Sha'ar HaGilgulim (The Gate of Reincarnations)

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Sha'ar HaGilgulim

Hakdama 1

We start with what is written by Chazal, that "there are five names given to the Nefesh," and the order of them from lowest to highest is: Nefesh, Ruach, Neshama, Chaya, and Yechida. Know, that a person (Adam) itself, he is the spirituality that is inside a body; and the body is a garment (Lavush) for the person, but it [the body] is not the person itself. As it says, "the flesh does not cover up the person," just as the Zohar says in Parshat Bereishit, Page 20:2. As it is known, that the person is the source of all four worlds - ABiYah (Atzilus, Beriah, Yetzirah, Asiyah), and it is obvious that there are parts of each world within him, and these parts are what we referred to above (from one of the five names of the souls - Nefesh, Ruach, Neshama, Chaya, Yechida ("NaRaNChaY") as we described). But we do not merit to take them all in one moment; rather, we earn them through our merits. First, we take the coarsest part which is called Nefesh. Afterward, if we merit further, we take the Ruach. And, just as it is described in multiple places in the Sefer haZohar, Parshat Vayechi and Parshat Terumah, and specifically, at the beginning of Parshat Mishpatim, Page 94:2, "When a person is born, he is given a Nefesh." And after we explain this, I need to let you know more of what is said above.

3. The matter of Nefesh, Ruach, Neshama, etc. and its rabbinic subdivisions are discussed at length in Gate Four of Sha’ar HaP’sukim on the verse “His mother would also make a little robe for him” (I Samuel 2:19). Also explained in Gate Five of the Gate of the Mitzvot, Va’ychi, in the laws of mourning. And we will also add more that is new.

Know that all of the "Nefashot" are from the world of Asiyah only, and all of the "Ruchot" are from the world of Yetzirah, and all of the "Neshamot" are from the world of Beriah. But, not all people (B'nei Adam) have all of the five parts [of the soul], which are called Nefesh, Ruach, and Neshama, etc. They only have a part of the Nefesh, which is from the world of Asiyah. However, even with this, there are many levels, because Asiyah itself is separated into five "Partzufim" which are called "Arich Anpin" (Yechida), and "Aba" (Chaya), and "Imma" (Neshama), and "Zeir" (Ruach), and "Nukveh" (Nefesh). If a person is worthy to merit and to reach [receive] his Ruach (which is from Yetzirah), he must be complete with all of the five Partzufim from Nefesh of Asiyah. ...

And even if he might know that his soul is from "Malchut of Asiyah" or whether it is from "Yesod of Asiyah," etc, each of these [people] must fix/rectify all of the entire world of Asiyah [meaning, the whole Torah, Mitzvos, and Halachos are from the world of Asiyah. We need to master these first!]. Then, he can receive his Ruach which is from Yetzirah which is higher than the entire Asiyah. Also, even if he is able to reach his Neshama which is from Beriah, a person must fix all of the parts of his Ruach [first] within all of Yetzirah. Then, he will be able to receive his Neshama which is from Beriah, and it is not enough for him to fix only the specific place which is the source ("shoresh") of his Neshama. [In summary, a person has to first fix all of the parts of his Nefesh which is in the world of Asiyah] until he "graduates" from the entire world of Asiyah, and then he will receive the Ruach (which has its source in the world) of Yetzirah, etc. throughout all the other worlds. Here is the explanation: A person should toil in Torah and Mitzvot in their completion, and he shouldn't stop learning or fulfilling them regardless of where he is in the source of his Nefesh. He should learn Torah and do the Mitzvot (which have their source in the world of Asiyah).

Similarly, if he sinned ("chet," referring to something missing) or damaged ("pagam") some part of Asiyah, even though this isn't the place that is relevant to his Nefesh['s purpose], he must fix it. However, if some other Nefesh (another person) is missing the performance of any mitzvah that is from the world of Asiyah, or if he did an aveira (sin) and he damaged it [the soul], you are not required to fix his missing mitzvah, nor the damage from his transgression, unless the two of you are from one place (you are both from the same soul-root) as we will explain soon be'ezrat Hashem [you must help him fix it]. Or it may be that rectification (tikkun) applies only to the repair of damage caused by transgression, and not to the fulfillment of all the 248 positive commandments. Or perhaps — and this is the correct view — by way of example: one who is from the Malkhut of Nukva of Asiyah, called the nefesh of Asiyah, must rectify all the Malkhuyot of the ruach, neshamah, chayah, and yechidah of Asiyah. In a way of an analogy -- one who is from "Malchut of Nukvah of Asiyah" which is called "Nefesh from Asiyah," he must fix all of the "Malchuts" of his Ruach, Neshama, Chaya, and Yechida OF ASIYAH. [Skipping for a future editor.] Once a perfects (completes) his Nefesh of Asiyah, then he merits a Ruach from Yetzirah. And within this Ruach, there are all five levels (as we described before), and each of them comprise a complete Ruach of Yetzirah. And also regarding the Neshama from Beriyah. And also with a Chaya. And also with a Yechida. But this is not something we will go into now.

And now we need to explain one difference between [the entire] Nefesh of Asiyah, and the other parts that are from Yetzirah, and Briah, and Atzilut because with this we will explain something big. [Since you are requiring each person to rectify the entire world of Asiyah until his Nefesh reaches Keter of Asiyah,] how is it possible that someone who has the source of his soul in Malchut of Asiyah that he is able to elevate [his soul] all the way to Keter of Asiyah? If that is the case, then if every B'nei Yisroel is obligated to reincarnate until he completes all of the NeRuNChaY (Nefesh, Ruach, Neshama, Chaya, Yechida), we will find that everyone will rise to Keter of Asiyah, and [then] Keter of Yetzirah, and Keter of Briah, and all the other levels [below these] will become nullified (because all of the souls would eventually be on the same level). This is relevant to us because there are people of B'nei Yisrael who have (their source) in the level of Malchut, and there are those who have their source in Yesod, etc., just as is described at the beginning of Sefer haTikkunim (page 1:2, and re: Korach 1, page 8). There are leaders of thousands of Yisroel on the level of Keter, just as the "wise" are on the level of Chochma, and those that understand ("Nevonim") which are from Binah. ...

To bring light to what we already explained, there is a difference between [souls at the level of] Asiyah, and the other three worlds (which have another way of functioning). And this is, know, that only with regard to Asyah it is this way (that a Nefesh needs to rise to Keter of Asiyah). Because someone who has his soul source at the level of Malchut of Asiyah [specifically], through the rectification of his actions, and from the merit of his Nefesh moving level after level, until it reaches to Keter of Asiyah -- it is completed and it literally rises until that level. However, even though it rose until Keter of Asiyah, his soul source isn't anything other than the level of Malchut [of Asiyah]. However, it is required to merit until it reaches literally Keter of Asiyah, even though we are only calling it still at the level of Malchut of Keter of Asiyah. Similarly too with the other levels of Asiyah, because we are only calling it Malchut of the level that [its source] is at. ...

However with Yetzirah, or Briah, or Atzilut, this isn't the way it works. Because one who has the source of his Ruach in Malchut of Yetzirah, and he rectifies and completes this level, then he will merit and be able to rectify Yesod of Yetzirah. So, he will ALSO receive a Ruach from Yesod of Yetzirah, and the first Ruach that he had which was at the level of Machut of Yetzirah remains below at Malchut of Yetzirah because that is its' place. And similarly if he completes also Hod of Yetzirah -- he will have one Ruach from Yesod of Yetzirah, and a second Ruach from Hod of Yetzirah. This is the way it is all the way to Keter of Yetzirah. When he rectifies his Nefesh in all of the levels of Asiyah, he is able to receive a Ruach from each of the levels of Yetzirah, and so too with the level of Neshama which is from Beriah. ...

We must explain the reason for what we said, which is, because Asiyah is the lowest of all of the worlds, the Klipot (impure forces) surround him. Thus, even though an Adam (a person) has rectified his Nefesh, and even though the source of that Nefesh might be at some lower level of Asiyah, nevertheless, if the soul was left at that lower level [when it was rectified], we would be concerned that maybe the Klipot

would grasp onto it (because the Klipot are there). Thus, a person needs to merit from his actions more and more, until the source of his Nefesh is in Keter of Asiyah (I assume where the Klipot cannot reach it). However with Yetzirah, and so too the other worlds above it, there is no fear that the Klipot will take hold of the soul as it would in the world in Asiyah. Therefore, when one rectifies the soul which has his source in Yetzirah, even if he rectifies more [a soul on a higher level], that first sould stays in its original place, and he receives a second Ruach which is at a higher level, and the first Ruach does not need to elevate higher, because at that level there is no concern: ...

And this is the secret ("sod") (Shmuel 2 14:14) "No Nefesh will be rejected from Hashem," etc. Because all of the thoughts he might think [in fear that the Klipot might grab hold of him] are at the level of Nefesh only (which is at the world of Asiyah), and at that level, there is a fear that maybe he will be pushed away from Hashem because the Klipot are there. However, from the rectifications that he does to his Nefesh, Hashem (Elokim) will not push it away. To recap, Hashem wouldn't raise up a person and give him another Nefesh higher than the one he originally had (at its source level). Because if he did this, the first Nefesh would need to remain below in its original place, and it would be pushed away, meaning -- it would be pushed away [from Hashem] because of the Klipot that are there. Therefore, we do not give him another Nefesh at a higher level -- only the first Nefesh itself rises higher to higher levels according to his actions, until it reaches Keter of Asiyah, and he is not given another higher Nefesh. However, in Yetzirah and the other worlds, [where he receives] his Ruach or his Neshama, these remain below in their source level, and he receives another higher Ruach when he rectifies his actions, as we already described. And this is the secret of "Kadma Nodaat" (Rambam citation); that each Adam (person) is able to reach the level of Moshe Rabbeinu alav haShalom. If he wants to purify his actions, he is able to take a higher level Ruach, and then another higher level Ruach until he reaches the top of Yetzirah, and then he can do the same thing with a Neshama, until he reaches the top of Beriah, etc. ...

[Rough translation] Also with this, we understand the concept according to רז"ל, that the Ruachs of Tzaddikim, or their Neshamas come and impregnate (Ibur) an Adam, in the secret which is called Ibur, to help him his his avodas Hashem (may He be blessed). And just as it is written in במדרש הנעלם מכתיבת יד, he comes to purify him, and to help him. Rabbi Natan refers to these as the Neshamas of Tzaddikim, which come to help him. And, just as it said at the beginning of Parshat Bereishit in Sefer haZohar, על רב המנונא סבא,שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו':

[Rough translation] So with this there is no doubt, that the Ruachs and Neshamas of Tzaddikim, which are bound with life ('Tzarur HaChaim'), each one of them in the source of where their soul is located to that Tzaddik, that they (the Tzaddikim) are with Hashem [in Gan Eden], and we do not say that they lower themselves from their elevated place at all. Rather, the parts of their souls (their Ruachs) that they have already perfected, those parts remain down there (where their place is), in every level in Yetzirah, and they do not rise all the way up (as we described what happens with the Nefesh because of the Klipot in Asiyah). So these (Ruachs and Neshamas of Tzaddikim) come down and come into a person in the form of an Ibur, to help him as we described. And his main Ruach soul which is higher up [in Yetzirah] because he acquired it through his actions, it is and continues to be bound in life, and it does not descend from its place. So too with the Neshama of the Tzaddik, etc.

[Rough Translation] There is another reason that I will explain regarding the difference between a part of the soul a person has in Asiyah, and the part of the soul he has in all of the other worlds. And this explanation is, that we know that all of the other worlds [Yetzirah, Beriah, Atzilus] are comprised of ten sefiros, but the entire Asiyah is only comprised of one Sefirah, and that is the Sefira of Malchut. Therefore, the Nefesh which is there, it is able to elevate itself all the way to 'Keter of Asiyah' because all of Asiyah is only one Sefirah. However, [in the greater picture], Yetzirah [which comprises the emotional attributes of an Adam] comprises six Sefirot -- Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, as we know. And each one of these is separate one from the other. Thus, one who has the source of his soul in "Malchut of Yetzirah," even though he perfects it, he is not able to elevate that soul and complete it and raise it all the way to the higher levels of Yetzirah; rather, it must stay below [in its place], and the Adam (person) acquires a new Ruach from "Yesod of Yetzirah" if he wants to elevate himself to that level through his good deeds (Torah and Mitzvos). So too concerning all six levels of Yetzirah, as described.

Know, that just as we described, with each and every world there are five partzufim ("faces"), [which are] Arich Anpin, Abba, Imma, and Zeir Anpin. And in each of these, there are the five types of souls of a person, and going from lowest to highest, they are Nefesh, Ruach, Neshama, Chaya, and Yechida. Here, the Nefesh is from Nukveh d'Zeir Anpin; the Ruach is from Zeir Anpin; the Neshama is from Imma; the Chaya is from Abba which is Chochma (wisdom), because Chochma is the place of life in the secret of "והחכמה תחיה בעליה". And the Yechida is from Abba and Imma which are called Keter because it is alone and unified, because, unlike all the other Sefirot, it does not have a female counterpart, just as we know from the passuk "ראו עתה כי אני אני הוא," as is explained in Sefer haZohar, Parshas Bereishis.

[Rough Translation] And know, that after an Adam (a person) merits to take his Nefesh, Ruach, and Neshama, and then he damages (blemishes) them though a sin ('chet' meaning, something missing), [he blemished his Nefesh, his Ruach, and his Neshama], he must then return in a gilgul (in a reincarnation) to rectify what he blemished. When he comes back in a gilgul, he gets only his Nefesh [in the new body]. However, because he blemished his Nefesh, his Ruach is unable to enter his new body and to come with it. Even if he rectified the sin which blemished the Nefesh, it is not possible for a blemished Ruach to join him in this lifetime, because the Ruach also was damaged from his sin, so how can a blemished Ruach rest on a rectified Nefesh? So this Ruach comes in a gilgul into another person -- usually into the Nefesh of a Ger (which has a brand new unblemished Nefesh). So too with the Neshama. Once the Nefesh is rectified completely, he is able to receive a Ruach, [but because his own Ruach is either blemished (damaged), or it is in the body of another person who is in the process of rectifying it], another Ruach (e.g., the Ruach of a Tzaddik which has a similar soul source as he) will come to him. Through the Tzaddik joining his Ruach to this person, the Tzaddik takes part in the good deeds that this person does (and the Tzaddik's own Ruach is elevated from this interaction). Similarly, [in the next gilgul where he receives his Ruach (once it is rectified in the previous gilgul), because he also damaged his Neshama, it is either in a blemished state [so it is incompatible to join the Nefesh and the Ruach], or it could be in the body of another person getting rectified through their actions. While this is happening,] this person can receive a Neshama of a Tzaddik (and the Tzaddik also benefits from the elevation that occurs from this interaction). This is the secret where it is said that "Tzaddikim are greater in their death, more than during their lifetime, etc." And here, when this person dies from the world, his Nefesh goes with the Ruach of the Tzaddik [e.g. to the high level of Gan Eden that the Tzaddik is at], and this way, he receives [a greater level of shefa ('G-dly radiance')] which is of the level of the shefa that the Tzaddik receives at his higher level. When his own Ruach comes from the gilgul in which it was in the other person [e.g., the ger who was rectifying it, once he dies] the Nefesh of the Ger (who rectified his Ruach through his good deeds) [joins him at his level], and the first Nefesh (his Nefesh) says, "I will go and return to my first husband," and it joins with the Ruach (which was just rectified by the Ger). Similarly, the Neshama re-joins the Nefesh and the Ruach in the same way.

In the seder (order) in which a Nefesh, Ruach, and Neshama enter into a person, in the first new gilgul, we will explain (with Hashem's help). Here, at the time the body of the person was born, and comes out into the air of this world, his Nefesh enters into him. If he makes his actions kosher, he will merit that a Ruach will enter into him (around the age of 13), and thus he is called a complete man, as we know. And if he continues to keep his actions kosher moving forward, a Neshama will enter him at the age of 20, as is explained in בסבא דמשפטים. However, if he does not rectify completely his Ruach, a Neshama will not enter into him, and he will only have a Nefesh and a Ruach. Similarly, if he does not rectify his Nefesh completely, he won't have anything except for his Nefesh, and the Ruach and Neshama will remain above.

However, if he does not rectify his Nefesh completely the first time, when he leaves this world (dies), he will be required to return with his Nefesh in a gilgul (a reincarnation), even many times, until he purifies completely everything that he is required to. And so, after he completes his Nefesh, his Ruach is unable to join him (in this gilgul). This (the possible need for multiple gilgulim) is not a problem, as we will explain soon, with the help of Hashem (this is explained at the end of Ch. 3). Therefore, [to get his Ruach,] he will need to leave this world, and his Nefesh will need to reincarnate into a second body. In this second gilgul, he will merit for his Ruach to join his Nefesh. And if he rectifies his Ruach [in this

second gilgul], he will need to leave this world (and reincarnate into a third body). In this third gilgul, he will merit for his Neshama to join his Nefesh and his Ruach. But if he did not rectify the Ruach [in the previous gilgul], he will be required to reincarnate [possibly] many times, each time the Nefesh will remain with the Ruach, until he rectifies the Ruach. Then, when he dies, he will need to return into another gilgul, where his Neshama will join his Nefesh and his Ruach until the three of them are rectified (completed). Once this happens, he will no longer require any reincarnation because his Neshama is complete, and from this, he becomes an "Adam Shalem" (or, a complete person).

However, it is important to know, that when a person rectifies the Nefesh and returns afterward in the next gilgul, in order to receive his Ruach (as we described), in order to rectify the Ruach, if (in this gilgul) he sins with whatever 'chet', he does not damage the Nefesh (if he was able to, then his gilgulim could continue forever). So when he receives his Ruach [his purpose would then be to rectify only the Ruach], if he damages it through a sin, it is only the Ruach that is blemished (damaged). So he would require [as many gilgulim as is necessary] to rectify the Ruach, and in these gilgulim, his Nefesh and Ruach will enter the body together until he completes the rectification of his Ruach. Then, when he dies, he will return in a new gilgul with his Nefesh, his Ruach, and his Neshama together in one body, until he completes his Neshama. If he sins, he only damages (blemishes) his Neshama. This is how we explain the concept of Tikkun haRuach.

[Rough Translation] It could also be that during his reincarnations, it is not required that his Nefesh reincarnate with the Ruach during those gilgulim in which he is working to rectify the Ruach. The Nefesh can remain above in its place in 'Tzarur HaChaim', and the Ruach alone can go down into a gilgul to rectify itself. Here, a Ruach cannot come down on its own, except by dressing itself into [another] Nefesh. If this happens, here, the Ruach dresses itself into the Nefesh of a Ger (as we explained in בסבא דמשפטים, and it reincarnates alone (without its Nefesh, but together with the Nefesh of a Ger), until the Ruach is rectified. Then the person dies from the world, and he returns in another gilgul. But, the Ruach that helped this person with his Tikkun of this person's Nefesh reincarnates together with him in order so that this person can also receive his Neshama (and then it helps him rectify his Neshama as well). It could also happen that his Ruach enters into a gilgul with his Neshama [without his Nefesh] until his Neshama is rectified (completed). After the Neshama is rectified, the person no longer needs reincarnation, and the three of them (his Nefesh, Ruach, and Neshama) rejoin together above in 'Tzarur haChaim'.

And know, that with all of this [where his Ruach is enclothed into the Nefesh of the Ger], since his Ruach is connected in this world with him, it helps him and improves his actions and acts as a merkava for him in this world. Through this, the Ruach can rectify itself, but also, the Nefesh of this Ger elevates together with the Ruach, and the two of them remain on the same level in the Olam Haba because they remain as unified neighbors, and they do not separate [after death].

Also know, that sometimes it happens that when the Nefesh reincarnates alone to fix itself, if it completes all of its tasks, raising it to the level that it could be able to receive its Ruach [in theory], in that same gilgul, it is not possible to receive its Ruach, as we described earlier. This is because they (the Nefesh and the Ruach, or the Nefesh, the Ruach, and the Neshama) were not together [at the beginning of] this lifetime. But this is not something to be worried about, as we will explain in another explanation [at the end of Ch. 3]. However, each one can reincarnate alone [seemingly in different bodies, at the same time], as we explained above. First the Nefesh needs to rectified, and after it is rectified, it is impossible for the Ruach to join it [in this life]. So the person needs to die, and the Nefesh can reincarnate (not for its own rectification, because it was already rectified in the previous gilgul). Then, when the Ruach joins the Nefesh [in the next gilgul] and they are both rectified (the Nefesh in the previous gilgul, and the Ruach in this gilgul), it is impossible for him to receive his Neshama (until he reincarnates again). Then (in the third gilgul), his Neshama can join his Nefesh and his Ruach.

[Need a better translation in the following section.] We also must know what is happening when the Nefesh enters into a gilgul without his Ruach, as we described. The secret of the concept is that according to the level of merits and elevation that this person's Nefesh received, so too, into that same level he will reincarnate. However, in that same body of the person while he is still alive, he can also receive another

Nefesh of a Tzaddik that already completed his Nefesh (and does not require gilgul). This Nefesh of a Tzaddik can enter into his body (via the secret of Ibur), and this Nefesh can come in the place of where a Ruach would ordinarily go [noting that this person's Ruach cannot join him in his lifetime, so the Nefesh of the Tzaddik 'fills the emply slot' where the Ruach would go]. This second Nefesh helps the person perfect himself more fully. Sometimes it is possible that Nefashot of Rishonim, even of Avraham Avinu (alav haShalom), and others like him [they could enter into him as an Ibur] in order to rectify and purify the Nefesh of this person.

This concept that a person can reincarnate [into him] during his life is called by the Chachamim (Rabbis) as the "secret of the Ibbur." This is the difference between gilgul [reincarnation where one's soul(s) enter the body at birth] versus Ibur [the entering of the souls of a Tzaddik during one's lifetime]. Sometimes, it is possible that not only the Nefesh of a Tzaddik enters into him (via Ibur), but also that Tzaddik's Ruach as well. This can even be the Ruchot of the Tzaddikim haRishonim, even the Avot (who have their souls in Gan Eden). This can even happen in our lifetime. All of this is dependent on the level of mitzvot that this person does. For example, there are mitzvot that have the segula (power) to bring down a "Nefesh" of a certain Tzaddik [in the form of an Ibur], and there are mitzvot that can bring down the "Ruach" of a tzaddik, as we explained.

It is also possible that sometimes, a Nefesh of a Tzaddik can come into him (via Ibur), and afterward [through his additional good deeds], another Nefesh of a Tzaddik which is on a higher level from the first can enter into him (via Ibur). How this works is that the Nefesh of the first Tzaddik comes in [in the 'slot'] of where the Ruach would be, and the second Nefesh from the other (higher) Tzaddik would enter [in the 'slot'] where the Neshama would be.

Also sometimes it happens, that after a person reincarnates with all three parts of his soul (Nefesh, Ruach, and Neshama), he rectifies them all (and he is still alive) -- a Nefesh or Ruach of a Tzaddik [can come into him in the secret of an Ibur, and that Tzaddik would help him and raise him to a higher level and complete his Nefesh, Ruach, and Neshama]. Then when this person leaves this world, he is able to elevate to the level of the Tzaddik who entered into him (via Ibur), and there in the Olam Haba, the two of them will be together on one level. This is the secret of what is written at the beginning of Bereishit in Sefer haZohar, page 7:2, that haRav Shimon ben Yochai (alav haShalom) fell on his face, and he saw Rav Hamnuna Saba (zichron l'vracha). He [Rav Hamnuna Saba z'l] said to him in the Olam Haba that they would be together as neighbors -- he and Rav Hamnuna Saba [because he entered Rav Shimon ben Yochai as an ibur during his lifetime].

Here, the Ibur can happen for two reasons. The first is, that through the Ibur of the Nefesh of a Tzaddik into this person, [the Tzaddik] helps him rectify his Nefesh. And through his merits, he [the person] is able to rise in the Olam Haba to the high level of this Tzaddik. The reason is that this Tzaddik helps him and raises him so that he can add on mitzvos and holiness, and this is the reason he enters the person. A second reason is to benefit the Tzaddik himself which enters into the person -- because when he raises the person up and helps him to add mitzvos and rectifications, the Tzaddik gets a part of the benefit from his activities. This is the secret of what the Rabbis would say, that "Great Tzaddikim, even in their death they merit to have children, etc." This is, that the person into which he enters [does mitzvot], and he becomes like a father to him, to help him [like a father helps a child], and in return, the Tzaddik merits, as we described.

[Rough translation] And know, that when this Tzaddik enters into him to help him during his life in the secret of Ibur, as we described, and not in the secret of gilgul (reincarnation), he is close to the reward, and far from a 'hefsed' (loss). This is, when this person does mitzvos he shares part of his reward with the Tzaddik. This is also the secret of what is written, that "the Tzaddik shares part of his share with his friend in Gan Eden." And understand that this is a deep secret, and we are not going into this in-depth here. However, if the person acts with evil (becomes bad), the Tzaddik does not have any punishment or loss from him, and he is not required to stay in Ibur with him [he is there only for his good, not for his bad]. On the other hand, if the person returns and undoes what he did already to rectify his soul, the Tzaddik can separate from him and go away from him. The reason for this is, from what we explained,

that the secret of ibur takes place in the life of an Adam (a person), and [the Tzaddik] is not stuck or connected with the body of the Adam like a Nefesh of the Adam would be. So when a soul enters into the body at the time it is born, it is connected to and stuck there in a complete entanglement, and it is not able to leave from there until the day he dies. Nonetheless, the Nefesh of a Tzaddik that enters into him in the secret of an ibur, he enters at his will, and he leaves at his will. If the person remains in a state of Tzedek, the Tzaddik will always continue to dwell with him (so that he can take part in his actions), and he will stand there until the person leaves from the world, and then they will both go up together to the same [high] level [of the Tzaddik], as explained. But if this person becomes evil in his actions, the Tzaddik will become fed up with his company, and he will leave him. This is because the Tzaddik isn't standing there in a fixed way, but rather, he is on loan, like a hospitalist staying in the owner's house until the time that he sees fit. And if he [the Tzaddik] does not find comfort there, he will go. For this reason, when some suffering happens to this person, the Tzaddik does not feel sorrow [for him] at all, and he doesn't suffer with him. Rather, he is not stuck there, but rather, he has only loaned himself to this person.

Hakdama 3 - Regarding Reincarnation, Yibbum, and Ibur. I saw fit to widen out this explanation of reincarnation, yibbum, and Ibur. Here, regarding Ibur, this [happens] during the life of a person (as explained in Hakdama 2). I wanted to say, that sometimes a person will merit through some mitzvah, and this makes a rectification. And through this rectification, he receives another Nefesh from an ancient Tzaddik (which already departed from the world). This Tzaddik [has a similarity to him in that he also] did the same mitzvah, and when the person does the mitzvah, the Nefesh of the Tzaddik enters into him (like a pregnancy or an additional soul added onto him). Not only this [that this happens from a Nefesh of a Tzaddik that already departed from this world], but it is also possible that this happens when the Tzaddik himself is alive and found with him within this person's lifetime. If this happens (that an Ibur of the Tzaddik happens when he is alive), the Ibur [of a spark of the Tzaddik's Nefesh] enters into him for the reasons we explained. So when this person does this mitzvah or mitzvot which are relevant to the Tzaddik that is with him in his lifetime, a spark of the Tzaddik's Nefesh enters into him, even though they are both alive at the same time. And this is the secret of the passuk, "Dovid's Nefesh connected to Yonoton." Even though the two of them were alive together, Dovid's Nefesh implanted (Ibur) into Yonoton. However, with regard to reincarnation ("Gilgul"), we need to widen out this concept a bit. Thus, we will begin the concept from Adam haRishon (another editor will fill in missing parts):

Know, that when Adam haRishon sinned, he damaged all of the sparks ("nitzutzot") of his Nefesh, his Ruach, and his Neshama. The concept is what we already know, that just as the body of an Adam (a person) includes many sparks, (and these sparks comprise) the 248 limbs and 365 sinues of a body, [so too, each limb is subdivided into many parts], there are many sparks in his head, so too in his eyes, and so too in each and every limb. So too, his Nefesh [also comprised these], just as it was explained in Midrash Tanchuma and in the Midrash Rabbah in Parshat Tisa on the passuk "איפה היית ביסדי ארץ" (edit this, please, and add in missing parts.) And when Adam haRishon sinned, he damaged most of the sparks of his Nefesh, of his Ruach, and his Neshama, and they fell into the Klipot. This is the secret of what is written in the Sefer haTikkunim in the Hakdama on the passuk "כצפור נודדת מקנה" (a bird flying from one birdhouse to another). Because, just like the Shechina goes into the Klipot [to save a person], so too the Tzaddikim also release him (they "fish him out" from the klippot) -- they go into galut from place to place, and if there is a spark (of kedusha), the release it from its place [where it was trapped in the klipot]. "Head in head," [meaning, the sparks that were in the 'head' of kedusha fall to the 'head' of klipah], "eye in the eye," [same concept], etc. And this is the secret of the concept that both Kain and Hevel (his sons) sinned in different sins [notwithstanding the sin their father Adam did], so their sparks (nitzutzot) sunk into the depths of the klipah:

So in every generation, we take out some of the sparks [from the klipot], and we come into a gilgul (through reincarnation) into this world, and how we come is according to the level of our neshamot in our generation. Or, from the sparks in the head, or from the sparks of the eye, etc., we rectify these in this world. And there are those that come in a gilgul (who are reincarnated) to fix [a serious aveira] (requires further translating; I don't want to say this incorrectly). [When a gilgul or an Ibur happens, all of the 'sparks' of the Nefesh come with him into his new body, even 'sparks' [belonging to body parts] which

were already rectified. The rectified 'sparks' come into the body of the one being reincarnated along with the 'sparks' that were spoiled (through the serious sin that he did in the previous life). All of these 'sparks' come with him from the moment that he is born, and they do not separate from him at all until the day that he dies. ...

However, the gilgul of the 'sparks' which were already rectified, they come into the body and have the status of an Ibur -- this means that they do not take part [or get affected by] any aveirot (sins) that this person does in this body; rather, the 'sparks' only take part in the merits (just like what happens with an Ibur of the Nefesh of a Tzaddik who has already passed on). We find that the sparks which were not rectified at all through the fulfillment of the mitzvot that are relevant to him, or through a serious aveira (sin) [the kind of sin where the person won't rise during techiyas hameisim] -- this person must reincarnate into a new body (which is now his body), and the sparks that he previously rectified through the mitzvot (even if they were damaged in a small sin) -- they come with him [into this new body], but with the status of an Ibur (meaning, they are not harmed by the aveiros he does in this new body, but they benefit from his mitzvot), even though the rectified sparks are coming into him in the form of a gilgul (meaning, they are joining him with his new body at the time of his birth). So just as the 'sparks' (of the tzaddikim which come in the form of an Ibur while they are still alive) are not damaged or blemished by an aveira (because the sparks of a Tzaddik do not require rectification or gilgul), so too when they (his sparks from a previous gilgul where they [the sparks] have been rectified) can come into his body while he is still alive (to help him). All of this only happens if the person merits getting a Nefesh or a spark of the Tzaddik through actions. [You can see I am confusing where R' Chaim Vital is referring to sparks of a Tzaddik entering into a body versus his own rectified sparks which enter his body either through birth, and I think also when someone rectifies an aveira that he did - I believe the text is saying that those sparks which previously fell into klipah re-enter his body during his lifetime if/when he does teshuva.]

From this, we understand that when a Nefesh reincarnated into this world (and the rectified sparks come into the body, but in the status of an Ibur, but perhaps they can be benefitted because of a minor sin that was previously committed), the purpose of the gilgul of the Nefesh [is not for the sparks] but it is for the specific part of the Nefesh that he damaged (through a serious sin). So the sparks that come with him help the body and the other parts of the Nefesh (because they were already rectified in other bodies this person already had, and they were rectified then). Thus, the nitzutzim (sparks) do not enter the new body except with the status of an Ibur. Thus, when the part of the body [that was previously involved in a serious aveira in a previous body] does whatever mitzvah it needed to in this world (in this gilgul), so too, all the parts of the Nefesh that came into the body with the status of an Ibur also benefit from the mitzvot this person does in this body. Not only this, but the person in this new body also helps (through his other mitzvos) the nitzutzot which come into his body (since they can benefit from mitzvot which are not the reason he reincarnated into this body [just as the secret of an Ibur can help a tzaddik who enters into his body to help him in the form of an Ibur]). However, if he sins, these sparks or any other parts of his Nefesh that have already been rectified are not punished because they are only there to help him for good, and they are not affected by the bad he does: ...

So we find, that from the time a person is born via a gilgul (because he required reincarnation), the entire Nefesh with all of its parts reincarnate with him there (into his new body). However, the purpose of the gilgul is not [to benefit the parts of the Nefesh that were already rectified but perhaps can still benefit from rectifying a minor aveira], but rather, [the rectified parts of the Nefesh] are only there to help the new body [to do the specific mitzvos] (with the purpose of rectifying those specific parts of the Nefesh that were blemished) from a serious aveira that was committed in a previous body (thus requiring gilgul). And, dependant on [whether he rectifies the specific serious aveira in this gilgul] determines whether he is rewarded or punished (in this life). However, the other rectified parts of the Nefesh (which came with him into this new body) do participate in the reward that he receives from his mitzvos, but they do not receive punishment from his aveiros in this new body (because they come into him having the status of an Ibur). So here, when this Nefesh (the person in this new body) suffers issurim (hardships) or punishments which come to him in this new body in this life (the 'theme' of his life and its hardships usually are related to the part of his Nefesh that needs fixing). So whatever hardships or tragedies he

suffers in this body are related to what he did to his Nefesh or the sparks of his nefesh in the previous body [to cause him to require reincarnation]. Also, (it is possible that he was reincarnated only for death, because) death itself is a big 'tzar' (suffering), so too what happens after death is also a tzar. But through this tzar (or the hardships in his life), these atone for what he did in previous bodies (in previous gilgulim). At the same time, the mitzvos that he did in previous gilgulim, and also the sparks [which were created or previously elevated through mitzvot performed in a previous body], these sparks come with him and join him now in this gilgul, and he has these sparks (and the rectified parts of his Nefesh) which take part in his tikkun (of the serious aveiras he committed in a previous gilgul). However, if in this body he continues to sin, or if he increases in his aveiros and doubles and adds onto them, you might think that there will be no end to his needing reincarnation! But, since the rectified parts of his Nefesh that come with him, and the sparks from his previous gilgulim join him with the status of an Ibur, they are not affected by the aveiros he does in his life; they only are benefitted by him if or when he does any mitzvah in this body. So from one gilgul to another, to another, he eventually rectifies his Nefesh and the sparks one spark at a time. And through this, he eventually finishes the need to reincarnate, because he has completed the tikkun (rectification) of his Nefesh. So through this, he completes his Nefesh, and rectifies all of his netzitzut (sparks) through his reincarnations. This continues until he completes his gilgulim and he rectifies all of the nitzutzot (for each body part) from the head of the Nefesh to the feet of the Nefesh. And when he finishes the rectification of the sparks in his feet, then Moshiach will come to complete [I assume the entire body of] Israel, as is explained in the Zohar, Parshat Pikudei, page 258, and in the end of Parshat Vayakhel.

However, it is not the same concerning [what happens in] 'Yibbum', and the reason for this is that reincarnation happens for reasons other than committing aveirot (sins) of the Torah. For aveirot, there is a rectification [for his sins] which come through hardships and suffering in this world or gehinom. [If the sins came through violating a certain negative mitzvah], then all of the [rectified] parts of his Nefesh do not require gilgul. Rather, they can come with him having the status of an Ibbur, as we already described. So too with the sparks [that were already rectified in a previous lifetime -- they can come with him having the status of an Ibbur]. However, one who comes through the secret of Yibbum, this happens because he died without children (he did not do the mitzvah of 'Pru u'rvu' of having children, which apparently is required in every lifetime). Thus, he is as if his efforts [in his previous lifetimes] were for nothing; it is as if he was never in this world, and it is as if his previous body never existed, as we learn in the Zohar, Parshat Vayeshev. Therefore, his Nefesh that was in the first body (which died without children), and all of its parts reincarnates completes now as if it is a completely new entity [referencing Ch.2, where a body is born with a Nefesh, Ruach, Neshama; and if he damages the Nefesh with a sin, the unblemished Ruach cannot rest on a damaged Nefesh, so the two cannot be together in this lifetime until he reincarnates and fixes the blemish in his Nefesh from whatever sin he did]. This [child born via Yibbum now can reset in this] second body; this second body becomes his primary body, and if he rectifies it [meaning, if he fixes the issue he created in the first body of dying without having children], then when he dies from this world, in the time [of Moshiach] when techias haMeisim happens, his Nefesh will return [not to the first body, which I assume did not have any serious aveiros which would require gilgul] but to this new second body [which he acquired through Yibbum]. However, the Ruach which was in his first body [has its own interaction between the original husband, his wife, and the new husband and his Ruach; this is not covered yet in the text], goes according to what is written in בסבא דמשפטים. So to explain this part, there is a difference between someone who dies without children, and comes into a new body via Yibbum, and someone who dies (having other aveirot of the Torah) that comes back via gilgul (reincarnation), and not via Yibbum. Also here, recall everything we discussed about a Ruach and a Neshama comes into a body through what we explained concerning 'sparks' (nitzutzei) of the Nefesh.

There is another distinction, between the Yibbum and Gilgul, and this is what we described at the beginning of this explanation. And that is when a person is reincarnated via the secret of Yibbum (not via Gilgul), it is as if the first body never existed (because it died without having any children). So the Nefesh and all of its parts are born into the child created via Yibbum, as we already described. We find that this [child] is a new creation (a new 'building'), literally, and therefore it can have reincarnated into it [with the Nefesh] also the Ruach, and the Neshama, and all three of them can [immediately] be in one

body [rather than having to come together through multiple gilgulim, one after the other]. However, this does not happen all at once; rather, [he gets the Nefesh at birth,] and when he merits it and does mitzvot which would merit a Ruach [e.g., when he becomes Bar Mitzvah], a Ruach enters into him, and so too with a Neshama, just as we explained above at the beginning of the entire explanation about the birth of an Adam (a person) in this world when he was literally new, just as is described in בסבא דמשפטים, that he merits a Ruach in the second reincarnation, and then the Neshama in the third reincarnation, etc. Therefore, in a birth resulting from the secret of Yibbum, he is like a brand new creation (his first life), and he is able to receive all three of his Nefesh, Ruach, and Neshama in one life, according to his actions as we already explained:

And this is the secret of what is written in the passuk "אם ישים אליו לבו רוחו ונשמתו אליו יאסוף", this happens with the secret of Yibbum, according to בסבא דמשפטים. And our explanation is just as we said -- just as it is within the power of the Yavam (the brother of the deceased husband) to return a part of the Nefesh of his father* [*it appears to me as if I might have mistranslated; I believe the text meant to say his brother] into this world through Yibbum, so too with this Yibbum, he is able to return and add onto [the child created through Yibbum] all of his Nefesh, and also his Ruach, and his Neshama into one body. However, this happens only through [the child doing] good deeds [the child must earn them]:

However, in the Gilgul that takes place not through Yibbum [e.g., through a person blemishing his Nefesh via a certain serious aveira], he does not have the power or ability to bring down all three of them [the Nefesh, Ruach, and Neshama in one lifetime], but rather, one at a time [one more in each lifetime], just as we described. This is, in the first lifetime, he gets only the Nefesh until he completes it entirely and then he dies. Then, he is reincarnated with a Ruach alone in another body until he completes it and then he dies, and then the Nefesh can reincarnate with the Ruach. However, with the secret of Ibur, when a soul is completed, it comes into the body only to help it (it cannot be damaged itself by the sins the person commits). And, since it comes into the body having the status of an Ibur, it takes part in the good deeds that are done with the Ruach, and not the bad [it is not affected by the aveiras the body commits]. [Please add translation.] Also with this, we explained, how there is an ending to the reincarnations (gilgulim) of the Nefesh, and a person is able to perfect it, since it is not affected by the sins that are done by the person (who is working on perfecting the Ruach), as we explained. And then he dies, and then he reincarnates with his Neshama with the purpose of perfecting it, and the Nefesh and Ruach come with him but have the status of an Ibur, until the Neshama is perfected. Then, there is no more need for gilgulim in this world for the perfection of his soul. However, he is able to come with the secret of Ibur into this world again in another person who is living -- to help him in his merits, and to give a piece of himself, as we described at length (in Ch. 2):

And now we will expound on what we explained at the beginning (of Hakdama 2). That [there is a way for a person can rectify all of his Nefesh, Ruach, and Neshama (NaRaN) even in one gilgul where he does not require another gilgul]. [Further translation required here.] Sometimes a person can reach all of his Nefesh, Ruach, and Neshama together at one time, in one body, and he does not require many gilgulim; he can complete all three [souls] in only one gilgul. The concept is that here, when a person is reincarnated [I assume this means after blemishing his Nefesh, Ruach, and Neshama that were together in one body, in his next gilgul], he is given only a Nefesh. If he merits to rectify it completely, the Ruach is unable to come join it [because only the Nefesh is rectified,] but the Ruach is missing rectification [because it was blemished]. There is one way to fix it, and that is when he fixes the Nefesh completely (as we described above), when that person sleeps at night, he gives away his Nefesh into the hands of Hashem, as we know, "B'yadecha, afkid Ruchi..." Thus, it is possible that his Nefesh can remain above in a sticking (clinging) to the "Be'er haElyon" in the secret of "Mayin Nukvin," as it was explained to us in Sha'ar haTefilah. When one lies down at night, [and the Nefesh returns above,] when he wakes from his sleep in the morning, [instead of his Nefesh returning and entering into him,] his Ruach alone can enter into him, and so it is like he is literally reincarnated again in another body [although he is still in the same body], and so he goes forth and fixes [his Ruach], until he rectifies it completely. Then, his Nefesh can return into that same body, since both [the Nefesh and now the Ruach] are both rectified. So the Ruach is clothed over the Nefesh, and the Nefesh becomes a Merkava (a chariot) to it. And afterward, if he merits

to rectify the Ruach completely, both the Nefesh and the Ruach may leave the body at night at the time that he goes to sleep (in the secret of giving them away, as we described), and these souls will remain there above. Then in the morning when he wakes up from his sleep, his Neshama alone will enter into him. And when he rectifies it, and completes it, the Nefesh and the Ruach [that he already rectified] will return, and then all three will connect together in this same body, and [I assume the Nefesh and the Ruach] will become a Merkava (chariot) [for the Neshama], as is known, and this person will no longer require any additional gilgulim.

Related to this concept of rectification, there is a "remez" (a hint) in the passuk, "נפשי אויתיך בלילה אף רוחי בקרבי אשחרך." The explanation is that with "my Nefesh," when he merits to completely purify it, until it is able to cling to You (Hashem), with the secret "לדבקה בך," (to cling to him), with this being a yearning and desire, he is "in the night" at the time that he deposits his Nefashot, and they go up [with the secret of Mayin Nukvin" to arouse the "zivug haElyon" (the connection with Hashem). And from the strength of this desire when he merits and is able to cling to Him there in a complete clinging, he will remain there and not come back down. And when the morning arrives, and the time for the coming down (returning) of the Nefashot, his Nefesh does not come down. Rather, "My Ruach" (his Ruach) comes down, and it enters "into me," in "the morning." Thus, [this requires a better translation,] his Nefesh does not come down, but rather, his Ruach [comes down] and enters into him [so that he can] rectify it, as we described. Therefore, the Roshei Teivot (first letters of each word of) "בלילה 'אף 'רוחי, הוא באר'", ("Be'er," or the well), and this is a hint, that when my soul desires you and it elevates to the Be'er haElyon, as we described. But, when a person knows within himself that he has completed his Nefesh, it is appropriate for him to say this passuk, "'נפשי אויתיך בלילה וגו'" with all of the kavanah (intention) as we described above. So that when he sleeps on his bed, through this, he can reach (receive instead) his Ruach, and so to [afterward] his Neshama, and he wouldn't need any more gilgulim [after this]. But understand this hidden secret, *but you must be careful with it* [warning]. The reason for this is that when we say the passuk, "'בידך אפקיד רוחי וגו'" we don't mention it [the Nefesh], and our intention is only that our soul should rise in the way of a deposit ONLY. And it should return and come down [back] to us in the morning. But, the passuk, "נפשי אויתיך" is said [with the intention] that the Nefesh should stay above and that the Ruach or the Neshama should come down [instead of it], as we described above. Shmuel explained the concept of the passuk, "נפשי אויתיך" in Sha'ar 6 of Sha'ar haKavanot, page 131:1.

Regarding the Gilgul, Explaining The Concept of Double Gilgul: There are two other parts of reincarnation (gilgul). 1) The first is one who in his first life coming to this world (e.g., when he is a 'new neshama'), he is able to merit and obtain his Nefesh, Ruach, and Neshama [in one lifetime, through his merits and performance of the Mitzvahs that are relevant to him]. But [in that lifetime] after he makes a sin ('chet') and he blemishes them (in that first time he has come to this world). Here, when that person returns to reincarnate, to rectify [what he sinned or blemished in his first lifetime], he is unable to receive in this reincarnation his "NaRaN" (Nefesh, Ruach, and Neshama) at once. [This is because even if he rectifies his Nefesh in that life, his blemished Ruach (from the sins of the previous life) and blemished Neshama cannot rest on a perfected Nefesh). He can also rectify his soul as we described (at the end of Ch. 3) by saying as he lays down on his bed the passuk, "'נפשי אויתיך בלילה וכו'." The second way 2) is via one who in his first life, he did NOT merit anything other than his Nefesh alone [meaning, he never received his Ruach or his Neshama to blemish them]. This person [with only his Nefesh] sinned and damaged [only] his Nefesh [through the sin]. When he reincarnates [to fix the Nefesh, and he fixes it], he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama) in this gilgul itself, since he did not damage his Ruach or his Neshama [in the previous life, because he did not receive them in that life]. Therefore, he can now come with the Nefesh after he has rectified it *as if* it was his first life. As it says with this, "אז זכה יתיר וכו' כנז"ל." However, in the first time that he came to this world, if he came with them all (he receives each of his Nefesh, Ruach, and Neshama, and he blemished them all, [in his next life,] even if he rectifies his Nefesh, how can a rectified Nefesh be a chariot ('merkava') for a blemished Ruach? Similar question with a Neshama. In the case of when in his first life he only blemishes his Nefesh [because he did not merit to receive the Ruach or Neshama], [and here in this same first life he rectifies that blemish, (I am guessing through Teshuvah,)] he is able to receive all three souls in that same lifetime, as we described.

[Rabbi Chaim Vital says:] It seems according to my understanding that with all of the levels of "Tikkun" (rectification) [of the Nefesh, Ruach, and Neshama], I want to say these specifically refer to performing the mitzvot that are connected to the limbs of the Nefesh. And, the concept of a "blemish" (or "damage," 'pagam') [he doesn't want to say that it is something missing from the completion of the Nefesh, but] it is specifically the doing of an aveira of a negative mitzvah (the doing of a "prohibition," or a "lo ta'ase"). And we understand that the completion of a Nefesh in a body is that it is called "Tikkun Nefesh," this does not happen except through the performance of the mitzvot. But, while the aveiros do damage (blemish) the Nefesh, they do not delay (or hold back) the completion of the Nefesh; [rather, the blemishes are merely a "stain" on the Nefesh]. And so it says that there are two ways regarding this -- [if in his first life he only receives his Nefesh] and he does not merit to complete his Nefesh (through the performance of mitzvot), and he dies, because this first body did not complete all of the parts of the Nefesh, during the time of Techias haMeisim, he would not have that first body. Rather, he would only have those parts [that percentage] of [the Nefesh] that he rectified during his life. So when he reincarnates, [and this Nefesh comes with him into the second body,] and this second body is the one that completes the Nefesh, in this second body, he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama). And, with the parts (the percentage) of the Nefesh that he rectified in his second body, he gets also his Ruach and his Neshama [in this second body], and this second body is the body he will have during the time of Techias haMaisim. This is because the first body did not have a part with [a connection to, or he did not receive] the Ruach and the Neshama [in that first body]. However, what happens is that the Nefesh of this person is divided between the first and the second body [e.g., where the first body has 90% of the Nefesh, and the second body has 10% of the Nefesh, but that second body is the one that rectified the Nefesh and received the Ruach and the Neshama], and thus the part of the Nefesh are divided between the first body and the second body. And with this, we reference what is before us in בסבא דמשפטים, regarding Yibbum, that the first body that did not perform the mitzvah of pru u'rvu, it does not merit except the parts (the 'nitzutzot') of the Nefesh that were performed (via mitzvos) in that first body. [And his Nefesh, his Ruach, and his Neshama come in the body of the child of the Yevama during Techias haMeisim; but the first body only merits the nitzutot of that Nefesh that it performed], and the other parts of the Nefesh with its Ruach and its Neshama -- they are with the second body. And this is the secret of what is written in the Zohar in Parshat Chayei Sara, page 131:1, that "bodies" (pleural) that are not successful [in their life, e.g. of creating children who could help them], they are as if they never existed. And if it is said, there is not an Adam (person) of Yisroel that is not full of mitzvot like a Rimon, how is it possible to be fully nullified during the time of Techias haMeisim? The 'remez' (or hint) here is that the main pleasure of the afterlife is [felt by] the levels of Ruach and Neshama, and the first body that did not even complete a Nefesh, but only pieces (or a percentage) of it, we find that it does not experience such a pleasure [because it never received its Ruach or Neshama], and in this way, it is as if it never existed. However, if this first body merited to complete the entire Nefesh (even if it later blemished or damaged it), when that Nefesh comes back to reincarnate [to fix the minor blemish], [when he reincarnates without receiving his Ruach or Neshama in the first body of his first life], his Ruach and Neshama are able to come with him into his second body so that he can perfect them. So too, [in the case where there is only a minor blemish, in his next gilgul where he reincarnates to fix that minor blemish], [it can happen that NOT ONLY] all of the parts of his Nefesh that are reincarnated [into the second body] [but the nitzutot of his Nefesh can also be] connected to the nitzutzot of ANOTHER NEFESH (e.g., of the Nefesh of a Tzaddik who shares the same soul source as him) so that he [the Tzaddik] can help him with his mitzvot. This is called "Gilgul Kaful" ("Double Gilgul") [because there are two Nefashot which are reincarnated into one body]. When [a Gilgul Kaful happens], when it comes time for Techias haMaisim, the Nefesh, Ruach, and Neshama will return to the first body, and this second body will only merit the nitzutz of the Nefesh of the Tzaddik that came into it, and so this second body will be the main body [of the Tzaddik], because the first Nefesh was already completed in the first body. This is just as what happened with Rav Sheishet, as it said, my soul will be happy, and it will say, "to you I call, and for you I learned," etc.

So here, we must know that when an Adam (a person) merits a Nefesh, Ruach, and Neshama [all together the first time he is alive] and he later blemishes (damages) them, as we explained, when he comes back in a gilgul, all three cannot come together; only each one of them in a gilgul of its own. And here we must

know what is the law regarding this Nefesh, Ruach, and Neshama. Also, know that when a Nefesh reincarnates into another body to rectify itself, and it [successfully] rectifies itself, the Ruach is unable to enter into that body, as we explained, because how can a blemished Ruach dress itself into a perfected Nefesh? And if you would suggest that the blemished Ruach dresses itself into the blemished Nefesh before the Nefesh was perfected, this also is not possible, because a Ruach cannot enter until the rectification of the Nefesh is completed. This is because the Nefesh is at a lower level (than the Ruach), and so the Ruach is required to come into another gilgul on its own, e.g., resting on the Nefesh of a Ger [who has a new Nefesh], and there (in the Ger) the Ruach is rectified. And the same thing happens with the Neshama - it can only be rectified in the same way -- resting on the Nefesh of a Ger. And this is the secret of what is written in בסבא דמשפטים, p.98:2, that blemished Neshamot [are rectified] in Geirim, and they are merited through them. Specifically, a Ruach alone, or a Neshama alone, cannot dress themselves (rest upon / enter into) the body of another; rather, they could only rest upon a Nefesh. So they rest upon the new Nefesh of the Ger, and through that they are rectified.

And with this, I can explain to you a big reason for what we find in our midsts, that most of b'nei Adam have only merited a Nefesh, and only a minority of them in our later generations have merited a Ruach or a Neshama. And it is known, that Moshiach ben Dovid will not come until the Ruchos and Neshamot are rectified. But as we described, even the Ruach or the Neshama must be reincarnated into other bodies -- they each require the Nefesh of a Ger, and that is how even they were [already] rectified. However, [returning to the person who already received his Nefesh, Ruach, and Neshama, but then he damaged them -- when he comes into a second gilgul with only his Nefesh], when his Nefesh merits to be rectified, [since he cannot receive his own blemished Ruach], he is able to receive another "Ruach" of a Tzaddik that is similar to him in his actions, and he can be a vehicle for the Tzaddik's Ruach. Through this, he rectifies [the Tzaddik's Ruach], all the way until he is able to receive also a "Neshama" of a Tzaddik. Then, when this Nefesh leaves this world, if his own Ruach is not yet finished being rectified [e.g., it is still alive in this world in another body], between this time (until it is finished being rectified), the Nefesh goes with the Ruach of this Tzaddik to Olam Haba, and through the Tzaddik, it receives the shefa on the level of that Tzaddik. When his Ruach is finished being rectified in the body of another person as we explained above, the Nefesh says, "I will go and return to my first husband," and the Nefesh reconnects with its Ruach (even if the Ruach is still in a body that is alive resting on another Nefesh, it will still return and join with it in the form of an ibur). So too with the Neshama once it is rectified, both his Nefesh and his Ruach will return to the Neshama (even in the form of an ibur if the Neshama is in another person), according to all that we have already learned.

Now we will describe the difference between the gilgul of a Tzaddik and a Rasha, and this this, we will understand a a piece of what we find in the pesukim and the divrei Razal. Sometimes we see that a person cannot reincarnate more than three times, in the secret of what is written that sometimes it takes three times to succeed. And this is the secret of what is written, "על שלשה פשעי ישראל ועל ארבעה לא אשיבנו." This is also what is written that, "the sins of the father are visited on his children until the third or fourth [generation]." However, we find in Sefer haTikkunim, Tikkun 69, that a Tzaddik can reincarnate until one thousand generations, etc. So we can understand from the passuk itself that the concept of "four generations" refers to the rasha, just as it is written, "the sins of the father are visited [on his children, until the third or the fourth generation]," ...the fourth generation for those who hate me. However, he who does Chesed, he can reincarnate a thousand times [because he] loves me, and he protects my mitzvot.

And to bring light to this concept, know that when a Nefesh of an Adam (person) after he comes as a new [Nefesh] the first time [in this world], if he sins and he damages it [his Nefesh], afterward, he is required to reincarnate into another body to rectify it. This second body is called his first gilgul. If he does not fix his Nefesh, he must return into a second gilgul. If he still doesn't fix his Nefesh, he must return in a third gilgul. After this, he is no longer a possibility for him to reincarnate, and thus it is said of him, that this Nefesh is cut off ('karet') from the nation, completely. However, this [karet] is only when he did absolutely no rectification at all, in any of the three lifetimes. However, if at any time of these three [lifetimes] the Nefesh was rectified even a little bit [e.g., even if he did ONE mitzvah in any one of the lifetimes, his Nefesh] is NOT cut off. But rather, it is able to return and do rectification even until a

thousand generations if it needs. Therefore, [the person who is] a first [life] that does not rectify at all is called a rasha, and after when he rectifies even a small bit [of mitzvas], he is called Tzaddik, and thus he can continue reincarnating and completing his rectification.

[R'Chaim Vital z"l says] And it appears to me according to my understanding that I learned from my teacher z"l, that [the concept of karet haNefesh, and that one might think that there is no rectification of the soul with reincarnation after the three initial gilgulim (the three chances)] that there is no such a thing except with the Nefesh, since it is from the world of Asiyah which is sunk into the depth of the klipot. So there is no mention in the Torah of "Karet" except for the Nefesh. This is because 'Karet' ("cutting off," literally refers only to) cutting off from Kedusha ("holiness"), [where the Nefesh] sinks into the klipot [which is the side of evil]. However, with the Ruach and the Neshama -- since they are from [the worlds of] Yetzirah and Beriah, where there is no strength or grasp by the Klipot (so there is no concept of 'Karet' with the Ruach and the Neshama). [I need a better translation here, but it is basically saying that even if the Nefesh falls into klipah, the Ruach and Neshama can still be rectified in the ordinary way, e.g., by joining onto the Nefesh of a Ger], and while this might take a long time, even multiple reincarnations, [it is still possible to rectify them]. And to further [explain] the difference between a Tzaddik and a Rasha, and to understand what we said (z"l) regarding Elisha Acher, [again, I need editing of the translation here] he didn't have in his hands a judgement (a 'din'), because he worked hard and engaged himself ('osek') in Torah study, etc. We learn from here, that when a Tzaddik studies Torah, and specifically if he is from one the Rishonim, there is no possible judgement on him that he enter into Gehinom (Gehinom has no rule over him). Rather, he (goes through gilgulim) to clean up his sins so that he can enter into Gan Eden. Therefore, he has no directive other than Gilgul (reincarnation), and through this, each one of his sins that he might have which were not already atoned for through hardships during his life -- they are not purged through receiving punishment by entering Gehinom. But rather, he requires another gilgul (another reincarnation) until every one of his sins are rectified. Therefore, he (the Tzaddik) can reincarnate through many gilgulim to atone for and to rectify his sins. This is not the case, however, for a Rasha. He is required to enter into Gehinom to clean up all of his sins once, and after that, he is not required (or given the opportunity) to return in many gilgulim. [The logic here is that a Tzaddik can go through many gilgulim to rectify each and every part of his soul. However, a Rasha is given the 'easy route,' which is a purge of his sins in Gehinom. The logic is that if he were given additional lifetimes, he might continue to sin. Thus, a Rasha (as we will explain in the next section) is not given the opportunity to reincarnate many times like a Tzaddik can.]

With this, there is a question: It appears that it is better for him (his Nefesh) to enter into Gehinom to clean up all of his sins, and not to return many times in Gilgulim. [R' Chaim Vital says that] It appears according to my understanding to explain that [Gilgul is actually better than Gehinom, because through Gilgul, he can merit by doing the mitzvos and good deeds that he would do in the next body. However, for this Rasha,] Hashem looks into him and recognizes that this Rasha -- if he returned into another Gilgul -- he would only add onto his sins. He would also multiply his sins over his merits. Therefore, he sees that if he already completed the mitzvot that were required of him according to where he is in the source of his Nefesh, [it would be better for him to leave the world,] and so he leaves this world and he enters into Gehinom in order to clean his sins. Thus, his merits remain complete, "כי חפץ חסד הוא." However, with the Tzaddik (where his sins are fewer than his merits), they are cleaned through all the different types of hardships and sufferings that he would experience through Gilgulim. And, his merits remain with him and are multiplied and added to with each Giglul ad infinitum. Also, his reward is beautiful, according to what has been said by the Rabbis z"l, that "Hashem wanted to merit Yisrael, therefore he multiplied on them Torah and Mitzvos."

The Gilgul of Rav Sheshet: As we already explained regarding the concept of "Gilgul Kaful" ("Double Gilgul," where two Nefashot come together into one body), this is also what happened to Rav Sheshet who was blind ('full of light'). And, when he was delving into his Torah studies, he was happy, and he said, "חדאי נפשאי, לך קראי, לך תנאי וכו'," (everything I do is for you). It appears as if one might not understand these words [and I need someone to further translate because I don't have the right words; the

explanation will be in the next paragraph. Everything Rav Sheishet did, he did it "for you." But who is "for you"?]

To understand this, we must preface who Rav Sheishet was in his Giglul. Know, that 'Baba Ben Buta' the Chassid, who was a student of Shamai haZaken, spent all of his days as a korban safek ('אשם ספק'). When he returned now in a gilgul as Rav Sheishet, he did so to complete whatever particular rectification he needed to (to fix whatever small damage he did), and when King Hordus took out his eyes in his previous life, so too in this life, (Rav Sheishes) was also blind. This [connection between the two of them] is also seen in the letters of their names. With this, we'll come to the explanation -- know that what rectification one does not complete in a first gilgul, he is required to reincarnate again to complete it, even if it is for something small that is missing. Here, if in the first gilgul he completed [the rectification] of his Nefesh, but he was only missing a small thing, when he returns in his second gilgul, all of the reward of the Torah and mitzvot that he does now in this second gilgul, it is for the benefit of his Nefesh (which was rectified in the first gilgul). So when he comes now into the second body to complete [the minor thing missing], when it comes for a body to rise in Techias HaMeisim, his Nefesh will return to the first body with which he toiled in Torah and mitzvot, as was required of that body (to rectify his Nefesh). He does not return to this second body; he only borrowed it (this body will only rise with the specific nitzutot which were connected to it. Thus, Rav Sheishet knew that his Nefesh was already in the first body of Baba Ben Buta; that he was a great 'Adam' in the Torah and he was a well known chassidic celebrity, and that he did not return to reincarnate into this second body except to borrow it for a small item that he was missing. Thus, his [second] body was sad about this, because for him (Rav Sheishes), the Nefesh in his body would be taken by the other body (that perfected it), and in the end (at the time of Techias HaMeisim), his Nefesh would go and return to the first body. So it was, in a way, that all of what he did as far as his toiling in Torah study was not meant for the happiness of his body, and with this, he said, "חדאי נפשי וכו'", and not for me (not for my body). Rather, all my efforts I do for you (for his Nefesh which will belong to the other body), and not for me.

With regard to the difference between a Gilgul (where a Nefesh is reincarnated during the time of birth) to an Ibur (where a Nefesh is enclothed in a body of a person during his life) -- there are two different types of Gilgul, and there are two different types of Ibur, and these are: 1) a gilgul where ONE Nefesh enters into the body of an Adam when he is born and he comes out into the air of the world, and 2) sometimes it is possible that TWO Nefashot will reincarnate together, also when the Adam is born; this is called a "Gilgul Kaful" ("Double Gilgul"), as we explained before (and as we will explain later). Here, both of their Nefashot reincarnate together, and they come into the world at the time the body of the Adam is born, and they [the two Nefashot] are not separated at all until the day of their death. [Watch the tenses in the Hebrew here; the uses of plural and singular forms is interesting.] Both of them are called "one Nefesh" (and they are connected as one), and they are formed as one Nefesh. And, they both suffer the hardships that come to the body all of their life, and they both experience the pain of death. However, with an Ibur, there is not entry of an Adam at the time of his birth, just as we described above. There are two types [of Ibur]: 1) When a Tzaddik comes for his own benefit, he enters (he 'iburs') into an Adam to complete whatever thing it is missing (for example, if he did not have the chance to do a particular mitzvah in his life), just as it will be explained in its place [in the Hakdama 11]. [The second type of Ibur is] 2) when he comes for the benefit of the Adam, to help and raise him in his (observance of) Torah and mitzvos. [He still benefits from them, but the focus is on the benefit of the other.] When he comes for his own benefit (Ibur Type 1), he does not enter the Adam until he is 13 years old and one day, because only then the child is obligated to Torah and mitzvos. Once he is this age, he [the Adam] can rectify not only himself [his own Nefesh], but also the Neshama of the Ibur. Thus he does not enter before this time (of Bar Mitzvah), only afterwards, when he is obligated to do mitzvot. Then, he will enter and spread into the body, similar to the way that the Nefesh of the Adam himself spreads in the body, and both of the can suffer and experience the hardships that come to this body, and they suffer together, and the ibur remains there for whatever time it was set [by the heavenly court] for it to be there to rectify and complete whatever it needed to, and [when complete,] it can leave while the body is still alive, and it can return to its place above in Gan Eden. However, when it comes for the benefit of the Adam and not for his own benefit (Ibur Type 2), he comes according to his own volition [not according to the decree of a heavenly

court], and not based on a directive. Thus he is not obligated to experience the pain of the body at all, and it does not feel at all the hardships and difficulties that come to the body. And if it is no longer comfortable for it to remain with the body, he can leave it at will, as it says, "סורו נא מעל אהלי האנשים הרשעים האלה וגו'."

And now to explain what we started (regarding 'Gilgul Kaful'), as the pasuk says, "פוקד עון אבות על בנים." (Hashem visits the sins of the father on the children.) To explain this, until three Nefashot (referring to the three chances a Nefesh has). When the Nefesh was new [in his first life], he is able to reincarnate alone in a body from the day it was born, and [I could be translating wrong here, but it appears that it says that the reincarnation can be in a way where there could be FOUR Nefashot together in a body, and this is the secret of "על רבעים." Alternatively, this could simply be referring to the 4 lifetimes, meaning the three reincarnations, or three chances a new Nefesh has to do a mitzvah before it is considered a Rasha and is cut off from kedusha.] This is also the secret of 'three times to overcome', because [again, maybe I am mistranslating here, but it appears to say that] three Nefashot are able to be reincarnated into one person, and this is the new Nefesh (which has on top of it three more Nefashot). However, more than this, it is not possible for them to reincarnate together (into one body). However, it is possible for it to be less than this calculation, because it could be that one Nefesh along is reincarnated into one body, or one Nefesh is reincarnated with another new Nefesh into one body, or two Nefashot are reincarnated together into one body, or two [Nefashot] who are reincarnated with a new [Nefesh], or three [Nefashot] which are reincarnated together, or three [Nefashot] who are with one New [Nefesh]. However more than these calculations, it is not possible to enter into one body, as we described.

And know that these who are reincarnated together in one body (with a new Neshama) as we described, it only happens when all of them are from the same source, in the secret of what is said, "וגאל את ממכר אחיו." Even though this (body) is a new Nefesh (it is the first time it is in the world), and even though it did not sin with some sin that the other souls who are reincarnated with it have done, with all of this it [the new soul] is more 'pnimiut' that all the others, as if it is at the level of 'veins and sinues' (which connect different body parts, just as it [the new soul] connects the other souls that come with it in the body). Each of the souls in the body are from the same part of Adam HaRishon, and the source of their souls can be from the bones, the sinues, or the flesh. If they are from the flesh, this is worse [lower level] than souls coming from the veins or sinues. This new soul comes to clean the difficult blemishes that were done by the sins of the earlier Nefashot, and this [rectification of this place on the the body of Adam haRishon where all the souls from this same soul source come] bring down life force to the entire source [of that part of the spiritual body where those souls are coming from].

And here, so too with an ibur, this same way applies: It is impossible to enter into an Adam (to 'ibur' into him) and gilgul into him, [because] only three Nefashot can come to help the Nefesh that is [in] this Adam. So with him, there are four [Nefashot], but not more than this. However, it is possible that there are fewer [Nefashot] than this. It is also possible that they can come in the form of an actual gilgul ('sod gilgul mamesh,' perhaps referring to yibbum). Each of them (the Nefashot coming in the form of ibur) come for their own needs, to rectify whatever minor sins they did (so they come in the form of a gilgul which has the 'citizenship status' of an ibur, and they are called an actual gilgul because they come at time of birth). Or, they come to complete whichever mitzvah they are missing (so they reincarnate as a complete gilgul).

And I must inform you of the concept of the ORDER of ibur in more depth. [To do this, I will] give an analogy: Say, a person exerts himself to rectify himself when he is in this gilgul in this body. Let's say he has in the source of his souls ten other Nefashot which are at a higher level than he is. If this Adam merits, he can have the 10th [the lowest of the ten Nefashot which are higher than him] Nefesh enter into him in the form of an ibur, and it [the 10th lowest Nefesh] is higher than him. This 10th lowest Nefesh helps him and lifts him, and if he merits further, he can receive the 9th lowest Nefesh (as a second ibur). And if he merits further, the 8th lowest Nefesh can enter into him (as a third ibur), and thus he has received three Nefashot which have entered into him as an ibur [the 10th, the 9th, and the 8th,] so counting him, there are four [Nefashot], and it is not possible for more to 'ibur' into him. But if he merits further, the 7th Nefesh can 'ibur' into him; if this happens, the 10th lowest Nefesh will be nullified as an

ibur (it will not be considered as the three Nefashot who are entering into him as an 'ibur' [because the 10th lowest Nefesh no longer helps him, but it is not disconnected from him, and it still gets the benefits from his Torah and mitzvos]). And this is the way it continues until he reaches the top three of the ten highest Neshamot, and they are the 1st, the 2nd, and the 3rd. These are the three that reveal influence to him to help him, and the other seven's influence is nullified due to the greater influence of the higher three Neshamot. You might think that they are as if they are not there (but they do not leave completely); they are just unable to reveal (light) to him through the secret of ibur, because only three Nefashot can enter into him only, and with his own Nefesh, this is four Nefashot. But more than this -- it is not possible, as we already described.

Know that sometimes a man may reincarnate into the body of a woman, because of a sin, (cultural context) or something similar. Now this woman who has received the soul of a man, will not be able to conceive and become pregnant. ... This woman will need great merit to enable her to become pregnant and give birth. The only way it can be done is that some other feminine soul must enter her as an ibur. However, she cannot give birth to sons for two reasons. The first is [as follows:] There is a verse that says, "…If a woman puts forth seed, and a male child is born" (Lev. 12:2). In this case, the woman is a male, just like her husband. She cannot give birth to boys, only to girls. The second reason is that the feminine soul that has entered her does so only as an ibur, in order to help her become pregnant and give birth. Once this woman gives birth, that soul does not need to stay there any longer for no reason. And then, at the time that she gives birth, that [feminine] soul enters into the fetus as an actual Gilgul, and not as an Ibur, like it was at first. That is why the child that is born most be female and not male. (the text goes on the explain how sometimes it is possible for her to give birth to a male soul, when the male soul currently in her enters to child, and several other scenarios).

And behold, when the temple was destroyed, the divine presence was exiled among the husks, because the souls that were exiled among them did not have the power to extract themselves from them, since they were blemished by their sins. That is why His divine presence, may He be blessed, about which it is stated, *For the Lord your God is a consuming fire* (Deuteronomy 4:24), enters among them — in order to gather those sparks of souls among them, separate and elevate them to the place of holiness, renew them, and bring them down to this world into the bodies of people. And with this, you can understand the secret of the exile of the divine presence. And this is His work, may He be blessed, from the time that the temple was destroyed until the end of the work of collecting all of the souls that fell among the husks of the Scoundrel Man and got mixed into him, from his head to his feet. And until He finishes collecting even the ones that fell to the feet, the Messiah will not be revealed and the Jewish people will not be redeemed, as it is explained for us in the Zohar, Parshat Pekudei (51:737). And these are its [words]: When the feet reach the feet, like that which is written, *On that day, He will set His feet on the Mount of Olives* (Zechariah 14:4)." However the divine presence only collects them by way of the actions of the earthly ones and their prayers via the secret of, give might to God [alluding to Psalms 68:35]. And according to the level of the actions of the earthly ones, so too is the level of the extraction of those souls and sparks. And if all of the Jewish people was to completely repent, His divine presence would have the power to instantly extract all of the souls from there. But our sins weaken its power, which is as it is written, *You neglected the Rock that begot you* (Deuteronomy 32:18). And when the souls are finished exiting from there, His divine presence, may He be blessed, will then exit from them and withdraw their life-force. Then the husks will die, and evil will end like smoke [alluding to the amidah prayer of the high holidays]. And this is the secret of the verse, *He will swallow up death forever, etc.* (Isaiah 25:8). It means to say that the husks, which are called death, will end and be swallowed up instantly, as a result of the removal of His divine presence, may He be blessed, from within them. And all of the sparks of the souls that are among them [will be redeemed], as mentioned.

And it is connected with that which was said, that man is required to occupy himself with the Torah on its four levels. And this is it: You should know that the sum of all souls is 600,00 and no more. But behold, the Torah is the root of the souls of the Jewish people, for they were hewn from it, and they were implanted in it. And hence there are 600,000 explanations in the Torah, all of them according to the straightforward meaning [*peshat*], 600,000 in hints [*remez*], 600,000 in exegesis [*derash*], and 600,000 in

the esoteric teachings [*sod*]. So it comes out that every soul in Israel is made from one of the 600,000 explanations. And in the future to come, each and every Jew will grasp knowledge of all of the Torah according to that explanation which is directed to the source of his soul, through which it was created and made, as mentioned above. And likewise, in the Garden of Eden, after a man's death, he will grasp all this. And so too, every night when a person sleeps and deposits his soul and it exits [his body] and ascends above, there they teach that explanation that the root of his soul depends upon to whoever merits to ascend. Of course, everything is according to his deeds that day — according to that, will they teach him one verse or a certain section that night, so that verse will be clearer to him then than on other days. And on a different night, another verse will be clarified to his soul, according to his deeds on that day. But all of them will be according to that explanation upon which the root of his soul depends, as mentioned. And my teacher [Ari], may his memory be blessed, would gaze at his students standing before him each evening and see which verse was shining more on his forehead from the angle of the residence of his soul shining there. So he would clarify something of the explanation of that verse according to the explanation relevant to his soul, as discussed. And before that man would sleep, he would have this explanation, which he explained a little, in mind and would read this verse orally so that when his soul ascended above as a deposit during his sleep, they would teach him the rest as well. And the soul is purified through this and ascends countless great levels; and other things would be revealed to it, even if [his] physicality would not notice it when he awoke. And it has already been explained that the 600,000 explanations of the Torah are all according to the straightforward meaning, and likewise corresponding to them in the Aggadah [homiletical teachings], and likewise corresponding to them in the Kabbalah, etc. which are hinted to in the initials, *PaRDeS*. That is because there is no soul in Israel that is not made up of these four aspects. Of course, there will be a soul in Israel that, grasps two types of understandings, and there are those [with] more and more. So behold, our teacher Moses grasped all 600,000 explanations of the Torah. And it is like the rabbis, may their memory be blessed, said — that he knew even that which a senior student would develop in the future. And the reason for the thing is because his soul included all of the 600,00 souls of Israel. And therefore even the other sages of Israel grasped many explanations of the Torah, according to the aspects of the souls included in him.

Sha'ar HaGilgulim 1

Hakdama 1

We start with what is written by Chazal, that "there are five names given to the Nefesh," and the order of them from lowest to highest is: Nefesh, Ruach, Neshama, Chaya, and Yechida. Know, that a person (Adam) itself, he is the spirituality that is inside a body; and the body is a garment (Lavush) for the person, but it [the body] is not the person itself. As it says, "the flesh does not cover up the person," just as the Zohar says in Parshat Bereishit, Page 20:2. As it is known, that the person is the source of all four worlds - ABiYah (Atzilus, Beriah, Yetzirah, Asiyah), and it is obvious that there are parts of each world within him, and these parts are what we referred to above (from one of the five names of the souls - Nefesh, Ruach, Neshama, Chaya, Yechida ("NaRaNChaY") as we described). But we do not merit to take them all in one moment; rather, we earn them through our merits. First, we take the coarsest part which is called Nefesh. Afterward, if we merit further, we take the Ruach. And, just as it is described in multiple places in the Sefer haZohar, Parshat Vayechi and Parshat Terumah, and specifically, at the beginning of Parshat Mishpatim, Page 94:2, "When a person is born, he is given a Nefesh." And after we explain this, I need to let you know more of what is said above.

3. The matter of Nefesh, Ruach, Neshama, etc. and its rabbinic subdivisions are discussed at length in Gate Four of Sha’ar HaP’sukim on the verse “His mother would also make a little robe for him” (I Samuel 2:19). Also explained in Gate Five of the Gate of the Mitzvot, Va’ychi, in the laws of mourning. And we will also add more that is new.

Know that all of the "Nefashot" are from the world of Asiyah only, and all of the "Ruchot" are from the world of Yetzirah, and all of the "Neshamot" are from the world of Beriah. But, not all people (B'nei Adam) have all of the five parts [of the soul], which are called Nefesh, Ruach, and Neshama, etc. They

only have a part of the Nefesh, which is from the world of Asiyah. However, even with this, there are many levels, because Asiyah itself is separated into five "Partzufim" which are called "Arich Anpin" (Yechida), and "Aba" (Chaya), and "Imma" (Neshama), and "Zeir" (Ruach), and "Nukveh" (Nefesh). If a person is worthy to merit and to reach [receive] his Ruach (which is from Yetzirah), he must be complete with all of the five Partzufim from Nefesh of Asiyah. ...

And even if he might know that his soul is from "Malchut of Asiyah" or whether it is from "Yesod of Asiyah," etc, each of these [people] must fix/rectify all of the entire world of Asiyah [meaning, the whole Torah, Mitzvos, and Halachos are from the world of Asiyah. We need to master these first!]. Then, he can receive his Ruach which is from Yetzirah which is higher than the entire Asiyah. Also, even if he is able to reach his Neshama which is from Beriah, a person must fix all of the parts of his Ruach [first] within all of Yetzirah. Then, he will be able to receive his Neshama which is from Beriah, and it is not enough for him to fix only the specific place which is the source ("shoresh") of his Neshama. [In summary, a person has to first fix all of the parts of his Nefesh which is in the world of Asiyah] until he "graduates" from the entire world of Asiyah, and then he will receive the Ruach (which has its source in the world) of Yetzirah, etc. throughout all the other worlds. Here is the explanation: A person should toil in Torah and Mitzvot in their completion, and he shouldn't stop learning or fulfilling them regardless of where he is in the source of his Nefesh. He should learn Torah and do the Mitzvot (which have their source in the world of Asiyah).

Similarly, if he sinned ("chet," referring to something missing) or damaged ("pagam") some part of Asiyah, even though this isn't the place that is relevant to his Nefesh['s purpose], he must fix it. However, if some other Nefesh (another person) is missing the performance of any mitzvah that is from the world of Asiyah, or if he did an aveira (sin) and he damaged it [the soul], you are not required to fix his missing mitzvah, nor the damage from his transgression, unless the two of you are from one place (you are both from the same soul-root) as we will explain soon be'ezrat Hashem [you must help him fix it]. Or it may be that rectification (tikkun) applies only to the repair of damage caused by transgression, and not to the fulfillment of all the 248 positive commandments. Or perhaps — and this is the correct view — by way of example: one who is from the Malkhut of Nukva of Asiyah, called the nefesh of Asiyah, must rectify all the Malkhuyot of the ruach, neshamah, chayah, and yechidah of Asiyah. In a way of an analogy -- one who is from "Malchut of Nukvah of Asiyah" which is called "Nefesh from Asiyah," he must fix all of the "Malchuts" of his Ruach, Neshama, Chaya, and Yechida OF ASIYAH. [Skipping for a future editor.] Once a perfects (completes) his Nefesh of Asiyah, then he merits a Ruach from Yetzirah. And within this Ruach, there are all five levels (as we described before), and each of them comprise a complete Ruach of Yetzirah. And also regarding the Neshama from Beriyah. And also with a Chaya. And also with a Yechida. But this is not something we will go into now.

And now we need to explain one difference between [the entire] Nefesh of Asiyah, and the other parts that are from Yetzirah, and Briah, and Atzilut because with this we will explain something big. [Since you are requiring each person to rectify the entire world of Asiyah until his Nefesh reaches Keter of Asiyah,] how is it possible that someone who has the source of his soul in Malchut of Asiyah that he is able to elevate [his soul] all the way to Keter of Asiyah? If that is the case, then if every B'nei Yisroel is obligated to reincarnate until he completes all of the NeRuNChaY (Nefesh, Ruach, Neshama, Chaya, Yechida), we will find that everyone will rise to Keter of Asiyah, and [then] Keter of Yetzirah, and Keter of Briah, and all the other levels [below these] will become nullified (because all of the souls would eventually be on the same level). This is relevant to us because there are people of B'nei Yisrael who have (their source) in the level of Malchut, and there are those who have their source in Yesod, etc., just as is described at the beginning of Sefer haTikkunim (page 1:2, and re: Korach 1, page 8). There are leaders of thousands of Yisroel on the level of Keter, just as the "wise" are on the level of Chochma, and those that understand ("Nevonim") which are from Binah. ...

To bring light to what we already explained, there is a difference between [souls at the level of] Asiyah, and the other three worlds (which have another way of functioning). And this is, know, that only with regard to Asyah it is this way (that a Nefesh needs to rise to Keter of Asiyah). Because someone who has his soul source at the level of Malchut of Asiyah [specifically], through the rectification of his actions,

and from the merit of his Nefesh moving level after level, until it reaches to Keter of Asiyah -- it is completed and it literally rises until that level. However, even though it rose until Keter of Asiyah, his soul source isn't anything other than the level of Malchut [of Asiyah]. However, it is required to merit until it reaches literally Keter of Asiyah, even though we are only calling it still at the level of Malchut of Keter of Asiyah. Similarly too with the other levels of Asiyah, because we are only calling it Malchut of the level that [its source] is at. ...

However with Yetzirah, or Briah, or Atzilut, this isn't the way it works. Because one who has the source of his Ruach in Malchut of Yetzirah, and he rectifies and completes this level, then he will merit and be able to rectify Yesod of Yetzirah. So, he will ALSO receive a Ruach from Yesod of Yetzirah, and the first Ruach that he had which was at the level of Machut of Yetzirah remains below at Malchut of Yetzirah because that is its' place. And similarly if he completes also Hod of Yetzirah -- he will have one Ruach from Yesod of Yetzirah, and a second Ruach from Hod of Yetzirah. This is the way it is all the way to Keter of Yetzirah. When he rectifies his Nefesh in all of the levels of Asiyah, he is able to receive a Ruach from each of the levels of Yetzirah, and so too with the level of Neshama which is from Beriah. ...

We must explain the reason for what we said, which is, because Asiyah is the lowest of all of the worlds, the Klipot (impure forces) surround him. Thus, even though an Adam (a person) has rectified his Nefesh, and even though the source of that Nefesh might be at some lower level of Asiyah, nevertheless, if the soul was left at that lower level [when it was rectified], we would be concerned that maybe the Klipot would grasp onto it (because the Klipot are there). Thus, a person needs to merit from his actions more and more, until the source of his Nefesh is in Keter of Asiyah (I assume where the Klipot cannot reach it). However with Yetzirah, and so too the other worlds above it, there is no fear that the Klipot will take hold of the soul as it would in the world in Asiyah. Therefore, when one rectifies the soul which has his source in Yetzirah, even if he rectifies more [a soul on a higher level], that first sould stays in its original place, and he receives a second Ruach which is at a higher level, and the first Ruach does not need to elevate higher, because at that level there is no concern: ...

And this is the secret ("sod") (Shmuel 2 14:14) "No Nefesh will be rejected from Hashem," etc. Because all of the thoughts he might think [in fear that the Klipot might grab hold of him] are at the level of Nefesh only (which is at the world of Asiyah), and at that level, there is a fear that maybe he will be pushed away from Hashem because the Klipot are there. However, from the rectifications that he does to his Nefesh, Hashem (Elokim) will not push it away. To recap, Hashem wouldn't raise up a person and give him another Nefesh higher than the one he originally had (at its source level). Because if he did this, the first Nefesh would need to remain below in its original place, and it would be pushed away, meaning -- it would be pushed away [from Hashem] because of the Klipot that are there. Therefore, we do not give him another Nefesh at a higher level -- only the first Nefesh itself rises higher to higher levels according to his actions, until it reaches Keter of Asiyah, and he is not given another higher Nefesh. However, in Yetzirah and the other worlds, [where he receives] his Ruach or his Neshama, these remain below in their source level, and he receives another higher Ruach when he rectifies his actions, as we already described. And this is the secret of "Kadma Nodaat" (Rambam citation); that each Adam (person) is able to reach the level of Moshe Rabbeinu alav haShalom. If he wants to purify his actions, he is able to take a higher level Ruach, and then another higher level Ruach until he reaches the top of Yetzirah, and then he can do the same thing with a Neshama, until he reaches the top of Beriah, etc. ...

[Rough translation] Also with this, we understand the concept according to רז"ל, that the Ruachs of Tzaddikim, or their Neshamas come and impregnate (Ibur) an Adam, in the secret which is called Ibur, to help him his his avodas Hashem (may He be blessed). And just as it is written in במדרש הנעלם מכתיבת יד, he comes to purify him, and to help him. Rabbi Natan refers to these as the Neshamas of Tzaddikim, which come to help him. And, just as it said at the beginning of Parshat Bereishit in Sefer haZohar, על רב המנונא סבא,שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו':

[Rough translation] So with this there is no doubt, that the Ruachs and Neshamas of Tzaddikim, which are bound with life ('Tzarur HaChaim'), each one of them in the source of where their soul is located to that Tzaddik, that they (the Tzaddikim) are with Hashem [in Gan Eden], and we do not say that they

lower themselves from their elevated place at all. Rather, the parts of their souls (their Ruachs) that they have already perfected, those parts remain down there (where their place is), in every level in Yetzirah, and they do not rise all the way up (as we described what happens with the Nefesh because of the Klipot in Asiyah). So these (Ruachs and Neshamas of Tzaddikim) come down and come into a person in the form of an Ibur, to help him as we described. And his main Ruach soul which is higher up [in Yetzirah] because he acquired it through his actions, it is and continues to be bound in life, and it does not descend from its place. So too with the Neshama of the Tzaddik, etc.

[Rough Translation] There is another reason that I will explain regarding the difference between a part of the soul a person has in Asiyah, and the part of the soul he has in all of the other worlds. And this explanation is, that we know that all of the other worlds [Yetzirah, Beriah, Atzilus] are comprised of ten sefiros, but the entire Asiyah is only comprised of one Sefirah, and that is the Sefira of Malchut. Therefore, the Nefesh which is there, it is able to elevate itself all the way to 'Keter of Asiyah' because all of Asiyah is only one Sefirah. However, [in the greater picture], Yetzirah [which comprises the emotional attributes of an Adam] comprises six Sefirot -- Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, as we know. And each one of these is separate one from the other. Thus, one who has the source of his soul in "Malchut of Yetzirah," even though he perfects it, he is not able to elevate that soul and complete it and raise it all the way to the higher levels of Yetzirah; rather, it must stay below [in its place], and the Adam (person) acquires a new Ruach from "Yesod of Yetzirah" if he wants to elevate himself to that level through his good deeds (Torah and Mitzvos). So too concerning all six levels of Yetzirah, as described.

Know, that just as we described, with each and every world there are five partzufim ("faces"), [which are] Arich Anpin, Abba, Imma, and Zeir Anpin. And in each of these, there are the five types of souls of a person, and going from lowest to highest, they are Nefesh, Ruach, Neshama, Chaya, and Yechida. Here, the Nefesh is from Nukveh d'Zeir Anpin; the Ruach is from Zeir Anpin; the Neshama is from Imma; the Chaya is from Abba which is Chochma (wisdom), because Chochma is the place of life in the secret of "והחכמה תחיה בעליה". And the Yechida is from Abba and Imma which are called Keter because it is alone and unified, because, unlike all the other Sefirot, it does not have a female counterpart, just as we know from the passuk "ראו עתה כי אני אני הוא," as is explained in Sefer haZohar, Parshas Bereishis.

[Rough Translation] And know, that after an Adam (a person) merits to take his Nefesh, Ruach, and Neshama, and then he damages (blemishes) them though a sin ('chet' meaning, something missing), [he blemished his Nefesh, his Ruach, and his Neshama], he must then return in a gilgul (in a reincarnation) to rectify what he blemished. When he comes back in a gilgul, he gets only his Nefesh [in the new body]. However, because he blemished his Nefesh, his Ruach is unable to enter his new body and to come with it. Even if he rectified the sin which blemished the Nefesh, it is not possible for a blemished Ruach to join him in this lifetime, because the Ruach also was damaged from his sin, so how can a blemished Ruach rest on a rectified Nefesh? So this Ruach comes in a gilgul into another person -- usually into the Nefesh of a Ger (which has a brand new unblemished Nefesh). So too with the Neshama. Once the Nefesh is rectified completely, he is able to receive a Ruach, [but because his own Ruach is either blemished (damaged), or it is in the body of another person who is in the process of rectifying it], another Ruach (e.g., the Ruach of a Tzaddik which has a similar soul source as he) will come to him. Through the Tzaddik joining his Ruach to this person, the Tzaddik takes part in the good deeds that this person does (and the Tzaddik's own Ruach is elevated from this interaction). Similarly, [in the next gilgul where he receives his Ruach (once it is rectified in the previous gilgul), because he also damaged his Neshama, it is either in a blemished state [so it is incompatible to join the Nefesh and the Ruach], or it could be in the body of another person getting rectified through their actions. While this is happening,] this person can receive a Neshama of a Tzaddik (and the Tzaddik also benefits from the elevation that occurs from this interaction). This is the secret where it is said that "Tzaddikim are greater in their death, more than during their lifetime, etc." And here, when this person dies from the world, his Nefesh goes with the Ruach of the Tzaddik [e.g. to the high level of Gan Eden that the Tzaddik is at], and this way, he receives [a greater level of shefa ('G-dly radiance')] which is of the level of the shefa that the Tzaddik receives at his higher level. When his own Ruach comes from the gilgul in which it was in the other person [e.g., the ger who was rectifying it, once he dies] the Nefesh of the Ger (who rectified his Ruach through his good deeds)

[joins him at his level], and the first Nefesh (his Nefesh) says, "I will go and return to my first husband," and it joins with the Ruach (which was just rectified by the Ger). Similarly, the Neshama re-joins the Nefesh and the Ruach in the same way.

Sha'ar HaGilgulim 2

In the seder (order) in which a Nefesh, Ruach, and Neshama enter into a person, in the first new gilgul, we will explain (with Hashem's help). Here, at the time the body of the person was born, and comes out into the air of this world, his Nefesh enters into him. If he makes his actions kosher, he will merit that a Ruach will enter into him (around the age of 13), and thus he is called a complete man, as we know. And if he continues to keep his actions kosher moving forward, a Neshama will enter him at the age of 20, as is explained in בסבא דמשפטים. However, if he does not rectify completely his Ruach, a Neshama will not enter into him, and he will only have a Nefesh and a Ruach. Similarly, if he does not rectify his Nefesh completely, he won't have anything except for his Nefesh, and the Ruach and Neshama will remain above.

However, if he does not rectify his Nefesh completely the first time, when he leaves this world (dies), he will be required to return with his Nefesh in a gilgul (a reincarnation), even many times, until he purifies completely everything that he is required to. And so, after he completes his Nefesh, his Ruach is unable to join him (in this gilgul). This (the possible need for multiple gilgulim) is not a problem, as we will explain soon, with the help of Hashem (this is explained at the end of Ch. 3). Therefore, [to get his Ruach,] he will need to leave this world, and his Nefesh will need to reincarnate into a second body. In this second gilgul, he will merit for his Ruach to join his Nefesh. And if he rectifies his Ruach [in this second gilgul], he will need to leave this world (and reincarnate into a third body). In this third gilgul, he will merit for his Neshama to join his Nefesh and his Ruach. But if he did not rectify the Ruach [in the previous gilgul], he will be required to reincarnate [possibly] many times, each time the Nefesh will remain with the Ruach, until he rectifies the Ruach. Then, when he dies, he will need to return into another gilgul, where his Neshama will join his Nefesh and his Ruach until the three of them are rectified (completed). Once this happens, he will no longer require any reincarnation because his Neshama is complete, and from this, he becomes an "Adam Shalem" (or, a complete person).

However, it is important to know, that when a person rectifies the Nefesh and returns afterward in the next gilgul, in order to receive his Ruach (as we described), in order to rectify the Ruach, if (in this gilgul) he sins with whatever 'chet', he does not damage the Nefesh (if he was able to, then his gilgulim could continue forever). So when he receives his Ruach [his purpose would then be to rectify only the Ruach], if he damages it through a sin, it is only the Ruach that is blemished (damaged). So he would require [as many gilgulim as is necessary] to rectify the Ruach, and in these gilgulim, his Nefesh and Ruach will enter the body together until he completes the rectification of his Ruach. Then, when he dies, he will return in a new gilgul with his Nefesh, his Ruach, and his Neshama together in one body, until he completes his Neshama. If he sins, he only damages (blemishes) his Neshama. This is how we explain the concept of Tikkun haRuach.

[Rough Translation] It could also be that during his reincarnations, it is not required that his Nefesh reincarnate with the Ruach during those gilgulim in which he is working to rectify the Ruach. The Nefesh can remain above in its place in 'Tzarur HaChaim', and the Ruach alone can go down into a gilgul to rectify itself. Here, a Ruach cannot come down on its own, except by dressing itself into [another] Nefesh. If this happens, here, the Ruach dresses itself into the Nefesh of a Ger (as we explained in בסבא דמשפטים, and it reincarnates alone (without its Nefesh, but together with the Nefesh of a Ger), until the Ruach is rectified. Then the person dies from the world, and he returns in another gilgul. But, the Ruach that helped this person with his Tikkun of this person's Nefesh reincarnates together with him in order so that this person can also receive his Neshama (and then it helps him rectify his Neshama as well). It could also happen that his Ruach enters into a gilgul with his Neshama [without his Nefesh] until his Neshama is rectified (completed). After the Neshama is rectified, the person no longer needs reincarnation, and the three of them (his Nefesh, Ruach, and Neshama) rejoin together above in 'Tzarur haChaim'.

And know, that with all of this [where his Ruach is enclothed into the Nefesh of the Ger], since his Ruach is connected in this world with him, it helps him and improves his actions and acts as a merkava for him in this world. Through this, the Ruach can rectify itself, but also, the Nefesh of this Ger elevates together with the Ruach, and the two of them remain on the same level in the Olam Haba because they remain as unified neighbors, and they do not separate [after death].

Also know, that sometimes it happens that when the Nefesh reincarnates alone to fix itself, if it completes all of its tasks, raising it to the level that it could be able to receive its Ruach [in theory], in that same gilgul, it is not possible to receive its Ruach, as we described earlier. This is because they (the Nefesh and the Ruach, or the Nefesh, the Ruach, and the Neshama) were not together [at the beginning of] this lifetime. But this is not something to be worried about, as we will explain in another explanation [at the end of Ch. 3]. However, each one can reincarnate alone [seemingly in different bodies, at the same time], as we explained above. First the Nefesh needs to rectified, and after it is rectified, it is impossible for the Ruach to join it [in this life]. So the person needs to die, and the Nefesh can reincarnate (not for its own rectification, because it was already rectified in the previous gilgul). Then, when the Ruach joins the Nefesh [in the next gilgul] and they are both rectified (the Nefesh in the previous gilgul, and the Ruach in this gilgul), it is impossible for him to receive his Neshama (until he reincarnates again). Then (in the third gilgul), his Neshama can join his Nefesh and his Ruach.

[Need a better translation in the following section.] We also must know what is happening when the Nefesh enters into a gilgul without his Ruach, as we described. The secret of the concept is that according to the level of merits and elevation that this person's Nefesh received, so too, into that same level he will reincarnate. However, in that same body of the person while he is still alive, he can also receive another Nefesh of a Tzaddik that already completed his Nefesh (and does not require gilgul). This Nefesh of a Tzaddik can enter into his body (via the secret of Ibur), and this Nefesh can come in the place of where a Ruach would ordinarily go [noting that this person's Ruach cannot join him in his lifetime, so the Nefesh of the Tzaddik 'fills the emply slot' where the Ruach would go]. This second Nefesh helps the person perfect himself more fully. Sometimes it is possible that Nefashot of Rishonim, even of Avraham Avinu (alav haShalom), and others like him [they could enter into him as an Ibur] in order to rectify and purify the Nefesh of this person.

This concept that a person can reincarnate [into him] during his life is called by the Chachamim (Rabbis) as the "secret of the Ibbur." This is the difference between gilgul [reincarnation where one's soul(s) enter the body at birth] versus Ibur [the entering of the souls of a Tzaddik during one's lifetime]. Sometimes, it is possible that not only the Nefesh of a Tzaddik enters into him (via Ibur), but also that Tzaddik's Ruach as well. This can even be the Ruchot of the Tzaddikim haRishonim, even the Avot (who have their souls in Gan Eden). This can even happen in our lifetime. All of this is dependent on the level of mitzvot that this person does. For example, there are mitzvot that have the segula (power) to bring down a "Nefesh" of a certain Tzaddik [in the form of an Ibur], and there are mitzvot that can bring down the "Ruach" of a tzaddik, as we explained.

It is also possible that sometimes, a Nefesh of a Tzaddik can come into him (via Ibur), and afterward [through his additional good deeds], another Nefesh of a Tzaddik which is on a higher level from the first can enter into him (via Ibur). How this works is that the Nefesh of the first Tzaddik comes in [in the 'slot'] of where the Ruach would be, and the second Nefesh from the other (higher) Tzaddik would enter [in the 'slot'] where the Neshama would be.

Also sometimes it happens, that after a person reincarnates with all three parts of his soul (Nefesh, Ruach, and Neshama), he rectifies them all (and he is still alive) -- a Nefesh or Ruach of a Tzaddik [can come into him in the secret of an Ibur, and that Tzaddik would help him and raise him to a higher level and complete his Nefesh, Ruach, and Neshama]. Then when this person leaves this world, he is able to elevate to the level of the Tzaddik who entered into him (via Ibur), and there in the Olam Haba, the two of them will be together on one level. This is the secret of what is written at the beginning of Bereishit in Sefer haZohar, page 7:2, that haRav Shimon ben Yochai (alav haShalom) fell on his face, and he saw Rav Hamnuna Saba (zichron l'vracha). He [Rav Hamnuna Saba z'l] said to him in the Olam Haba that they

would be together as neighbors -- he and Rav Hamnuna Saba [because he entered Rav Shimon ben Yochai as an ibur during his lifetime].

Here, the Ibur can happen for two reasons. The first is, that through the Ibur of the Nefesh of a Tzaddik into this person, [the Tzaddik] helps him rectify his Nefesh. And through his merits, he [the person] is able to rise in the Olam Haba to the high level of this Tzaddik. The reason is that this Tzaddik helps him and raises him so that he can add on mitzvos and holiness, and this is the reason he enters the person. A second reason is to benefit the Tzaddik himself which enters into the person -- because when he raises the person up and helps him to add mitzvos and rectifications, the Tzaddik gets a part of the benefit from his activities. This is the secret of what the Rabbis would say, that "Great Tzaddikim, even in their death they merit to have children, etc." This is, that the person into which he enters [does mitzvot], and he becomes like a father to him, to help him [like a father helps a child], and in return, the Tzaddik merits, as we described.

[Rough translation] And know, that when this Tzaddik enters into him to help him during his life in the secret of Ibur, as we described, and not in the secret of gilgul (reincarnation), he is close to the reward, and far from a 'hefsed' (loss). This is, when this person does mitzvos he shares part of his reward with the Tzaddik. This is also the secret of what is written, that "the Tzaddik shares part of his share with his friend in Gan Eden." And understand that this is a deep secret, and we are not going into this in-depth here. However, if the person acts with evil (becomes bad), the Tzaddik does not have any punishment or loss from him, and he is not required to stay in Ibur with him [he is there only for his good, not for his bad]. On the other hand, if the person returns and undoes what he did already to rectify his soul, the Tzaddik can separate from him and go away from him. The reason for this is, from what we explained, that the secret of ibur takes place in the life of an Adam (a person), and [the Tzaddik] is not stuck or connected with the body of the Adam like a Nefesh of the Adam would be. So when a soul enters into the body at the time it is born, it is connected to and stuck there in a complete entanglement, and it is not able to leave from there until the day he dies. Nonetheless, the Nefesh of a Tzaddik that enters into him in the secret of an ibur, he enters at his will, and he leaves at his will. If the person remains in a state of Tzedek, the Tzaddik will always continue to dwell with him (so that he can take part in his actions), and he will stand there until the person leaves from the world, and then they will both go up together to the same [high] level [of the Tzaddik], as explained. But if this person becomes evil in his actions, the Tzaddik will become fed up with his company, and he will leave him. This is because the Tzaddik isn't standing there in a fixed way, but rather, he is on loan, like a hospitalist staying in the owner's house until the time that he sees fit. And if he [the Tzaddik] does not find comfort there, he will go. For this reason, when some suffering happens to this person, the Tzaddik does not feel sorrow [for him] at all, and he doesn't suffer with him. Rather, he is not stuck there, but rather, he has only loaned himself to this person.

Sha'ar HaGilgulim 3

Hakdama 3 - Regarding Reincarnation, Yibbum, and Ibur. I saw fit to widen out this explanation of reincarnation, yibbum, and Ibur. Here, regarding Ibur, this [happens] during the life of a person (as explained in Hakdama 2). I wanted to say, that sometimes a person will merit through some mitzvah, and this makes a rectification. And through this rectification, he receives another Nefesh from an ancient Tzaddik (which already departed from the world). This Tzaddik [has a similarity to him in that he also] did the same mitzvah, and when the person does the mitzvah, the Nefesh of the Tzaddik enters into him (like a pregnancy or an additional soul added onto him). Not only this [that this happens from a Nefesh of a Tzaddik that already departed from this world], but it is also possible that this happens when the Tzaddik himself is alive and found with him within this person's lifetime. If this happens (that an Ibur of the Tzaddik happens when he is alive), the Ibur [of a spark of the Tzaddik's Nefesh] enters into him for the reasons we explained. So when this person does this mitzvah or mitzvot which are relevant to the Tzaddik that is with him in his lifetime, a spark of the Tzaddik's Nefesh enters into him, even though they are both alive at the same time. And this is the secret of the passuk, "Dovid's Nefesh connected to Yonoton." Even though the two of them were alive together, Dovid's Nefesh implanted (Ibur) into

Yonoton. However, with regard to reincarnation ("Gilgul"), we need to widen out this concept a bit. Thus, we will begin the concept from Adam haRishon (another editor will fill in missing parts):

Know, that when Adam haRishon sinned, he damaged all of the sparks ("nitzutzot") of his Nefesh, his Ruach, and his Neshama. The concept is what we already know, that just as the body of an Adam (a person) includes many sparks, (and these sparks comprise) the 248 limbs and 365 sinues of a body, [so too, each limb is subdivided into many parts], there are many sparks in his head, so too in his eyes, and so too in each and every limb. So too, his Nefesh [also comprised these], just as it was explained in Midrash Tanchuma and in the Midrash Rabbah in Parshat Tisa on the passuk "איפה היית ביסדי ארץ" (edit this, please, and add in missing parts.) And when Adam haRishon sinned, he damaged most of the sparks of his Nefesh, of his Ruach, and his Neshama, and they fell into the Klipot. This is the secret of what is written in the Sefer haTikkunim in the Hakdama on the passuk "כצפור נודדת מקנה" (a bird flying from one birdhouse to another). Because, just like the Shechina goes into the Klipot [to save a person], so too the Tzaddikim also release him (they "fish him out" from the klippot) -- they go into galut from place to place, and if there is a spark (of kedusha), the release it from its place [where it was trapped in the klipot]. "Head in head," [meaning, the sparks that were in the 'head' of kedusha fall to the 'head' of klipah], "eye in the eye," [same concept], etc. And this is the secret of the concept that both Kain and Hevel (his sons) sinned in different sins [notwithstanding the sin their father Adam did], so their sparks (nitzutzot) sunk into the depths of the klipah:

So in every generation, we take out some of the sparks [from the klipot], and we come into a gilgul (through reincarnation) into this world, and how we come is according to the level of our neshamot in our generation. Or, from the sparks in the head, or from the sparks of the eye, etc., we rectify these in this world. And there are those that come in a gilgul (who are reincarnated) to fix [a serious aveira] (requires further translating; I don't want to say this incorrectly). [When a gilgul or an Ibur happens, all of the 'sparks' of the Nefesh come with him into his new body, even 'sparks' [belonging to body parts] which were already rectified. The rectified 'sparks' come into the body of the one being reincarnated along with the 'sparks' that were spoiled (through the serious sin that he did in the previous life). All of these 'sparks' come with him from the moment that he is born, and they do not separate from him at all until the day that he dies. ...

However, the gilgul of the 'sparks' which were already rectified, they come into the body and have the status of an Ibur -- this means that they do not take part [or get affected by] any aveirot (sins) that this person does in this body; rather, the 'sparks' only take part in the merits (just like what happens with an Ibur of the Nefesh of a Tzaddik who has already passed on). We find that the sparks which were not rectified at all through the fulfillment of the mitzvot that are relevant to him, or through a serious aveira (sin) [the kind of sin where the person won't rise during techiyas hameisim] -- this person must reincarnate into a new body (which is now his body), and the sparks that he previously rectified through the mitzvot (even if they were damaged in a small sin) -- they come with him [into this new body], but with the status of an Ibur (meaning, they are not harmed by the aveiros he does in this new body, but they benefit from his mitzvot), even though the rectified sparks are coming into him in the form of a gilgul (meaning, they are joining him with his new body at the time of his birth). So just as the 'sparks' (of the tzaddikim which come in the form of an Ibur while they are still alive) are not damaged or blemished by an aveira (because the sparks of a Tzaddik do not require rectification or gilgul), so too when they (his sparks from a previous gilgul where they [the sparks] have been rectified) can come into his body while he is still alive (to help him). All of this only happens if the person merits getting a Nefesh or a spark of the Tzaddik through actions. [You can see I am confusing where R' Chaim Vital is referring to sparks of a Tzaddik entering into a body versus his own rectified sparks which enter his body either through birth, and I think also when someone rectifies an aveira that he did - I believe the text is saying that those sparks which previously fell into klipah re-enter his body during his lifetime if/when he does teshuva.]

From this, we understand that when a Nefesh reincarnated into this world (and the rectified sparks come into the body, but in the status of an Ibur, but perhaps they can be benefitted because of a minor sin that was previously committed), the purpose of the gilgul of the Nefesh [is not for the sparks] but it is for the specific part of the Nefesh that he damaged (through a serious sin). So the sparks that come with him

help the body and the other parts of the Nefesh (because they were already rectified in other bodies this person already had, and they were rectified then). Thus, the nitzutzim (sparks) do not enter the new body except with the status of an Ibur. Thus, when the part of the body [that was previously involved in a serious aveira in a previous body] does whatever mitzvah it needed to in this world (in this gilgul), so too, all the parts of the Nefesh that came into the body with the status of an Ibur also benefit from the mitzvot this person does in this body. Not only this, but the person in this new body also helps (through his other mitzvos) the nitzutzot which come into his body (since they can benefit from mitzvot which are not the reason he reincarnated into this body [just as the secret of an Ibur can help a tzaddik who enters into his body to help him in the form of an Ibur]). However, if he sins, these sparks or any other parts of his Nefesh that have already been rectified are not punished because they are only there to help him for good, and they are not affected by the bad he does: ...

So we find, that from the time a person is born via a gilgul (because he required reincarnation), the entire Nefesh with all of its parts reincarnate with him there (into his new body). However, the purpose of the gilgul is not [to benefit the parts of the Nefesh that were already rectified but perhaps can still benefit from rectifying a minor aveira], but rather, [the rectified parts of the Nefesh] are only there to help the new body [to do the specific mitzvos] (with the purpose of rectifying those specific parts of the Nefesh that were blemished) from a serious aveira that was committed in a previous body (thus requiring gilgul). And, dependant on [whether he rectifies the specific serious aveira in this gilgul] determines whether he is rewarded or punished (in this life). However, the other rectified parts of the Nefesh (which came with him into this new body) do participate in the reward that he receives from his mitzvos, but they do not receive punishment from his aveiros in this new body (because they come into him having the status of an Ibur). So here, when this Nefesh (the person in this new body) suffers issurim (hardships) or punishments which come to him in this new body in this life (the 'theme' of his life and its hardships usually are related to the part of his Nefesh that needs fixing). So whatever hardships or tragedies he suffers in this body are related to what he did to his Nefesh or the sparks of his nefesh in the previous body [to cause him to require reincarnation]. Also, (it is possible that he was reincarnated only for death, because) death itself is a big 'tzar' (suffering), so too what happens after death is also a tzar. But through this tzar (or the hardships in his life), these atone for what he did in previous bodies (in previous gilgulim). At the same time, the mitzvos that he did in previous gilgulim, and also the sparks [which were created or previously elevated through mitzvot performed in a previous body], these sparks come with him and join him now in this gilgul, and he has these sparks (and the rectified parts of his Nefesh) which take part in his tikkun (of the serious aveiras he committed in a previous gilgul). However, if in this body he continues to sin, or if he increases in his aveiros and doubles and adds onto them, you might think that there will be no end to his needing reincarnation! But, since the rectified parts of his Nefesh that come with him, and the sparks from his previous gilgulim join him with the status of an Ibur, they are not affected by the aveiros he does in his life; they only are benefitted by him if or when he does any mitzvah in this body. So from one gilgul to another, to another, he eventually rectifies his Nefesh and the sparks one spark at a time. And through this, he eventually finishes the need to reincarnate, because he has completed the tikkun (rectification) of his Nefesh. So through this, he completes his Nefesh, and rectifies all of his netzitzut (sparks) through his reincarnations. This continues until he completes his gilgulim and he rectifies all of the nitzutzot (for each body part) from the head of the Nefesh to the feet of the Nefesh. And when he finishes the rectification of the sparks in his feet, then Moshiach will come to complete [I assume the entire body of] Israel, as is explained in the Zohar, Parshat Pikudei, page 258, and in the end of Parshat Vayakhel.

However, it is not the same concerning [what happens in] 'Yibbum', and the reason for this is that reincarnation happens for reasons other than committing aveirot (sins) of the Torah. For aveirot, there is a rectification [for his sins] which come through hardships and suffering in this world or gehinom. [If the sins came through violating a certain negative mitzvah], then all of the [rectified] parts of his Nefesh do not require gilgul. Rather, they can come with him having the status of an Ibbur, as we already described. So too with the sparks [that were already rectified in a previous lifetime -- they can come with him having the status of an Ibbur]. However, one who comes through the secret of Yibbum, this happens because he died without children (he did not do the mitzvah of 'Pru u'rvu' of having children, which

apparently is required in every lifetime). Thus, he is as if his efforts [in his previous lifetimes] were for nothing; it is as if he was never in this world, and it is as if his previous body never existed, as we learn in the Zohar, Parshat Vayeshev. Therefore, his Nefesh that was in the first body (which died without children), and all of its parts reincarnates completes now as if it is a completely new entity [referencing Ch.2, where a body is born with a Nefesh, Ruach, Neshama; and if he damages the Nefesh with a sin, the unblemished Ruach cannot rest on a damaged Nefesh, so the two cannot be together in this lifetime until he reincarnates and fixes the blemish in his Nefesh from whatever sin he did]. This [child born via Yibbum now can reset in this] second body; this second body becomes his primary body, and if he rectifies it [meaning, if he fixes the issue he created in the first body of dying without having children], then when he dies from this world, in the time [of Moshiach] when techias haMeisim happens, his Nefesh will return [not to the first body, which I assume did not have any serious aveiros which would require gilgul] but to this new second body [which he acquired through Yibbum]. However, the Ruach which was in his first body [has its own interaction between the original husband, his wife, and the new husband and his Ruach; this is not covered yet in the text], goes according to what is written in בסבא דמשפטים. So to explain this part, there is a difference between someone who dies without children, and comes into a new body via Yibbum, and someone who dies (having other aveirot of the Torah) that comes back via gilgul (reincarnation), and not via Yibbum. Also here, recall everything we discussed about a Ruach and a Neshama comes into a body through what we explained concerning 'sparks' (nitzutzei) of the Nefesh.

There is another distinction, between the Yibbum and Gilgul, and this is what we described at the beginning of this explanation. And that is when a person is reincarnated via the secret of Yibbum (not via Gilgul), it is as if the first body never existed (because it died without having any children). So the Nefesh and all of its parts are born into the child created via Yibbum, as we already described. We find that this [child] is a new creation (a new 'building'), literally, and therefore it can have reincarnated into it [with the Nefesh] also the Ruach, and the Neshama, and all three of them can [immediately] be in one body [rather than having to come together through multiple gilgulim, one after the other]. However, this does not happen all at once; rather, [he gets the Nefesh at birth,] and when he merits it and does mitzvot which would merit a Ruach [e.g., when he becomes Bar Mitzvah], a Ruach enters into him, and so too with a Neshama, just as we explained above at the beginning of the entire explanation about the birth of an Adam (a person) in this world when he was literally new, just as is described in בסבא דמשפטים, that he merits a Ruach in the second reincarnation, and then the Neshama in the third reincarnation, etc. Therefore, in a birth resulting from the secret of Yibbum, he is like a brand new creation (his first life), and he is able to receive all three of his Nefesh, Ruach, and Neshama in one life, according to his actions as we already explained:

And this is the secret of what is written in the passuk "אם ישים אליו לבו רוחו ונשמתו אליו יאסוף", this happens with the secret of Yibbum, according to בסבא דמשפטים. And our explanation is just as we said -- just as it is within the power of the Yavam (the brother of the deceased husband) to return a part of the Nefesh of his father* [*it appears to me as if I might have mistranslated; I believe the text meant to say his brother] into this world through Yibbum, so too with this Yibbum, he is able to return and add onto [the child created through Yibbum] all of his Nefesh, and also his Ruach, and his Neshama into one body. However, this happens only through [the child doing] good deeds [the child must earn them]:

However, in the Gilgul that takes place not through Yibbum [e.g., through a person blemishing his Nefesh via a certain serious aveira], he does not have the power or ability to bring down all three of them [the Nefesh, Ruach, and Neshama in one lifetime], but rather, one at a time [one more in each lifetime], just as we described. This is, in the first lifetime, he gets only the Nefesh until he completes it entirely and then he dies. Then, he is reincarnated with a Ruach alone in another body until he completes it and then he dies, and then the Nefesh can reincarnate with the Ruach. However, with the secret of Ibur, when a soul is completed, it comes into the body only to help it (it cannot be damaged itself by the sins the person commits). And, since it comes into the body having the status of an Ibur, it takes part in the good deeds that are done with the Ruach, and not the bad [it is not affected by the aveiras the body commits]. [Please add translation.] Also with this, we explained, how there is an ending to the reincarnations (gilgulim) of the Nefesh, and a person is able to perfect it, since it is not affected by the sins that are done by the

person (who is working on perfecting the Ruach), as we explained. And then he dies, and then he reincarnates with his Neshama with the purpose of perfecting it, and the Nefesh and Ruach come with him but have the status of an Ibur, until the Neshama is perfected. Then, there is no more need for gilgulim in this world for the perfection of his soul. However, he is able to come with the secret of Ibur into this world again in another person who is living -- to help him in his merits, and to give a piece of himself, as we described at length (in Ch. 2):

And now we will expound on what we explained at the beginning (of Hakdama 2). That [there is a way for a person can rectify all of his Nefesh, Ruach, and Neshama (NaRaN) even in one gilgul where he does not require another gilgul]. [Further translation required here.] Sometimes a person can reach all of his Nefesh, Ruach, and Neshama together at one time, in one body, and he does not require many gilgulim; he can complete all three [souls] in only one gilgul. The concept is that here, when a person is reincarnated [I assume this means after blemishing his Nefesh, Ruach, and Neshama that were together in one body, in his next gilgul], he is given only a Nefesh. If he merits to rectify it completely, the Ruach is unable to come join it [because only the Nefesh is rectified,] but the Ruach is missing rectification [because it was blemished]. There is one way to fix it, and that is when he fixes the Nefesh completely (as we described above), when that person sleeps at night, he gives away his Nefesh into the hands of Hashem, as we know, "B'yadecha, afkid Ruchi..." Thus, it is possible that his Nefesh can remain above in a sticking (clinging) to the "Be'er haElyon" in the secret of "Mayin Nukvin," as it was explained to us in Sha'ar haTefilah. When one lies down at night, [and the Nefesh returns above,] when he wakes from his sleep in the morning, [instead of his Nefesh returning and entering into him,] his Ruach alone can enter into him, and so it is like he is literally reincarnated again in another body [although he is still in the same body], and so he goes forth and fixes [his Ruach], until he rectifies it completely. Then, his Nefesh can return into that same body, since both [the Nefesh and now the Ruach] are both rectified. So the Ruach is clothed over the Nefesh, and the Nefesh becomes a Merkava (a chariot) to it. And afterward, if he merits to rectify the Ruach completely, both the Nefesh and the Ruach may leave the body at night at the time that he goes to sleep (in the secret of giving them away, as we described), and these souls will remain there above. Then in the morning when he wakes up from his sleep, his Neshama alone will enter into him. And when he rectifies it, and completes it, the Nefesh and the Ruach [that he already rectified] will return, and then all three will connect together in this same body, and [I assume the Nefesh and the Ruach] will become a Merkava (chariot) [for the Neshama], as is known, and this person will no longer require any additional gilgulim.

Related to this concept of rectification, there is a "remez" (a hint) in the passuk, "נפשי אויתיך בלילה אף רוחי בקרבי אשחרך." The explanation is that with "my Nefesh," when he merits to completely purify it, until it is able to cling to You (Hashem), with the secret "לדבקה בך," (to cling to him), with this being a yearning and desire, he is "in the night" at the time that he deposits his Nefashot, and they go up [with the secret of Mayin Nukvin" to arouse the "zivug haElyon" (the connection with Hashem). And from the strength of this desire when he merits and is able to cling to Him there in a complete clinging, he will remain there and not come back down. And when the morning arrives, and the time for the coming down (returning) of the Nefashot, his Nefesh does not come down. Rather, "My Ruach" (his Ruach) comes down, and it enters "into me," in "the morning." Thus, [this requires a better translation,] his Nefesh does not come down, but rather, his Ruach [comes down] and enters into him [so that he can] rectify it, as we described. Therefore, the Roshei Teivot (first letters of each word of) "בלילה 'אף רוחי, הוא באר'", ("Be'er," or the well), and this is a hint, that when my soul desires you and it elevates to the Be'er haElyon, as we described. But, when a person knows within himself that he has completed his Nefesh, it is appropriate for him to say this passuk, "'נפשי אויתיך בלילה וגו" with all of the kavanah (intention) as we described above. So that when he sleeps on his bed, through this, he can reach (receive instead) his Ruach, and so to [afterward] his Neshama, and he wouldn't need any more gilgulim [after this]. But understand this hidden secret, *but you must be careful with it* [warning]. The reason for this is that when we say the passuk, "'בידך אפקיד רוחי וגו" we don't mention it [the Nefesh], and our intention is only that our soul should rise in the way of a deposit ONLY. And it should return and come down [back] to us in the morning. But, the passuk, "נפשי אויתיך" is said [with the intention] that the Nefesh should stay

above and that the Ruach or the Neshama should come down [instead of it], as we described above. Shmuel explained the concept of the passuk, "נפשי אויתיך" in Sha'ar 6 of Sha'ar haKavanot, page 131:1.

Sha'ar HaGilgulim 4

Regarding the Gilgul, Explaining The Concept of Double Gilgul: There are two other parts of reincarnation (gilgul). 1) The first is one who in his first life coming to this world (e.g., when he is a 'new neshama'), he is able to merit and obtain his Nefesh, Ruach, and Neshama [in one lifetime, through his merits and performance of the Mitzvahs that are relevant to him]. But [in that lifetime] after he makes a sin ('chet') and he blemishes them (in that first time he has come to this world). Here, when that person returns to reincarnate, to rectify [what he sinned or blemished in his first lifetime], he is unable to receive in this reincarnation his "NaRaN" (Nefesh, Ruach, and Neshama) at once. [This is because even if he rectifies his Nefesh in that life, his blemished Ruach (from the sins of the previous life) and blemished Neshama cannot rest on a perfected Nefesh). He can also rectify his soul as we described (at the end of Ch. 3) by saying as he lays down on his bed the passuk, "נפשי אויתיך בלילה וכו'." The second way 2) is via one who in his first life, he did NOT merit anything other than his Nefesh alone [meaning, he never received his Ruach or his Neshama to blemish them]. This person [with only his Nefesh] sinned and damaged [only] his Nefesh [through the sin]. When he reincarnates [to fix the Nefesh, and he fixes it], he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama) in this gilgul itself, since he did not damage his Ruach or his Neshama [in the previous life, because he did not receive them in that life]. Therefore, he can now come with the Nefesh after he has rectified it *as if* it was his first life. As it says with this, "אז זכה יתיר וכו' כנז"ל." However, in the first time that he came to this world, if he came with them all (he receives each of his Nefesh, Ruach, and Neshama, and he blemished them all, [in his next life,] even if he rectifies his Nefesh, how can a rectified Nefesh be a chariot ('merkava') for a blemished Ruach? Similar question with a Neshama. In the case of when in his first life he only blemishes his Nefesh [because he did not merit to receive the Ruach or Neshama], [and here in this same first life he rectifies that blemish, (I am guessing through Teshuvah,)] he is able to receive all three souls in that same lifetime, as we described.

[Rabbi Chaim Vital says:] It seems according to my understanding that with all of the levels of "Tikkun" (rectification) [of the Nefesh, Ruach, and Neshama], I want to say these specifically refer to performing the mitzvot that are connected to the limbs of the Nefesh. And, the concept of a "blemish" (or "damage," 'pagam') [he doesn't want to say that it is something missing from the completion of the Nefesh, but] it is specifically the doing of an aveira of a negative mitzvah (the doing of a "prohibition," or a "lo ta'ase"). And we understand that the completion of a Nefesh in a body is that it is called "Tikkun Nefesh," this does not happen except through the performance of the mitzvot. But, while the aveiros do damage (blemish) the Nefesh, they do not delay (or hold back) the completion of the Nefesh; [rather, the blemishes are merely a "stain" on the Nefesh]. And so it says that there are two ways regarding this -- [if in his first life he only receives his Nefesh] and he does not merit to complete his Nefesh (through the performance of mitzvot), and he dies, because this first body did not complete all of the parts of the Nefesh, during the time of Techias haMeisim, he would not have that first body. Rather, he would only have those parts [that percentage] of [the Nefesh] that he rectified during his life. So when he reincarnates, [and this Nefesh comes with him into the second body,] and this second body is the one that completes the Nefesh, in this second body, he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama). And, with the parts (the percentage) of the Nefesh that he rectified in his second body, he gets also his Ruach and his Neshama [in this second body], and this second body is the body he will have during the time of Techias haMaisim. This is because the first body did not have a part with [a connection to, or he did not receive] the Ruach and the Neshama [in that first body]. However, what happens is that the Nefesh of this person is divided between the first and the second body [e.g., where the first body has 90% of the Nefesh, and the second body has 10% of the Nefesh, but that second body is the one that rectified the Nefesh and received the Ruach and the Neshama], and thus the part of the Nefesh are divided between the first body and the second body. And with this, we reference what is before us in בסבא דמשפטים, regarding Yibbum, that the first body that did not perform the mitzvah of pru u'rvu, it

does not merit except the parts (the 'nitzutzot') of the Nefesh that were performed (via mitzvos) in that first body. [And his Nefesh, his Ruach, and his Neshama come in the body of the child of the Yevama during Techias haMeisim; but the first body only merits the nitzutot of that Nefesh that it performed], and the other parts of the Nefesh with its Ruach and its Neshama -- they are with the second body. And this is the secret of what is written in the Zohar in Parshat Chayei Sara, page 131:1, that "bodies" (pleural) that are not successful [in their life, e.g. of creating children who could help them], they are as if they never existed. And if it is said, there is not an Adam (person) of Yisroel that is not full of mitzvot like a Rimon, how is it possible to be fully nullified during the time of Techias haMeisim? The 'remez' (or hint) here is that the main pleasure of the afterlife is [felt by] the levels of Ruach and Neshama, and the first body that did not even complete a Nefesh, but only pieces (or a percentage) of it, we find that it does not experience such a pleasure [because it never received its Ruach or Neshama], and in this way, it is as if it never existed. However, if this first body merited to complete the entire Nefesh (even if it later blemished or damaged it), when that Nefesh comes back to reincarnate [to fix the minor blemish], [when he reincarnates without receiving his Ruach or Neshama in the first body of his first life], his Ruach and Neshama are able to come with him into his second body so that he can perfect them. So too, [in the case where there is only a minor blemish, in his next gilgul where he reincarnates to fix that minor blemish], [it can happen that NOT ONLY] all of the parts of his Nefesh that are reincarnated [into the second body] [but the nitzutot of his Nefesh can also be] connected to the nitzutzot of ANOTHER NEFESH (e.g., of the Nefesh of a Tzaddik who shares the same soul source as him) so that he [the Tzaddik] can help him with his mitzvot. This is called "Gilgul Kaful" ("Double Gilgul") [because there are two Nefashot which are reincarnated into one body]. When [a Gilgul Kaful happens], when it comes time for Techias haMaisim, the Nefesh, Ruach, and Neshama will return to the first body, and this second body will only merit the nitzutz of the Nefesh of the Tzaddik that came into it, and so this second body will be the main body [of the Tzaddik], because the first Nefesh was already completed in the first body. This is just as what happened with Rav Sheishet, as it said, my soul will be happy, and it will say, "to you I call, and for you I learned," etc.

So here, we must know that when an Adam (a person) merits a Nefesh, Ruach, and Neshama [all together the first time he is alive] and he later blemishes (damages) them, as we explained, when he comes back in a gilgul, all three cannot come together; only each one of them in a gilgul of its own. And here we must know what is the law regarding this Nefesh, Ruach, and Neshama. Also, know that when a Nefesh reincarnates into another body to rectify itself, and it [successfully] rectifies itself, the Ruach is unable to enter into that body, as we explained, because how can a blemished Ruach dress itself into a perfected Nefesh? And if you would suggest that the blemished Ruach dresses itself into the blemished Nefesh before the Nefesh was perfected, this also is not possible, because a Ruach cannot enter until the rectification of the Nefesh is completed. This is because the Nefesh is at a lower level (than the Ruach), and so the Ruach is required to come into another gilgul on its own, e.g., resting on the Nefesh of a Ger [who has a new Nefesh], and there (in the Ger) the Ruach is rectified. And the same thing happens with the Neshama - it can only be rectified in the same way -- resting on the Nefesh of a Ger. And this is the secret of what is written in בסבא דמשפטים, p.98:2, that blemished Neshamot [are rectified] in Geirim, and they are merited through them. Specifically, a Ruach alone, or a Neshama alone, cannot dress themselves (rest upon / enter into) the body of another; rather, they could only rest upon a Nefesh. So they rest upon the new Nefesh of the Ger, and through that they are rectified.

And with this, I can explain to you a big reason for what we find in our midsts, that most of b'nei Adam have only merited a Nefesh, and only a minority of them in our later generations have merited a Ruach or a Neshama. And it is known, that Moshiach ben Dovid will not come until the Ruchos and Neshamot are rectified. But as we described, even the Ruach or the Neshama must be reincarnated into other bodies -- they each require the Nefesh of a Ger, and that is how even they were [already] rectified. However, [returning to the person who already received his Nefesh, Ruach, and Neshama, but then he damaged them -- when he comes into a second gilgul with only his Nefesh], when his Nefesh merits to be rectified, [since he cannot receive his own blemished Ruach], he is able to receive another "Ruach" of a Tzaddik that is similar to him in his actions, and he can be a vehicle for the Tzaddik's Ruach. Through this, he rectifies [the Tzaddik's Ruach], all the way until he is able to receive also a "Neshama" of a Tzaddik.

Then, when this Nefesh leaves this world, if his own Ruach is not yet finished being rectified [e.g., it is still alive in this world in another body], between this time (until it is finished being rectified), the Nefesh goes with the Ruach of this Tzaddik to Olam Haba, and through the Tzaddik, it receives the shefa on the level of that Tzaddik. When his Ruach is finished being rectified in the body of another person as we explained above, the Nefesh says, "I will go and return to my first husband," and the Nefesh reconnects with its Ruach (even if the Ruach is still in a body that is alive resting on another Nefesh, it will still return and join with it in the form of an ibur). So too with the Neshama once it is rectified, both his Nefesh and his Ruach will return to the Neshama (even in the form of an ibur if the Neshama is in another person), according to all that we have already learned.

Now we will describe the difference between the gilgul of a Tzaddik and a Rasha, and this this, we will understand a a piece of what we find in the pesukim and the divrei Razal. Sometimes we see that a person cannot reincarnate more than three times, in the secret of what is written that sometimes it takes three times to succeed. And this is the secret of what is written, "על שלשה פשעי ישראל ועל ארבעה לא אשיבנו." This is also what is written that, "the sins of the father are visited on his children until the third or fourth [generation]." However, we find in Sefer haTikkunim, Tikkun 69, that a Tzaddik can reincarnate until one thousand generations, etc. So we can understand from the passuk itself that the concept of "four generations" refers to the rasha, just as it is written, "the sins of the father are visited [on his children, until the third or the fourth generation]," ...the fourth generation for those who hate me. However, he who does Chesed, he can reincarnate a thousand times [because he] loves me, and he protects my mitzvot.

And to bring light to this concept, know that when a Nefesh of an Adam (person) after he comes as a new [Nefesh] the first time [in this world], if he sins and he damages it [his Nefesh], afterward, he is required to reincarnate into another body to rectify it. This second body is called his first gilgul. If he does not fix his Nefesh, he must return into a second gilgul. If he still doesn't fix his Nefesh, he must return in a third gilgul. After this, he is no longer a possibility for him to reincarnate, and thus it is said of him, that this Nefesh is cut off ('karet') from the nation, completely. However, this [karet] is only when he did absolutely no rectification at all, in any of the three lifetimes. However, if at any time of these three [lifetimes] the Nefesh was rectified even a little bit [e.g., even if he did ONE mitzvah in any one of the lifetimes, his Nefesh] is NOT cut off. But rather, it is able to return and do rectification even until a thousand generations if it needs. Therefore, [the person who is] a first [life] that does not rectify at all is called a rasha, and after when he rectifies even a small bit [of mitzvas], he is called Tzaddik, and thus he can continue reincarnating and completing his rectification.

[R'Chaim Vital z"l says] And it appears to me according to my understanding that I learned from my teacher z"l, that [the concept of karet haNefesh, and that one might think that there is no rectification of the soul with reincarnation after the three initial gilgulim (the three chances)] that there is no such a thing except with the Nefesh, since it is from the world of Asiyah which is sunk into the depth of the klipot. So there is no mention in the Torah of "Karet" except for the Nefesh. This is because 'Karet' ("cutting off," literally refers only to) cutting off from Kedusha ("holiness"), [where the Nefesh] sinks into the klipot [which is the side of evil]. However, with the Ruach and the Neshama -- since they are from [the worlds of] Yetzirah and Beriah, where there is no strength or grasp by the Klipot (so there is no concept of 'Karet' with the Ruach and the Neshama). [I need a better translation here, but it is basically saying that even if the Nefesh falls into klipah, the Ruach and Neshama can still be rectified in the ordinary way, e.g., by joining onto the Nefesh of a Ger], and while this might take a long time, even multiple reincarnations, [it is still possible to rectify them]. And to further [explain] the difference between a Tzaddik and a Rasha, and to understand what we said (z"l) regarding Elisha Acher, [again, I need editing of the translation here] he didn't have in his hands a judgement (a 'din'), because he worked hard and engaged himself ('osek') in Torah study, etc. We learn from here, that when a Tzaddik studies Torah, and specifically if he is from one the Rishonim, there is no possible judgement on him that he enter into Gehinom (Gehinom has no rule over him). Rather, he (goes through gilgulim) to clean up his sins so that he can enter into Gan Eden. Therefore, he has no directive other than Gilgul (reincarnation), and through this, each one of his sins that he might have which were not already atoned for through hardships during his life -- they are not purged through receiving punishment by entering Gehinom. But rather, he requires another gilgul

(another reincarnation) until every one of his sins are rectified. Therefore, he (the Tzaddik) can reincarnate through many gilgulim to atone for and to rectify his sins. This is not the case, however, for a Rasha. He is required to enter into Gehinom to clean up all of his sins once, and after that, he is not required (or given the opportunity) to return in many gilgulim. [The logic here is that a Tzaddik can go through many gilgulim to rectify each and every part of his soul. However, a Rasha is given the 'easy route,' which is a purge of his sins in Gehinom. The logic is that if he were given additional lifetimes, he might continue to sin. Thus, a Rasha (as we will explain in the next section) is not given the opportunity to reincarnate many times like a Tzaddik can.]

With this, there is a question: It appears that it is better for him (his Nefesh) to enter into Gehinom to clean up all of his sins, and not to return many times in Gilgulim. [R' Chaim Vital says that] It appears according to my understanding to explain that [Gilgul is actually better than Gehinom, because through Gilgul, he can merit by doing the mitzvos and good deeds that he would do in the next body. However, for this Rasha,] Hashem looks into him and recognizes that this Rasha -- if he returned into another Gilgul -- he would only add onto his sins. He would also multiply his sins over his merits. Therefore, he sees that if he already completed the mitzvot that were required of him according to where he is in the source of his Nefesh, [it would be better for him to leave the world,] and so he leaves this world and he enters into Gehinom in order to clean his sins. Thus, his merits remain complete, "כי חפץ חסד הוא." However, with the Tzaddik (where his sins are fewer than his merits), they are cleaned through all the different types of hardships and sufferings that he would experience through Gilgulim. And, his merits remain with him and are multiplied and added to with each Giglul ad infinitum. Also, his reward is beautiful, according to what has been said by the Rabbis z"l, that "Hashem wanted to merit Yisrael, therefore he multiplied on them Torah and Mitzvos."

The Gilgul of Rav Sheshet: As we already explained regarding the concept of "Gilgul Kaful" ("Double Gilgul," where two Nefashot come together into one body), this is also what happened to Rav Sheshet who was blind ('full of light'). And, when he was delving into his Torah studies, he was happy, and he said, "חדאי נפשאי, לך קראי, לך תנאי וכו'," (everything I do is for you). It appears as if one might not understand these words [and I need someone to further translate because I don't have the right words; the explanation will be in the next paragraph. Everything Rav Sheishet did, he did it "for you." But who is "for you"?]

To understand this, we must preface who Rav Sheishet was in his Giglul. Know, that 'Baba Ben Buta' the Chassid, who was a student of Shamai haZaken, spent all of his days as a korban safek ('אשם ספק'). When he returned now in a gilgul as Rav Sheishet, he did so to complete whatever particular rectification he needed to (to fix whatever small damage he did), and when King Hordus took out his eyes in his previous life, so too in this life, (Rav Sheishes) was also blind. This [connection between the two of them] is also seen in the letters of their names. With this, we'll come to the explanation -- know that what rectification one does not complete in a first gilgul, he is required to reincarnate again to complete it, even if it is for something small that is missing. Here, if in the first gilgul he completed [the rectification] of his Nefesh, but he was only missing a small thing, when he returns in his second gilgul, all of the reward of the Torah and mitzvot that he does now in this second gilgul, it is for the benefit of his Nefesh (which was rectified in the first gilgul). So when he comes now into the second body to complete [the minor thing missing], when it comes for a body to rise in Techias HaMeisim, his Nefesh will return to the first body with which he toiled in Torah and mitzvot, as was required of that body (to rectify his Nefesh). He does not return to this second body; he only borrowed it (this body will only rise with the specific nitzutot which were connected to it. Thus, Rav Sheishet knew that his Nefesh was already in the first body of Baba Ben Buta; that he was a great 'Adam' in the Torah and he was a well known chassidic celebrity, and that he did not return to reincarnate into this second body except to borrow it for a small item that he was missing. Thus, his [second] body was sad about this, because for him (Rav Sheishes), the Nefesh in his body would be taken by the other body (that perfected it), and in the end (at the time of Techias HaMeisim), his Nefesh would go and return to the first body. So it was, in a way, that all of what he did as far as his toiling in Torah study was not meant for the happiness of his body, and with this, he

said, "חדאי נפשי וכו'", and not for me (not for my body). Rather, all my efforts I do for you (for his Nefesh which will belong to the other body), and not for me.

Sha'ar HaGilgulim 5

With regard to the difference between a Gilgul (where a Nefesh is reincarnated during the time of birth) to an Ibur (where a Nefesh is enclothed in a body of a person during his life) -- there are two different types of Gilgul, and there are two different types of Ibur, and these are: 1) a gilgul where ONE Nefesh enters into the body of an Adam when he is born and he comes out into the air of the world, and 2) sometimes it is possible that TWO Nefashot will reincarnate together, also when the Adam is born; this is called a "Gilgul Kaful" ("Double Gilgul"), as we explained before (and as we will explain later). Here, both of their Nefashot reincarnate together, and they come into the world at the time the body of the Adam is born, and they [the two Nefashot] are not separated at all until the day of their death. [Watch the tenses in the Hebrew here; the uses of plural and singular forms is interesting.] Both of them are called "one Nefesh" (and they are connected as one), and they are formed as one Nefesh. And, they both suffer the hardships that come to the body all of their life, and they both experience the pain of death. However, with an Ibur, there is not entry of an Adam at the time of his birth, just as we described above. There are two types [of Ibur]: 1) When a Tzaddik comes for his own benefit, he enters (he 'iburs') into an Adam to complete whatever thing it is missing (for example, if he did not have the chance to do a particular mitzvah in his life), just as it will be explained in its place [in the Hakdama 11]. [The second type of Ibur is] 2) when he comes for the benefit of the Adam, to help and raise him in his (observance of) Torah and mitzvos. [He still benefits from them, but the focus is on the benefit of the other.] When he comes for his own benefit (Ibur Type 1), he does not enter the Adam until he is 13 years old and one day, because only then the child is obligated to Torah and mitzvos. Once he is this age, he [the Adam] can rectify not only himself [his own Nefesh], but also the Neshama of the Ibur. Thus he does not enter before this time (of Bar Mitzvah), only afterwards, when he is obligated to do mitzvot. Then, he will enter and spread into the body, similar to the way that the Nefesh of the Adam himself spreads in the body, and both of the can suffer and experience the hardships that come to this body, and they suffer together, and the ibur remains there for whatever time it was set [by the heavenly court] for it to be there to rectify and complete whatever it needed to, and [when complete,] it can leave while the body is still alive, and it can return to its place above in Gan Eden. However, when it comes for the benefit of the Adam and not for his own benefit (Ibur Type 2), he comes according to his own volition [not according to the decree of a heavenly court], and not based on a directive. Thus he is not obligated to experience the pain of the body at all, and it does not feel at all the hardships and difficulties that come to the body. And if it is no longer comfortable for it to remain with the body, he can leave it at will, as it says, "סורו נא מעל אהלי האנשים הרשעים האלה וגו'."

And now to explain what we started (regarding 'Gilgul Kaful'), as the pasuk says, "פוקד עון אבות על בנים." (Hashem visits the sins of the father on the children.) To explain this, until three Nefashot (referring to the three chances a Nefesh has). When the Nefesh was new [in his first life], he is able to reincarnate alone in a body from the day it was born, and [I could be translating wrong here, but it appears that it says that the reincarnation can be in a way where there could be FOUR Nefashot together in a body, and this is the secret of "על רבעים." Alternatively, this could simply be referring to the 4 lifetimes, meaning the three reincarnations, or three chances a new Nefesh has to do a mitzvah before it is considered a Rasha and is cut off from kedusha.] This is also the secret of 'three times to overcome', because [again, maybe I am mistranslating here, but it appears to say that] three Nefashot are able to be reincarnated into one person, and this is the new Nefesh (which has on top of it three more Nefashot). However, more than this, it is not possible for them to reincarnate together (into one body). However, it is possible for it to be less than this calculation, because it could be that one Nefesh along is reincarnated into one body, or one Nefesh is reincarnated with another new Nefesh into one body, or two Nefashot are reincarnated together into one body, or two [Nefashot] who are reincarnated with a new [Nefesh], or three [Nefashot] which are reincarnated together, or three [Nefashot] who are with one New [Nefesh]. However more than these calculations, it is not possible to enter into one body, as we described.

And know that these who are reincarnated together in one body (with a new Neshama) as we described, it only happens when all of them are from the same source, in the secret of what is said, "וגאל את ממכר אחיו." Even though this (body) is a new Nefesh (it is the first time it is in the world), and even though it did not sin with some sin that the other souls who are reincarnated with it have done, with all of this it [the new soul] is more 'pnimiut' that all the others, as if it is at the level of 'veins and sinues' (which connect different body parts, just as it [the new soul] connects the other souls that come with it in the body). Each of the souls in the body are from the same part of Adam HaRishon, and the source of their souls can be from the bones, the sinues, or the flesh. If they are from the flesh, this is worse [lower level] than souls coming from the veins or sinues. This new soul comes to clean the difficult blemishes that were done by the sins of the earlier Nefashot, and this [rectification of this place on the the body of Adam haRishon where all the souls from this same soul source come] bring down life force to the entire source [of that part of the spiritual body where those souls are coming from].

And here, so too with an ibur, this same way applies: It is impossible to enter into an Adam (to 'ibur' into him) and gilgul into him, [because] only three Nefashot can come to help the Nefesh that is [in] this Adam. So with him, there are four [Nefashot], but not more than this. However, it is possible that there are fewer [Nefashot] than this. It is also possible that they can come in the form of an actual gilgul ('sod gilgul mamesh,' perhaps referring to yibbum). Each of them (the Nefashot coming in the form of ibur) come for their own needs, to rectify whatever minor sins they did (so they come in the form of a gilgul which has the 'citizenship status' of an ibur, and they are called an actual gilgul because they come at time of birth). Or, they come to complete whichever mitzvah they are missing (so they reincarnate as a complete gilgul).

And I must inform you of the concept of the ORDER of ibur in more depth. [To do this, I will] give an analogy: Say, a person exerts himself to rectify himself when he is in this gilgul in this body. Let's say he has in the source of his souls ten other Nefashot which are at a higher level than he is. If this Adam merits, he can have the 10th [the lowest of the ten Nefashot which are higher than him] Nefesh enter into him in the form of an ibur, and it [the 10th lowest Nefesh] is higher than him. This 10th lowest Nefesh helps him and lifts him, and if he merits further, he can receive the 9th lowest Nefesh (as a second ibur). And if he merits further, the 8th lowest Nefesh can enter into him (as a third ibur), and thus he has received three Nefashot which have entered into him as an ibur [the 10th, the 9th, and the 8th,] so counting him, there are four [Nefashot], and it is not possible for more to 'ibur' into him. But if he merits further, the 7th Nefesh can 'ibur' into him; if this happens, the 10th lowest Nefesh will be nullified as an ibur (it will not be considered as the three Nefashot who are entering into him as an 'ibur' [because the 10th lowest Nefesh no longer helps him, but it is not disconnected from him, and it still gets the benefits from his Torah and mitzvos]). And this is the way it continues until he reaches the top three of the ten highest Neshamot, and they are the 1st, the 2nd, and the 3rd. These are the three that reveal influence to him to help him, and the other seven's influence is nullified due to the greater influence of the higher three Neshamot. You might think that they are as if they are not there (but they do not leave completely); they are just unable to reveal (light) to him through the secret of ibur, because only three Nefashot can enter into him only, and with his own Nefesh, this is four Nefashot. But more than this -- it is not possible, as we already described.

Sha'ar HaGilgulim 9

Know that sometimes a man may reincarnate into the body of a woman, because of a sin, (cultural context) or something similar. Now this woman who has received the soul of a man, will not be able to conceive and become pregnant. ... This woman will need great merit to enable her to become pregnant and give birth. The only way it can be done is that some other feminine soul must enter her as an ibur. However, she cannot give birth to sons for two reasons. The first is [as follows:] There is a verse that says, "…If a woman puts forth seed, and a male child is born" (Lev. 12:2). In this case, the woman is a male, just like her husband. She cannot give birth to boys, only to girls. The second reason is that the feminine soul that has entered her does so only as an ibur, in order to help her become pregnant and give birth. Once this woman gives birth, that soul does not need to stay there any longer for no reason. And

then, at the time that she gives birth, that [feminine] soul enters into the fetus as an actual Gilgul, and not as an Ibur, like it was at first. That is why the child that is born most be female and not male. (the text goes on the explain how sometimes it is possible for her to give birth to a male soul, when the male soul currently in her enters to child, and several other scenarios).

Sha'ar HaGilgulim 15

And behold, when the temple was destroyed, the divine presence was exiled among the husks, because the souls that were exiled among them did not have the power to extract themselves from them, since they were blemished by their sins. That is why His divine presence, may He be blessed, about which it is stated, *For the Lord your God is a consuming fire* (Deuteronomy 4:24), enters among them — in order to gather those sparks of souls among them, separate and elevate them to the place of holiness, renew them, and bring them down to this world into the bodies of people. And with this, you can understand the secret of the exile of the divine presence. And this is His work, may He be blessed, from the time that the temple was destroyed until the end of the work of collecting all of the souls that fell among the husks of the Scoundrel Man and got mixed into him, from his head to his feet. And until He finishes collecting even the ones that fell to the feet, the Messiah will not be revealed and the Jewish people will not be redeemed, as it is explained for us in the Zohar, Parshat Pekudei (51:737). And these are its [words]: When the feet reach the feet, like that which is written, *On that day, He will set His feet on the Mount of Olives* (Zechariah 14:4)." However the divine presence only collects them by way of the actions of the earthly ones and their prayers via the secret of, give might to God [alluding to Psalms 68:35]. And according to the level of the actions of the earthly ones, so too is the level of the extraction of those souls and sparks. And if all of the Jewish people was to completely repent, His divine presence would have the power to instantly extract all of the souls from there. But our sins weaken its power, which is as it is written, *You neglected the Rock that begot you* (Deuteronomy 32:18). And when the souls are finished exiting from there, His divine presence, may He be blessed, will then exit from them and withdraw their life-force. Then the husks will die, and evil will end like smoke [alluding to the amidah prayer of the high holidays]. And this is the secret of the verse, *He will swallow up death forever, etc.* (Isaiah 25:8). It means to say that the husks, which are called death, will end and be swallowed up instantly, as a result of the removal of His divine presence, may He be blessed, from within them. And all of the sparks of the souls that are among them [will be redeemed], as mentioned.

Sha'ar HaGilgulim 17

And it is connected with that which was said, that man is required to occupy himself with the Torah on its four levels. And this is it: You should know that the sum of all souls is 600,00 and no more. But behold, the Torah is the root of the souls of the Jewish people, for they were hewn from it, and they were implanted in it. And hence there are 600,000 explanations in the Torah, all of them according to the straightforward meaning [*peshat*], 600,000 in hints [*remez*], 600,000 in exegesis [*derash*], and 600,000 in the esoteric teachings [*sod*]. So it comes out that every soul in Israel is made from one of the 600,000 explanations. And in the future to come, each and every Jew will grasp knowledge of all of the Torah according to that explanation which is directed to the source of his soul, through which it was created and made, as mentioned above. And likewise, in the Garden of Eden, after a man's death, he will grasp all this. And so too, every night when a person sleeps and deposits his soul and it exits [his body] and ascends above, there they teach that explanation that the root of his soul depends upon to whoever merits to ascend. Of course, everything is according to his deeds that day — according to that, will they teach him one verse or a certain section that night, so that verse will be clearer to him then than on other days. And on a different night, another verse will be clarified to his soul, according to his deeds on that day. But all of them will be according to that explanation upon which the root of his soul depends, as mentioned. And my teacher [Ari], may his memory be blessed, would gaze at his students standing before him each evening and see which verse was shining more on his forehead from the angle of the residence of his soul shining there. So he would clarify something of the explanation of that verse according to the explanation relevant to his soul, as discussed. And before that man would sleep, he would have this

explanation, which he explained a little, in mind and would read this verse orally so that when his soul ascended above as a deposit during his sleep, they would teach him the rest as well. And the soul is purified through this and ascends countless great levels; and other things would be revealed to it, even if [his] physicality would not notice it when he awoke. And it has already been explained that the 600,000 explanations of the Torah are all according to the straightforward meaning, and likewise corresponding to them in the Aggadah [homiletical teachings], and likewise corresponding to them in the Kabbalah, etc. which are hinted to in the initials, *PaRDeS*. That is because there is no soul in Israel that is not made up of these four aspects. Of course, there will be a soul in Israel that, grasps two types of understandings, and there are those [with] more and more. So behold, our teacher Moses grasped all 600,000 explanations of the Torah. And it is like the rabbis, may their memory be blessed, said — that he knew even that which a senior student would develop in the future. And the reason for the thing is because his soul included all of the 600,00 souls of Israel. And therefore even the other sages of Israel grasped many explanations of the Torah, according to the aspects of the souls included in him.