ie*)

This is what is meant that “Hashem has none of these midot at all.” (*Ziv HaZohar*)

The Ramak, in *Sefer HaPardes (Sha’ar Atzmus Ve’Keilim Perek 5)* writes that even though there is a piece missing from this last paragraph of the Patach Eliyahu, the enormous light that we need has come out to us in this gate.

24. As it is written, “Words from an exalted place will speak.”

דָּהָא רְשׁוּתָא אֵית לָךְ לְגַלְיָאָה רְזִין טְמִירִין עַל יְדֶךָ,

that behold, you have permission to reveal hidden supernal secrets of the Torah through you,

מַה דְּלֵא אֲתִיְהִיב רְשׁוֹ לְגַלְיָאָה לְשׁוּם בַּר נָשׁ עַד כְּעֵן:

a permission to reveal that was not granted to any other human until now.”

קָם רַבִּי שִׁמְעוֹן פְּתַח וְאָמַר:

Rebbi Shimon arose²⁵, opened the discourse, and said the verse:

לָךְ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַחֹד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְהוָה הַמְּלָכָה. וְהַמְתַּנְשֵׂא לְכָל לְרֵאשׁ.

“To You Hashem²⁶ is Gedulah (Greatness - Chesed), and Gevurah (Restraint), and Tiferet (Beauty), and Netzach (Eternity), and Hod (Splendor), because Kol (All -Yesod) is in the Heavens and Earth.²⁷ To You Hashem is Mamlacha (Kingship - Malchut). And you are lifted above all to the head.”

25. It seems that the custom was to stand when saying chidushei haTorah (*new Torah ideas*), which is why Eliyahu asked Rebbi Shimon to stand. (*Benayahu Le'Reiach HaTov*)

26. The seven lower midot/Sefirot through which Hashem directs the world. (*Vilna Gaon*)

27. Yesod is called ‘Kol’ because it includes in itself all of the good divine influx (*Hashpaot*), for those who guard the holy Brit. ‘In the Heavens and the Earth’ means that it receives from Tiferet (*Shamayim*) in order to give to Malchut (*Aretz*). Yesod also connects the Written Torah (*Tiferet*) and Oral Torah (*Malchut*), which is the Tikun HaBrit, as is known.

עֲלֵיִן שְׁמְעוּ אֲנֹן דְּמִיכִין דְּחֶבְרוֹן וְרַעְיָא מְהִימְנָא אֲתַעְרוּ
מִשְׁנַתְכוֹן.

*Listen supernal ones, those who are sleeping in the holy city of Chevron in the Cave of Machpelah and the Trustworthy Shepherd of the Jewish People, Moshe Rabbeinu, wake up from your sleep!*²⁸

”הִקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפְרָיִם.”

“Wake up and sing, those who are resting in the earth.”

אֵלֵיִן אֲנֹן צְדִיקֵיִא דְּאֲנֹן מִסְטָרָא דְּהַהוּא דְּאֲתַמַּר בָּהּ:

They, ‘those who are resting in the earth’, are the tzadikim who are from the portion of that, the Shechina, about which is said:

”אֲנִי יֹשְׁנָה וְלִבִּי עֹר.”

“I am sleeping but my heart is awake”.

וְלֹא אֲנֹן מֵתִים.

And they are not called dead, rather sleeping.

וּבְגִין דָּא אֲתַמַּר בְּהוֹן: ”הִקִּיצוּ וְרַנְּנוּ” וְגו’.

And because of this, it is said about them, the Avot and Moshe Rabbeinu, “Wake up and sing...”.

רַעְיָא מְהִימְנָא, אַנְתָּ וְאַבְהָן

Trustworthy Shepherd, you and the Forefathers

28. The Avot and Moshe Rabbeinu are hinted to in the verse: Avraham - Chesed, Yitzchak - Gevurah, Yaakov - Tiferet, Moshe - Netzach. (*Benayahu Ke'Reiach HaTov*)

הַקִּיצוּ וְרַנְנוּ לְאַתְעָרוֹתָא דְשְׁכִינְתָא, דְאִיהִי יְשְׁנָה בְּגְלוֹתָא,

wake up and sing²⁹ to awaken the Shechina, who is sleeping in exile,³⁰

דְעַד כְּעַן צְדִיקֵיָא כְּלָהוּ דְמִיכִין וְשִׁנְתָא בְּחוֹרֵיהוֹן.

for until now, all of the tzadikim were slumbering with sleep on their eyes.³¹

מִיָּד יְהִיבַת שְׁכִינְתָא תְּלַת קָלִין לְגַבֵּי רַעֲיָא מְהִימְנָא, וַיִּמָּא לִיהָ:

Suddenly, the Shechina sounded three voices³² towards the Trustworthy Shepherd, Moshe Rabbeinu, and said to him:

29. Rabbi Shimon Bar Yochai wanted to make a tikun for the Shechina through revealing and learning the secrets of the Torah. This is what is meant by ‘sing’, as Chazal say on the verse, “Stand and sing to me at night at the beginning of dusk”. Singing is a direct reference to Torah learning, specifically the learning of the secrets of Torah which brings simcha to the supernal worlds and brings the final redemption closer.

30. Being that the Shechina is in exile with no spiritual nourishment, without any support or help, it is Torah learning which supports and assists her. The secrets of Torah, which are called ‘Raz’ (*secret*) has the same gematria (*numerical value*) as ‘Ohr’ (*light*) - 207, which causes the unification of Hashem and the Shechina, and which brings the final redemption, speedily in our days. Amen. (*Ziv HaZohar*)

31. One explanation of the word “*bechoreyhon*” is nostrils, for we know that the breath, which is the life force of the body, is in the nostrils, as the verses state, “the breath of the ruach of life in his nose” and “and He placed in his nose the breath of life”.

Another explanation is that “*bechoreyhon*” is the white part of the eyes, because the eyelids rest on the white part of the eye that surrounds the pupil. (*Benayahu Le’Reiach HaTov*).

32. The three voices correspond the Three Avot. (*Kesei Melech*)

The Arizal says that the three voices correspond to the three letters of Moshe’s name: **Mem** - *Chesed*, **Shin** - *Gevurah*, **Heh** - *Tiferet*. (*Sha’ar Ha’Pesukim, Shmot*)

Another explanation is that the Shechina is referred to as ‘Zot’ (*this*), which has the gematria of 413, triple the value of the word ‘Kol’ (*voice*) with the kollelim included in the value. (*Benayahu Le’Reiach HaTov*)

קוּם רַעֲיָא מְהִימְנָא דְהָא עֲלֵךְ אֲתַמְר: "קוֹל דְּדוּדֵי דוּפֵק" לְגַבְאֵי
בְּאַרְבַּע אֲתוֹן דִּילֵיהּ,

*Stand up Trustworthy Shepherd! Behold it is written about you: "The voice of my beloved is knocking" towards me with its four letters of Hashem's unspeakable name,*³³

וְיִמָּא בְּהוֹן

And it will proclaim in them, with their power, the verse:

"פְּתַחֵי לִי אֲחוֹתִי רַעֲיָתִי יוֹנָתִי תַמְתִּי".

"Open for me my sister, my friend, my dove, my innocent."

דְּהָא "תָּם עוֹנֵךְ בֵּת צִיּוֹן לֹא יוֹסִיף לְהִגְלוֹתֵךְ"

*That behold, the verse says: "Your sins have ceased, daughter of Tzion, and you will no longer be taken into exile".*³⁴

"שְׂרָאֲשֵׁי נִמְלָא טָל". מַאי "נִמְלָא טָל"?

"For my head is filled with dew". What is meant by "filled with dew"?

אַלָּא אָמַר קְדוּשָׁא בְּרִיךְ הוּא: אַנְתָּ חֲשַׁבְתָּ

Rather, The Holy One Blessed Be He said: You, the Shechina, thought

33. The four letters of the name Y-H-V-H awaken the four letters of the name A-D-N-Y.

34. This verse (*Eicha* 4:22) is using the word 'tam', juxtaposed with the previous verse's 'tamati' showing that 'innocent' is synonymous with having stopped sinning.

דְּמִיּוּמָא דְּאַתְחָרַב בֵּי מִקְדָּשָׁא

that from the day that the Beit Hamikdash was destroyed,

דְּעָאֵלְנָא בְּבֵיתָא דִּילִי וְעָאֵלְנָא בְּיִשׁוּבָא?

I ascended to the Beit Hamikdash in the upper realms and I ascended to my dwelling in the upper Yerushalayim?

לֹא הֵכִי, דְּלֹא עָאֵלְנָא כָּל זְמַנָּא דְּאַנְתָּ בְּגְלוּתָא* חֲרִי לְךָ
סִימְנָא:

That is not the case at all, for Hashem said: "To show that I have not ascended to my dwelling as long as you are still in exile, and that I am accompanying you into exile to guard you, here is a sign that I will give you:

”שְׂרָא שְׂי נְמָלָא טַל”

*“For my head is filled with dew”.*³⁵

ה"א שְׂכִינְתָּא בְּגְלוּתָא,

*The fourth letter of the Four-Letter Name, **Heh**, spelled Heh-Alef (with milui alfin) is an allusion to the Shechina in exile, and is not counted in the gematria of ‘Tal’,*

שְׂלִימוּ דִּילָהּ וְחַיִּים דִּילָהּ אִיהוּ טַל.

her completion and her life is in the secret of ‘Tal’.

35. The word dew is ‘tal’, shares the gematria of 39, with the three letters Yud, Heh, and Vav in the *milui alfin* spelling: **Yud**- Yud-Vav-Dalet, **Heh**- Heh-Alef, **Vav**- Alef-Vav.

וְדָא אֵיהוּ אוֹת יו"ד אוֹת ה"א אוֹת וָא"ו,

This is the secret of the first three letters: the letter ‘Yud’, the letter ‘Heh’, and the letter ‘Vav’, referring to HaKadosh Baruch Hu (The Holy One Blessed Is He), and when in milui alfin equaling 39 – ‘Tal’, as was mentioned above,

וְאוֹת ה"א אֵיהִי שְׁכִינָתָא דְלֵא מַחְשְׁבֵן ט"ל,

and the final letter ‘Heh’, is the Shechina, and is not part of the calculation of ‘Tal’,³⁶

אֲלֵא אוֹת יו"ד אוֹת ה"א וְאוֹת וָא"ו דְסְלִיקוּ אִתּוֹן לְחֻשְׁבֵן ט"ל.

rather the letter ‘Yud’, the letter ‘Heh’, and the letter ‘Vav’ are the letters which add up to the calculation of ‘Tal’.

דְאֵיהִי מְלֵיאָה לְשְׁכִינָתָא מִנְבִיעוֹ דְכָל מְקוּרֵין עֲלָאִין.

That this name fills the Shechina from the flowing springs of all the supernal sources.

36. This is a hidden meaning of the verse, “And river went out from Eden to water the Garden.” The first three letters Yud, Heh, and Vav in their milui alfin, with the same gematria of ‘tal’, are the shefa (divine influx) that descends from Z’eir Anpin (the upper six sefirot from Chesed to Yesod) to water the fourth letter, the lower Heh, also known as the Shechina.

This is what is meant that the Shechina is in exile, ‘far from her husband’. The last letter, Heh, has become distanced even further from the first three letters of Yud, Hey, and Vav. Therefore these three letters cannot ‘water’ and give sustenance to the Shechina, until in the future when Mashiach comes. Then, this lower Heh will attach herself to the first three letters and the name of Hashem will become complete once again. Amen.

This is the secret of, “That my head is filled with dew”. In other words there is no supernal union of the four letters of the Name, only of three.

מִיד קָם רַעֲיָא מְהִימְנָא וְאַבְהֵן קְדִישֵׁין עִמֵּיהּ.

Immediately, the Trustworthy Shepherd stood up, and the Holy Forefathers with him in order to awaken the Shechina, and to unite both names of Y-H-V-H and A-D-N-Y.

עַד כֹּהֵן רִזָּא דִּיחֻדָּא:

Until here is the Secret of the Unification.

”בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן.”

“Baruch Hashem Forever, Amen v’Amen.”



Selections from Or HaZohar

"And one should conduct himself in the following manner [learning according to the parshiot of the Torah] so that he will be able to complete the Zohar HaKadosh and the Zohar Chadash and the Tikkunim every year. But if one learns according to the order of the parshiot, sometimes he will find that it will take three or four weeks to finish some long parshiot. 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 of the Zohar and the Tikkunim in one year's time. After completing the three daily pages he will learn the books of the Mekubalim so that he will also be able to complete the study of the sifrei haMekubalim. However, he will be careful to complete the study of the Zohar HaKadosh and the Tikkunim every year as we mentioned before, and in this manner he will conduct himself all the days of his life."

- Yesod v'Shoresh haAvoda, Shaarei haShishi - Shaar HaNitzotz

Question: Is a Baal Teshuvah permitted to occupy himself with the study of the Sefer HaZohar? Can he not repair his neshama with the study of nigla [the revealed part of the Torah]?

Answer: 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 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 Chaim of the Shulchan Aruch, as the Chafetz Chaim writes in his introduction to the Mishna Berura. The Baal Teshuva has a great level as it is written: 'In the place where Baalei Teshuvah stand, Complete Tzaddikim cannot stand there.' It is fitting for him to study the Sefer HaZohar, **and especially the selections of the Zohar that appear in the Chok L'Yisrael**, in order to purify his soul. And how good and comely it will be if this Baal Teshuvah will come to the level of bringing merit to other Jews and will awaken other Baalei Teshuvah to occupy themselves with the study of the Halacha and the Sefer HaZohar, and in this way the teshuvah of these Jews will be accepted by the Holy One Blessed be He."

- Sefer Tikkun Olam

"And this is the answer that I gave to one person who asked me about what the students of the Ari HaKadosh wrote, that the study of the Zohar HaKadosh is a great tikkun to illuminate and sanctify the soul. And the Ari HaKadosh gave this tikkun for the Ba'al Teshuvah, to say five pages of the Zohar or the Tikkunim every day even if he does not 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 HaKadosh 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 HaKadosh, 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 esoteric, so 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 they make their effect in their root above."

-The Chida, Shem HaGedolim, Ma'arechet Sefarim Beit

"Among the works of the Gra and his students in the area of the Ingathering of the Exiles was the establishment of a Beit Midrash in Yerushalayim where the Kabbalah was to be studied."

- Magid Doresh Tzion, p. 65

"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 (hint) and sod (secret), the yetzer hara cannot dominate them."

- Even Sheleima Perek 8, Letter 26

"From the time when the light of the two great luminaries, the Zohar HaKadosh and the Tikkunim, shined and rose, the Jews, the Congregation of Israel, accepted and practiced the holy study of the Zohar HaKadosh and the Tikkunim, alone or in multitudes, young or old, and even when they cannot 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 HaKadosh, then one thousand people will be found studying the Tikkunim, for most of the baalei 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 HaKadosh is because when a man sins, he damages more in the world of asiya, 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 asiya, for in that world lies the secret of Numbers and the Accounts, therefore during the days of teshuvah we are accustomed to study the Sefer ha Tikkunim."

- Rav Yosef Chayim of Baghdad, The Ben Ish Chai, Hakdamat Tikkunim Benayahu

"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 mitzvot. For this reason, the essence of Pnimit HaTorah was revealed in these later generations. Thus in the Tanya, Iggeres HaKodesh, Letter 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]."

- Rabbi Shalom Dov Ber of Lubavitch ztk'l, Kuntres Eitz Chaim

"The holy Ramak (Rabbi Moshe Cordovero) 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 Yisrael, which is an inheritance for the Assembly of Ya'akov from Moshe Rabbeinu, from Hashem, 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 (1194-1270 CE) 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 'Teshuvot HaGaonim' (Responsa 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, 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 en clothed in matters of this world, which is not the case with Kabbalah, and particularly the words of the Arizal (1534-1572 CE), who built upon the Idras and Safra d'Tzniuta and the other secret sections of the Holy Zohar. All of its matters deal only on the level of Atzilut and the worlds of the light of Ain Sof. That is why the wisdom of Kabbalah is called 'Nistar' (Hidden)..."

-Rabbi Shlomo Eliashiv ztk'l, Sha'arei Leshem, p. 525

'The hidden things are 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 29:28, Parashat Nitzavim).

"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 Hashem has given us the secrets of the Torah, and Rabbi Shimon bar Yochai wrote that whoever does not know the secrets of the Torah it would have been better for Him if he had not been created."

- Rabbi Yaakov Abuchatzera ztk"l, Nitzavim Machshof HaLavan

- Rebbi Shimon Bar Yochai's Promises -

(Zohar, Parashat Terumah, daf 128)

"R' Shimon Bar Yochai says: I call out the heavens and earth to testify for me, that any person who gives merit to the public by spreading the knowledge of the Zohar HaKadosh will be compensated with three rewards which not everyone merits to receive."

1. He will help conquer the powers of the Yetzer HaRa (the Malchut HaResha) and strengthen the powers of the Yetzer Tov in the world.
2. He causes Hashem to become exalted and gratified even while in exile.
3. He supports the entire universe, protects it from calamities, and increases peace in the world. ("If not for my Torah being studied day and night, the laws of heaven and earth will cease to exist.")

R' Shimon promises that anyone who gives merit to others in the learning of the Zohar HaKadosh will be rewarded with the following brachot:

1. He will merit to live and see grandchildren.
2. He will merit riches in this world.
3. He will merit a portion in Olam HaBa.
4. No one will be able to cause him harm or evil.
5. He has the privilege to enter all twelve gates of Gan Eden without exception.
6. Hashem will shower success and blessing upon him and all of his descendants forever.
7. Rebbi Shimon Bar Yochai himself will testify about his merits in front of Hashem on his behalf.
8. Hashem will bless him with the same brachot as Avraham Avinu because he also brought people closer to Hashem. (mida k'neged mida).
9. In Olam HaBa, Hashem will call out to the four camps of the ministering angels to accompany him to seventy hidden worlds.

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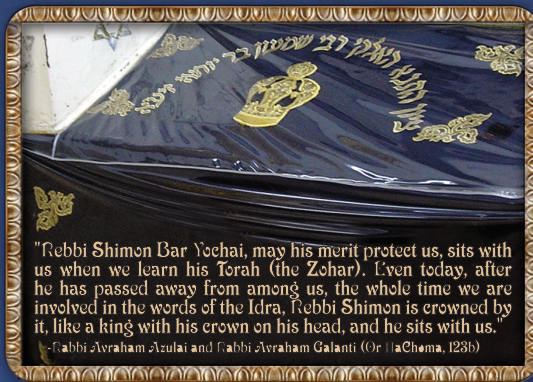


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"דראנו בבנינו שמחנו בתקונו"

"We will see its building and we will rejoice in its establishment."



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