



The Weekly Parsha Shiur of Maran, Rosh HaYeshiva, the righteous Kabbalist,

Our Rabbi Benayahu Yissachar Shmueli Shlit"a

An excerpt for Parsha of Ekev 5786 (2026)

"Babbling" that is very beneficial

The study of Zohar provides spiritual remedies and it is **equally accessible**, the smallest like the greatest. **How does Rabbi Tzvi Hirsch of Zidichov write?** Let a person not say "I am a dry tree, who am I to approach inside [to the hidden Torah]," for this is the counsel of the evil inclination, because in truth, one does not need to understand the Holy Zohar.

In the year 5681 [1921], all the Rabbis of the Land of Israel made a letter, and wrote thus: It is already known to your honor, study of the Holy Zohar cancels all kinds of calamities and harsh decrees in an extraordinary manner, as our master the Ari says, that study of the Zohar **cancels *muta, charva, u'viza me'alma*** [plague, sword, and plunder from the world]. And last year we already **aroused awareness** regarding the repair of the true Redemption, and now we have a completion of a thousand completions of the Zohar—Rabbi Nissim Nahum did this [at that time]—and they call upon everyone to participate in this.

How does the author of ***Kisseh Melech*** say? Study of Zohar in one hour will accomplish what will not be accomplished in study of the plain meaning (*pshat*) in a whole month! **Another thing he writes:** A person in study of the Zohar in mere recitation (*girsah*), builds worlds, and this study will perform a repair Above in one hour what will not be accomplished in study of the plain meaning in a full year!

And if it is on the Sabbath, it will perform in one hour what will not be accomplished in study of the plain meaning in 70 years!

The Kisseh Melech asks: Behold, the Zohar was revealed in the latter generation, and if so, how did Hashem set a situation that the Early generations did not engage in the Zohar, and did not have it at all?

The *Kisseh Melech* answers that the souls of the Early generations were holy souls, they did not need [it]. But specifically, this generation—which are souls that May Hashem help, have a greater intensity of the external forces (*chitzonim*), **problematic souls**—in this generation it is impossible to purify the soul except with expensive drugs, and study of the Zohar is an expensive drug. And even babbling alone—one who babbles the Zohar will be guarded from every evil thing! Babbling of Zohar—how great a power this is!

Rabbi Pinchas of Koritz says that one needs to study much in the Book of Zohar, because the darkness of the exile needs to be illuminated with a great light, and it is impossible **to illuminate it except through study of the Zohar**, so that the Zohar will protect us in the generation of King Messiah, and therefore we are speaking about this strongly now.

They honored me to give it to him

I always told you what I heard from Rabbi Sharabi here, several true stories about the virtue of the Zohar:

First thing, one day we heard from Rabbi Sharabi in a lesson on *Reshit Chochmah*, he related: "I saw Rabbi Nissim Nahum in a dream, and I saw a staff in his hand. I asked him: 'Rabbi Nissim, what is this staff?' And he said: 'This is the staff of **King Messiah**, they honored me to give [it] to him.' The Rabbi said to him: 'Why did they honor you?' Rabbi Nissim said to him: 'Because I merited much study of Kabbalah—the Holy Zohar, and I opened many Kabbalah academies for Rabbi Shaul Dwek—the *Sha'ar HaShamayim* Yeshiva of the Ashkenazim, and also the Yeshiva of Kabbalists that was in Porat Yosef. I gave all my money in order to bring the Redemption closer, and I printed Zohar in order to bring the Redemption closer. They said to me: "Did you bring [it] closer? You performed an action that has no equal. You will give the staff to King Messiah."'

By the way, I at that time thought to myself: Why did they show this specifically to Rabbi Sharabi? And I thought that it was because he too merited to disseminate the teachings of Kabbalah in an extraordinary manner, that he taught to perform *kavanot* [kabbalistic intentions], this is something extraordinary. This is one story.

The two years surpassed everything

And now we have an additional story. Rabbi Sharabi told us what study of Kabbalah is: There was here the Rabbi of the Kurds, **Rabbi Yitzchak HaCohen**. In every question that they had, he would teach them, and all day he was with them, guiding them in the way of Hashem. And behold, at the end of his days—in his old age—Rabbi Yitzchak Cohen came to Rabbi Sharabi and said to him: "I do not know what to do. I saw what is written in the Zohar about the virtue of one who studies the secrets of the Torah. What will be with me? I also want to merit."

Rabbi Sharabi said to him: "Sit here, just listen; even if you do not understand, it will perform the action." And he, a complete righteous man, accepted the words, merited and sat there, even though he said about himself that he did not understand what the Rabbi was saying. **And thus, for two years he was here in holiness** and would listen here to all the lessons.

After he passed away, Rabbi Sharabi saw him in a dream, [and] said to him: "Rabbi Yitzchak, what is with you?" Rabbi Yitzchak said to Rabbi Sharabi: "I want to tell you: All my life, all that I did—I spread Torah, I taught, I did everything—all this did not help me like those two years that I was here and only listened without understanding; this surpassed everything!"