

BS`D
THE STUDY OF THE ZOHAR
HA KADDOSH
BULLETIN 12

“Because of this work, the Book of the Zohar, [the Jews]
will be redeemed from exile” Zohar ha Kaddosh (3, 124b)

RABBI AVRAHAM AZULAI
COMMENDS JEWS 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

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

FROM THE BEN ISH CHAI WE HAVE PROOF
THAT IT WAS COMMON IN BAGHDAD TO
STUDY THE ZOHAR HA KADDOSH AMONG
WORKING MEN

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