

Is the Study of Kabbalah Required by Halakha? Let the Rabbanim Speak for Themselves.

Rabbi Haim Vital, Sha'ar HaMitzvot 1A:

"Know that every nitzotz (spark) of each and every soul must fulfill all 613 mitzvot, for when one has not fulfilled all the 613 mitzvot, which correspond to the 248 organs and 365 sinews of (body) and soul, that soul is incomplete in its parts. Such a one is called "blemished." Of such a one it is written, "one who is blemished shall not come forth." Also with regards to Torah study, which is one of the 248 positive mitzvot, one does not fulfill this mitzvah, unless one studies the Pardes of the Torah, which is the capital letters of Pshat, Remez, Drash, and Sod. Within each of these aspects each (person) must strive to achieve (what can be achieved) If one does not do this, one is missing an aspect of the (complete) mitzvah of Talmud Torah, which (as is known) is great and considered equal in value to all the mitzvot. One will have to reincarnate until one has made efforts (to complete study of the Torah) in all four aspects of Pardes."

Rabbi Ovadiah Yosef, Yehaveh Da'at, 4-47:

"It is a true and correct thing that the value of Kabbalah study is very sublime . . . and great will be the punishment for those who do not study the secrets of Torah, also how great will be the reward for those that do."

The Gaon of Vilna, Even Shelema:

"Whatever is learned according to pshat must also be in accordance to the sod. For when the secrets of the Torah are revealed, one realizes that the learning of his youth are also true and correct. Any one who does not understand the secret (meaning), even the pshat cannot be clear to him."

Rabbi Natan Tzvi Kaenig, Torat Natan, Intro. #24:

"Any delay in the coming of the Mashiah is due to not studying the secrets of Torah. How many times have we proclaimed this, for the rectifications of all the worlds depend on it."

Rabbi Shaul Dweck, Sefer Eyfeh Shelaymah:

"The one who studies only the revealed (Torah) is called "one who is not His servant". Also such a one cannot be called a "Talmid Hakham" (a student of wisdom, the traditional appellation for a Rabbi), for this one is just a "Talmid" (student) for the reference of Hakham (wise one, or wisdom) is only in reference to the inner wisdom (Kabbalah) . . .

The author of Kiseh Melekh (the commentary on the Tikunim) has said (Tikun 43), "one who can acquire for himself a Rav to teach him Kabbalah, or a friend to learn with, or books to learn from, and neglects to do so causes the continuation of the exile."

Rabbi Aharon HaLevi, Sha'ar HaYihud v'HaEmunah

"With one hour of Kabbalah study, one does more good than a whole month of (pshat) study, for great is its power to bring Mashiah".

Rabbi Tzvi Hirsh Zidishuv, Commentary to Etz Haim

"Not for nothing, and not by personal opinion were the laws of clean, and unclean, forbidden, and permitted, kosher, and blemished codified. They are all based upon the secrets of the Torah."

Rabbi Yishaya Margalit, Kol Omer Koreh

"We have heard of the importance of studying the Zohar, and the secrets of Torah. Even when one does not understand (what he learns), one is certain to dwell securely in this world, and to rise in levels of holiness. In the world to come, one's sins are absolved, and one is taken into the gathering of the righteous."

Rav Moshe Cordevero, Ohr Ne'erav, 4, 1:

"Being that one studies this wisdom (Kabbalah), he will be escorted by the angels and the righteous from Gan Eden. This is not true of any other branch of Torah study."

Rabbi Menahem Halperin:

"One who openly disregards the study of the secrets (of Torah), it is sure is secretly disregarding the revealed (Torah)."

Kaf HaHaim, Orach Haim 155, 12

"Regarding the wisdom of Kabbalah, one must not let forth from his mouth that which he has not heard from a reliable Torah source"